

THE
WHOLE WORKS
OF THE
REV. JOHN LIGHTFOOT, D. D.

MASTER OF CATHARINE HALL,
Cambridge.

EDITED BY THE
REV. JOHN ROGERS PITMAN, A. M.

*Alternate Morning Preacher at Belgrave and Berkeley Chapels; and alternate Evening
Preacher at the Foundling and Magdalen Hospitals.*

VOLUME V.
CONTAINING
THE HARMONY OF THE FOUR EVANGELISTS,
PART III:
EXPLANATION
OF
DIVERS DIFFICULT PLACES OF HOLY SCRIPTURE:
AND
EXERCITIA ACADEMICA.

LONDON:

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R. BAYNES, IVY LANE; J. PARKER, OXFORD; DEIGHTON AND SONS; AND
J. HATT, CAMBRIDGE.

MDCCCXXII.

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* Not contained in the English folio-edition.

†† This volume includes *one hundred and eighty-two* pages of original matter, not contained in the English folio-edition. See pp. 286—468.

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THIS volume contains *twenty-seven* pages of *original* matter, not contained in the folio edition of Dr. Bright and Strype. — See pp. iii, iv, v, and 425—448.

A general index of Books and Chapters has been adapted to the ‘Harmony of the New Testament.’—See pp. ccccxiii—ccccxxiii.

TO THE BINDER.

When the complete Edition of LIGHTFOOT'S Works is bound, this leaf must be cancelled.

THE
HARMONY
OF
THE FOUR EVANGELISTS,
AMONG THEMSELVES, AND WITH THE OLD TESTAMENT.

The Third Part.

FROM
THE FIRST PASSOVER AFTER OUR SAVIOUR'S BAPTISM TO
THE SECOND:
WITH
AN EXPLANATION
OF THE
CHIEFEST DIFFICULTIES BOTH IN LANGUAGE AND SENSE.

TO

MY VERY MUCH AND VERY WORTHILY-HONOURED

FRIEND AND PATRON,

WILLIAM COTTON, ESQ.

OF BELLAPORT, IN SALOP.

SIR,

I HAVE always, and that not without very just cause, esteemed it one of the choicest advantages that ever accrued to me, that it was my hap, and happiness, at my first setting out into the study of the Scriptures and divinity, to be settled in the house, and to come under the tutorage and instructing, of your noble and heroic uncle, Sir Rowland Cotton; a gentleman of so rare qualifications, and respondent worth, that (let the word be without offence) his country and his times produced not a man beyond him, and I wish the nation and succeeding times may show his equal.

With much care, tenderness, and condescension, did he guide and lead on my studies in the same way that he himself had been trained in, by that choice and incomparable oracle of learning, Mr. Hugh Broughton: under whose instillings he had been so seasoned with skill in the Hebrew tongue, and knowledge in the Scriptures, that, even a child, he spake and understood that language as it had been his native, and in grown years, he proved so exact, expedite, and solid, a textualist, as few his equals.

He was alike transcendently singular in all accomplishments: his activity of body, experimented to be without its parallel in the nation; his hospitality, generous unto the admiration of all that knew it; and his wisdom, equally to be admired, that managed his estate, so as to maintain such hospitality; his patriotism, even till now fragrant in the memory of his country, whose heart he had, and it had his; his tenderness to his tenants, so fatherly, that, before his death, he took care that all their leases should be renewed, that they might be certainly provided for, when he was gone; his affection to, and his provision for, his servants, may be exemplary, as it was not ordinary; for, in one morning, a little before his end, he sealed nine or ten leases to them of handsome estates for their lives, and that so freely, that he also paid liberally for their engrossing: his activity of mind was suitable to the activity of his body, for he was a stranger to no kind of learning; singularly languaged both in the learned and in the western tongues; and of so deep a judgment in all affairs, that there was hardly any concernment, occasion, or employment, in which he was not able to have given counsel. And that which crowned all, so cordial and sincere was his integrity, virtuousness, and piety, that, a very few minutes before his expiring, he breathed out this fragrant testimony of a good conscience, in my hearing, and to my great rejoicing, "Lord, thou knowest that I have loved honesty, virtue, and goodness, for itself."

Sir, This radiant worth of your gallant uncle, as it was an attractive of the affections of all that knew him (for he was a man wholly framed to deserve men,

and to gain hearts), so is it a most fair, beauteous, and sublime, pattern and copy, set before you to write after: and I have spoken thus much the rather, not as if I would inform you of him what you knew not before, but because I know you delight to look upon his example, and to hear the sounding of his name and virtues, not only for his honour, but also for your own imitation of him. And, daily, may his example of worth and nobleness provoke your emulation and striving after, that you may be his heir every way,—namely, of his virtues, as of his inheritance.

Besides this accomplished bravery of his in himself, which was enough to challenge esteem from any one that knew what worth was, he laid such doubled and redoubled obligations upon me, by the tender affection, respect, and favour, that he showed towards me, as have left so indelible an impression upon my heart, of honour to his dear name, and observance to his house of Bellaport, that length of time may not wear it out, nor distance of place ever cause me to forget it. I might relate particulars of his kindness; but when I have said all I can, I shall speak too little.

As it is my rejoicing to have seen and heard what I have done, of your care to lay his copy before you for your imitation, and your desire to tread in his steps,—so have I cause to acknowledge, with thankfulness, your writing after that copy, in your favours expressed towards me, even as he did before you.

And, as I stand in an hereditary obligation to your family, for his sake,—so have I found an hereditary affection from yourself, which doth double my obligation, and pleadeth your claim also. It is my un-

happiness, that my tenuity is able to make no better a return for what I have received, than this poor paper monument and memorial; which I have presumed to devote to your name, and betake to your patronage, that you might have this token of my gratitude and observance laid up with you, and, by the perusal of it, I might, though remote and out of sight, yet sometime obtain the turning of your thoughts and remembrances towards

Sir,

Your most cordial and

humble Servant,

JOHN LIGHTFOOT.

Mitch-Mundon, in Hertfordshire,
Jan. 28, 1649-50.

TO
THE READER.

It was my promise, in the preface to the first part of the Harmony of the Evangelists, that, at the publishing of the third, I would also set forth a chorographical description of the land of Canaan, and those adjoining places, that we have occasion to look upon as we read the Gospels: which task I undertook accordingly, when I began the working up of this third part, which is now published, and spent very much time and pains upon it, though it hath not found the hap to come forth with this part, as was my promise.

My design was (and I had made some reasonable progress upon it) to have described the land of Israel, in a way something new indeed, and untrodden, and, I believe, unattempted (and so much the more difficult, because it was so); but yet, which I supposed might be of very good use and advantage, for the fuller understanding of the situation and story of that land. In reading of the two Talmuds, and other of the Jewish authors of the greatest antiquity, I have observed, and that not without much delight and content, that as to the subject that we are speaking of, namely, the description of the land of Canaan, these things may be picked up out of them, dispersedly in their writings, to very good profit:—

1. In exceeding many passages, when they come to speak of places of the land, that are mentioned in the Scripture, they either describe them, or show their situation, or distance from such and such places, or all these together: which might be of singular use, to compare with the descriptions, situations, and distances, that are given of such places in Christian writers.

2. They give us abundance of names of cities, mountains, and other places in that land, which names are neither to be found in Scripture, nor Josephus, nor in the heathen or Christian records, that speak of the places of that country, but in these Judaic writers only: and yet, which carry

with them so fair a probability and rational evidence, that there were such names and places, that the looking after them, might be exceeding pertinent to a Canaan story.

3. They relate many choice, eminent, and remarkable stories, occurring in such and such places, which are not to be found in any records but their own, and of singular illustration, both of the situation and of the history of the land and nation: and especially of the scholastical history of their learned men and doctors.

I shall spare examples here (though I could produce them by multitudes, of all these particulars). He that doth read the two tracts of mine, about the Temple, and the Temple-Service, will find so much falling in obiter of this nature, as may give him a taste of the rest; and some guess, what use might be made of such-like antiquities, well weighed and examined, in a geographical and historical description of the Holy Land.

It hath been my course, and my care, for many years together, as I have had occasion to read these Talmudic writers, to observe, and take notice of, passages of this nature, as I have met with them, and to be gathering such stock of these rarities, as I thought might be convenient for my chorographical work, when I should fall upon it.

When I began to draw together my thoughts, notes, and notions, for the compiling of this third part of the Harmony of the Evangelists, I began to do the like for the compiling of that work also with it,—that as my promise was of their publishing together, so their growing up might be together, till they should come to be so jointly published. I went on in that work a good while, and that with much cheerfulness and content, for methought, a Talmudical survey and history of the land of Canaan (not omitting collections to be taken up out of the Scripture and other writers), as it would be new and rare, so it might not prove unwelcome nor unprofitable to those, that delighted in such a subject: but at last, I understood that another workman, a far better artist than myself, had the description of the land of Israel, not only in hand, but even in the press, and was so far got before me in that travel, that he was almost at his journey's end, when I was but little more than setting out: here it concerned me to consider, what I had to do. It was grievous to me, to have lost my labour, if I should now sit

down: and yet I thought it wisdom, not to lose more in proceeding farther, when one, in the same subject, and of far more abilities in it, had got the start so far before me.

And although I supposed, and at last was assured, even by that author himself (my very learned and worthy friend), that we should not thrust nor hinder one another any whit at all, though we both went at once in the perambulation of that land, because he had not meddled with that Rabbinic way that I had gone, yet, when I considered what it was to glean after so clean a reaper, and how rough a Talmudical pencil would seem after so fine a pen; I resolved to sit down, and to stir no more in that matter, till time and occasion did show me more encouragement thereunto, than as yet I saw. And thus was my promise fallen to the ground, not by any carelessness or forgetfulness of mine, but by the happy prevention of another hand, by whom the work is likely to be better done.

Yet was I unwilling to suffer my word utterly to come to nothing at all, though I might evade my promise by this fair excuse; but I was desirous to pay the reader something in pursuance of it, though it were not in the very same coin, nor the very same sum, that I had undertaken. Hereupon, I turned my thoughts and my endeavours to a description of the temple, after the same manner, and from the same authors, that I had intended to have described the land; and that the rather, not only that I might do something towards the making good of my promise, but also, that, by a trial in a work of this nature of a lesser bulk, I might take some pattern and essay, how the other, which would prove of a far larger pains and volume, would be accepted, if I should again venture upon it.

But here, by the way, I cannot but mention, and I think I can never forget, a handsome and deserved check, that mine own heart, meeting with a special occasion, did give me, upon the laying down of the other task, and the undertaking of this, for my daring to enter either upon the one or the other. That very day, whereon I first set pen to paper, to draw up the description of the temple, having but immediately before laid aside my thoughts of the description of the land, I was necessarily called out, towards the evening, to go to view a piece of ground of mine own, concerning which some litigiousness was emerging, and about to grow.

The field was but a mile from my constant residence and habitation, and it had been in mine owning divers years together; and yet, till that very time, had I never seen it, nor looked after it, nor so much as knew whereabout it lay. It was very unlikely I should find it out myself, being so utterly ignorant of its situation,—yet, because I desired to walk alone, for the enjoying of my thoughts upon that task, that I had newly taken in hand, I took some directions which way to go, and would venture to find out the field myself alone. I had not gone far, but I was at a loss; and whether I went right or wrong, I could not tell; and if right thither, yet I knew not how to do so farther; and if wrong, I knew not which way would prove the right,—and so, in seeking my ground, I had lost myself. Here my heart could not but take me to task; and reflecting upon what my studies were then, and had lately been upon,—it could not but call me fool; and methought it spake as true to me, as ever it had done in all my life, but only when it called me sinner. A fool, that was so studious, and had been so searching about things remote, and that so little concerned my interest; and yet was so neglective of what was near me, both in place, and in my particular concernment: and a fool again, who went about to describe to others, places and buildings that lay so many hundred miles off, as from hence to Canaan, and under so many hundred years' ruins,—and yet was not able to know, or find the way to, a field of mine own, that lay so near me.

I could not but acknowledge this reproof to be both reasonable, and seasoned both with truth and reason: and it so far prevailed with me, that it not only put me upon a resolution to lay by that work, that I had newly taken in hand that morning; but also to be wiser in my bookishness for the time to come, than, for it and through it, to neglect and sink my estate as I had done. And yet, within a little time after, I know not how, I was fallen to the same studies and studiousness again,—had got my laid-by task into my hands again, before I was aware,—and was come to a determination, to go on in that work, because I had my notes and collections ready by me, as materials for it; and when that was done, then to think of the advice, that my heart had given me, and to look to mine own business.

So I drew up the description of the Temple itself, and

with it the history of the Temple-Service, both of them partly from the Scriptures, and partly from the Talmudical records of the Jews' traditions and antiquities: both which if the reader will but look upon, as tendered in lieu of that which was promised concerning the description of the land, he will charitably judge, I hope, that I have not been a wilful violater or neglecter of my promise, though I have not been so very punctual a performer.

The tract of the Temple-Service, hath been in public some space of time already; and as for the other, about the Temple itself, I had thought to have kept it in suppression, till I could have obtained the graving of a map of the temple, which I drew also together with it, that they might have both come out together: but I am hopeless of obtaining that, even to this very moment, and yet have I been persuaded, to let the book forth, though the map be wanting; partly, through importunity of some friends, and partly, because of my promise referring to this third part of the Harmony of the Evangelists, now published.

I have been more tedious about this business, than either was needful in such a trifle, or hath been pertinent in the ensuing discourse. I must cast myself upon the reader's gentleness, for excuse, both of the failing of my promise, and of my troublesome discourse about that failing. I shall say nothing concerning the ensuing tract of the Harmony of the Evangelists, nor of its fellow-tract, of the description of the Temple; I shall refer them both to the reader's perusal and charity, and commit him to the keeping and goodness of the Almighty.

J. L.

Old Jewry, London,
Jan. 30, 1649-50.

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THE
HARMONY
OF
THE FOUR EVANGELISTS.

Third Part.

SECTION XIV.

JOHN, III.

Ver. 1. **T**HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

2. The same came to Jesus by night, and said unto him, ‘ Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him.’

3. Jesus answered, and said unto him, ‘ Verily, verily, I say unto thee, Except a man be born from above [a], he cannot see the kingdom of God [b].’

4. Nicodemus saith unto him, ‘ How can a man be born, being old [c]? can he enter the second time into his mother’s womb, and be born?’

5. Jesus answered, ‘ Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

7. Marvel not that I said unto thee, Ye [d] must be born again.

8. The wind [e] bloweth where it listeth, and thou hearest the sound thereof [f], but canst not tell whence it cometh, and whither it goeth : so is every one, that is born of the Spirit.’

9. Nicodemus answered, and said unto him, ‘ How can these things be?’

10. Jesus answered and said unto him, 'Art thou a master of Israel, and knowest not these things?'

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, —how shall ye believe, if I tell you of heavenly things?

13. And no man hath ascended up into heaven, but he that came down from heaven, even the Son of man, which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;

15. That whosoever believeth in him, should not perish, but have eternal life.

16. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world: but that the world through him might be saved.

18. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only-begotten Son of God.

19. And this is the condemnation, that light is come into the world; and men loved darkness rather than light, because their deeds were evil.

20. For every one that doeth evil [g], hateth light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth [h], cometh to the light, that his deeds might be manifest, that they are wrought in God.'

22. After these things came Jesus and his disciples into the country of Judea [i], and there he tarried with them and baptized.

23. And John also was baptizing in Ænon [k], near to Salim, because there was much water there: and they came and were baptized.

24. For John was not yet cast into prison.

25. Therefore, there was a question of John's disciples with the Jews about purifying.

26. And they came unto John, and said unto him, 'Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.'

27. John answered and said, 'A man can receive nothing, except it be given him from heaven.

28. Ye yourselves bear me witness, that I said,—I am not the Christ, but I am sent before him.

29. He that hath the bride, is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled.

30. He must increase, but I must decrease.

31. He that cometh from above, is above all : he that is of the earth is earthly, and speaketh of the earth ; he that cometh from above, is above all.

32. And what he hath seen and heard, that he testifieth, and no man receiveth his testimony.

33. He that hath received his testimony, hath set to his seal, that God is true.

34. For he whom God hath sent, speaketh the words of God ; for God giveth not the Spirit by measure unto him.

35. The Father loveth the Son, and hath given all things into his hand.

36. He that believeth on the Son, hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.

[a] Ver. 3 : "Born from above."] The Greek word *ἄνωθεν* is variously rendered here by translators and expositors.

The Syrian read it *בן דרין*, by which very expression, he translatheth *πάλιν ἄνωθεν*, Gal. iv. 9 : which words of his, Tremellius hath rendered 'Ab integro :' and in the margin, 'Ab eo quod est caput.' Beza, paralleling it to the French 'de-rechef,' expounds it by 'recapitatio,' or 'reinitiatio ;' that is, saith he, "a man's returning to his head and beginning, because a man is restored in Christ, returning to that lost image, in which he was at the first created ; to which sense, it may be, the word *ἀνακεφαλαιῶσαι* aimeth, Ephes. i. 10."

Chrysostom speaks of some that interpreted *ἄνωθεν* by *ἐξ ἀρχῆς*, 'from the beginning :' with which the Arabic seemeth to agree : but what sense to make of it, is hard to tell, unless it be the same with that mentioned before.

The Vulgar Latin and all that follow it, namely, the Roman party, read it, by 'denuo ;' the Protestant party, most general, by 'iterum' 'again ;' and they make, *ἄνωθεν γεννηθῆναι*

here, and ἀναγεννηθῆναι in 1 Pet. i. 3. 23, to be but one and the same thing, and to bear but one and the same sense; namely, to signify, ‘to be born again,’ as our English utters it in both places: and so Chrysostom and some others of the ancients have also understood it: Erasmus and Brucioli have rendered it, the one ‘e superne,’—the other, ‘di sopra,’ or ‘from above,’—as our English margin also hath it, and which I have rather inclined to follow, upon these two reasons:—1. Because the word ἀνωθεν doth most commonly and generally signify ‘from above,’ both in Scripture and profane authors: as ver. 31 of this chapter; ὁ ἀνωθεν ἐρχόμενος, “He that comes from above;” “Thou shouldest have no power over me, if it were not given thee ἀνωθεν from above^a;” “Every perfect gift is ἀνωθεν from above^b;” Ἡ σοφία ἀνωθεν, “The wisdom from above^c:” see also what was noted on Luke i. 3, on the word there. And this sense of it is so current in profane authors, that Camerarius, having instanced in some examples to that sense, comes off with an ‘ut verum fatear,’ a concession hardly strained, that here it may signify and be translated, ‘again.’

2. Now, as to the matter itself, it is not much material, whether it be rendered in this place, ‘again,’ or ‘from above;’ for be it either way, the sense is the same; for ‘to be born from above,’ meaneth ‘to be born again,’—and ‘to be born again,’ is nothing else but ‘to be born from above;’ but this latter interpretation doth make the more fair, easy, and proper construction in this place: as shall be showed in the exposition of the verses. And this is the second reason why I have fixed upon it.

Now, whereas the answer of Nicodemus, “Can a man enter into his mother’s womb a second time and be born,” is taken up as a most undoubted argument to prove, that our Saviour used some such Syrian word as signified ‘again,’ without all question or ambiguity; I see not, why Nicodemus might not give the very same answer that he doth, if Christ used a word that as unquestionably did signify ‘from above:’ for he might very well say [since he understood the mystery spoken of no better], “What! Dost thou speak of being born from above? Why, how can that be? Must a man have a second birth of his mother to conduce to it?” For if Christ did use an undoubted word to signify ‘from

^a John, xix. 11.

^b James, i. 17.

^c James, iii. 17.

above,' and Nicodemus did undoubtedly understand him to speak of being 'born from above,' yet certainly he could not understand it of being born from heaven locally,—any more, than when he saith, that "Christ was sent from God," he understood that locally too; which none will say he did: and then, if he did not understand this birth from above locally, his answer,—though, indeed, improper in itself,—yet is as proper to that phrase of being 'born from above,' as to the other, of being 'born again.'

[b] 'To see the kingdom of God,' is 'to enter into it,' ver. 5, or to partake of it: as 'to see corruption^d;' 'to see death^e;' 'to see evil^f;' 'to see sorrow^g;' 'to see good^h,' &c. is to be in these estates, or to partake of them: so, ver. 36, to 'see life,' is to 'have life.'

[c] "Being old." So is the Greek 'verbatim:' and being so rendered, it leaveth the matter less scrupulous, than being expressed 'when he is old;' for that might seem to restrain the new birth even till a man be old. The Syrian hath kept close to the sense given, 'Can an old man be born?' דנתיליך נברא סבא.

[d] "Except a man be born," in ver. 3, is here explained, "Ye must be born:"—and so, doth not only show a command included in a doctrinal lesson, but also that the words *we* and *ye* are sometimes to be taken indefinitely, though they seem only to speak of a fixed number: and so, in ver. 2, "We know that thou art a teacher," the word *we* must be so taken: compare Matt. v. 3—5, &c, where it is said, "blessed are *they*," with Luke vi. 20, 21, where "blessed are *ye*."

[e] The word *πνεῦμα*, here used, hath been understood by some for 'the Holy Spirit;' which word, indeed, is used constantly for it in the Scripture: and some of that opinion have strengthened themselves in it by this,—because a voluntary action is ascribed unto it; "it bloweth where it listeth;" which cannot be ascribed, say they, unto the wind.

The word, indeed, in the Greek, is of various signification, as is the word רוח in the Hebrew; and, as it doth very commonly and very properly signify the eternal Spirit, the Holy Ghost, and the created spirits, angels, and the souls of men,—so doth it also the sensible spirits, the breath of our

^d Psal. xvi. 10.^e Luke, ii. 26. John, viii. 51.^f Psal. xc. 15.^g Rev. xviii. 7.^h Eccles. vi. 6.

mouths, and the wind of heaven. In this last sense, which is the sense that we have in hand, it is taken by the Septuagint, Gen. viii. 1, Καὶ ἐπήγαγεν ὁ Θεὸς πνεῦμα ἐπὶ τὴν γῆν: "The Lord brought a wind over the earth."—And, 1 Kings xix. 11; Πνεῦμα μέγα κραταίον; &c. οὐκ ἐν τῷ πνεύματι κύριος: "Behold a mighty strong wind, &c; but the Lord was not in the wind," &c.

And so doth Aristotleⁱ confess, that Ἄνεμος καὶ πνεῦμα λέγεται. And in that sense do Cyril, Chrysostom, Theophylact, his mouth,—and other of the fathers, take it here: for, 1. otherwise here would be no comparison, which the word οὕτως, so, doth show there is: and to take the word πνεῦμα for the Holy Spirit, in the beginning of the verse, as well as πνεύματος, in the latter end, would make a very harsh and rugged construction. 2. It is very improper to say, that Nicodemus now had heard the sound or voice of the Holy Ghost, being as he was yet so far to seek in the things of salvation. And, 3. Whereas it is said, the πνεῦμα "bloweth where it listeth," as if a voluntary action were ascribed to it,—it is but such another speech as when the sun is said to 'know his going down,' Psal. civ. 19. Now, there is as little knowledge in the sun, as there is voluntariness in the wind (unless, with the Jews, we will hold the sun, moon, and stars, to be intellectual creatures); and yet such an expression is used of it, for elegance and fulness of expression.

[f] Gr. φωνὴν αὐτοῦ, 'The voice thereof:' for even ἄψυχα φωνὴν διδόντα, things without life, are said to yield a voice, 1 Cor. xiv. 7; 8; as blood, Gen. iv. 10; waters, Psal. xciii. 3; miracles, Exod. iv. 8; thunder, Rev. xix. 6, &c. And whereas the Hebrew word קול doth indifferently signify either an articulate voice, or any other sound, the Greek word φωνή is also used very commonly, in the Scripture, to the same signification and extent.

[g] By this he expresseth the Hebrew phrase, so common in the Old Testament, עשה רע and which is used generally of all the kings of Israel, and of too many of the kings of Judah; "He did evil in the sight of the Lord."

[h] עשה אמת: as Gen. xxiv. 49, עשׂים חסד ואמת Josh. ii. 14, ועשׂינו עמך חסד ואמת, &c.

[i] Εἰς τὴν Ἰουδαίαν γῆν That is, 'into Judea country;' meaning, in opposition to 'Judea city.' For the story next

ⁱ Lib. de Mund.

before (of the conference with Nicodemus) came to pass and was acted in Jerusalem; and there had Christ kept the Passover, and done divers miracles, and stayed some time; and after these things, mentioned before (saith the evangelist), Jesus leaveth the city, and goeth into the country,—leaveth the chief city of Judea, and goeth into the country of Judea: for to this sense do the evangelist's words mean, if they be taken up at large. And, therefore, I see no reason, why Beza should confine this place to the country that lay near Jerusalem, translating it, “*Judeæ territorium,*” and expounding it to that sense. Nor do I see, that it is any such great matter as he makes it, to give a reason of this unusual phrase, *Ἰουδαία γῆ*.

[*k*] Ænon.] The Syriac and Arabic read it in two words, *ܘܢ ܘܘܢ*, which some would have to mean ‘the well of the Greeks:’ as if, in the times of the Grecian and Syro-Grecian monarchies, some Greeks had digged and laid up these waters:—we shall inquire after this place, in the exposition of the verse.

Reason of the Order.

The subsequence and jointing of this story of Nicodemus, unto that which is recorded in the latter end of the second chapter (of Christ's doing many miracles at Jerusalem, at the Passover), is so apparent out of Nicodemus's own words, ver. 2,—and out of the words of the evangelist, ver. 22,—that it needeth no proof and evidence, but only to point at these verses, for the proving of it. Yet, that we may observe both the connexion of this chapter with the former, and also the times and juncture of this chapter within itself, let us view it a little at large, and take our prospect from the three-and-twentieth verse of the second chapter:—“Now when Jesus was in Jerusalem at the Passover, on the feast-day, many believed in his name, when they saw the miracles that he did.” This feast-day, at the Passover, may best be conceived to be the first day of the festival-week, or the day after the passover was eaten: for on that day, was the appearance of the people in the court of the temple; as the law appointed, that ‘thrice, every year, they should appear before the Lord.’ For “that appearing mentioned in the law (saith Rambam^k), was, that every one appear in the court, the

^k In Hagg. cap. 1.

first holy-day of the festival, and bring an offering." On that day, therefore, the concourse of the people being the greatest, it is most proper to suppose, that Christ began to show himself in his miraculous power; as he had done, a day or two before, in his prophetic zeal, in driving the market out of the temple.

What miracles they were, that he wrought, is not mentioned; it is most rational, and most agreeable to his workings afterward, to hold, that it was healing of diseases, and casting out devils: but whatsoever the miracles were for particular and distinctive quality, the power showed in them was so great, that it made Nicodemus confess, and others acknowledge, that none could do such, but a teacher come from God: and it made the Galileans, who were spectators now, to receive him, when he came amongst them afterward¹. Such works had never been done in their sight till now, and they had never had such miraculous spectacles at their appearances before: and so he showed them at once, that it is not in vain to wait upon God in his appointments, and that the great Prophet was come among them: and yet, on that very day come three years, they put him to death.

Nicodemus, undoubtedly, was a spectator and witness of what was done; and so the Syriac translator seemeth to conclude, when he rendereth the beginning of this chapter thus, "Now there was one of the Pharisees, named Nicodemus, there:" and so his own words seem to argue, as spoken not upon hearsay, but upon ocular witness; "We know, thou art a teacher come from God; for none can do such miracles," &c. He, having seen those wondrous workings by day, came to Jesus that night, as may in most probability be conjectured, and the word *νυκτὸς* very properly rendered in such a definite and determinate construction: for there can be no doubt, but he would come with the first conveniency he could, being taken with those miracles, and desiring to have some communication with Christ, and not knowing how soon he might be getting out of town. However, if he did not come that night, yet, doubtless, he would delay as little as he might; and if he came any time before Christ left Jerusalem, as it is past all controversy he did, it is of force enough, to prove and clear the connexion of this

¹ John, iv. 45.

story of Nicodemus, to that of Christ's working miracles at the Passover, in the chapter before.

Now, how long our Saviour stayed at Jerusalem, before he went into the country of Judea, which is the next story that is related, and of which the two-and-twentieth verse speaketh,—is somewhat uncertain. The next intimation, that we have of a fixed time, in the following story, is in chap. iv. 35; where, when Christ is fleeing out of Judea for his own safety, upon the report of John's imprisonment, and how the Pharisees were informed, that he made more disciples than John, he himself saith, that 'it was then four months to harvest:' that is, to the next Passover; for then did their harvest begin, as we shall show, when we come to that verse. Now that passage will help us to take up the times of this chapter the better, though we cannot so undoubtedly fix the actions and abode of our Saviour in this or that place, to their certain times; 'Four months before harvest,' fell out to be about the latter end of our November; and, till that time, had Christ remained at Jerusalem, and in Judea, sometimes in the one place, and sometimes in the other, from the Passover before, which was the space of about eight months. What time he spent in either place, is not attainable to know, nor much material to inquire after: certain it is, that the feast of Pentecost, and the feast of tabernacles, came between; and it is very probable, that he was at Jerusalem at those feasts, according as the law appointed, howsoever he was in the country both before and after.

And now, to look a little after the times and progress of the ministry of the Baptist also, of whose preaching and walking at liberty, you hear the last in this chapter,—his staying and baptizing, is confined especially to three places:—to the country of Judea^m; Bethabara, beyond Jordanⁿ; and Ænon, near Salim^o. In the first place, he spent about half a year; namely, from his beginning to baptize, which was about Easter, till he had baptized Christ, about the feast of expiation, or of tabernacles. For John, being half a year older than Christ^p, is to be supposed to have entered into his office of preaching and baptizing, such a space before Christ entered into his public ministry, which was at his baptism,—and which was in September, as we have proved before. All that time, therefore, John continued

^m Luke, iii. 3.

ⁿ John, i. 28.

^o John, iii. 23.

^p Luke, i. 26.

in the country of Judea, upon the coasts of Jordan, coasting up and down there, as he saw occasion, and as it served best for his employment. When Christ is baptized by him, the next tidings that we hear of him, is at Bethabara; but when he flitted thither, and how long he continued there, it is uncertain. When Christ returned out of the wilderness, after his temptation, he finds him there; namely, about six weeks after his baptism. But it is somewhat probable, that he had removed thither presently after our Saviour was baptized: for it seemeth by Luke⁹, that even all the people, that John had to gather on Judea-side of Jordan, were come unto him, before Christ came to his baptism: so that having no more to do on that side of the river, he removes to Bethabara, on the other. But how long stayed he there? It was now half a year to the next Passover, or thereabout; and, it may be, that he spent this half year on this side Jordan, as he had done the other, on the other. And then hath he about half a year more, or somewhat above, to walk at liberty; and, possibly, he spent that time in Ænon, dividing his time of public ministry and liberty into three parts, somewhat equally in these three places. But we need not to be so curious in searching after the very fixed times; it is enough to have a right account of the whole sum of his time, and to carry his removals in the right series of their story.

Harmony and Explanation.

Ver. 1: "There was a man of the Pharisees, named Nicodemus," &c.] There is a famous mention of one נִקְדֵימוֹס Nicodemus, in the Talmud, of whom they relate this strange story:—That when all Israel were come up to Jerusalem, at one of the three festivals, and there was no water for them to drink, Nicodemus borrowed twelve wells or ponds of water, from some great man, to be repaid again, so much water, or twelve talents of silver, on such a set day. Before the day, that he had appointed, came, there were no rains at all; and, therefore, it was unlikely he should repay water for water again, according to his engagement. Upon the day set, the great man sends for his water, or for his money. Hereupon Nicodemus Ben Gorion (for so they call him) went into his divinity-school, and veiled himself, and prayed; and the heavens were presently covered with clouds, and

there came down a great rain; insomuch, that the twelve ponds were filled with water, and to spare. Then the great man cavilled, and said, The sun was set, and his day was past. Nicodemus went in again, veiled himself, and prayed; and presently the winds blew, the clouds scattered, and the sun appeared: and, therefore, say they, he was called Nicodemus: מפני שנקרה לו חמה בעבורו “because the sun appeared so in his behalf.” And they speak high things also of his daughter; as, that she had a bed made up of twelve thousand denarii of gold^r, &c.

Now, it is not worth debating either the truth of these stories, or whether this Nicodemus, in the Talmud, and he in the Gospel, were one and the same man. Certainly, their times are concurrent; and why they might not be the same, as there is no danger to hold, so see I no reason to oppose so strong as this,—because the Talmudists make so honourable mention of him. The author of Juchasin yoketh him in the same time and the same society with Rabban Jochanan Ben Zaccai, who flourished in the times of Christ's being upon earth, and till after the destruction of Jerusalem: and of them two together, he telleth this story:—“That Nicodemus Ben Gorion was once invited to a circumcision-feast with Rabban Jochanan Ben Zaccai; and, after the feast, Rabban Jochanan, and his scholars, went up into an upper room to expound the law; and the house began to be all of a fire about, like mount Sinai: compare Acts ii. 3^s.”

If our Nicodemus, that we have in hand, were the same with him in the Talmud, and that story there have any thing of truth in it, we might say, he was a priest, and bare the office of the ממונה על המים ‘overseer of the waters,’ for the people's accommodation at the festivals: for such an office one of the priests had^t.

But whether he were the same man, and of that office or no, the evangelist hath set this double character upon him; that he was ‘a man of the Pharisees;’ and so principled clean contrary to the doctrine of the gospel,—and that he was ‘a ruler of the Jews,’ or one of the great Sanhedrim^v; and so had power in his hands to act in opposition of the gospel, according to his principles.—It was not, therefore, an ordinary

^r Talm. Bab. in Catuboth, fol. 66: and Taanith, fol. 19. Aboth Rabbi Nathan, cap. 6.

^t Juchasin, fol. 23, and 53.

^v Maimon. in Keli Mikdash. cap. 7.

^v John, vii. 5.

conversion, when Nicodemus is converted, as it was in the conversion of other sinners; but it was a work of a more singular wonder, when he, and such as he, were brought home to the obedience of the gospel, who were not only under the power of corruption, and domineering of sin, as others also were,—but under religious principles (as they held them) clean opposite and contramilitant to the gospel. And thus, in the conversion of Nicodemus, a man of power, and of such principles, at Christ's first coming up to Jerusalem, in his public ministry,—the power of the gospel, and of the work of grace, is demonstrated, and a patron for the rising gospel is provided.

Ver. 2: "The same came to Jesus by night."] This his coming by night, is spoken of again by this same evangelist, chap. vii. 50, and xix. 39; and commonly is interpreted to be because of the weakness of his faith, as not daring to own Christ in the sight of the Jews. Which although we will not wholly deny, yet may there some other reasons be given also of his coming by night, besides fear and weakness of faith only. As, 1. If his coming to Christ, was to be instructed and satisfied by Christ, in discourse concerning the kingdom of God; and whether he were the Messiah or no, &c; as it may be well supposed it was,—in that concourse of people that was then at Jerusalem, and especially about Christ, all day long, after they had once seen his miracles, it was not possible for him to have any privacy with him, but by night. 2. If he came the night after the day of the feast, on which Christ did his miracles, it shows his as much willingness towards the gospel, in coming so soon, as it showed weakness, that he came by night. 3. The traditions of the Jews did set a singular esteem and value upon the study of the law and divinity by night. "Although the command (say they) be to learn by day and by night, yet a man learns the most of his wisdom by night, &c. Therefore, whosoever will obtain the crown of the law, let him study every night, and not lose one. The wise men say,—The song of the law is not but in the night: as it is said, Arise, sing in the night: and he that studies the law by night, a thread of mercy is drawn out for him by day. Every house in which they hear not the words of the law by night, fire devours it^u."

^u Maim. in Talmud Torah, cap. 3.

§ “ Rabbi, we know that thou art a teacher come from God.”] Rabbi, was the distinctive title of a man ordained, with which he was styled when he received ordination to be a doctor, or a judge. “ How is ordination (saith Maimonides^w)? Not that they always lay their hands upon the head of the elder, that is to be ordained; but that they call him Rabbi; and say to him, Behold, thou art ordained, and thou hast power to judge,” &c. But the word came into more enlarged use among them, so as to be given in compellation to any of learning, rank, or religion. And whether Nicodemus do so title Christ, in the proper, or in the common use of the word, it is not much material to look after. It is like he doth it, because he acknowledgeth him a teacher, and ‘ a teacher come from God,’ as John is said to be a man ‘ sent from God^x,’ and called Rabbi^y. Now, these phrases, ‘ come from God,’ and ‘ sent from God,’ do stand in contradistinction to teachers ‘ coming from men,’ and ‘ sent from men.’ Which way of emission of teachers and preachers, by ordination, though it were according to the ordinance and way of God, yet, because the action was done immediately by the hands of men,—it was of a very great difference from theirs, whose immediate commission was from the Lord by revelation, inspiration, or some such divine warrant of the spirit of prophecy. Nicodemus, therefore, when he calleth Christ, ‘ a teacher come from God,’ he meaneth some more special mission from God, than the ordinary and mediate one by ordination: and he acknowledgeth him to be a prophet, at least, immediately sent from God, as the prophets had been of old, by the word of the Lord, with the power of miracles in their hand,—if he do not, in the term, acknowledge him more than a prophet; of which hereafter.

But, whom doth Nicodemus join with himself in this acknowledgment, when he saith, ‘ We know,’ in the plural number? Were there any of his scholars with him now with Christ, when he speaketh these words? or, did he mean, that himself and his fellows of the Sanhedrim, were convinced of Christ’s being a prophet? Truly, were it not that I knew the phrase is otherwise taken and construed, than always in a definite sense, or fixed to a certain number,—I should as soon understand it so, as any other way,

^w Sanhedr. cap. 4.^x John, i. 3.^y John, iii. 26.

applied to any particular company, or number of persons. For, do but imagine, upon the appearing of the great and wondrous miracles of Christ, after that the working of miracles had been out of date and use for so many ages together,—what a serious recognizance and solemn debate must the great Sanhedrim needs take up about this matter, whom it concerned to look after things of that nature? It is past all doubting, that they would sadly canvas the case amongst themselves, whether Christ were a true prophet, yea or no; and it can be but little doubted neither, that when they fully scanned the case, and weighed the miracles that he did, they could not but in heart consent, that he was ‘a teacher sent from God; for that no man could do such miracles as he did, unless God were with him;’ which thing, indeed, in action, and in their demeanour towards him, they always denied, scorning, opposing, and persecuting him, as it appeareth all along in the story,—yet certainly they could not in heart deny it; and so their sin in acting so, was so much the greater. If one should, therefore, understand the word ‘we know,’ in this strict construction, as if Nicodemus, having been in the Sanhedrim all day (and it in debate about Christ, and not able to gainsay his divine mission, because of his wondrous workings), should come at night, and tell Christ, how he and his fellows of the Sanhedrim were convinced that he was a teacher sent from God,—it might not be contrary, either to truth or to good sense, so to construe it. But the phrase ‘we know’ is often taken to import, that such a thing is commonly and certainly known, not so much with regard to such or such particular, or definite persons knowing of it; but with regard to the thing itself, that it is well known, and of open cognizance: and so it is clearest to understand it here; see the phrase, John iv. 22, and ix. 31; 1 John v. 18, &c.

Ver. 3: “Except a man be born.”] Expositors do use great variety of piecings, to tie these words of our Saviour to those of Nicodemus before, in some suitableness or conformity together. Chrysostom thus; “Thou holdest me for a prophet only: here thou comest exceeding far short of the full truth, and art not come so much as into the utmost porch of a right knowledge: verily, I say unto thee, Except thou partake of the Spirit by the laver of regeneration, thou canst not have a right judgment concerning me.” And much

in the same steps treadeth Theophylact. Cyril thus: "Nicodemus thought he had done enough in coming to Christ, and confessing him; but this is not enough, saith Christ, but thou must also be born again:" and much after the same manner goeth Toletus. Austin thus; "Nicodemus, thou comest to me as to a teacher come from God; but I tell thee, there is no trusting myself and the gospel with thee, unless thou be born again." Beza conceiveth, that Christ saw that it was in Nicodemus's thoughts to inquire of him about the doctrine of regeneration, and he prevents his question. Jansenius, that he did inquire concerning the way to eternal life, but the evangelist hath not mentioned it. And divers more like offertures of connexion between the words of Nicodemus and our Saviour's, might be produced, which are tendered by several expositors; but I shall spare more alleging, and first take up the consideration of what is meant by 'the kingdom of God;' and, that understood, the connexion, that appears so difficult, will be made the better.

§ "The kingdom of God."] 1. This phrase, and 'the kingdom of heaven,' are but one and the same in sense, though they differ in a word; as will plainly and easily appear by comparing these places:—

Matt. iv. 17: 'Repent; for the kingdom of heaven is at hand.'

Matt. v. 3: 'Blessed are the poor in spirit; for theirs is the kingdom of heaven.'

Matt. xix. 14: 'Suffer little children, &c; for of such is the kingdom of heaven.'

Matt. xix. 23: 'A rich man shall hardly enter into the kingdom of heaven.'

Matt. xi. 11, 12: 'The least in the kingdom of heaven is greater than he.'

Matt. xiii. 11: 'To you it is given to know the mysteries of the kingdom of heaven.'

Mark, i. 15: 'The kingdom of God is at hand; Repent ye.'

Luke, vi. 20: 'Blessed be ye poor; for yours is the kingdom of God.'

Mark, x. 14: 'Suffer little children, &c; for of such is the kingdom of God.'

Luke, xviii. 24: 'How hardly shall they that have riches, enter into the kingdom of God!'

Luke, vii. 28: 'The least in the kingdom of God is greater than he.'

Luke, viii. 10: 'To you it is given to know the mysteries of the kingdom of God.'

Matt. xiii. 31 ; 'The kingdom of heaven is like a grain of mustard-seed.'

Ver. 33 : 'The kingdom of heaven is like leaven.'

Luke, xiii. 18 : 'The kingdom of God is like a grain of mustard-seed.'

Ver. 20, 21 : 'The kingdom of God is like leaven.'

And many more such-like parallel places in the evangelists might be produced, in which, by the indifferent use of these expressions, they show abundantly, that 'the kingdom of heaven,' and 'the kingdom of God,' do mean and signify but one and the same thing.

And the reason of this indifferent use of it is, because the Jews usually called God 'Heaven : ' as Dan. iv. 25 ; Matt. xxi. 25 ; Luke xv. 21 ; John iii. 27 : and their authors infinitely, in such passages as these ; מורא רבו כמורא שמים, " A man is to fear his teacher, as he is to fear Heaven : " פורק יראת שמים " Such a one casts off the fear of Heaven : " פולחנא דשמיא " The service of Heaven : " מותה ביד שמים " Death by the hand of Heaven : " יהא ירא שמים בסתר " Let a man always fear Heaven in secret : " נתחלל שם שמים " The name of Heaven is blasphemed," &c : and, " They call God 'Heaven' (saith Elias Levita^z), because heaven is the place of his habitation."

The Talmudic writers do sometimes use the term or phrase of 'the kingdom of heaven' in a wild sense, for the strictness, height, and pompousness, of their ceremoniousness in religion, and most especially about the business of their phylacteries. Rabbi Joshua, the son of Korchah, saith, מיקבל עליו מלכות שמים תאלה ואח"כ יקבל עליו עול מצוה " Let a man first take upon him the kingdom of heaven, and afterward let him take upon him the yoke of the command." Thus the Misna of the Jerusalem Talmud readeth in Bera-coth, cap. 2 ; and so likewise doth R. Alphes. But the Babylon Misna hath it, " Let him first take upon him the yoke of the kingdom of heaven," &c ; which saying meaneth but this, ' Let a man but first put on his phylacteries, and then fall to his devotions.' And so the Gemara, in the place cited, doth expound it : " Rabbi Joshua saith, He that will take on him the yoke of the kingdom of heaven, let him wash his hands, put up his phylacteries, rehearse the sentences of them over, say his prayer, and this is the yoke of the kingdom of heaven complete." On whose words, Alphesi glosseth and

^z In Tishbi.

descanteth thus,—“ Since he reads, ‘ And thou shalt bind them for a sign upon thine hand, and they shall be frontlets between thine eyes,’ if he put not his phylacteries on, he is found bearing false witness against himself, for what he saith is not true. And although he perform the command” (of saying his prayers) “ so, as to discharge his duty of saying over his phylactery-sentences, yet he transgresseth on the other hand, because he witnesseth falsely against himself. And Rabbi Jochanan meaneth, that even the command is not perfectly done, if he take not on him the kingdom of heaven. And he is like to one that offereth a thanks-offering without a meat-offering: because he rehearseth those sentences without taking on him the kingdom of heaven.”

In the same place is another story related, and to be understood in the same sense, concerning Rabban Gamaliel, “ who, on his wedding-day, at night, said over his phylacteries: his disciples said unto him, Sir, hast not thou taught us, that a bridegroom is free from saying over his phylacteries the first night? He saith unto them,—I will not hearken unto you to lay from me the yoke of the kingdom of heaven, no, not one hour.” And the same construction is to be made of that, which the author of Juchasin^a records of Rabbi Akiba, שוּפֵטֵר בְּקִבְלַת עוֹל שָׁמַיִם “ That he died, taking on him the yoke of the kingdom of heaven.” So that, in these men’s dictionary, the phrase of ‘ the kingdom of heaven,’ did signify, mainly, the height, zeal, and strictness, of their devotions, joined with punctual ceremoniousness and phylactery-rites. Zohar^b shall be our lexicon for conclusion: “ What is the yoke of the kingdom of heaven (saith he),—but, as they put a yoke upon an ox at first to produce by him benefit to the world, and if he take not the yoke upon him, he is unserviceable; so also it behoveth a man to take upon him the yoke at first, and afterward to serve with it in every thing that is needful; and if he take not the yoke upon him, he cannot be serviceable: as it is said, ‘ Serve the Lord in fear:’ what meaneth, ‘ in fear?’ why, what is written, ‘ The fear of the Lord is the beginning of wisdom:’ and this is the kingdom of heaven.”

But, in the language of the Jews in the gospel, and in some of their writers elsewhere also, ‘ the kingdom of heaven’ signifieth the days of the Messiah, and the glorious

^a Fol. 66.

^b In Levit. fol. 53.

times, and their religion and condition, that they expected would be then. "When he should restore the kingdom of the house of David to its old glory, and build the temple, and bring home all the dispersed of Israel, and Israel should be at rest from the kingdom of wickedness, to study the law and the commandments without disquieture^c."

See these places and passages, expounding plainly the phrase, 'of the days of Messias,' both in the construction of the Jews, and also of Christ and the gospel itself.

John Baptist preached, saying, 'The kingdom of heaven is at hand^d.' So did Christ^e; and so he bade his disciples to do^f; by which was meant no other thing, but the time was near, when the Son of man should be revealed: for so our Saviour himself doth interpret it^g.

Luke, xvi. 16; "The law and the prophets were till John: but from that time forward the kingdom of God was preached:"—which John^h himself expounded thus, "That Christ should be manifest to Israel; therefore came I baptizing with water."

Luke, xvii. 20, 21; "The Pharisees asked him, when the kingdom of God should come: and Jesus answered, The kingdom of God is among you:"—which, in the next verse after, is uttered by 'the days of the Son of man.'

Luke ix. 27: "There be some standing here, which shall not taste of death, till they see the kingdom of God;"—which Matthewⁱ utters, "till they see the Son of man come in his kingdom."

Matt. xxi. 31; "Publicans and harlots go into the kingdom of God before you:" and the next verse gives this reason,—because they believed not John, from whom 'the kingdom of God' began to be preached, and by whom the Messiah was pointed out.

Matt. xxi. 43; "The kingdom of God shall be taken from you:"—and the reason is given in the verse before, because they refused the corner-stone, when he was among them: to which the gloss is agreeable, that R. Solomon maketh on Jer. xiii. 17; "My soul shall weep in secret for your pride;" that is, "מפני צאורתה של משה" "because of the glory of the kingdom of heaven which shall be given to idols," or to the idolatrous heathen.

^c Maim. in Melachim, cap. 11; and in Teshubah, cap. 9.

^d Matt. iii. 2.

^e Matt. iv. 17.

^f Matt. x. 17.

^g Matt. xvi. 23.

^h Chap. i. 31.

ⁱ Chap. xvi. 28.

And of the days and revealing of the Messias, which the nation so much looked after, are those passages to be understood; “Joseph of Arimathea waited for the kingdom of God^j” and, “They thought, that the kingdom of God should shortly appear^k.” Suitable to which the Chaldee paraphrast interprets those words, “Say to the cities of Judah, Behold your God^l.” “Say to the cities of Judah, The kingdom of your God is revealed:” and, “They shall see the kingdom of their Messias^m.”

Now, although our Saviour, and the evangelists, and apostles, did use the phrase, ‘the kingdom of God,’ or ‘of heaven,’ for the days and affairs under the Messias, as well as the Jews,—yet, in the exposition of the things of those days, they do as far differ, as may be. For,

1. The Jews looked upon the appearance and days of the Messias, as things of incomparable earthly pomp, royalty, and gorgeousness; therefore they called it ‘the kingdom,’ because they expected the restoring of the earthly glory of David’s throneⁿ: and, ‘the kingdom of heaven,’ because they imagined, they should be acquitted from under the power of an earthly kingdom: for their wise men held, that “there should be no difference betwixt this world, and the days of Messias, but only the oppression of the kingdoms^o.”

But Christ professeth, that his coming is not with observation^p; that his kingdom is not of this world^q; that the kingdom of heaven is of the poor^r; and to be received as by little children^s, &c.

2. They fancied a change in matters of religion in the time of the Messiah, but all for the greater and higher pomp of ceremonies, and formal worship; that the solemn festivals, sacrifices, sprinklings, observations of carnal rites, should be in a higher force and esteem; than ever yet; that their study and practice of the law, according to such a carnal manner, should be incomparable both for zeal and diligence; and that there should be a punctual exactness in all formalities about meats and drinks, converse and worship.

But the gospel tells, that there was no coming into the kingdom of heaven, unless their righteousness exceed this

^j Luke, xxiii. 51.

^k Luke, xix. 11.

^l Isa. xl. 9.

^m Isa. liii. 11.

ⁿ Acts, i. 6. Luke, xxiv. 21. Mark, xx. 20.

^o Talm. in Sanhedr. cap. 10. Maim. in Teshubah, cap. 9.

^p Luke, xvii. 20.

^q John, xviii. 36.

^r Luke, vi. 20.

^s Mark, x. 15.

Pharisaical righteousness^t; that the worship of God was to be in the spirit^u; and that the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost^v.

3. They conceited, that the happiness of the days of the Messiah shall be appropriated only to them of that nation, and that the heathens should have no share nor interest in that felicity.

But the gospel tells, that there should come from east and west, and north and south, and sit down in the kingdom of God^w; and that that kingdom should be taken from them, who took themselves only to be the children of the kingdom, and should be given to another nation^x.

The meaning, therefore, of this expression, 'the kingdom of God,' or 'heaven,' which is so exceeding frequent in the New Testament, in the gospel acceptation, is to this extent:—

1. It signifieth the revealing or appearing of Christ, as is apparent by the places cited before: not so much his first appearing in human flesh, or when he was born, as his revealing, coming, and appearing in the demonstration of his power, and of his being the Son of God. And in reference to this matter, 'the kingdom of heaven,' or 'of God,' is dated by these two dates: sometimes from his resurrection, and sometimes from the destruction of Jerusalem: from his resurrection, whereby he was declared mightily to be the Son of God^y; as "I will not drink of the fruit of the vine, till the kingdom of God be come^z," meaning not till after his resurrection; for then he ate and drank with them^a:—and from the destruction of Jerusalem^b, because then he triumphed over those that had despised his rule, and he transferred his kingdom to another people^c.

2. It signifieth the changed administration of the way and things of salvation; from the ceremonial and carnal rites, which were appointed before, to a worship of God in spirit and truth. Not but that that spiritual service was enwrapped under those formalities, if they could have found it out; but that now the change was so apparent and so great, that those outsides of ceremonies were to be laid aside, and the internal

^t Matt. v. 20.

^u John, iv. 23, 24.

^v Rom. xiv. 17.

^w Luke, xiii. 29.

^x Matt. xxi. 43; viii. 11, 12.

^y Rom. i. 4.

^z Luke, xxii. 18.

^a Acts, i. 4. Luke, xxiv. 43, 44.

^b Luke, xxi. 31, 32. Matt. xvi. 28.

^c Matt. xxi. 40, 41, 43.

substance only to be looked after. In this sense, 'the kingdom of heaven' is dated from the beginning of John Baptist's ministry, when this change did first begin^d; and that time is called 'the beginning of the gospel^e;' this change is called 'the regeneration^f,' and 'new heavens, and new earth^g.'

3. It signifieth the planting of the gospel, and of the spiritual kingdom of Christ, among the Gentiles^h.

4. It signifieth the work of the gospel, grace wrought in the heart, or the virtue and vigour of this spiritual kingdom of Christ thereⁱ.

5. And sometimes it signifies the state of glory^j.

And now, to return to that inquiry that we were about, concerning the connexion of our Saviour's words to the words of Nicodemus: and concerning the meaning of the words themselves, we shall observe only these three particulars:—

1. That Nicodemus, in his words in the verse before, doth own some appearance and glimpse of 'the kingdom of God,' or coming of the Messiah, in the wondrous miracles that Christ had wrought. We shall not much dispute, whether, when he saith that 'Christ was a teacher come from God,' he means, that he was the Messiah,—or that he was Elias's forerunner,—or that he was some prophet, that was as the dawning to the days of Messiah: certainly, his argument from Christ's miracles, doth speak him as thinking those days near at hand, and 'the kingdom of God' now beginning to appear: such arguments we find elsewhere, producing such a conclusion, and by the observing of them, we may the better judge of this. Nathanael concludes Christ the King of Israel, because he had wonderfully told him of some secret passage of his under a fig-tree^k. And the woman of Samaria^l, because he had told her of her secret villany, resolves, that he must needs be the Messiah. So when he had filled the people with five loaves and two fishes, they make this undoubted conclusion, "Of a truth, this is the Prophet," and they would have crowned him for Messiah^m. And our Saviour himself makes this an undeniable argument, "I, by the Spirit of God do cast out devils,—ergo, no doubt the king-

^d Luke, xvi. 16. ^e Mark, i. 1. ^f Matt. xix. 28. ^g Isa. lxxv. 17.

^h Matt. viii. 11, 12; xxi. 43. ⁱ Matt. vi. 33; xiii. 46; and xv. 3, &c.

^j Luke, xviii. 18; xxiv. 25.

^k John, i. 49.

^l John, iv. 29.

^m John, vi. 14, 15.

dom of God is come among you^a ;” for such wonders cannot be expected but in the days of Messias. Such-like arguments are those, John vii. 31 ; ix. 16 ; xi. 47, 48 ; and xv. 24. The blasphemous Jews of those times found these so evincing and undeniable evidences towards such a conclusion, that they could find no other way to evade the dint of them, but by that cursed tergiversation, as senseless as it was impious, —that Christ wrought these wonders by the power of the devil^o ; and as the blasphemous Jews, in times succeeding, have sought to evade them by this assertion, that ‘ when Messias should come, he would do no miracles^p. ’

2. But this was Nicodemus’s argumentation upon the miracles that he saw done ; that undoubtedly this could be nothing but a token of the days of the Messias, or ‘ kingdom of God ’ now approached : and so our Saviour easily reads his meaning ; and so the alleged like arguments show, that even any of the learned or observing ones of the nation, would readily have construed his words, though he spake not so much in those very syllables. And, therefore, it is needless to say, that Christ knew it was in his thoughts to inquire about ‘ the kingdom of heaven : ’ it was legible enough in these very words, that he acknowledged an undeniable evidence of ‘ the kingdom of heaven, ’ now demonstrated, in those wondrous miracles that Christ wrought ; which reasoning may be heightened by these two circumstances, —in that miracles had been so long ceased, and should now so break forth ; and that in the times, when miracles were wrought, none were wrought such as these.

3. The connexion, therefore, of our Saviour’s words to his, upon these considerations, is of no difficulty or harshness at all, but as direct and proper as was possible. For, as Nicodemus, by these miracles, could not but conclude upon the times of the Messias that they were now come, — so, by his Judaical and Pharisaical principles, he conceived that those glorious times, that they expected under Messias, should take the people as they were ; — and they, without any inward change of mind or heart at all, should be translated into an outward changed condition of happiness and earthly glory, as much as they could desire or imagine : “ No (saith Christ), there is more required of, and in, him, that desires

^a Luke, xi. 20.

^o Luke, xi. 15. John, x. 20.

^p Talm. in Sanhedr. cap. 10. Maim. in Melachim, cap. 11, 12.

to see and partake of the happiness of that kingdom, and those days; he must also suffer a changedness in himself, and in his principles, and be cast into a new mould, and be, as if he were born anew.”—And thus may we make out the connexion of this speech of Christ to that of Nicodemus:—and now there remains to examine the meaning of the speech itself.

It is not much material, as to the sense of the thing itself, whether to read it, “Except a man be born *again*,” or “Except a man be born *from above*;” either of the expressions will very well carry the sense our Saviour intendeth in it: but to take it in the latter translation, ‘from above,’ doth, more properly and pertinently, speak out the thing that is aimed at. It was the great confidence and boasting of the Jews, that they were born and descended of the seed of Abraham⁴; and upon this score and privilege they relied so much, that they accounted that very thing to estate them exceedingly in a happy condition, as to the favour of God, and welfare of their spiritual estate. It were endless to show, out of Jewish authors, how great matters they speak of, accruing to them בְּזִכּוֹת אֲבְרָהָם by the privilege of their descent and extraction from Abraham: insomuch, that even upon that account, they doubt not to reckon כל ישראל יש להם חלק לעולם הבא “That all Israel is to have share in the world to come.” Now, that fond reliance, doth Christ oppose and confute in this speech, and useth the very same method and matter of discourse with this Pharisee, that John the Baptist doth with those that came to him, Matt. iii. 9,—to take him off from leaning on that broken staff; and that, whereas now he had spied some glimpse and dawning of ‘the kingdom of heaven,’ in the great and wondrous workings of Christ, he should not think to slip into it, and enjoy the happiness of it, without more ado, because he was an Israelite of the seed of Abraham; for that earthly privilege, and pedigree, and birth, would not serve his turn; but he must be ‘born from above,’ by a new and supernal birth, or else he could not see ‘the kingdom of God.’ And that Christ referreth to this their descent and birth of Abraham, upon which they stood so much, it is to be confirmed, not only by comparing this his method of teaching with that of John’s, but also by what is

⁴ See Matt. iii. 9. John, viii. 39. Acts, xiii. 26.

^r Sanhedr. ubi sup. Surenhusii, iv. 259.

spoken by him in the sixth verse: "That which is born of the flesh, is flesh."

It is true, indeed, that there were other principles in Nicodemus, that had need to be met with a confutation, as much as this,—as, his reliance upon his own righteousness, and legal performances, and his gross conceptions about the kingdom of heaven: but this was the first that lay in the way, and which was first to be removed, and upon which the other were not a little built: and when this hath been spoken to in the beginning of Christ's discourse, he falls upon the other in the verses following.

Now, whereas this construction of the words of Christ, which makes them to face their reliance upon their birth of Abraham, may seem to render them applicable only to the Jews, and no nation else, because they alone stood upon that privilege;—it is easy to see, by the rule of comparison, how they reach to every man and woman under heaven, that desires to enter into 'the kingdom of heaven:' for if the Jews, that had that privilege and advantage of their birth, yet, in this matter, were nothing at all privileged and advantaged by it, but must be born anew and from above;—much more must they be concluded under the necessity of a new birth, that have not so much as that prerogative of birth at all, but are of the root of the wild olive.

Ver. 4: "How can a man be born, being old?"] Among that nation, they had this maxim and tradition, גוי שנתגייר ובעבד שושחרר הרי הוא כקטן שנולד That, "A Gentile that is proselyted, and a servant that is set free, behold, he is as a child new born; for all the kindred which he had, whilst he was a heathen and a servant, he now must know no more for his kindred*." Compare 2 Cor. v. 16. Here is a new birth, in a kind of a sense, with which, it is likely, Nicodemus was acquainted; but it is but low, terrene, and carnal, about earthly affinity and relations; but to hear of 'a new birth from above,' is a doctrine, so new and strange in his ears, that even a child might have made as pertinent a reply upon it, as doth this great teacher of Israel. They were so satisfied with their birth from Abraham, that they never cared to hearken after other; and they were so taken up with earthly rites, that any other doctrine was but a paradox.

Ver. 5: "Except a man be born of water and of the Spi-

* Maim. in Issure Biah, cap. 14.

rit.]" We first here meet with the question, whether 'water and the Spirit,' in these words, are to be taken distinctly for two several things, or whether they mean but one and the same thing. There be that hold this manner of speech to be but *Ἐν διὰ δυοῖν*, only one thing meant by two expressions; and that the conjunction, *and*, is only exegetical; and they give the sense of the clause thus, "Except a man be born of water, that is, of the Spirit, which is compared to water." But others, and those not without good reason, and those, also, not the least among the learned,—have made a clear distinction betwixt 'water' and the 'Spirit;' and by 'water' do understand 'baptism.' Chemnitius pleads this distinction very earnestly and fully, and concludes, "*Tota antiquitas semper simplicissime hæc verba Christi de baptismo intellexit;*" that "all antiquity hath clearly understood these words of Christ concerning baptism." I shall only produce two or three of the ancients, where I might produce a whole cloud of witnesses. Chrysostom^t so understands it, and he makes this paraphrase upon it: *Ἐπλασα ἀπὸ γῆς καὶ ὕδατος, &c.* "I created man (saith God, whom he brings in so speaking) of water and earth, and the creature became unprofitable, and the vessel was marred. I will no more create of water and earth, but of water and the Spirit."—Cyril of Alexandria expounds the words so likewise, and alludes to the matter thus; "As man consists of two parts, soul and body; *διπλῆς αὐτῷ πρὸς ἀναγέννησιν ἐνδεήσει Θεραπείας*; so will he need a twofold cure for his regeneration. His spirit is sanctified by the Spirit, and his body by the water sanctified," or set apart. And he follows it with this comparison: "As water in a caldron, set to the fire, receives the force of the fire,—so, the water of baptism, by the Spirit, is raised to a divine and ineffable virtue."—Austin construes 'water' here, also, for 'baptism,' and addeth this gloss; "That, as the bowels of the mother do avail for the breeding of a child once, for the natural birth; so the bowels of the church towards the spiritual birth of every one to be once baptized." I might be endless in alleging names and glosses upon this place and matter, all holding baptism to be here meant; and some comparing the water to the mother, and the Spirit to the father, in the new birth: some paralleling betwixt our birth of water, by the power of the Spirit, and the birth of

^t Hom. 24. in Johan.

Christ of a Virgin, by the virtue of the Holy Ghost: and some making one allusion or comparison upon the matter, and some another: and all peremptorily concluding, and that not without very good ground, that baptism must needs be here understood. For,

1. Christ was opening to Nicodemus, in this answer, what was obscure to him in his other words; and if he intended but one thing by 'water' and the 'Spirit,' he spake in obscurity still, and did but explain one difficulty with another.

2. In the like expression, "He will baptize with the Holy Ghost and with fire," though there be a *Ἐν διᾱ δύο̄ν* confessed, and it be construed, 'Baptizabit spiritu igneo,' yet was the fire there a visible thing: and why should not the water here be taken for a visible thing also?

3. John Baptist observed this course in his ministry, that he preached baptism first, and then baptized^v. And how can we conceive more properly of the ministry of Christ, than in the same divine method? It is said afterward, in this chapter, that Jesus baptized, ver. 22: and did he not preach the doctrine of baptism, before he baptized? It cannot be doubted, that he did: but if he did it not in this expression, you have not the least mention of it in all the chapter.

4. It is not improperly held by divers, that the apostle^w calls baptism, 'The washing of regeneration,' upon the warrant and style of these words of our Saviour.

5. It is true, indeed, that 'water,' in divers places of Scripture, is used to signify the work and operation of the Spirit, but then under the notion of cooling, purging, or refreshing: but, to be 'born of water,' is a phrase so different from any of these, that the construction of the word 'water,' as meaning the Spirit, in such places as are applicable to those actions or effects, cannot be so proper a construction in reference to this,—especially, when the Spirit is also expressly mentioned with it.

6. The question in hand, betwixt our Saviour and Nicodemus, was about his entrance and introduction into 'the kingdom of God,' or his coming under the days and benefit of Messias's appearing, which, he was sensible, was now come.

And, therefore, Calvin mistakes and mis-states the question in this place, which made him so resolutely to refuse the

^v Matt. iii. 11.

^w Luke, iii. 3.

^x Tit. iii. 5.

general exposition of water for baptism: “*Nulla modo adducor (saith he), ut Christum de baptismo verba facere credam: hoc enim esset intempestivum:*” “I can by no means be swayed to think, that Christ speaketh of baptism here: for that would have been unseasonable:”—and why unseasonable? Why, he gives this reason,—“Because Christ was exhorting to newness of life.” But that is not the prime and proper question or theme in hand. The matter in hand was about Nicodemus’s translation into the days of the Messiah (of which the nation had so high thoughts), that is, as he thought, into a changed state of happiness; and, as it was indeed, into a changed principling and profession: to come under new grounds of religion, and under a new manner of profession, different from what he was under before. Our Saviour tells him, He must not think to slip into the participation of this kingdom, without any more ado than this, “Now the days of the Messiah are come; I shall have my share of the happiness of them, and they will even drop into my mouth;”—but he must be newly moulded, out of his reliance upon his birth-prerogative, out of his legal righteousness, out of his carnal performances, and ceremonious services; and, by a new birth, as it were, must be introduced into this new world and condition. Now, even those that deny that baptism is spoken of here, yet cannot deny, that baptism was the way which Christ had appointed for introduction into this new profession; and if the introduction thereunto, was the question that was in agitation, as indeed it was, they can as little deny, that baptism is meant and spoken of here.

If Nicodemus were an overseer of the waters (of which there was a touch before), then Christ speaketh to him from his own element, when he speaketh of being ‘born of water:’ and if Christ did any miracles at Bethesda-waters, at this Passover, as he did at the next,—this speech of new birth, by water, might have some allusion to the effect of those waters,—where he, that first went in after the angel’s moving, was born, as it were, into a new healthy condition.

Now, Christ addeth the mention of the ‘Spirit’ to ‘water,’ or baptism, to difference baptism from Pharisaical washings, and legal purifications: for those were carnal rites, the efficacy of which they placed in ‘*opere operato:*’ but baptism is of a more spiritual import, and the virtue of

it did not consist so much in the outward washing, as in the inward efficacy of the Spirit.

The phrase, 'the kingdom of God,' did, 'primo intuitu,' in the first most common and most commonly known signification among the Jews, mean and betoken the state and economy of the times under the Messiah, in opposition to the state and economy in the times that were before, as hath been shown:—and in this sense did Nicodemus look upon, and for, the kingdom of God; and, accordingly, in that sense, first, doth Christ apply his speech unto him. But yet withal our Saviour, and the gospel acceptance, hath raised the expression to a higher and more spiritual signification, than the Jews did take it in; and that is, to betoken the state of grace and sanctification, in any person under this economy of the times of Messiah, or the gospel. And, as the word, 'the church,' doth not only express the whole church visible, though it do most commonly express that, but also includes withal, and speaks, the church invisible, or those that are sanctified, which most properly are the church indeed;—so, 'the kingdom of heaven,' doth not only intend the visible kingdom of the Messiah, in the altered state of the economy in his days and under the gospel, though that be the first, and most large and common sense of it,—but also, it denoteth the invisible kingdom of Christ in the heart of his saints, where he reigns by his grace, which is most singularly and especially his kingdom. Our Saviour, therefore, in these words, would drive the signification of the term, 'the kingdom of God,' to the head; and so he doth, also, the doctrine of baptism. And, as he speaketh of that kingdom to the utmost extent, namely, both the external dispensation, and the internal operation, of God's way of salvation under the Messiah,—so likewise doth he, of the twofold 'birth from above,' which refers to them both; namely, an ecclesiastical, or new way of admission, as a birth from above, into that changed economy and administration,—and that is, by baptism;—and a spiritual and new way of introduction, as a birth from above, into that blessed state of grace and sanctification,—and that is, by an effectual work of the Spirit. He would first inform Nicodemus of the outward way of admission into the kingdom of heaven, as that signified the changed state of administra-

tions under the gospel, and that (saith he) is, by 'being born of water.' But then he would show, both that there was more to be looked after in the kingdom of heaven, than only an outward change of dispensations; and more to be looked after in baptism, than only the external washing; and, therefore, he addeth, "and of the Spirit." He that would enter into 'the kingdom of God;' that is, into the state of the gospel, must be 'born of water;' but he that will enter into 'the kingdom of God,' that is, into the state of grace, must be 'born of the Spirit.' Baptism is God's ordinance for the former purpose; and it is necessary for that end '*ratione præcepti*,' and we must obey God in it. The Spirit is God's operation for the latter purpose, and it is necessary, '*ratione medii*;' and we must attend on him in his way for it.

Ver. 6: "That which is born of the flesh, is flesh."] Christ, in the former words, had declared the manner of the new birth: and here he speaks of its dignity, comparing it with the birth-privilege of descent from Abraham. For though, as to outward honour and prerogative, that had something, and that not a little, in it, yet that birth was but according to the flesh: and what conduced it towards entering into 'the kingdom of heaven,' which was spiritual? But he that is born of the Spirit, is spiritual, &c. And thus he is still winding up Nicodemus higher from his gross and carnal apprehensions concerning the kingdom of God, and days of Messias.

Ver. 8: "The wind bloweth where it listeth," &c.] For the clearing of our Saviour's argumentation here, which is somewhat obscure, we are to observe these things:—1. That by this comparison, he goeth about both to confirm the truth of the doctrine of the new birth, which he had delivered,—and also something to clear the manner of its being or coming to pass.

2. The comparison seemeth not made between the wind and the new birth, but between the wind and one anew born; for observe the application, "So is"—not the birth of the Spirit, but—"every one, that is born of the Spirit:" yet is the application to that work itself not to be excluded. The comparison, therefore, runneth thus:—'As, the wind blowing at its own liberty, thou hearest the sound of it, and so art sensible of the stirring of such a thing, but knowest not

how it blows, or what becomes of it; even so is every one that is born of the Spirit. The Spirit worketh this product of the new birth in whom and when it pleaseth; and he, upon whom the thing is wrought, findeth, by the change and effects in himself, that such a thing is done, but he cannot tell how it is come to pass and actuated, and to what progress and efficiency it will grow.' And so doth Christ explain, to the sensual and gross understanding of Nicodemus, the truth of the things that he had spoken, in as plain notions as they could be uttered. First; He asserteth the truth and reality of the new birth, a thing to be as well perceived by the fruits and consequences of it, as the wind by the sound. Secondly; That the Spirit doth work this by as free an agency and unlimited activity, as the wind doth blow at its own liberty, without confinement or restraining. Thirdly; That this work is inscrutable, and past the fathoming of human reason,—as is the way of the wind, where it begins, and where it terminates.

Ver. 10: "Art thou a teacher of Israel," &c.] 'Talmud Torah,' or the 'teaching of the law' in Israel, was in so high esteem amongst them (and that most deservedly, had they gone the right way to work), that they prized nothing at a higher value, nay, nothing of an equal dignity, with it. They esteemed it the most precious of all the three crowns that the Lord had bestowed upon Israel; "The crown of the kingdom, the crown of the law, and the crown of the priesthood." They weighed it against any one of the commandments, nay, against all the commandments, and it outweighed them all. For they had this received position: אין לך מצוה בכל המצוות כולן שהיא שקולה כנגד תלמוד תורה אלא תלמוד תורה כנגד כל המצוות כולן "Amongst all the commandments, there is not one commandment that is parallel to the learning and teaching of the law; but that is equal to all the commandments put together^y."

Now, there were four sorts of teachers, and teaching of the law, among them:—1. In every city and town, there was a school where children were taught to read the law; and if there were any town, where there was not such a school,—the men of the place stood excommunicate, till such a one was erected. 2. There were the public preachers, and teachers of the law, in their synagogues^z, most commonly

^y Maini. in Talm. Torah, cap. 3. ed. Clavering, p. 10.

^z Acts, xv. 21.

the fixed and settled ministers, and ‘angeli ecclesiæ,’ and sometimes learned men that came in occasionally*. 3. There were those, that had their ‘midrashoth,’ or kept ‘divinity-schools;’ in which they expounded the law to their scholars or disciples, of which there is exceeding frequent mention among the Jewish writers, especially of the schools of Hillel and Shammai.—Such a divinity-professor was Gamaliel^b. 4. And lastly; The whole Sanhedrim, in its sessions, was as the great school of the nation, as well as the great judicatory; for it set the sense of the law, especially in matters practical, and expounded Moses, with such authority, that their gloss and determination was an ‘ipse dixit,’—a positive exposition and rule, that might not be questioned or gainsaid.

Of this company of the great doctors and teachers of the Sanhedrim, Nicodemus was one; and it may very well be conceived, that he kept a divinity-school, as other of the great doctors did; and so he was doubly a teacher of Israel, and yet knew not these first principles of religion. But whether he kept a divinity-school or no, as he was a member of the Sanhedrim, he was in place of the highest teachers of the nation; and this retortion that our Saviour puts upon him, is parallel to that that the apostle useth^c, “Thou that teachest others, teachest thou not thyself?”

§ “And knowest not these things?”] The divinity of the Jews, which they taught and heard in their schools, was as far out of the road of such doctrine as Christ teacheth here, as it is from England to Jerusalem. For, though some of them stuck not to say, that the law might be expounded seventy-two ways,—yet, in all their expositions, the doctrine of regeneration, and the work of grace, was little thought on, or looked after. To omit their manner of expounding, by Rashe and Sopher Teboth, Gematria, Notericon, Atbash, Cabala, and such wild kind of commenting, as was ordinary among them;—the best divinity that was to be had with them, was but to instruct them in carnal rites, and to heighten their spirits to legal performances. They would speak and teach, indeed, concerning repentance and mortification, and such kind of doctrines; but all was to promote their own legal righteousness in such things and actions the more. Their divinity, that they taught and learned, was generally

* As Acts, xiii. 14.

^b Acts, xxii. 3.^c Rom. ii. 21.

to this tenor;—to build upon their birth-privilege from Abraham^d; to rest in the law^e; to rely upon their own works^f; to care for no other faith but historical^g; to patter over prayers, as efficacious, ‘*ex opere operato*^h’; to account the day of expiation, afflictions, and their very death, to be expiatoryⁱ; to expect Messiah, and undoubted happiness, when he came, &c. How was it imaginable, that ever the doctrine of the new birth should be dreamed of among them, who looked for salvation upon such principles and terms as these? And, therefore, it is a scruple and query, not impertinently nor undeservedly moved by some here,—Why Christ should make such a matter of Nicodemus’s ignorance, in this point, since such ignorance was epidemical to the whole nation, and none of their great doctors ever dreamed of such doctrines? They could tell you of traditions about carnal rites, of curious and quaint explanations of the law, and swimming notions and cabalisms to fill the brain; and they would exhort to a strict ceremonious life, to make up a self-righteousness: but the great things of faith, renovation, spiritualizedness, and such kind of divinity as this, was a mere stranger in their schools, not once heard of or looked after. Our Saviour, therefore, in pressing Nicodemus so hard about this his ignorance,—1. Would show him the folly and silliness of that way of divinity, which was read among them, and which he undertook to teach, which was but as mint, anise, and cummin, to the great things of the law; dross, trash, and nothing, in comparison of the sound and saving doctrines of salvation. 2. He would reprove him, as justly he might, for daring to be a teacher and leader of others, in things which concerned their souls, and eternal state; and yet himself knew not the chief, choicest, and first doctrines, that concerned the one or the other.

3. These very doctrines, that Christ is speaking of to him, are so copiously and fully taught in the Old Testament, that a student and expounder of the Old Testament, such as Nicodemus took himself to be, might deservedly be blamed, and did fall under a most just reproof, when he proved so ignorant of them, and unseen in them, as he showed he was. How regeneration is taught in Ezek. xi. 19, and Psal. li, and

^d Matt. iii. 9.^e Rom. ii. 17.^f Matt. xix. 20. Luke, xviii. 11. Gal. iv. 21; and v. 4.^g James, ii. 19.^h Maim. in Tephillah.ⁱ Idem in Tesbabab.

other like texts; and how a new birth by baptism and the Spirit is taught in Ezek. xxxvi. 25, 26,—he and the rest of his nation might have learned, but they had eyes and saw not, &c. It was not the deficiency of the doctrines, but it was the blindness of the doctors, that was the cause, that they were so ignorant of them.

4. If Nicodemus did question only ‘*de modo*,’ when he saith, “How can these things be,”—then that answer hath something in it, which some do give to this objection, which is,—that he, being a doctor, might have collected the possibility of this matter (for all it seemed so wonderful) from the powerful works and miracles that he read of in the law.

But it appeareth, by the words of Christ in the next verse, ‘Ye receive not our testimony,’ that he questioned ‘*de ipsa re*,’ or of the truth of the thing itself.

Ver. 11: “We speak that we do know,” &c.] Here is, first, an opposition plainly set, between the ignorance of the Jewish doctors, and their blindfold teaching they know not what (twitted and reprov'd in the verse before, “Art thou a teacher, and knowest not these things,” and spoken of 1 Tim. i. 7), and between the doctrine and glorious teaching of Christ and the other then ministers of the gospel, who taught nothing but what they knew and understood. And there is also a secret insinuation of that opposite or contrary carriage, which indeed, being regarded either nakedly and singly, or as it lay in opposition (one kind of carriage to another), was exceeding strange and wonderful; and that was, that the doctors of the Jews, that taught for divinity they knew not what, should be believed, so much as they were,—and that the preaching of Christ and his disciples, which taught nothing but what they knew and had seen, should be believed so little. Where, as this speech is uttered by Christ, in the plural number, ‘*We speak what we know*,’ &c; it hath bred some debate among expositors, how to understand and determine, whom he joincth with himself in this word *we*. Some conceive, that he meaneth himself, and the prophets: others, that he meaneth himself and John the Baptist: others, that he intendeth himself only, though he speak plurally, as of more: and some think, that he meaneth himself, with the Father and the Holy Ghost. For the fixing of a settled and proper acceptation of the words (though, indeed,

any of these ways, they make a fair and harmless construction), it is to be observed, that there is a *we* and a *ye*, stand in opposition in the verse, "*we* teach, *ye* believe not," and they may help one to explain another. When Christ saith, "*ye* believe not, or *ye* receive not our testimony," it doth not so naturally argue, that there was company that came with Nicodemus, and that Christ speaketh to them (as Cajetan conceiveth), as it doth properly lie to be construed, that Christ meaneth the whole fry of the Pharisees, and of the other Jews, that were carried away with their vain and fond opinions and traditions in matter of religion, as opposite and contrarying the doctrine of the gospel. And, as "Except ye be born again," ver. 7, is but the same in sense with "Except one be born again," ver. 3,—so are the *we* and the *ye*, in this verse, to be rendered in such another kind of construction:—and they mean but thus; 'The gospel is preached among you, and the doctrine of it is of things certainly known, and thoroughly understood; but the people among you are so carried away with your divinity, which is you know not what, that this doctrine, because so different from yours, is not believed, and the testimony of it is not entertained.' And so the *we* and the *ye* do not so punctually aim at any particular persons of this contrary acting, as they do at the very acting of these contrary things themselves.

But if the *we* must be confined to any peculiar person or persons, I should understand it of Christ himself, speaking of himself in the plural number (as he doth the like, Mark iv. 30, when he speaketh of his preaching of the gospel, because all that should preach it, should but preach his words); and so this *we* is but "I and whosoever shall preach these things:" and, particularly, the called disciples, that were now present with him, may be joined with him in this word; and that not only because they were to be the eminent preachers of the gospel hereafter, but even because, as it may be supposed, they had begun in some sort to do so now. For though their deputation for that function were more visible and punctual afterward, yet can I not conceive them to be altogether dumb and silent now in that matter, especially since the very next story tells us, that Christ set them to baptize; ver. 22, compared with chap. iv. 2.—They had now been with Christ near upon half a year,

seen his miracles, heard his doctrine, and never been from him; and, therefore, it is not imaginable, but that they had learned exceeding much concerning Christ and the gospel; and it cannot be conceived, but they would be uttering and publishing those things. And so the whole verse may be understood in much facility to this sense: "I, and these my disciples that do, and whosoever shall, preach these things of the kingdom of God,—speak things known, and tried (not as your doctors do, that teach you know not what): and yet thou, and the rest of thy judgment and opinion, will not entertain and believe our doctrine."

Christ and his disciples had known and seen (he all-knowing, and they in experience), the reality and truth of the new birth, and divers other mysteries of the kingdom of God; but how is his taxation of the others' unbelief proper upon this ground, when they were as ignorant, or knew as little, that he and they had known and seen these things, as they were ignorant of the things themselves?

Answ. 1. He speaks this in that style of opposition, that was mentioned before: "Ye are believed, though ye teach ye know not what; and yet will not ye believe us, that know and have seen what we teach."

2. He seemeth to allude to that that was taken for a competent witness, before any of the judicatories (for he is speaking to one that was a judge in the highest court); and that was this,—that the witness 'saw and knew the fact:' "And is a witness, whether he hath seen or known of it^k:" if he spake upon certain knowledge or sight, his witness was entertained; but 'we speak what we know, and testify what we have seen, but ye receive not our witness.'

3. Nicodemus had confessed Christ's miracles to be most admirable and divine; and, therefore, Christ might very well conclude, that he would also give weight unto his words, and acknowledge the truth of this that he spake,—though he knew not the certainty of it upon his own knowledge and experience.

Ver. 12: "If I have told you earthly things, and ye believe not," &c.] By 'earthly things,' divers understand diversely: some conceive Christ's speech to look so far back as to his discourse with the people at Jerusalem at the Passover, about building up of the temple in three days; and

^k Lev. v. 1.

that his words do result to this sense,—“It is no wonder, that thou dost not believe this high mysterious doctrine of regeneration, when the Jews could not entertain that more facile and plain doctrine of the resurrection of the Messiah on the third day.” Others, retaining the same opinion, that heavenly and earthly things do signify the difference of more sublime and more facile doctrines, do expound it thus; “If ye believe not these plain and first rudiments of the doctrine of the gospel; namely, about regeneration,—how will you believe those high and sublime mysteries, about the eternal generation of the Son, the procession of the Holy Ghost?” &c. But the most received construction of these words is this; “If ye believe not when I speak to you in a plain and low style, and explain things by earthly comparisons¹,—how will you believe, if I should teach the great things of salvation, in their own abstract and simple notions?”—‘lingua Angelorum,’ as Grotius expresseth it. “For” דברה תורה בלשון בני אדם שבינו השומעין as is the common Rabbinic maxim, “the Lord speaketh, in the Scripture, in such expressions, as best suit with the capacity of the hearers, that they may understand:” for the simple abstract doctrines of divinity are too hard for dull apprehensions. Christ is discoursing with Nicodemus about the nature of ‘the kingdom of heaven,’ or the gospel-state: he first teacheth him about denying of his birth-privilege from Abraham, and about the doctrine of baptism, by which a man is brought into that visible gospel-state: “And now (saith Christ), if you believe not, when I tell you of the earthly things of the kingdom of heaven,—that is, those things that are most visible and apparent to be understood,—how will you believe, if I should speak of the high things of the kingdom,—the incarnation, righteousness by faith, peace and joy in the Holy Ghost?” &c.

Ver. 13: “And no man hath ascended up into heaven,” &c.] To clear the conjuncture of these words with the preceding, is of some difficulty; and that hath caused variety of guesses upon it. Some tie them, not to the last words of all, but to some that lie a great way off; namely, to Nicodemus’s first words to our Saviour, in ver. 2, whereby he showeth, that he took Christ only for a prophet. Now, these words of this verse, satisfy him (say they) against that bare

¹ As Gal. iii. 13.

opinion, when Christ telleth him, that he is not as the prophets were, who, indeed, were sent of God, but never were off the earth, but lived continually upon it; but he himself came down from heaven, &c. Others, that do tie them to the very last words preceding, do give them in this sense and juncture: “How will you believe, if I speak unto you heavenly things? And yet, if I should speak such things, I deserve to be believed, because I came down from heaven: and though none ever preached such things before me, nor though I can produce no witnesses with me of what I speak, yet am I to be believed, because, though no man had been in heaven, yet I have been there, for I came thence,” &c. Others conceive, that they fall in with the last words thus,—That, whereas in the former verse, he had spoken of uttering heavenly things, he comes on now, and doth speak of some such things; as, namely, of his two natures, in this verse,—and of salvation by his passion and faith in him, in the next. Other conjectures at this matter might be alleged, which are severally made, but they shall be spared; and we will fall upon the words themselves, and hearken after their meaning and connexion with the former, by the observation of these three things:—

1. That in all the words of Christ following, to the end of his speech, viz. to ver. 22, his main aim is apparently this,—namely, to show that he is set up as the object of faith, or he who is to be believed, and to be believed in; and by believing in whom, everlasting life is to be obtained; as this scope is most plain in ver. 14—16. 18.

2. That by the phrase, “No man hath ascended,” his meaning is, ‘No man can ascend into heaven;’ as ‘No man hath seen God at any time^m,’ meaneth, ‘No man hath seen him, or can see himⁿ.’ “Who hath known the mind of the Lord^o?” meaneth, ‘his ways are unsearchable, and his judgments past finding out; and who can know them,’ &c.

3. That ‘ascending into heaven’ is intended to the same purpose and sense with that in Deut. xxx. 12; that is, ‘who shall ascend into heaven, to fetch the knowledge of the word from thence, or the doctrine of the gospel, the word of faith^p?’

And so, upon the observation of these three things, thus laid down, the connexion of this verse that we have in hand, with the former,—and the sense of it in itself, doth easily and evidently arise to this sense: “Ye believe not when I speak

^m John, i. 18.

ⁿ 1 Tim. vi. 16.

^o Rom. xi. 34.

^p Rom. x. 6—8.

to you but the familiar and visible things of 'the kingdom of heaven;' and how, then, will you believe, if I should speak of the highest and most heavenly mysteries of it? And yet, from me alone are those things to be learned and known; for none can go up to heaven to fetch the knowledge of them from thence; but I came down from heaven to reveal the will of God, and to declare the doctrine and mysteries of salvation: and, therefore, if you believe not, what I speak unto you, you will never attain to the knowledge of the things of 'the kingdom of heaven.'" And thus doth Christ tax Nicodemus and the Jews for a double unbelief: 1. As in reference to him the teacher,—whom they believed not, though he alone was he, who could, and who was come to, teach and reveal the great mysteries of the gospel. 2. As in reference to the things now taught,—which they believed not, though they were the most visible and facile things of 'the kingdom of heaven.' And, withal, he holdeth out unto them a double instruction; 1. That they should believe him about these heavenly things, because he came down from heaven: and, 2. That if they would not believe him in these things, they must never expect to know them; for none could go up to heaven to fetch them thence:—The very same thing, in sense, with that in chap. i. 18.

§ "But he that came down from heaven."] Here doth Christ speak one of those *ἐπουράνια*, spoken of in the verse preceding, a most heavenly point of the doctrine of 'the kingdom of heaven,' and that is, about his own incarnation: and he doth clearly show the distinction of his two natures, in one person: his human nature intimated in the title 'the Son of man;' the divine nature, in that he saith, 'he came down from heaven;' and the union of these two, when he saith, that 'the Son of man is in heaven.'

Now, Christ is said to come down from heaven^a, first, to intimate his divine nature, and to show that he was more than a mere man: and so the apostle^r interprets and applies the phrase: "The first man is of the earth, earthy; the second man is the Lord from heaven:" and so, likewise, when it is said^s of Christ, that he was the "manna, that came down from heaven;" it showeth and meaneth, that he was a bread of a more high and eminent nature than the manna, that the Israelites ate in the wilderness; and yet that was

^a As John, vi. 51.

^r 1 Cor. xv. 47.

^s John, vi. 58.

rained from heaven too, Neh. ix. 15; but ‘heaven,’ here, and in that place, admitteth of a differing construction. Secondly, It is the usual speech of Scripture, when it is relating the appearing of any of the persons in the Trinity in a visible evidence, to say, that ‘God came down^t;’ ‘the Holy Ghost came down^u.’ And so may it be used of Christ in human flesh; when the Son of God appeared so visibly amongst men, as that he conversed with them in their own nature, it may very significantly be said of him, that ‘he came down from heaven.’ Not that the Godhead can change places, which filleth all things; nor that Christ brought his human nature locally out of heaven, as hath been erred by some; nor yet only because he was conceived by the Holy Ghost, as it is construed by others; but because he, being the invisible God, did appear, visibly and in human nature, among the sons of men.

§ “The Son of man, which is in heaven.”] Here is the truth and reality asserted, both of his manhood, and of his Godhead; his manhood, in that he is called ‘the Son of man;’ his Godhead, in that he is said ‘to be in heaven.’ And this doth not only confute those heresies that have maintained, that either Christ had not a real human body,—or that he had not a real human soul,—or that he consisted not of two distinct natures,—or that he was two distinct persons;—but this doth also set a plain and large difference between the appearing of angels in human shapes, and the appearing of Christ in human flesh:—They were, indeed, in the shape of men, but they were not ‘the sons of men,’—but Christ was; they, when they were apparent upon earth in such shapes, were not then in heaven,—but he was.

Now, how the Son of man may be said to be in heaven, whilst he was now speaking to Nicodemus on earth, may be resolved with a double answer:—1. Because his conversation, all the while he was upon the earth, was entirely in heaven: for so is the conversation of the saints of God on earth said to be, Phil. iii. 20: “Et quanto magis Christi, qui semper inspexerit Patris intima?” “And how much more (saith Grotius) was the conversation of Christ there who always beheld the very bosom of the Father?” as John i. 18.—And so doth Cajetan understand it, that Christ’s human soul did enjoy the beatifical vision of God continually; and,

^t Exod. iii. 8; xix. 18.

^u Luke, iii. 22, &c.

therefore, he may well be said to be in heaven, even whilst he was on earth.

But, secondly, this may properly be understood, ‘*per communicationem idiomatum*’ (as divines express it); that is, in such a sense as the Scripture intends, when it applies the several properties of the two distinct natures in Christ, indifferently to the whole person: for the understanding of which, and for the construing of this, and divers other places of this nature, these things may be taken into consideration:—

1. That as, in the blessed Trinity, there is distinction of persons, but not distinction of natures,—so, on the contrary, in our blessed Saviour, there is distinction of natures, but not distinction of persons. His divine nature, one thing,—his human, another,—but the person but one: as, in the constitution and being of ourselves, the soul is one thing, and the body another; and yet they constitute and make up but one man.

2. That these two distinct natures in our Saviour, had their distinct and several properties, which were not communicable from the one to the other essentially; as the manhood did not rise to infinity like the Godhead, nor to those properties, that are essential to infinity: nor the Godhead descend to infirmity, like the manhood, nor to those properties, that are essential to the infirmity of manhood.

3. That, though there were in Christ these really distinct natures, and really distinct properties of these natures, yet, in regard of their union in his one person, the Scripture doth not seldom speak of these properties indifferently, without restriction of them to the one nature or the other.

4. That when it doth so speak of them, it doth it not ‘*in abstracto*,’ as ascribing the properties of the Godhead to the manhood, or of the manhood to the Godhead;—but ‘*in concreto*,’ and in reference to the whole person, as ascribing the properties of the one nature, not to the other, but to him that carried the other nature, and under the title that related to that nature. As it is never said, that the glorious Godhead was crucified;—for that is nothing short of blasphemy, and that were to ascribe to the divine nature, a property or infirmity of the human, which it is utterly incapable of; but it is said, that ‘the Lord of glory was crucified;’ applying the property of the manhood, not to the

Godhead, but to the person that was God, and under that title, that refers to the Godhead;—as meaning, that he, ‘that was the Lord of glory, was crucified.’ So it were mere blasphemous, to say, that ‘the *Godhead*, with its own blood, did purchase the church;’ but it is divinely said, that “*God*, with his own blood, did purchase it^v.” To have, and to shed its blood, was proper only to the manhood, and not to the Godhead; and yet it is ascribed, not to the Godhead in the abstract, but personally, and ‘in concreto,’ to him that was God. And according to this sense, is this place in hand to be understood; “The Son of man which is in heaven:” he saith not, ‘the manhood which is in heaven;’ for that was not there, till Christ ascended bodily; but he meaneth, that ‘he that was man, or the Son of man, was also in heaven, whilst he was talking with Nicodemus upon earth.’

Ver. 14: “And as Moses lifted up the serpent in the wilderness,” &c.] In the former verse, Christ showeth that he is to be believed, because none could fetch the heavenly doctrine of the kingdom of heaven, from heaven, but himself: in this verse, and forward, he showeth, that he is to be believed in; and that not only the believing him was to be the ground of knowledge, but that believing in him is the only way of salvation. And this doctrine he illustrates by that type of the brazen serpent in the wilderness, where the very looking upon the serpent lifted up, was healing to any that were stung; nay, as the Rabbins upon that story will have it, to any that was wounded or hurt by any beast whatsoever. The story is in Num. xxi; and the occurrence was in the last year of their travel in the wilderness; and the biting of the fiery serpents, was the last visible means, that God used for the cutting-off of the remnant of that generation, upon which he had passed a decree, and sworn in his wrath, that ‘they should not enter into his rest:’ for we have no more related of them, till they be passed over the river Zared, but only that they removed to Oboth, to Ije-abarim, and so over that river^w. And, by that time, all the generation of the men of war were consumed, as the Lord had sworn^x: and this miracle, wrought in the matter of the brazen serpent, was the last miracle that was done in the hand of Moses, whilst he lived; and so his first and last miracle was about serpents: compare Exod. iv. 3.

^v Acts, xx. 28.^w Num. xxi. 10—12.^x Deut. ii. 14.

That Christ, when he speaketh here of 'his lifting up,' intendeth his being lifted up upon his cross, is apparent, not only out of John viii. 28, and John xii. 32, 33, where the same expression is used, clearly to that sense,—but also, out of this very comparison that he doth propose from the brazen serpent; for he saith, 'as that was lifted up, so must he be lifted up:'—now, that was lifted up על הנֹם,—which R. Solomon interprets על הכלונס 'upon a pole,' or 'upon a post;' and so is Christ's lifting up here to be understood, upon his cross.

It is the general observation of the Jews upon that story *רע שעשו מעשה נחש שהצילו לשון רע* "that they were plagued by serpents, because they had done the actions of the old serpent, in using an evil tongue, against God, and Moses, and manna:" "Let the serpent come (saith God), who was cursed for an evil tongue, and be avenged on them for their evil tongue^z." However there was such a parallel betwixt their present sin, and the old sin of the serpent,—certainly there is a most sweet harmony and parallel between the manner of their cure, and the fruit of Christ crucified. The brazen serpent was lifted up; so was Christ:—that was the likeness of a cursed creature; so Christ, in the likeness of sinful flesh, was made a curse for us,—that, by faith in him, we might be cured of the wounds given us of the spiritual serpent, as these, by looking upon that, were healed of the venomous bitings of those corporal ones. What a doctrine of faith was in that story and occurrence! The Talmud^a applies it thus: "What! Could that serpent kill or recover? But at what time Israel looked upward, and humbled their hearts before their Father, which is in heaven, they were healed; but if not, they were brought low."

Ver. 15: "That whosoever believeth in him," &c.] This is a new and strange doctrine to Nicodemus, to hear of obtaining everlasting life, by believing in another; whereas he had been taught, all his life, to expect it by the works of the law, and by performances of his own: but for this, Christ giveth him so plain a demonstration and argument from that story and effect of looking upon the brazen serpent, that he cannot find wherewithal to gainsay it. And so is the other part of Christ's doctrine somewhat new to Nicodemus, also, to hear tell of 'whosoever believing should obtain salvation,'

^y R. Tauch. and Baal Turim, &c.

^z R. Solomon.

^a ספרא פ' בשלח ט"ז. Surenhusii, t. 2. p. 344.

and that 'God did so love the world, that he gives his only Son,' &c. For he had dreamed, with the rest of the nation, of salvation only belonging to the Jews, and of the Messiah's only coming to the Jews: and, as for the rest of the world, that it was utterly unregarded and neglected of God, and the people of the nations but dogs and swine.

Ver. 16: "For God so loved the world."] Some expositors are of a mind, that these are the words of the evangelist, and not a continuation of the speech of our Saviour;—which is not much material, whether they be apprehended for the words of the one or of the other: but they appear rather to be a continuation of our Saviour's speech, their connexion with the words before it being so close, and their sense so near, and making up the sense of the former. The verse calls for a hearty meditation upon it, rather than for a verbal explication of it: for, as there is no difficulty in the words, but their sense is easily understood,—so is there abundance of sweetness in their sense, which doth deserve, and may require, our serious and feeling thoughts and meditations. If any one will find a knot in a bulrush, and thinks he hath found a ground for the opinion of universal redemption, out of this word, 'the world,' which our Saviour useth all along,—let this same evangelist give him an answer out of 1 John ii. 2; where he plainly shows, that 'the world' is not to be understood 'de omnibus et singulis,' of 'all and every singular person in the world,' but of all nations; and that the Gentiles come within the compass of Christ's reconciliation for sin, as well as the Jews. And our Saviour useth the word here the rather, that, by the full sense of it, he might meet with the various misprisions and misconceptions of Nicodemus, and the rest of the nation, about these matters that were in discourse. They conceived, that the Lord only loved that nation, and none else; that the Messiah should only come for the good of that nation, and none else; nay, that he should destroy other nations for the advancement of that nation alone: but Christ informeth him here, that 'God loved the world,' the Gentiles as well as the Jews; that he gave his only-begotten Son to 'the world,' to the Gentiles as well as to the Jews; and that God sent not his Son Messiah into the world to destroy and condemn it, but that it might be saved, the Gentiles as well as the Jewish nation.

Ver. 18: "He that believeth not, is condemned already."]

Not that every one that heareth the gospel, and at present believeth not, is irrevocably damned,—for he that believeth not now, may yet believe hereafter, and be saved; but, 1. He that believeth not in Christ, is yet in the state of damnation; for out of Christ, out of salvation. And, 2. He is already *judged* (for so the Greek word is) as deserving damnation, and one that shall fall into it, if he continue in his unbelief, not only by God, but even by the thing itself: for he that will not believe in the only-begotten Son of God, and that will choose darkness rather than light,—‘*ex reipsa*,’ he is already judged, convicted, and condemned, as not only out of the way of salvation, but as deserving to be damned; and so shall be, if he thus continue. These are the two emphatical things, in this speech of our Saviour, that aggravate the unbelief, and that justify the condemnation, of the unbeliever; 1. ‘Because he believes not in the Son of God:’ and 2. ‘Because Light came into the world, and men chose darkness rather than light.’ If we apply the speech to the times in which Christ appeared, here was the condemnation of the unbelieving Jews, that they would take upon them to believe Moses and the prophets, and yet they would not believe him that sent them: nay, they would believe their own foolish doctors and traditions, and any one that came among them in his own name, and yet they would not believe in the name of ‘the Son of God.’ They walked in a double darkness; as, namely, not only in a want of the guidance of the spirit of prophecy and of faithful teachers, but also in the leading of most blind guides, and of most dark doctors; and yet, when Light itself came among them, they loved and embraced this darkness, and refused the Light. And much in the like kind may the matter be applied to unbelievers of what time soever.

Ver. 21: “But he that doeth truth,” &c.] As there is an opposition here of ‘light’ and ‘darkness,’ that is, of the truth and error of a true doctrine and false,—for so, it is apparent enough, that the terms are to be understood,—so is there an opposition of ‘doing evil,’ and ‘doing the truth;’ and the one may the better be understood by the other. *Φᾶνλα πράσσειν*, which is the phrase used here, and *Ἀμαρτίαν ποιεῖν*, which phrase is used by this same evangelist, 1 John iii. 8, —doth not nakedly signify ‘to sin,’ for the saints of God do sin^b, and cannot do otherwise^c; and yet John^d saith, that

^b James, iii. 2. 1 Kings, viii. 46. ^c Rom. vii. 15, 17, 18. ^d 1 John, iii. 9.

“whosoever is born of God, ἀμαρτίαν οὐ ποιεῖ.” But these phrases, ‘to do evil,’ and ‘commit sin,’ do signify, a setting of a man’s self to do evil,—“dare operam peccato,” as Beza translates it:—so, on the contrary, ‘to do truth,’ is ‘dare operam veritati,’ as he also renders it here,—when a man’s bent and desire is to do uprightly: when gracious desires of doing truth and uprightness lie in the bottom, though the scum of many failings swim aloft in heart: when to will is present^e, and when the mind is to serve the law of God^f. Whosoever is so composed, declineth not the light, but delighteth to come to it, and to the touchstone of the truth, that his works may be made manifest.

§ “That they are wrought in God.”] That is, either ‘by the power of God,’ for so the particle ἐν may import, which, very commonly signifieth *by*, as might be exemplified numerously: or ‘in God,’ is as much as to say, as ‘in the way or fear of God:’ as ‘to marry in the Lord^g,’ is ‘to marry in his way,’ or ‘according to his will;’—and ‘to die in the Lord^h,’ is ‘to die in his fear,’ or ‘in his acceptance.’

And thus hath Christ opened to Nicodemus the great doctrines of the new birth, baptism, free grace, faith, obedience, and the love of the truth: and made him a disciple, as appears John xix. 39; and yet he keeps his place and rank in the Sanhedrim, and there doth what good offices he canⁱ.

Ver. 22: “After these things, came Jesus and his disciples into the country of Judea,” &c.] It is not determinable, in what part of Judea Christ fixed, and made his abode; nor, indeed, is it, whether he fixed in any one place, or removed up and down, here and there, in the country. It appeareth, by the story in the following chapter, that, when he had occasion to set for Galilee, he was then in such a part of Judea, as that his next way thither, was to go through, or close by, the city of Samaria: and so, it seemeth, that he was in that part of Judea, that lay northward of Jerusalem: Gibeon lay much upon that point of the compass, and the waters there might be a very fit conveniency for his baptizing. See 2 Sam. ii. 13.

§ “And there he tarried and baptized.”] Yet “Jesus himself baptized not, but his disciples,” chap. iv. 2. It is ordinary, both in Scripture phrase, and in other languages,

^e As Rom. vii. 18.

^f As Rom. vii. 25.

^g 1 Cor. vii. 39.

^h Rev. xiv. 13.

ⁱ John, vii. 50.

to ascribe that as done by a man himself, that is done by another, at his appointment; as Pharaoh's daughter is said^k to nurse Moses;—Solomon is said^l to build the temple and his own house: "David took the spear and cruse^m;" meaning, Abishai, by David's appointment: "The book which the king of Judah hath readⁿ;" that is, 'which they have read before him:' as 2 Chron. xxxiv. 24 explains it, &c.

Jesus himself baptizeth not, 1. Because he was not sent so much to baptize as to preach; as Paul also saith of himself^o. 2. Because it might have been taken as a thing something improper, for Christ to have baptized in his own name. 3. The baptizing that was most proper for Christ to use, was not with water, but with the Holy Ghost^p. 4. Because he would prevent all quarrellings and disputes among men, about their baptism, which might have risen, if some had been baptized by Christ, and others only by his disciples.

It is no doubt, but these disciples of Christ, that baptized others, were baptized themselves. Now, who baptized them? Not Christ; for he baptized none: but they were baptized by John the Baptist; for, it is apparent, that some of them were baptized by him, John i. 35. 37. 40; and that teacheth us also to judge so of the rest. And, by this very thing, it is evident, that the baptism of John, and the baptism of the apostles, was but one and the same, whatsoever the schoolmen have said to the contrary;—unless the disciples baptized others with a better baptism, than they themselves were baptized with.

Observe, that the administration of the ordinances of Christ, by his ministers, according to his institution, is as his own work. The disciples' baptizing, is called his baptizing.

Ver. 23: "And John, also, was baptizing." His sun is now, ere long, to set; and the evangelist here giveth you account of his last actions and ministry, whilst he was abroad and at his liberty. If his imprisonment were but a little before Christ's departure into Galilee, mentioned in the next chapter, as it is like it was,—he had been a public preacher and baptizing, near upon twenty months.

§ "In Ænon, near Salim," &c.] 1. I cannot hold that this Salim was a city near Sichem, as the most general

^k Acts, vii. 21.

^l 1 Kings, vi, vii.

^m 1 Sam. xxvi. 11, 12. 14.

ⁿ 2 Kings, xxii. 16.

^o 1 Cor. i. 17.

^p Acts, i. 5.

opinion doth, from Gen. xxxiii. 18; where the LXX, and divers others, render, as our English doth, "And Jacob came to Salem, a city of Sichem." For, 1. It is *Salem* there, and not *Salim*. 2. It may be as well, and is generally by the Jews, rendered, "Jacob came safe to the city Sichem:" for, till then, he had no miscarriage in his family, as he had afterward. 3. The Scripture, in all the chorography of Ephraim, never nameth any such place as Salim. 4. The ground that Jacob bought^a, was before Sichem, and not before a Salim^r. 5. If Salim and Ænon were near Sichem, they were in Samaria: and what had John to do among the Samaritans?—See Matt. x. 5, and xv. 24.

2. Salim and Ænon appear to be on this side Jordan, westward, from ver. 26: "They came to John, and said to him,—Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, he baptizeth," &c. Now, 1. 'Bethabara, beyond Jordan,' was the only place that the evangelist had mentioned before, of John's baptizing; and he speaketh according to his own story: and so, in chap. x. 40, he calleth it the place, 'where John first baptized;' speaking still according to his own story,—for that was the first place that he had named. And, 2. At Bethabara, had John pointed out Christ, and borne witness to him, so that disciples there began first to follow him: therefore, it appeareth, by their speech, that came to John, ver. 26, that Bethabara and Ænon were on the two several sides of Jordan; Bethabara beyond, and Ænon on this side.

3. I should as soon look for Ænon and Salim in Galilee, as in any other place, that I have found mentioned by those that expounded this place. For, 1. Since Christ was first to appear in Galilee, why should not his forerunner appear there also before him? How much more proper is it to hold, that, as John baptized in Judea, and there Christ was baptized of him,—and in Peræa, or beyond Jordan, and there Christ was pointed out by him,—so that also he baptized in Galilee, and there Christ succeeded him;—than, of all places, to let him miss Galilee, where Christ did first show himself? How could Herod (whose residence and place was in Galilee) and John, come into so great converse and acquaintance, as the gospel giveth evidence they did^s,

^a Gen. xxxiii. 19.^r John, iv. 5, 6, &c.^s Mark, vi. 20.

if John resided not in Galilee, as well as Herod? 2. The Septuagint mention a Salim, in Galilee, in the tribe of Issachar^t; differing, indeed, from the Hebrew text, but naming the place (as may be supposed), as it was called in their time; as the Chaldee paraphrast also use to do. 'Shaalim,' in 1 Sam. ix. 4, in some editions of the Septuagint, is written 'Saalim,'—which, whether it may not be the same with their Salim, in Josh. xix. 22; and whether the evangelist here refer not to that word and place,—I leave it to be discussed by others: and whether Ænon, in the Septuagint^u, can be to our purpose here.

4. There is one stumbling-block lies in the way of this mine opinion, which holds Ænon and Salim to be in Galilee,—and that is, in that Josephus^v saith, *ὁ μὲν ὑποψία τῆ Ἡρώδου δέσμιος εἰς τὸν Μαχαιροῦντα πεμφθείς*: "John the Baptist, upon Herod's suspicion, was sent prisoner to Machærus." Now, Machærus-castle was in Peræa, or beyond Jordan, on the north-east part of that country, and confining upon Arabia (which was a great distance from Galilee), as the same author averreth^w; to which scruple satisfaction may be given, also, from the same author. For it appeareth, by him, that the pretence of Herod's imprisoning John, was, fear of innovation, in regard of the people's high esteem of him; though the true cause, indeed, was about Herodias.—That Machærus was a frontier garrison, between the territory of Herod (for he had land there, though so far from Galilee, but upon what title, here is not a place to insist to show), and of his father-in-law, Aretas, king of Arabia, whose daughter he put away, when he took Herodias;—upon which occasion there was long and sad war betwixt Aretas and him. Therefore, that he might secure John far enough from the people, amongst whom he had so high repute, and sure enough from rescue, and tumult about him,—he got him into that strong hold so remote. And whether he lay not there with his army, when John was beheaded, it will be a more seasonable place to examine, at the story of his beheading, when the Lord shall bring us thither.

5. I should rather take Ænon for the name of some large and spacious compass of ground, full of fresh springs and waters, than for any one particular town, river, or city.

^t Josh. xix. 22.

^u Josh. xv. 61.

^v Antiq. 18. cap. 7.

^w De Bel. lib. 3. cap. 4.

As Sharon was a large champaign, from שרה 'to let loose,' because of the cattle turned out there; and Lebanon was a large hilly country, from לבן 'to be white,' because of the snows that lay upon it;—so seemeth Ænon to mean a fountainous place, or some compass of ground full of springs, from עין 'a fountain.' And so the words "there were many waters there," may be construed as giving the etymology of the word 'Ænon;' "John was baptizing in Ænon, a place so called, because there were many waters there." There is mention of 'Abel-maim,' or 'the plain of waters,' a part of Galilee, 2 Chron. xvi. 4. And such another manner of speech is that in 2 Chron. xx. 26:—"They assembled in the valley of Berachah; for there they blessed the Lord:" i. e. the valley so called, because they blessed the Lord there.

Now, because this text is commonly alleged for the proof of dipping in baptism, and the words 'because there was much water,' expounded as giving the reason, rather of his baptizing there, than giving the etymology of the word,—as that John could not baptize, but where there was much water, for the dipping of the many people that came unto him;—it may not be amiss a little to look upon the words with reference to such a construction; and to examine, first, what was the manner of baptizing among the Jews, before John Baptist came: and, secondly, how far the Baptist did imitate them in their manner.

Concerning the first: We observed, upon the first chapter of this Gospel of John, at ver. 25, that the rite of baptizing was in use amongst the Jews, and for that very end, that it is amongst us,—namely, for admission of persons into the church,—many years before the gospel began to be preached, or John Baptist appeared: and this was showed from the Jews' own writings and testimonies, though they be enemies to our baptism. And now it may not be impertinent, from the same authors, to give some account of the manner of the administration of that rite amongst them, or in what manner they used to baptize.

Towards that, we must first take up that traditional maxim, mentioned by Maimonides, in Issure Biah, cap. 13: במקוה הכשר טבילת נדה שם מטבילים את הנרים "In such a gathering of waters, as is fit for the washing of a woman from her separation, there they baptize proselytes." Now, the

waters, fit for such a washing, they describe thus: "A man that had an issue, was not purified but in a fountain; but a woman that had an issue, and all other unclean persons, or things, were washed in a gathering of waters. For this was the law, that they wash in any waters that are gathered together; as it is said, A gathering of waters, even in any place. Now it must be so, that there be therein so much water, as amounts to the washing of the whole body of a man at one dipping. The wise men have measured this proportion to be a cubit square, three cubits deep. And this measure contained forty seahs of water^x."

As for the manner of their washing, it was thus: כל טובל צריך שיטבול כל גופו כשהוא ערים בבת אחרת Every one, that was washed or baptized, must dip his whole body as he was naked, at one time. And wheresoever, in the law, washing of the flesh, or washing of garments, is spoken of, it is no other than washing of the whole body. For if a man shall wash himself all over, the tip of his little finger only excepted, he is yet in his uncleanness: and if he be a man of much hair, he must dip all the hair of his head; for that is as his body. And though they were in their clothes, yet their washing was good; because the water went through them, and they hindered it not^y."

"Now, when there came a proselyte or a proselytess to be admitted into the Jews' church and religion, they inquired of them, whether they entered not into that religion, for riches, or preferment, or fear. And of a man they inquired, whether he had not set his eyes upon some maid of Israel,—and of a woman, whether she had not set her eyes upon some young man of Israel: and if no such matter were found out, then they acquainted them with the weight of the yoke of the law, and the labour of performing it. If they saw that they came out of love to the law, they receive them; as it is said, 'When she saw that she was steadfastly minded to go with her, then she left speaking unto her,' Ruth i. 18."

"When they receive a proselyte of righteousness, and have inquired of him, and find none of the causes mentioned, they say unto him, What sawest thou that caused thee to become a proselyte? Knowest thou not, that Israel is, at this time, poor and oppressed, and many calamities are

^x Id. in Mikvaoth, cap. 1, and 4; and Talm. in Mikvaoth, cap. 2, and 3, &c. Surenhusii, t. 6. p. 363.
^y Maim. ubi supr.

upon them? If he say,—I know it; I am one unworthy; they receive him out of hand, and acquaint him with the fundamentals of the law,—namely, the unity of the Godhead, and the prohibition of idolatry; and they are large in discourse upon this matter. Then they rehearse to him some of the less, and some of the greater, commandments in the law; but they are not large upon that. Then they do acquaint him with the fault of a man's gathering what he had left, Deut. xxiv. 19, and the corner of the field, Lev. xxiii. 22, and about the second tithing."

"Also they acquaint him with the penalties of the law, saying thus to him: Know, that before thou comest into this law, if thou eatest fat, thou wast not punished with cutting off; and if thou didst profane the sabbath, thou wast not punished with stoning: but now, after thou art proselyted, if thou eatest fat, thou must be punished with cutting off; and if thou profanest the sabbath, thou must be stoned.—And they add no more, for they are not too punctual with him, lest it cause him to start and decline from the good way to the bad: for, at the first, they draw not a man but with gentle words, as it is said, With the cords of a man will I draw them. Therefore, as they acquaint him with the penalties of the commandment, so they acquaint him with the reward thereof; and show him, that, by keeping of these commandments, he shall obtain the life of the world to come: and that there is no perfect righteous man, but he that knoweth these commandments, and doth them."

"Moreover, they say unto him, Know thou, that the world to come, is not reserved but for the righteous, that is, for Israel: and, therefore, though thou see Israel in affliction in this world, yet there is good laid up for them: for they cannot receive much in this world among the nations, lest their heart should be lifted up, and so they err and spoil their reward in the world to come, as it is said, 'Jeshurun waxed fat and kicked.' Nor doth the blessed God bring upon them much vengeance, lest they should perish: for all nations shall fail, but they shall remain.—And, upon this matter, they discourse largely, to make him to love the commandments. If he turn back, and will not embrace them, he goes his way: but, if he embrace them, they delay him not, but circumcise him outright. And if he were circumcised

before (as Ishmaelites, and Midianites, and other children of Abraham, were), they fetch from him a drop of the blood of the covenant, and they stayed for him till he was perfectly whole, and then they baptized him. And the triumviri (or the three) stand by him, and tell him of some of the great and small commandments a second time over, as he standeth in the water. And if it be a woman, women set her in the water up to the neck; and the judges (the triumviri) stand at distance, and tell her of some of the small and great commandments, while she standeth in the water, and there she dippeth herself forward. Then they turn their faces, and go away, lest they should see her, as she cometh forth of the water²."

Thus was the use and manner of baptizing among the Jews, before the gospel; with which if we come to compare the baptism of John, we shall find them agreeing in these particulars :—

1. The Jews baptized only those, that turned to them from heathenism, and became proselytes : they baptized not Jews, who were born and brought up in the Jewish religion, but only those, who were, and had been always, strangers from it, and were now come unto it. And herein the baptism of John and of the apostles in the New Testament did agree with them : for those that they baptized, were such as had been born and brought up either in Judaism or heathenism, and they did induct them by baptism into a new religion. For though Judaism was not so vastly different from the tenor of the gospel as heathenism was,—yet was it so far different, both in regard of the ceremoniousness, as also of the legal righteousness and traditions, that the nation stood upon, that the gospel and it were two several religions and professions.

2. Those of age that the Jews baptized, were taught and instructed, before their baptism, in the grounds of their religion, and in the concernment and import of the thing that they went about. And herein did John the Baptist and the apostles agree with their custom : for they first taught, and then baptized, as dealing with persons of years and understanding, and which had been brought up in another religion. But the Jews also baptized children and infants, that were not capable of instruction,—namely, a proselyte's little

² So the Babylon Talmud in Jebamoth, cap. 4; and Maim. in Issure Biah, cap. 14.

children as well as himself: and what reason can be showed, why John and the apostles did not the like? Especially when it is expressly said, that such and such were baptized, and “*their whole house.*” I am sure the Hebrews would construe little children to be in the number: and why we should not do so too, there is no reason nor ground that can be given.

3. Baptism was not administered among the Jews, by any whomsoever, but only by men of some authority, and in orders, and appointed thereunto: a ‘Beth Din,’ or consistory, or triumvirate, was orderly and properly to administer it, and not every one that would take it upon him. So also was the administration of this ordinance in the New Testament, by ministerial men, and men appointed and empowered for such a work. For mechanics, and private men to baptize, wanteth the warrant and example, both of Scripture and antiquity.

4. The baptism of the Jews was, by dipping, as is apparent by the records alleged: and herein, how far the manner of baptizing in the New Testament went along with them, may be some question. There are some passages that seem to carry a colour of conformity of the one to the other: as Matt. iii. 6, ‘They were baptized of John in Jordan;’—Matt. iii. 16, ‘Jesus came straight out of the water;’—Acts, viii. 38, ‘The eunuch went down into the water:’—and the words in hand, ‘John baptized in Ænon, because there was much water.’—But there are some passages and circumstances again, that seem to leave it at more indifferency, than such conformity in its strictness; and that argue, that this manner of baptizing, in its preciseness, was not to be imposed upon the church for all succession. As, 1. If Paul were baptized within the house, as the story^a seemeth plainly to carry it; or if any other in the New Testament^b were either baptized in houses or synagogues, they could not be baptized after this manner of the Jews’ baptism,—for they had an express maxim against dipping in any vessel; unless it were the priests’ bathing themselves in the brazen sea. “But was not that a vessel?” (say the Gemarists, in the Jerusalem Talmud) “Yes; but R. Joshua, the son of Levi, saith, A pipe of water ran into it out of the well Etam:”—and so it was as a spring of water, because fresh water was

^a Acts, ix. 17, 18.

^b As see Acts, x. 47, 48.

running into it continually^c. 2. Dipping among the Jews was a national custom ; and if baptizing were used in the same manner among them by the apostles and disciples, it was, because, among the Jews, they became Jews (as Paul saith of himself), that they might gain the Jews. But bathing for purification was a mere stranger among the Gentiles, and used by none but by the idolatrous priests ; and it is very questionable, whether the apostle, in baptism, would put the Gentiles upon it, especially since baptism was not for the purifying of the flesh^d, as the Jews held their dippings and purifyings to be. 3. Though men of age among the Jews were baptized by dipping, as their records do evidence, yet it is hard to find that infants among them were so dipped ; and yet they speak it out plainly, that infants were baptized. 4. Were it our undertaking to dispute this point (but our task is of another nature), it might be showed, how some things were in common and honourable use among the Jews, and so were continued and used by the converts to the gospel in Judea, which yet afterward, and in other places, were laid aside, or changed. And it were easy to show, that sprinkling or pouring of water upon a person is called baptism, as well as dipping ; and that the change of such a circumstance is no change or violation of the original institution.

Ver. 25: " Then there arose a question."] 1. The ' subjectum quæstionis' was *περὶ καθαρισμοῦ*, ' concerning purification : ' a word of the same latitude with the word *טהרה* in the Hebrew authors, namely, comprehending all kinds of religious washings and purifyings that were amongst them. Now there were four sorts of purifyings gotten a-foot, and in use at this time in the nation :—1. The purifyings, washings, and sprinklings, appointed by Moses. 2. The Phari- saical washings brought in upon tradition. 3. The baptism of John. 4. The baptism of Christ : for these two, though they were not different in themselves, yet were looked upon as different, by the people.

2. About the disputants upon the question, the language of the text is somewhat curt and hard : it saith, " there was a question," *ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων*, " of, or by, the disciples of John with the Jews ; " and it seems to im-

^c In Joma, cap. 3. Aruch in *מבנה*, Maim. in *Biath Mikdash*.

^d 1 Pet. iii. 21.

timate a subdivided controversy: for ἐκ doth argue a doubt amongst John's disciples themselves (and so the Vulgar, French, and Italian, carry it), as if they were the men that began the dispute: and the word μετὰ, doth set them both in an opposition and conjunction with the Jews in this questioning.

3. Their divided controversy was, partly, about the pre-eminence of the Judaical washings, and the evangelical baptism; and here the Jews and they were at opposition: and partly, about the pre-eminence of John's baptism, and Christ's; and here the Jews would hiss them on in the contestation.

4. This questioning arose upon the occasions, related immediately before: Christ began to baptize, and John also was still baptizing; "Therefore, there arose a question." John's disciples started at it, that another baptizer should appear, besides their master, and he more followed than their master was, as ver. 26. And the Jews would fly upon them with indignation, as causers and abettors of innovation; "You see, what you have done, to forsake the stated and ancient washings and rites of Moses, and the traditions: for there is now another risen up, that sets up a new baptism; and so will there be novellizing still in infinitum."

Ver. 27: "A man can receive nothing, except," &c.] John gives an answer to his disciples, that took it ill that Christ was so followed, and, as they thought, to their master's prejudice,—to satisfy them, both on the one hand, and on the other. "Is he so much followed?" Why, it is given him from heaven.—"Do I decrease?" Why, a man can receive nothing, unless it be given him from thence.

Ver. 29: "He that hath the bride, is the bridegroom," &c.] The Baptist, in this borrowed speech, 1. Asserteth Christ to be that Lord of hosts, who was the husband of the church^e; and, 2. That he himself, in his ministry, was but an attendant upon the bridegroom and bride, as the bridegroom's friend.

The words Φίλος τοῦ Νυμφίου, do translate the Hebrew word שושבין 'Shoshebin,' which is a word exceeding common in their use and authors. In a general sense, it signifies any special or singular friend whatsoever: and so, whereas it is said in 2 Sam. xiii. 3, that 'Amnon had a

^e Isa. liv. 5. Jer. iii. 14. Hos. ii. 19, 20.

friend,' the Chaldee hath rendered it לאמנון שושבינא, 'Amnon had a Shoshebin.' But, more peculiarly and properly, it signifies the special friend and attendant of a bridegroom, at the time of his marriage: נוהגים אנחנו לקרא לרעי החתן שושבינין "We use (saith Elias Levita) to call the friends of a bridegroom Shoshebenin:" so, whereas it is said, in Judg. xiv. 20, "Samson's wife was given to his companion, whom he had used as his friend," the Chaldee expresseth it, דהוה שושבניה "To his companion, who had been his Shoshebin:" that is, his Paranympus, or his special friend and attendant at his marriage.

With the bride and bridegroom at a marriage, there were also שושבנין and בני חופה "the friends of the bridegroom," or "Paranymphe,"—and, "the children of the bride-chamber," or "wedding-guests," as Matt. ix. 15. And so they are mentioned altogether in that tradition: חתן וכלה שושבנין ובני חתן וכלה "A bridegroom and the bride, the Paranymphe and the children of the bride-chamber, are freed from keeping the feast of tabernacles^f."

These שושבנין, Shoshebenin, were commonly two, one of the kindred of the bridegroom, and one of the kindred of the bride: מעמידין שני שושבנין אחר משל בית חתן ואחר משל בית כלה "They appointed two Paranymphe, one of the bridegroom's kindred, and the other of the bride's." These two are now resembled amongst us by those, that we call 'the bridegroom's men.'

Now, by this expression and comparison, John showeth, how far he was from that jealousy and indignation, that his disciples had, and which they would have kindled in him, at Jesus's honour, and the resort that was made of all sorts unto him: 'No (saith John), I envy not his honour and growth: but, as a near and true friend of a bridegroom, envieth not, but rejoiceth, at the bridegroom's happiness and honour, and that all observe and serve him at his marriage, and is well pleased to hear his voice and pleasantness,—even so is it my rejoicing to hear of the honour, growth, splendour, and advancement, of Christ,—For he is the bridegroom,' &c.

Ver. 30: "He must increase, but I must decrease." It is easy to see the meaning of the Baptist in these words, that he intendeth them concerning his ministry and glory, com-

^f Maim. in סוכה cap. 6.

^g Tosapli. ad Cetuboth, cap. 1.

pared with the ministry and glory of Christ : that his should be, as the stars and moon are, when the sun appeareth, swallowed up and eclipsed by that light. The latter part of the verse, if it be also taken as a prediction of John, of his own imprisonment and death, we shall see it made good and accomplished in that next section. But that exposition, that applies this to the days' increasing from Christmas, when Christ was born, and decreasing from Midsummer, when John Baptist was born,—seems to have looked more on an almanack, than on the Scripture.

Ver. 31 : “ He that cometh from above, is above all.”] Here is another argument, whereby the Baptist would convince his disciples against those thoughts of emulation, that they had of John, compared with Christ : when they thought not well of it, that Christ should baptize, and that so many should come to him, which did, or would, eclipse the honour of John :—‘ Why (saith John), he comes from above ; and, therefore, he deserves to be preferred before me, and before all others.’ The Baptist doth herein assert the divinity of Christ, and that he was more than he appeared to the eyes of these disciples, that were speaking of him.

§ “ He that is of the earth, is earthly, and speaketh of the earth.”] In the Greek it is, “ He that is of the earth, is of the earth :” which the Vulgar Latin hath rendered so, *verbatim* ; and so the Syriac ; but the Arabic, Erasmus, Beza, the Italian, &c, read it as our English doth, “ He that is of the earth, is earthly.” The French enlargeth it thus, “ He that proceeds from the earth, is of the earth, and speaks as one proceeding from the earth.” The intention of the Baptist in the words, is to character himself, and all other men, as he had characterized Christ in the words preceding, and doth so forward, in the words following. He speaketh especially three things of Christ, and three things of himself, and other men :—1. That ‘ Christ came from heaven ;’ but he and others are but earthly men. 2. That ‘ Christ was above all men, and all things’ (for so the Greek word may indifferently be rendered) ; but himself and others were but of earthly and low esteem and glory. And, 3. That ‘ Christ spake the words of God, the things which he had heard and seen ; but himself and others spake of the earth, and could not reach to divine things.’ So that the first clause, ‘ Ο ὦν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, ‘ He that is of the earth, is of the

earth,' may be understood, 'He that is of an earthly original, is of an earthly temper and glory;' as ver. 6, 'He that is born of the flesh, is flesh.' And the latter clause, 'He speaketh of the earth,' may be understood two ways, and the better understood by laying it in opposition to Christ: 1. Christ speaketh the words of God, for he could do no other; the purity of his nature could not utter a vain, idle, or earthly word, but all divine: but he that is a mere earthly man, cannot speak but earthly things altogether, and not heavenly things at all^b. And herein it seemeth, the strength and sense of this antithesis betwixt Christ and mere mortals lieth, and that this is the proper meaning of the Baptist: for, as he holds out this clear difference betwixt Christ and mortals, in regard of their original, that Christ is from heaven, they from earth;—so doth he as clear a difference in regard of their constitution, that Christ could not naturally but speak the words of God, but they cannot naturally speak any such words, but of the earth. And, 2. If the men here spoken of, be of the prophetic rank, as John Baptist himself was, then the antithesis lies in this,—that what Revelation they have of divine things, is but obscure, in comparison of what Christ hath, for he witnesseth what he hath seen and heard: and he hath not the Spirit by measure; and what they speak of divine things, is but low and slender, and by earthly expressions, in comparison of the high and sublime doctrines that he uttereth. But I take the former interpretation to be the more genuine.

Ver. 33: "Hath set to his seal, that God is true."] Christ spake and testified nothing, but what he had seen and heard of the Father, as chap. i. 18, and v. 20 (as Moses saw and heard from God, what he delivered to Israel), "And no man receiveth his testimony;" that is, very few (as, "All seek their own, and none the things of Christ"); when neither the Jews, no, nor John's disciples, would entertain it. But those few that did or do, they seal to the truth of God; for whosoever believeth the word of God, doth, as it were, subscribe and set to his seal, that the word is true, and God true that gave it. And so they that received the testimony of Christ, did both seal to the truth of his words, and also to the truth of all the promises, that God had made concerning Christⁱ. And thus is there a mutual sealing to the covenant

^b As, 1 Cor. ii. 14, and 2 Cor. iii. 5.

ⁱ See 1 John, v. 10.

of grace betwixt God and man; God sealet the truth of it by the sacraments,—and man, by believing.

Ver. 34: “For God giveth not the Spirit by measure.”] Those translations that add the words, “to him,” as divers do,—do readily fix the sense of it upon Christ, that God poured the Spirit upon him above measure. But that expression, “to him,” is not in the original; and, therefore, some do understand it generally of all the prophets, whom the Lord sent,—that they spake the words of God, every one of them; for God had abundance of spirit to pour upon them, had they been never so many: and he measured not out the same stint of the Spirit to every one of them, but what measure seemed good to his good pleasure. And, to bring it up to the drift and scope of John’s speech in this place, they apply it thus; “Think not much of the honour of Christ, which troubles you, because it seems to eclipse mine: although I have much of God’s Spirit, why may not he have more? For God giveth not the Spirit by measure.” But the Baptist seemeth to aim the speech concerning Christ alone.

SECTION XV.

LUKE, III.

Ver. 18. “AND many other things in his exhortation preached he unto the people.

19. But Herod the tetrarch, being reprov’d by him for Herodias, his brother Philip’s wife, and for all the evils which Herod had done,

20. Added yet this above all, that he shut up John in prison.”

Reason of the Order.

Now, that John is no more to appear in public, being committed close prisoner by Herod, as this section relateth, the very looking back to the preceding section, which concludeth with a solemn speech of John’s; and the casting forward that there is not one speech more of his to be found henceforth in all the evangelists,—this doth sufficiently prove and assert the proper order and subsequence of this section to the former:—especially this being added and observed, that all the evangelists do unanimously relate, that our Saviour’s journey into Galilee, which is the very

next thing that any of them do mention, was not till after John was shut up in prison. John speaks it the least plain, and yet he speaks it plain enough; as shall be observed at the next section. Now, if it be scrupled or wondered at, why Luke should mention John's imprisonment before the mention of Christ's being baptized by him,—the considerate observing of Luke's method will give an answer to that doubt; for there the evangelist, in one story, comprehendeth the whole ministry of John, having no more to speak of it, in all his Gospel. He relateth what John preached to all that came to be baptized by him, and what particularly to the Pharisees, what to the publicans, and what to the soldiers: "and divers other things," saith he (besides those particulars mentioned), "he preached to the people." And he was also as plain and round with Herod, as he had been with the rest of the people; so that Herod, at last, shut him up in prison. And so he compileth and wrappeth up the story of the tenor and success of John's ministry in general, to all sorts of people, in that brief relation; and then he cometh to the particular relation of his baptizing Christ.

And if it be scrupled again, why I take not in the very same story with this of this section, which is related in Matt. xiv. 3—5, and Mark vi. 17—20, as most harmonists of the evangelists do,—it is because that relation will fall and come in very pertinently and methodically, as the story of a thing past in the place where it lies. And seeing that this section tells the story very full, the bringing of those texts of Matthew and Mark hither, would inevitably cause a chasm or hiatus in the story there, when we come to it, through the want of them, which would be very improper; or would cause a repetition of them there, which would not be very proper.

Harmony and Explanation.

Ver. 18: "And many other things he preached," &c.] Whosoever shall read the latter part of the former section and this verse together, as a continued narration, he will see how fitly and closely they join together. And he is to take this as an epiphonema to the whole story of John's ministry; that besides those particular speeches of his, mentioned by the evangelists, he preached many other things, and used divers exhortations to the people, whilst he was abroad and

at liberty, which he was not very long after that occurrence, mentioned in the former section.

Ver. 19: “But Herod the tetrarch, being reprov'd for Herodias,” &c.] Because we are fallen upon a strange and most unlawful match in Herod the Great's family, will the reader have the patience, before he come to look on this particular act of Herod the tetrarch's (his marrying his brother's wife), to take a view, a little, of old Herod's whole family, and divers strange marriages in it, as they may be picked up in several places in Josephus,—and to acquaint himself in brief with the pedigree of that stock?—which may be some light for the understanding both of this and of some other places in the New Testament, which relate to the story of that house.

We will begin with Antipater, Herod's father, the first of the family that came to honour.

This Antipater being an Edomite, had, by his wife Cyprus, an Arabian, these four sons,—Phasaelus, Herod, Joseph, Pheroras; and one daughter, named Salome^j.

Herod, the second son of Antipater, commonly called Herod the Great (the king of the Jews^k, the murderer of the Sanhedrim at Jerusalem^l, and murderer of the children at Beth-lehem^m, and of his own children, as we shall see anon), had nine wives, and by seven of them he had childrenⁿ.

1. He married Doris, a woman of Jerusalem, before he was king; and by her he had a son called Antipater: but this wife he put away, after he came to the kingdom, that he might marry another^o: and this his first-born son Antipater, he caused to be slain, but five days before his own death^p.

2. His second wife was Mariamne, or Mary the Beautiful; the daughter of Alexander, the son of Aristobulus, and of Alexandra, the daughter of Hyrcanus^q: by her he had three sons,—Alexander, and Aristobulus^r, and Herod^s; which Herod died young at Rome, whither he was set forth for his education.

And he had also by her two daughters, Salampsio and Cyprust^t.

^j Joseph. Antiq. lib. 14. cap. 12. Hudson, p. 620.

^l Joseph. Antiq. lib. 14. cap. 17. Juchasin, fol. 19.

ⁿ Joseph. de Bell. lib. 1. cap. 18.

^p Id. Antiq. lib. 17. cap. 10.

^r Antiq. 16. cap. 8.

^s De Bell. 1. 18.

^k Luke, i. 5.

^m Matt. ii.

^o Ibid. cap. 17.

^q Antiq. 15. cap. 2.

^t Antiq. lib. 18. cap. 7.

His wife Mariamne he slew upon the accusation of his sister Salome, and some suspicion and discontent^u.

Her two sons that lived, he married thus; Aristobulus to Berenice the daughter of Salome, his own sister, by whom he had three sons, Herod, Agrippa (he that is called Herod, Acts xii), and Aristobulus: and two daughters, Herodias and Mariamne: this Herodias is she that we have here in hand. Alexander he married to Glaphyra, the daughter of Archelaus, a foreign king; and by her he had two sons, Tigranes and Alexander^v.

These two sons of Mariamne, Aristobulus and Alexander, their father caused to be slain, as well as he had slain their mother^w. But his two daughters he married to their near kinsman, Salampsio to Phasaelus her nephew,—and Cyprus to Antipater, her cousin-german, the son of Salome, Herod's sister^x.

3. A third wife he had, which was called Malthace, a Samaritan; and by her he had two sons, Antipas and Archelaus,—and one daughter, called Olympias^y. Archelaus is he, of whom there is mention, Matt. ii: Antipas is that Herod, that we have in hand: Archelaus married Glaphyra, his brother Alexander's widow^z; Olympias was married to her father's own nephew^a.

4. His fourth wife, Cleopatra of Jerusalem, bare him Herod and Philip^b. This Philip was Herodias's husband, till Herod, his brother, took her from him: not this Herod born of the same mother, but Antipas, the son of Malthace, who was also called Herod, as was said before.

5. He had another wife called Pallas, by whom he had a son called Phasaelus^c: and this Phasaelus had a son of his own name, to whom Salampsio was married, mentioned before.

6. A sixth wife, Phædra, bare him a daughter called Roxana^d.

7. And a seventh, called Helpis, bare him a daughter named Salome^e.

And two wives besides these he had, which bare him no children, whose names Josephus hath not mentioned, but hath left this mark upon the matches,—that the one of those

^u Antiq. 15. cap. 11.

^v De Bell. 1. cap. 18.

^w Antiq. 16. cap. 17.

^x Antiq. lib. 18. cap. 7.

^y De Bell. lib. 1. cap. 18.

^z Antiq. lib. 17. cap. 15.

^a Joseph. de Bell. lib. 1. cap. 18.

^b Ibid. et Antiq. 17. cap. 1.

^c Ibid.

^d Ibid.

^e Ibid.

wives was 'Ανεψιά and the other 'Αδελφιδή, both his nieces, of his very near kindred^f.

And to look a little farther into the stock : Salampsio, his daughter, had, by Phasaelus, his grandchild, three sons and two daughters,—Antipater, Herod, Alexander, Alexandra, and Cyprus. Alexandra married to a Cypriot, but died childless. Cyprus was married to Agrippa, the son of Aristobulus, the son of Mariamne (this was that Herod in Acts xii); by whom she had two sons, Agrippa and Drusus,—and three daughters, Bernice, Mariamne, and Drusilla^g. Such marriages as these were in old Herod's family, the father of this Herod, that we have in discourse. And now let us look upon the marriage that we have before us, between Herod and Herodias :—

1. Herodias was niece both to Philip and Herod, both to her former husband and her latter; for she was daughter to their brother Aristobulus, whom their father had slain, as was said before. Josephus must here be corrected by the evangelist, for he saith, “ Herodias was the wife of Herod, Herod the tetrarch's brother, but not by the same mother^h.” There was, indeed, a Herod, which was Philip's brother of the same mother, Cleopatra; but this Herod the tetrarch (called also Antipas) was the son of Malthace.

2. He might not have married his brother's wife (though he had been dead), he having had seed by her: for so is it very generally held, that Herodias's daughter, that danced off John Baptist's head, was the daughter of Philip. “ If brethren dwell together (as heirs to one possession), and one of them die and have no child, then her husband's brother shall go in unto herⁱ,” &c. בן או בת או בן הבן או בת הבת “ But if her husband leave either son or daughter, or son's son, or son's daughter, or daughter's daughter, behind him” (as R. Solomon explains it), then might not he marry his brother's wife. “ Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness^j.” “ If a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness, they shall be childless^k.” Whereupon Aben Ezra giveth this note; “ That none of the unlawful marriages mentioned are called נדה or an unclean thing, but only the marrying of a brother's

^f Antiq. 17. cap. 1.

ⁱ Deut. xxv. 5.

^g Antiq. 18. cap. 7.

^j Lev. xviii. 16.

^h Antiq. lib. 18. cap. 7.

^k Lev. xx. 21.

wife." And the Jews do make this one of the thirty-six offenders, that deserve 'cutting off,' *הבא על אשת אחיו* 'He that goeth in to his brother's wife!'

3. It was still worse to marry her, as he did, whilst his brother Philip was alive : for Philip died not till the twentieth year of Tiberius Cæsar, and John was imprisoned in the sixteenth, or thereabout^m.

4. And, which was yet worse, he divorced his lawful wife, the daughter of Aretas, king of Arabia, that he might marry Herodias; and he had basely violated the laws of hospitality, in coming to lodge with his brother Philip, as a friend and guest, and tempting and winning his wife from him. Josephus giveth us the story thus, *Ἡρώδης ὁ τετράρχης γαμῆσιν τὴν Ἀρέτα θυγατέρα*, &c. "Herod the tetrarch married the daughter of Aretas, and lived a good while with her: but being sent for to Rome, he lodged in his brother Herod's house" (here Josephus mistaketh Herod for Philip): "and falling in love with Herodias his wife" (now, she was the daughter of Aristobulus, their brother and sister of Herod, Agrippa the Great, Acts xii. 1), "he dared to make the motion of a marriage: which she embracing, they agreed that he should take her home to himself, when he returned from Rome; and it was also contained in the articles of agreement, that he should put away the daughter of Aretas."—And so he did, which caused a war betwixt him and Aretasⁿ.

What other evils Herod committed, we cannot give so particular account of, because they are rarely, if at all, recorded: but by these two desperate facts of his, in his wretched marriage, and in his bloody murder of the Baptist, we may well guess the temper and conversation of the tyrant: a wretch, strong in wickedness and strong in power, and yet not spared by the Baptist, but reproved and told home by him of his villanies, as he deserved. And here we may fitly parallel this second Elias's reproving Herod and Herodias, and suffering for it, with the first Elias's doing the like by Ahab and Jezebel.

Ver. 20: "He shut up John in prison."] As desperate as he was in wickedness, yet the evangelist tells us, that he revered John, and heard him gladly, and did many things.

^l כריזות cap. 1. Surenhusii, vol. 5. p. 236.

^m Joseph. Ant. lib. 18. cap. 6.

ⁿ Idem. ibid. cap. 7.

after his admonition^o; but when John comes so home to him about his abominable marriage, then Herodias, another Jezebel, strikes in, and strikes the stroke for John's silencing. For she had had a quarrel against him^p, seeing this his doctrine tended to her divorce. Yet durst not the cruel couple for shame imprison John upon the plain terms of the proper cause of his imprisonment, which was because he spake against their cursed marriage; but they use another colour, as Josephus relateth;—namely, because John's popularity was dangerous towards some insurrection or innovation. He relates the story thus: “Herod slew John, called the Baptist, being a good man, and one that enjoined the Jews, to follow virtue, and to use uprightness one towards another, and devotion towards God, and to knit together by baptism, &c. And divers being converted to him (for they were well pleased with the hearing of his words), Herod, fearing that this his persuasiveness with the people, might tend to a revolt (for they were ready to do any thing upon his counsel), thought it best to lay hold upon him and kill him, before any insurrection were, rather than repent too late, when a change came. And so was John, upon this suspicion of Herod, sent prisoner to Machærus-castle, and there killed.” Antiq. lib. 18. cap. 7: where he also relateth, that “Aretas” (the father of her whom Herod had put away, that he might take Herodias) “and Herod (upon this and other quarrels), having pitched a set field and battle, all Herod's army was cut off, *τισὶ δὲ τῶν Ἰουδαίων ἐδόκει ὀλωλέναι τὸν Ἡρώδου στρατὸν ὑπὸ τοῦ Θεοῦ, καὶ μάλα δικαίως τιννυμένου κατὰ ποινὴν Ἰωάννου τοῦ ἐπικαλουμένου Βαπτιστοῦ*.” And some of the Jews thought, that Herod's army was destroyed by God, and he most justly punished for the murder of John the Baptist.”

And thus hath this bright and burning lamp shone abroad, till the Sun of righteousness appeared and began to eclipse him. The time that he had preached and baptized, had been some twenty months, or thereabouts; from about Easter, to about November twelvemonth after:—The time of his imprisonment, was some months also above a twelvemonth;—namely, from November, or thereabout, very near unto Easter twelvemonth after, as will be conspicuous in the ensuing progress of the story.

^o Mark, vi. 20.

^p Mark, vi. 19.

SECTION XVI.

JOHN, IV.

Ver. 1. WHEN, therefore, the Lord [a] knew, how the Pharisees had heard, that Jesus made and baptized [b] more disciples than John

2. (Though Jesus himself baptized not, but his disciples),

3. He left Judea, and departed again into Galilee [c].

4. And he must needs go through Samaria [d].

5. Then cometh he to a city of Samaria, which is called Sychar [e], near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus, therefore, being wearied with his journey, sat thus [f] on the well; and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, 'Give me to drink.'

8. For his disciples were gone away into the city to buy meat.

9. Then saith the woman of Samaria unto him, 'How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?' (For the Jews have no dealings with the Samaritans.)

10. Jesus answered, and said unto her, 'If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water.'

11. The woman saith unto him, 'Sir, thou hast nothing to draw with [g], and the well is deep: from whence, then, hast thou that living water [h]?'

12. Art thou greater than our father, Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?'

13. Jesus answered, and said unto her, 'Whosoever drinketh of this water, shall thirst again:

14. But whosoever drinketh of the water, that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.'

15. The woman saith unto him, 'Sir, give me this water, that I thirst not, neither come hither to draw.'

16. Jesus saith unto her, 'Go, call thy husband, and come hither.'

17. The woman answered, and said, 'I have no husband.' Jesus said unto her, 'Thou hast well said,—I have no husband:

18. For thou hast had five husbands; and he whom thou now hast, is not thine husband; in that saidst thou truly.'

19. The woman saith unto him, 'Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place, where men ought to worship.'

21. Jesus saith unto her, 'Woman, believe me, the hour cometh, when ye shall neither, in this mountain, nor yet at Jerusalem, worship the Father.

22. Ye worship ye know know what: we know what we worship; for salvation is of the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

24. God is a spirit; and they that worship him, must worship him in spirit and in truth.'

25. The woman saith unto him, 'I know that Messiah cometh' (which is called [i] Christ); 'when he is come, he will tell us all things.'

26. Jesus saith unto her, 'I, that speak unto thee, am he.'

27. And upon this came his disciples, and marvelled that he talked with the woman [k]: yet no man said, 'What seekest thou? or, Why talkest thou with her?'

28. The woman then left her water-pot, and went her way into the city, and saith to the men,

29. 'Come, see a man which hath told me all things that ever I did: is not this the Christ?'

30. Then they went out of the city, and came unto him.

31. In the mean while his disciples prayed him, saying, 'Master, eat.'

32. But he said unto them, 'I have to eat, that ye know not of.'

33. Therefore said the disciples, one to another, 'Hath any man brought him ought to eat?'

34. Jesus saith unto them, 'My meat is to do the will of him that sent me, and to finish his work.

35. Say ye not, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your

eyes, and look on the fields; for they are white already to harvest.

36. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth, and he that reapeth, may rejoice together.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that, whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.'

39. And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, 'He told me all that ever I did.'

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41. And many more believed, because of his own word;

42. And said unto the woman, 'Now we believe, not because of thy saying,—for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.'

43. § Now after two days he departed thence, and went into Galilee:

44. For Jesus himself testified, That a prophet hath no honour in his own country.

45. Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum:

47. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, 'Except ye see signs and wonders, ye will not believe.'

49. The nobleman saith unto him, 'Sir, come down, ere my child die.'

50. Jesus saith unto him, 'Go thy way; thy son liveth.' And the man believed the word, that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, ‘Thy son liveth.’

52. Then inquired he of them the hour, when he began to amend. And they said unto him, ‘Yesterday, at the seventh hour, the fever left him.’

53. So the father knew, that it was at the same hour, in the which Jesus said unto him, ‘Thy son liveth :’ and himself believed, and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

[a] “The Lord.”] The Syriac useth not this expression, nor the Vulgar Latin, but retaineth the word ‘Jesus :’ the Arab. *أَلرَّبَّاءُ*. See this title given to Christ by the evangelist in historical relation again, chap. vi. 23, and xi. 2, &c.

[b] Gr. ‘Maketh and baptizeth.’ For the evangelist setteth down the report made to the Pharisees in the reporter’s own words;—one or other came and told them thus, “Jesus maketh and baptizeth more disciples than John.”

[c] Compare chap. i. 43, and ii. 1.

[d] This was the name both of the chief city and of the country, in the time of the ten tribes’ residence there: but now there was no city of that name at all: for Sichem was now the chief city of the Samaritans, as Josephus^q testifieth. Here, therefore, it is to be understood of the country.

[e] Sychar.] It is read in some copies, and by some expositors, with *y* in the first syllable,—as in the text of Chrysostom, Montanus, the Arabic, the Italian of Brucioli, Chemnitius, Grotius, &c; and by some with *i*, Sichar,—as the Vulgar Latin, Beza, Diodati’s Italian, the Spanish, French, Dutch, and some Greek copies which these followed. Be it read whether way it will, Sychar or Sichar (as such changes are not strange), the place and city apparently was the same with Sichem, so famous in the Old Testament. And that appeareth plain by this, that it is said, “there was the portion of land, which Jacob gave to his son Joseph,” which plainly was Sichem^r.

[f] “Sat thus;” that is, in a weary posture, or after the manner as tired men use to sit down. De Dieu taketh it only for an elegancy in the Greek, which might well be omitted; and, accordingly, the Syriac hath omitted it, and

^q Antiq. 11. cap. 8.

^r Gen. xxxiii. 18, 19, and xlviii. 22.

not owned it at all. But see it emphatical in other places also; "Samuel^s is come this day to the city, for the people have a sacrifice in the high place; and when you are come into the city, כן תמצאון you shall so find him:" that is, 'newly come to town, and going to a sacrifice.' "Show kindness to the sons of Barzillai, &c; for so they came to me:" that is, 'they came kindly to me.' "He gave him the covenant of circumcision, and so Abraham begat Isaac:" that is, 'he begat him in circumcision', &c.

[g] *Ἀντλημα.*] Camerarius, out of Plautus, latins this 'Situlam;' Beza, out of Austin, 'Hauritorium;' דלי in Hebrew; Isa. xl. 15, Num. xxiv. 7; כלי ששאבין בו saith Kimchi in Michol, "A vessel wherewithal they draw water." The Septuagint, in the former place cited, renders it 'Cadus;' and, in the latter, they translate it in the metaphorical sense. It seems, they brought their buckets with them to draw with, as well as their vessels to carry water in; unless they made the same vessel serve for both uses, by letting it down to draw with a cord.

[h] Springing or running water was called by the Hebrews, 'living water.' "Isaac's servants digged in the valley, and found there a well of living water." The Chaldee renders it, מין נבעין 'springing water;' for the bubbling of the spring is like the lively beating of the heart or pulse. And hence it was, that this woman did so readily mistake our Saviour's meaning. He spake of the lively waters of grace, that spring up in him, that hath them, to eternal life; but she interpreted him according to the propriety of the language, as if he had spoken only of waters out of a spring. And so had Nicodemus misinterpreted another expression in the former chapter; מים חיים or 'living waters,' were taken in opposition to מקוה מים 'a gathering of waters;' as Rambam^w evidenceth, saying thus: כל המימות כשרים: לקידוש בין מים חיים בין מי מקוה "Any waters (saith he) are fit for the purifying" (of the priests' hands and feet), "whether living" (springing or running) "waters, or waters gathered together." By 'waters gathered together,' he meaneth ponds, or cisterns gathered of rain-water, or any waters that did not spring or run. The Latinists also used the like expression to the Hebrew, for springing or run-

* 1 Sam. ix. 13.

† 1 Kings, ii. 7.

‡ Acts, vii. 8.

§ Gen. xxvi. 19.

¶ In Biath Hammikdash, cap. 5.

ning water, as in the poet^x, “ Donec me flumine vivo Abluero.”

[z] These are the words of the evangelist, interpreting the word ‘Messias’ to the reader; and not the words of the woman interpreting it to Christ. The Syriac translator hath omitted these words, as not necessary to a Syrian reader.

[k] Μετὰ γυναικός.] The various construction of the word, either with the strength of the article or without, hath caused various causes to be conceived of the disciples’ wondering at his talking with her. Some read it, without the force of the article, thus: ‘They marvelled that he talked with a woman, as unfit (say some) and incapable of his serious and divine discourse.’ But others ascribe their wonder to this,—that he was thus entered into discourse with a strange woman, alone, and no company near. And they that so understand it, are confirmed by this;—because they think, it was no more to be wondered at, that he should talk with a Samaritan woman, than it was that they should go into a Samaritan city to buy provision: for, why might not he as well talk with a woman, as they with the men or women of whom they bought meat, if her being a Samaritan were all the matter? But the case was not the same; for, the Jews might buy meat of them, and sell meat to them, with whom they might not otherwise enter into familiar converse and communication: אין נשאין ונותנין עם המוכרים ואין מתעסקין עמו For, “they might not use any commerce, nor any converse, with a person excommunicate” (as the Samaritans were to the Jews), “but only so much as for the providing of meat.” And, therefore, though the article in the Greek be not expressed, yet it seemeth, that, in the sense, it is to be understood; and that the disciples marvelled, that he would fall into discourse with a woman that was a Samaritan,—which was strange to the woman herself, ver. 9.

Reason of the Order.

About the proper time, place, and order, of this story of Christ and the Samaritan woman, there is some difficulty and diversity of opinion; none questioning whether it do naturally follow the story of the third chapter; but some doubting, whether this journey of our Saviour, into Galilee,

^x Virg. *Aeneid.* 2.

^y Maim. in Talm. Torah, cap. 7.

was after John's imprisonment, yea or no: but conceiving it rather to have been before, and supposing that this voyage is not the same with that in Matt. iv. 12, Mark i. 14, where it is said, that, "when Jesus heard that John was cast into prison, he departed into Galilee;" but it was before that, and before John was committed unto prison. Ammonius, among the ancients, appeareth to be of this opinion; and Grotius, among the modern,—to mention no more. But Austin, Jansenius, à Lapide, Chemnitius, and divers others, do rank this story and voyage after John's shutting up, and that immediately after (old Tatianus only hath placed it a good while after); and so have undoubtingly made this journey into Galilee, and that in Matt. iv. 12, but one and the same. And, indeed, if the story, and time of it, be precisely weighed, it will not only be clear, that this journey into Galilee is the very same mentioned by Matthew and Mark, in the places cited; but it will also give some illustration to that story in them, and show the occasion and proceeding of that his journey.

For, 1. Whereas those two evangelists have laid Christ's journey into Galilee, upon John's imprisonment, the very next thing to the story of his temptation,—John hath told us of a journey thither, betwixt the temptation and John's commitment, and that Christ continued there, in Galilee, some space. Now, to imagine another journey thither again, and that a twelvemonth after the former, and this also before John be imprisoned,—will make that place in Matthew and Mark exceeding hard, if not impossible, to be understood. 2. If this voyage in John, and that in them, be not the same, and both after John's imprisonment,—in what time and place will it be possible to bring that story, in those two evangelists, into being? Let it be supposed, as some will have it, that John was yet abroad, and not yet imprisoned, when Jesus undertaketh this journey into Galilee: well:—this chapter bringeth him to Galilee,—and the next, to Jerusalem again: and then, when, and where, and how, shall we take in John's imprisonment after? It is true, that there are, that have found a place to thrust it in, but we will not spend time in that dispute: let but the present section and the subsequent, till the next Passover, be seriously observed, and I suppose there will be evidence sufficient, by their very contexture, to clear this order.

2. The words of John, that relate the occasion of Christ's journey into Galilee, compared with the words of Matthew and Mark, speak but the very same thing, though the terms and expressions do somewhat differ. Those two evangelists say, the one of them, "That when John was put in prison,"—the other, "That when Jesus heard he was put in prison," he departed into Galilee: and what can the words of John, "when the Lord knew, that the Pharisees had heard, &c. he departed into Galilee," mean else but the same occasion? For what matter was it, though the Pharisees heard of the multitude of Christ's disciples never so much? Why, surely, because he had heard, that John had suffered because of the multitude of his disciples, and was shut up in prison: and so might he himself be in danger, if he stayed in Judea, to be quarrelled by the Pharisees for the same business. And let it be but considered, why John, and the numerousness of his disciples, should be mentioned here, but that they are of concernment, and have some relation to this story.

So that these things being well weighed together, the order and texture of the story appeareth to be natural and genuine, as we have laid it.

Only one scruple and objection may lie in the way about it, and that is this: why Christ should go into Galilee, even into Herod's mouth, for there he resided: if Herod had but newly imprisoned John, this was to flee from one danger into another,—from an uncertain danger from the Pharisees, who had never wronged John, to a certain danger by Herod, who had newly imprisoned him. *Answer*: Herod's quarrel against the Baptist was not so much in regard of his doctrine, as merely a personal quarrel about Herodias, and, as was mentioned before, for fear of innovation. It is said^a, that "Herod heard John gladly, and did many things according to his doctrine;" and, therefore, there was no danger of preaching the gospel never so near Herod, if the matter of Herodias be not meddled withal, and many disciples be not gathered; and what our Saviour should do in those particulars, his divine wisdom needed no instructor to inform him. And as for the danger of being suspected of innovation, by gathering disciples, as John was,—his dispersing his disciples, and his flitting from place to place, would make their number the less sensible; whereas, John's abode in one place, caused all his

^a Mark, vi. 20.

disciples to resort unto him, and so their multitude was the more visible. When our Saviour sees his time, he collects his disciples, and is followed by the multitudes; and let Herod, the fox, frown, and fret, and plot, and spare not.

Harmony and Explanation.

The subject of the story, in the first part of this section, is the first conversion of any, that were aliens to the congregation of Israel, by the preaching of Christ, unto the gospel. And, in this story, that of the prophet Hosea^b, seemeth to be fulfilled to the very letter; "I will give the valley of Achor for a door of hope." For, howsoever the maps of Canaan do, most of them, lay the valley of Achor and Sichem at a very great distance, yet if it be observed, in Josh. vii, and viii, how near to the hills of blessing and cursing (whereof Gerizim, that lay over Sichem, was one) the stoning of Achan was, as the current of the text there doth carry it,—and how Josephus speaketh of the great valley by Samaria^c,—it will not seem improbable, that the valley of Achor ran along between Gerizim and Ebal, and by the city of Sichem. And when our Saviour first beginneth to preach to strangers, and to convert them, it is in this very valley; and so he makes it 'a door of hope' of conversion of the Gentiles, whereas it had been a door of despair and offence to Israel, at their first entrance into the land.

The style and tenor of this section, so far as it relates the story of Christ's being among the Samaritans, is so very agreeable to the tenor of the prophecy of Hosea, that it seemeth to speak to that all along: and our Saviour, to an adulterous woman here, openeth many things, that that parabolical husband of an adulterous wife had spoken there. Compare but these places amongst others:—

Hosea, i. 2; iii. 1.	John, iv. 18.
ii. 21, 22, 23.	35, 36, 37.
iii. 4.	21.
iii. 5.	10.
xiii. 15.	14.

This very place of Sichem was the place, where the very first proselytes came in, that ever came into the church of Israel^d; and in this story it is the first place proselyted under the gospel.

^b Chap. ii. 15.

^c Ant. lib. 20. cap. 5.

^d Gen. xxxiv. 29, and xxxv. 2.

Ver. 4: "And he must needs go through Samaria."]
 "Ἔθος ἦν τοῖς Γαλιλαίοις (saith Josephus) ἐν ταῖς ἑορταῖς εἰς τὴν ἱερὰν πόλιν παραγινομένοις ὁδεύειν διὰ τῆς Σαμαρέων χώρας.
 "It was the custom of the Galileans, as they went to Jerusalem to the festivals, to go through the country of the Samaritans^e." "And he that would go soonest thither, must go that way; and it is three days' journey, that way, from Galilee to Jerusalem^f." Josephus helpeth us here how to understand the word 'Samaria,' in this story in hand: namely, for Σαμαρέων χώρα, 'the country of the Samaritans,' and not any city of that name; for there was no city called Samaria, at this time: for Sichem was now the chief city of the Samaritans, as the same Josephus witnesseth^g. This country of Samaritans lay between Judea and Galilee; and he that would go from the one to the other, must pass through that^h; although there was so great a feud between the Jews and Samaritans,—as we shall see by and by. This way, it seems, grew dangerous, at the last, and near unpassable; either because of the enmity mentioned, or by reason of the many thieves and robbers, wherewithal the land of Canaan abounded, towards the time of the destruction of Jerusalem; and by reason of the Roman soldiers that were straggling abroad: for so Maimonides, in 'Kiddush Hodeshⁱ,' witnesseth: where, speaking of the messengers, that used to be sent abroad, through the country, to give notice of the fixing of the new moons, he tells, how soon they might get to such a distance, unless there was *חירום בדרך* "war and rapine in the way, *בדרך שהיה בין יהודה לגליל בימי חכמי משנה* as there was in the way between Judea and Galilee, in the days of the wise men of the Misna."

Ver. 5: "A city of Samaria, called Sychar, near the parcel of ground," &c.] The story, concerning the parcel of ground, which Jacob gave to his son Joseph, is in Gen. xxxiii. 19, and xlviii. 22: but there is difference betwixt this name used here, and that mentioned there; and there is difference in the relation there, between one place and another. There the place is called 'Sichem,' here 'Sychar;' there, in one place, it is said, that 'Jacob bought it;'—and, in another, that 'he got it with the sword and bow.' Sichem is a word of much like construction as 'Netser' is, in Isa. xi. 1, and

^e Antiq. lib. 20. cap. 5. Hudson, p. 888. ^f Josephus, in vita sua.
^g Antiq. lib. 11. cap. 8. ^h See Luke, ix. 51, 52. ⁱ Cap. 5.

Matt. ii. 23. For, as that signifieth both the 'branch' Christ, and the town 'Nazareth,' where he should arise,—so doth this, both 'a portion of ground,' and the 'place,' or situation, where it lay. "I have given thee (saith Jacob to Joseph) שכס אחד Shechem achad, above thy brethren," that is, *one portion*, as the Chaldee paraphrast and other Jews render it: and that portion, the place or portion of *Sichem*; as the Septuagint translate it. Of that city there is mention in Gen. xxxiv, and in divers other places of the Scripture: and, whether it took that name from Sichem, the son of Hamor, that ravished Dinah, it is not much useful or material to look after:—certainly it keepeth that name all along the Scripture, but only in this place: for, that 'Sychar' here is the same place with 'Sichem,' the circumstance added, "that it was near the parcel of ground that Jacob gave his son Joseph," makes the matter past denial. It is a very general censure upon this word, both by expositors, that write upon this chapter, and others, that mention the word occasionally, that it is written wrong and corruptly, for it should be written and read *Sychem*. But, 1. their very so saying, doth show and argue, that it is generally read *Sychar*, in all copies: and are all corrupt? 2. It is hard to imagine, how any scribe should so miswrite or misread, as to write $\chi\alpha\rho$ for $\chi\epsilon\mu$, seeing there is so little affinity between the letters in the Greek. And, 3. any scribe, that was a Scripture-man, could not easily so mistake, seeing there is so frequent mention of 'Sichem,' in the Bible, but of 'Sychar' never. Therefore, to me, it is past all doubting, that the word is written and read in our copies, exactly and to a letter, as it was written by the evangelist himself. And it may be conceived, that he wrote it, as it was sometimes (and it may be commonly) called among the Jews. The hatred and dissension between the Jews and Samaritans was exceeding bitter, as shall be showed anon; and it is no strange thing, if the Jews used this as a nickname for the Samaritans' chief city, to call it 'Sychar,' instead of 'Sichem.' The people of the kingdom of Samaria are called, 'the drunkards of Ephraim:' "Woe to the crown of pride, the drunkards of Ephraim!" &c. Now, the word 'Sychar' importeth and signifieth 'drunkenness:' and it may very well be conceived, that, seeing the Jews abhorred

^k Isa. xxviii. 1.

the Samaritans so much as they did, they framed the name 'Sichem' into the drunken name 'Sychar,' and, in scorn, called the metropolis of the Samaritans so, in the disdain and scorn that they had against them. So they called Beelzebub 'Beelzebul,' or 'the god of a dunghill,' for the greater detestation; and so the Holy Ghost calleth Achan 'Achar^l,' to hit him home for his troubling of Israel^m. Compare the changing of Sichem unto Sychar, with the changing of Achan into Achar: and why may we not apprehend this to be done purposely, and without mistakes of transcribers, as well as that?

Now, as for the difference between the two texts of Moses, that spake of this portion of Jacob's ground,—the one saying, that 'it was bought of the Hivite, with money or lambs,'—and the other, that 'it was won from the Amorite, with his sword and bow,'—it is best reconciled, by taking both places literally and in their proper sense; but to understand them of several times. At Jacob's first coming into Sichem, out of Padan-aram, he bought this piece of ground of the Hivite, as it is storied Gen. xxxiii. 19: whether for money or for lambs, we shall not need to dispute in this place. But, after the slaughter of the Sichemites, he was long and far distant from that place, and made no use of it; it not being safe for him to reside there, his sons having caused him to stink to the inhabitants of the land, and God calling him away unto other places. Now, what became of his land, and of the city, Sichem, which had been emptied of its inhabitants, all this while of Jacob's absence? Certainly, it is more proper and probable to hold, that the inhabitants of the land would, some of them, usurp and seize upon those places; and that Jacob was put to recover them again by force of arms,—than either to think, that Jacob owneth the slaughter of Sichem by his sons as his own act; or to understand, this portion of ground and Jacob's sword and bow allegorically, as many doⁿ.

Ver. 6: "Now Jacob's well was there," &c.] There is mention of this well in Gen. xlix. 22; where Jacob foretells, that Joseph should grow exceeding fruitful by this well, or at this place, of Sichem: as it came to pass^o.—"Joseph is a fruitful bough," or a son of fruitfulness, "beside the

^l 1 Chron. ii. 7.

^m Josh. vii.

ⁿ Vid. Targ. Onkel. et Jerusalam. &c.

^o Josh. xxiv. 1. 1 Kings, xii. 1, &c.

well:" which words are not only to be taken figuratively,—as resembling Joseph, for fruitfulness, to a tree, planted beside a well, which was near moisture and watering:—but they are to be understood even properly and literally, for the very place of this well, where Joseph should be chiefly seated, and grow even to the dignity of a kingdom. It was not only the tradition of the Samaritans, that this well was extant in Jacob's time, and that his family drank of it,—but it was a real truth, as is asserted by the evangelist, and both affirm it upon the warrant of that text. Compare this story of Christ, with the woman of Samaria, at the well of Sychar, with the story of Abraham's servant, at the well of Haran, Gen. xxiv; Jacob, at the same well, Gen. xxix; and Moses, at a well in Midian, Exod. ii.

Ver. 9: "For the Jews have no dealings with the Samaritans."] This is the speech of the evangelist, not of the woman of Samaria; for it was needless for her to tell our Saviour of the distance, that the Jews and Samaritans kept one from another, which both the nations knew well enough: but it was necessary, that the evangelist should relate so much to us, both that the woman's question, 'How is it, that thou, being a Jew, askest water of me,' might be the better understood; and, also, that the great work, done by our Saviour, in the conversion of so many Samaritans, might be set out the more glorious, by how much the hatred between the two nations was the greater. This dissension and feud betwixt them did proceed from several causes and occasions:—

1. There had been a continual enmity between the inhabitants of the two countries, Judea and Samaria, even while they were both of the seed of Israel, from the time of the ten tribes' revolt, under Jeroboam, to their captivity, by Shalmaneser; as is copiously set out in the books of Kings and Chronicles.

2. When the ten tribes were captived out of their land, the king of Assyria planted Samaria with men of divers nations and divers idolatries^p, and sent among them some of the priests of the ten tribes, to instruct them in religion^q. And so the country fell into a hotch-potch of religion;—in some things, like the Jewish; in many things, exceeding heathenish. And the people sometimes showed friendship

^p 2 Kings, xvii. 24, &c.

^q 2 Kings, xvii. 28. Jos. Antiq. lib. 9. cap. 14.

to the Jews, sometimes enmity; sometimes claiming kindred of them, when they saw them in prosperity, pretending to have been descended from Joseph; but sometimes again scorning and despising them, when they saw them brought to any ebb or in calamity^r.

3. When the tribes of Judah and Benjamin were brought to the lowest ebb, and captived out of their own land into Babel, then did these Samaritans get elbow-room and insolency against them, against their coming to their own land again. These were the main opposers and hinderers of the building of the temple, called the ‘adversaries of Judah and Benjamin,’ and ‘the people of the land;’ yet pretending to seek God, and to sacrifice, as well as the Jews^s.

Here the feud and hatred began to be more apparent; and, as the Samaritans were thus bitter to the Jews, so the Jews, to their power, were not behindhand with the Samaritans. “For (if we may believe their own authors) Ezra, Zorobabel, and Joshua, gathered all the congregation into the temple, and brought in three hundred priests, and three hundred books of the law, and three hundred infants; and they blew trumpets, and the Levites sang and chanted, and cursed, excommunicated, and separated the Samaritans by the secret name of God, and by the glorious writing of the tables, and by the curse of the upper and lower house of judgment, that no Israelite eat of any thing that is a Samaritan’s: for he that doth, doth as if he eat swine’s flesh. Nor that any Samaritan be proselyted to Israel, nor have any part in the resurrection; as it is said, ‘What have you to do with us to build the house of the Lord our God? Nor have you any part, or right, or memorial, in Jerusalem.’ And they wrote out, and sent this curse to all Israel, in Babel. And they added thereto, curse upon curse; and the king fixed a curse everlasting to them, as it is said,—And God, that hath caused his name to dwell there, destroy all kings and people, that shall put to their hands to alter it^t.”

4. Hitherto the Samaritans, after the captivity of the ten tribes, were heathenish; and no Jews among them, save one or a few priests, to teach them the law according to the ten tribes’ usage of it; and, as it seemeth by Aben Ezra on Esth. i, they had the book of Moses’s law among them, but

^r Jos. Antiq. lib. 9. cap. 14, and lib. 12. cap. 7.

^s Ezra, iv. 1—4.

^t R. Tanchuma, fol. 17.

in so wild a translation, that the first verse of it was read thus, "In the beginning *Ashima* created heaven and earth" (what 'Ashima' meaneth, see 2 Kings xvii. 30). But, from the times of Ezra and Nehemiah, exceeding many Jews began to be mingled among them, and became Samaritans. The main occasion was this: one of the sons of Jehoiada, the son of Eliashib, the high-priest, married the daughter of Sanballat the Horonite, a chief man among the Samaritans: for which cause he was driven from the priesthood by Nehemiah^u. Josephus nameth both the man and the woman, and relateth the full story to this purpose:—"Manasses, the brother of Jaddua, the high-priest, had married Nicasso, the daughter of Sanballat. Which thing the elders of the Jews taking exceeding ill, as a violation of their laws, and as an introduction to strange marriages, they urged, that either he should put away his wife, or that he should be put away from the priesthood: yea, and Jaddua his brother drave him away from the altar, that he should not sacrifice. Whereupon Manasses, addressing himself to his father-in-law, Sanballat, tells him, that it was true indeed that he loved his daughter, Nicasso, most dearly, but yet would not lose his function for her sake, it being hereditary to him by descent, and honourable among his nation. To this Sanballat replied, that he could devise such a course, as that he should not only enjoy his priesthood still, but also obtain a high-priesthood, and be made a primate and metropolitan of a whole country,—on condition that he would keep his daughter still, and not put her away: for he would build a temple on mount Gerizim over Sichem, like the temple at Jerusalem, and this by the consent of Darius, who was now monarch of the Persian empire. Manasses embraced such hopes and promises, and abode with his father-in-law, thinking to obtain a high-priesthood from the king. And whereas many of the priests and people at Jerusalem were intricated in the like marriages, they fell away to Manasses; and Sanballat provided them lands, houses, and subsistence. But Darius the king being overthrown by Alexander the Great, Sanballat revolted to Alexander, and did him homage, and submitted both himself and his dominion unto him: and, having now gotten an opportunity, he made his petition to him, and obtained it, of building this his temple. And that,

^u Neh. xiii. 28.

that helped him in this his request, was, that Jaddua, the high-priest at Jerusalem, had incurred Alexander's displeasure, for denying him help and assistance at the siege of Tyrus. Sanballat pleaded that he had a son-in-law named Manasses, brother to Jaddua, to whom many of the Jews were very well affected, and followed after him; and might he but have liberty to build a temple on mount Gerizim, it would be a great weakening of Jaddua; for by that means the people would have a fair invitation to revolt from him. Alexander easily condescended to his request: and so he fell on to build his temple with might and main. When it was finished, it caused a great apostasy at Jerusalem; for very many, that were accused and indicted for eating of forbidden meats, for violating the sabbath, or for other crimes, fled away from Jerusalem to Sichem and to mount Gerizim; and that became as a common sanctuary for offenders." To this purpose Josephus:—To which it may not be impertinent to add the relation of R. Abrah. Zaccuth about this matter: "When Alexander the Great went from Jerusalem, Sanballat the Horonite went forth to him, with some Israelites, and some of the sons of Joshua the high-priest, who had made marriages with the Samaritans, and whom Ezra and Nehemiah had driven from the house of the Lord: and he desired of Alexander, that the priests, his sons-in-law, might build a temple in mount Gerizim: and the king commanded that it should be done, and so they built a temple. Thus was Israel divided, half the people after Simeon the Just and Antigonus his scholar, and their society, following what they had received from the mouth of Ezra and the prophets: and the other half after Sanballat and his sons-in-law, and they offered burnt-offerings and sacrificed out from the house of the Lord, and made ordinances of their own invention. And Manasseh, the son-in-law of Sanballat, the son of Joshua, the son of Jozedek the high-priest, was priest in this temple. And then Sadoc and Baithus also became famous, being the scholars of Antigonus: and this was the beginning of heresy: for they went, in the time of Antigonus their master, to the temple of mount Gerizim, and became chief men there. And that temple stood about two hundred years. It was built forty years after the building of the second temple^v."

^v Juchasin, fol. 14. col. 2.

And thus was temple set up against temple, high-priest against high-priest, and worship against worship; and now are the two nations grown into a greater detestation one of another, than ever they were before. And many of the Jewish nation became Samaritans, enemies to their own country, kindred, and religion: and it became a common query and quarrel among them, whether was the truer religion, and whether the truer temple,—that at Jerusalem, or that one at Gerizim,—as the woman questioneth in this chapter, ver. 20: and Josephus saith, the Jews and Samaritans mutinied upon this dispute in Egypt^w. And this difference and heart-burning of the nations, in regard of religion, brake out often into open hostility and acts of violence, as the same Josephus giveth examples^x.

The Jews, in their writings, do commonly call the Samaritans כותים 'Cutheans;' from Cutha, a country and river of Persia^y. But since Christianity came into glory, their hatred to Christians being equal to what it was towards the Samaritans, they so commonly call Christians by the same name, that it is hard, in many places, to judge when they speak of Samaritans, and when of Christians. "Three things (saith the Talmud) make a man transgress against the mind of himself, and against the mind of his Creator; and those are, an evil spirit, the Cutheans, and the rules of poverty^z." And again; "They say not Amen after a Cuthean that giveth thanks^a." From these Samaritans, Elias Levita conceiveth, that the wandering generation of gipsies came^b.

Ver. 10: "If thou knewest the gift of God."] Τὴν δωρεάν. "The article prefixed (saith Beza) showeth that he speaketh of some excellent gift, and that is, of himself, whom the Father offered now unto the woman." And, indeed, the latter clause expoundeth the former unto this sense; and showeth, that, by this gift of God, Christ is to be understood, not only as given to the world^c (for this the Samaritan woman knew well enough, that the Messiah was to come a Redeemer, ver. 25), but as now come and offering himself unto her: and this our Saviour calleth 'the gift of God' in such a sense, as he saith to his disciples, "To you it is given, but to others it is not given^d." For though Christ were the

^w Antiq. lib. 12. cap. 1; and lib. 13. cap. 6.

^x Antiq. lib. 12. cap. 3; and lib. 18. cap. 3; and lib. 20. cap. 5, &c.

^y 2 Kings, xvii. 24. Joseph. Ant. lib. 11. cap. 4; and lib. 9. cap. 14.

^z Erubbin, cap. 4.

^a Beracoth, cap. 8, &c. Surenhusii, t. 1. p. 31.

^b Vid. Tishbi, in voce כותים.

^c John, iii. 16.

^d Matt. xiii. 11.

goodness of God to all his people, as Hos. iii. 5; yet was it a peculiar gift of God to some particular ones, to see and hear Christ work miracles, and preach for their conversion, as Luke x. 23, 24.

§ “Thou wouldest have asked of him; and he would have given thee living water.”] The Vulgar Latin puts a ‘forsitan’ to it, “*Perhaps*, thou wouldest have asked:” leaving it as doubtful, whether the woman would have begged grace from Christ, if she had known him for the Messiah: whereas, Christ knew well enough what she would have done; and none that knoweth Christ, can do less than beg this living water of him. Were it not that I observe the author of the vulgar translation to render the particle *âv* by ‘forsitan’ in other places, as chap. v. 46, and viii. 19,—I should have thought, that he put a ‘perhaps’ upon it, because of the carnal apprehensions that the nations, both Jews and Samaritans, had about the coming and kingdom of the Messiah; but I shall not trouble myself and the reader about the searching of his thoughts. Christ knew the woman’s; and if she had but known him (however it might be a pertinent inquiry, how the generality of the nation would have entertained Christ, if they had known him, and what they would have asked of him, because of their earthly thoughts of his kingdom, and because of their high thoughts of their own legal performances), he himself saw, that she would have asked grace from him. “I ask of thee; if thou knewest, thou wouldest ask of me.” As John the Baptist, that knew him, came on in such a kind of tenor, “I have need to be baptized of thee, and comest thou to me?” “Thou wouldest have asked of him, and he would have given thee;” as Matt. vii. 7, 8.

That by the ‘living water’ here spoken of, is meant ‘the Spirit of grace,’ is apparent in ver. 14, and past denial. And, therefore, I cannot think, that Cyprian did give it as the very meaning of this place, but that he meant it allusively only, when he saith*, that “this living water is baptism; and that because baptism, once received, is not to be reiterated, therefore it is said, That whosoever drinketh of this water, shall never thirst.”

The Spirit, in Scripture, is compared to fire and water, the two greatest purifiers and refreshers: for water purifieth

* Lib. 1. Epist. 3.

from filth, fire from dross ; water refresheth against heat, fire against cold ; and, how the work of the Spirit of grace is suitable to these, needeth not to spend time to demonstrate.

Ver. 14: “ But whosoever shall drink of this water, that I shall give him, shall never thirst.”] It is made a great scruple by expositors, and that deservedly, how he that hath received grace, may be said ‘ never to thirst for it more :’ since the more grace, the more desire of grace still : and various answers are given to the doubt, which I shall omit. To me it seemeth needful, that by ‘ thirsting’ here, is not to be understood barely desirousness of drink, but fainting and failing for thirst : and so the word, *אצ* which is used by the Syriac here for ‘ thirsting,’ is used by the Chaldee paraphrast, Lam. ii. 19, for ‘ fainting :’ for whereas the Hebrew text hath it, “ Lift up thy hands towards him for the life of thy young children, *העטופים ברעב* that *faint* for hunger,” the Chaldee hath rendered it, *דצחון בכפנא* “ that *thirst* for hunger.” And so Isa. xlviii. 21, “ They thirsted not when he led them through the deserts” (which the Chaldee rendereth, “ he suffered them not to thirst”), is so to be understood, of not perishing for thirst, or not languishing for it : for that they thirsted in the wilderness, and cried out for water, it is related more than once.

In the verse before, our Saviour said, “ He that drinketh of this water, *διψήσει πάλιν*, may thirst again :” but in this verse, he useth not the word *πάλιν*, ‘ again,’ for he that is watered with grace, doth thirst for the same water of grace again and again : but he saith, “ Whosoever shall drink of this water, which I shall give him, *οὐ μὴ διψήσει εἰς αἰῶνα*, ‘ he shall never so thirst,’ as to fail or perish by it, but this water shall preserve him to eternal life.” Compare Isa. xli. 17.

Ver. 15: “ The woman saith, Sir, give me of this water,” &c.] The woman doth now fall from questioning, as ver. 11, 12, to plain mocking and derision ; for this can be construed no other in her. I know these words of hers are taken by divers to intimate her inclining to, and embracing, this doctrine of Christ, though she knew not well how to understand it : and they show, say some, “ *Simplicitatem credendi*, ‘ her simplicity or sincerity of believing,’ who so soon doubted not to ask for this so excellent water.” But be it considered, 1. That as yet, she took Christ but for an

ordinary man, until he hath told her of her secret villanies, and then she takes him for a prophet, ver. 19. And, 2. That, taking him for an ordinary man, she talks with him, as a Samaritan housewife would do with a common Jew, between whom there was so deadly a scorn and feud. 3. The thing that Christ spake of, of giving water, after which the party that had it should never thirst, were things so strange, and would seem soridiculous to any Samaritan, nay, to any flesh and blood, that knew no more of him than as yet she did (those words proceeding from so mean a man as he seemed to be), that her words in reply thereunto, “ Sir, give me of this water,” &c. can be no other but a jeer and scorn of what he had spoken. And her calling him *κύριε*, or ‘sir,’ doth no whit take off this construction; since that was but a word of ordinary compellation: or, if she used it in a higher sense, she used it but in the higher scorn.

Ver. 17: “ I have no husband.”] The reason why Christ bids her call her husband, may be supposed to be, partly, that he might check and stop her jeering, by minding her of her own faults; and chiefly, that he might show her, that he was another kind of person than she judged of him, by telling her of such things, as, she knew, he could not tell her but divinely.

Now her denial, that she had any husband, is ascribed by some to her modesty, to conceal her adultery: by others to this, because she knew not what Christ would do with her husband: but till it can be showed, why a Samaritan quean should talk with any reverence or civility, with an ordinary Jew (for she took Christ for no other as yet), especially when he spake to her of such unlikely things as he did;—it is the most proper and indisputable interpretation of her words, “ I have no husband,” to take them for a scoffing and regardless answer to a question and to a person, that she was careless, whether she gave any answer to or no.

Ver. 18: “ He whom thou now hast, is not thine husband.”] It seemeth, by the numerousness of her former husbands, and by the same expression used concerning them and this,—“ thou hast had five, and this that thou hast,”—that she was a divorced woman, and now lived in an adulterous marriage; and, it may be, married to him, who had adulterated her in her former husband’s days. But be it either thus, or that she lived in adultery out of wedlock, her

conscience is convinced of the truth of the thing that Christ speaketh; and withal she findeth, that he had told her that, which a mere stranger could not tell her but by the spirit of prophecy; and, therefore, she owns him for a prophet.

Ver. 20: "Our fathers worshipped in this mount."] Conceiving him to be a prophet, she suddenly desireth to hear what he will determine upon that great dispute, that was between the Jews and the Samaritans continually,—namely, 'whether was the truer and righter place of worship, Jerusalem or mount Gerizim.'

She called Jacob, 'our father Jacob,' ver. 12; for so the Samaritans would be akin to the Jews, when they thought good; but the fathers she speaks of here, were as far from the religion and worship that Jacob used, as Jacob was from the religion of Hamor and Sichein. Josephus tells one story, that gives this woman but little cause to boast of her fathers' worshipping in that mount, and that is this;—that when Antiochus Epiphanes did so heavily oppress the Jews, and persecute their religion, these Samaritans thinking, that their religion also looked somewhat like that of the Jews, and that Antiochus might happily suspect, that they and the Jews, and both their religions, were something akin, and so they suffer as well as the other;—they fairly send to Antiochus, and betime disclaim any such kindred. And whereas, indeed, they could not deny, but they had a temple, they besought him, that it might be dedicated to the Grecian Jupiter, and called by his name, and so, by the king's command, it was^f. Here was worshipping in that mount with a witness, and much to be bragged of! but see the impudence of heretics, when such a temple shall compare with the temple at Jerusalem.

Abraham Zaccuth^g saith, "This temple of Gerizim was destroyed by Jochanan, the son of Simeon, the son of Mattathias, and the heretics slain."

Ver. 21: "Woman, believe me, the hour cometh," &c.] As she owned him for a prophet, so he challengeth to be believed of her as a prophet: and, as a prophet, he foretells her of what was now ready to come to pass; namely, that ceremonious worship should cease, and be no more confined to particular place or nation: that there should be no sacri-

^f Antiq. lib. 12. cap. 7.

^g Juchas. fol. 14.

fice at Jerusalem, no image at Samaria,—no ephod at Jerusalem, no Teraphim at Samaria^h; but that those places, and that manner of worship, should fail and be abolished. And so he answers her question, in the first place, to this purpose; that it was needless for her, or any other, to trouble themselves about that dispute, whether Jerusalem or Gerizim were the more eminent place of worship; for the time was just now in coming, when neither the one, nor the other, should be the place of worship at all. And then he determines the question, indeed, that Jerusalem had ever been, and was at that present, the right place of worship; but Gerizim, a temple of error and usurpation: and he proves his determination by this reason, “We know what we worship,” &c.

Ver. 23: “The true worshippers shall worship the Father in spirit and truth.”] In the term, “the true worshippers,” he looketh at the woman’s question, and the two nations’ controversy. They tugged for it; and she inquires about it, whether of the people had the true worship amongst them? “Why (saith Christ), ere long there shall be no worship at all, either among the one or the other; and the time is now come, that he that will be taken for a true worshipper, must neither worship as the Jews do, ceremoniously, but in spirit; nor as the Samaritans do, erroneously, but in truth.” Thus may we very well divide the two words ‘spirit’ and ‘truth,’ to serve these two purposes, as thus to answer about the worship of either nation; the one whereof worshipped God altogether in external rites and ceremonies, and the other worshipped they knew not what, and they knew not how. But, generally, the words “spirit and truth,” are taken by expositors to signify but one and the same thing, and stand in opposition only to the carnal rites and shadowy types, in which their whole worship, in a manner, did consist.

His using of the term ‘Father,’ for ‘God,’ is not so much in reference to the other persons in the Trinity, or because the woman was acquainted with that mystery; but because the Jews, and, it is like, the Samaritans also, used the word very commonly in their prayers and speeches; as, “Our Father, which art in heaven, do to us, as thou hast promised by the prophet:” and, “Let the prayers and re-

^h As Hos. iii. 4.

quests of all the house of Israel be accepted before their Father, which is in heaven¹," &c.

Ver. 24: "God is a spirit; and they that worship him," &c.] Here ariseth a question upon the very first reading of the verse (the words 'spirit' and 'truth' being interpreted as is mentioned immediately before), and that is, why did God so punctually ordain, and so long continue, a typical and ceremonious worship, if those that worship him, must worship in spirit and truth? *Answer*; 'That very worship was for this end and purpose, that men should learn to worship God in spirit and truth:—for all these rites and types were but doctrines of the way of salvation through Christ, till Christ came; and the very use of them was to this end, that, out of them, men should spell this spiritual and true worship,—namely, to worship God in Christ, and to look after his benefits for their salvation, which those rites doctrinally held unto them, and which lesson the true worshippers or believers did attain unto.

Ver. 25: "I know that Messias cometh, &c. he will teach us all things."] The Samaritans had learned from the Jews to expect Messias; and how the Jews expected this to be the time of his coming, we have showed before; and, it may be, the woman speaketh this as meaning, that 'she looked for Messias to come shortly;' which occasioned Christ's answer, 'I am he,' as taking at her words in that sense,—“Thou sayest Messias will come shortly and resolve all things; I tell thee, Messias is come already; and I am he.” Now, her referring the resolution of this doubt to Messias's coming, it showeth she did not thoroughly digest and entertain Christ's answer to her question, although she took upon her to acknowledge him for a prophet. She had no mind the thing should be so, as he had resolved; and, therefore, she had no mind to believe it. How Christ was expected as the great Teacher, we shall observe afterward.

Ver. 29: "A man, which hath told me all things, that ever I did."] The disciples, having now bought all things, that they would have for dinner (for it was now dinner-time), return to the well to their Master: and, upon their return, Christ's discourse and the woman's is broken off; and she slips away into the city, and bids "come, see a man, that hath told me all things, that ever I did." But Christ did not

¹ Maim. in Tephilloth.

so; for he told her only of one particular or two, about her husbands. But, besides that the word ‘all,’ in Scripture is not always stretched to the utmost extent of its signification,—he had told her so much, that she concludes that he, that could tell her that, could have told her also all things else:—such expressions as these, in earnest and pathetic narrations, are not strange.

Ver. 35: “Say ye not, There are yet four months,” &c.] The coherence and connexion of this verse with those before, which is the first thing to be looked after in it, lieth thus:—the disciples had been in the city, and bought some meat; and when they had set it ready, they invite him to dine. He answers, “No; he hath other meat to feed upon, than they are aware of; and that was to do the will of him that sent him, and to finish his work.” And what work was that? Why, the very work that he had been just now about,—preaching the gospel and converting a soul; and which work, he knew, was increasing upon him, by the coming of the Samaritans to hear him, whom either he now saw coming in flocks towards him, or knew they would come. In these words, therefore, he answers his disciples to this purpose: “You would have me to eat; but I have somewhat else to do, which is meat to me, which is to finish my Father’s work in preaching the gospel: for look you yonder: whereas ye say it is four months to harvest, see what a gospel-harvest is coming yonder; what a multitude of people is yonder coming to hear me, ready for the harvest: therefore, it is not a time to talk of eating of meat that perisheth, but to fall to this harvest-work, which is my meat in doing the will of him that sent me.”

The harvest of the Jews began at the Passover: for, on the second day of the Passover, the law enjoined them to bring a sheaf of the first-fruits of their harvest, and wave it before the Lord: and from that day they counted seven weeks to Pentecost^j. Four months, therefore, before the Passover (which was the fourteenth day of the first month), falls to be towards the latter end of our November, or thereabout; as is easily cast by any. This, therefore, helps to set the clock of the time reasonable well, both for the reckoning of what times are past, and for the better fixing of the next Passover, that is to come. As, 1. It shows about what time John’s imprisonment befel, and how long he preached:—namely,

^j See Levit. xxiii. 10. 15.

from Passover was twelvemonth to this November, a year and a half and a month, and some days above: for it is like, that Christ stayed not long in Judea, after John's imprisoning. 2. It shows that Christ had spent some eight months in Judea from the Passover hitherto, and had, in this time, converted abundance of people to his doctrine. 3. It will help to clear, that 'the feast of the Jews,' spoken of in the next chapter, is the next Passover that was to come; as we shall observe, when we come there.

In the former part of the words, "Say ye not, There are four months, and then cometh harvest," he speaketh literally of their harvest of corn: but in the latter, "the fields are already white to harvest," he speaketh, parabolically or spiritually, of the multitudes of people, both among Jews and Gentiles, that were ready to be reaped and gathered by the gospel. And when he saith, "Lift up your eyes and look on the fields," he seemeth to point them to the multitude of Samaritans, that were now in sight coming towards him. That passage in the prophet Hosea^k speaketh to such another divine and spiritual sense and purpose: "I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel (the Lord's seedness). And I will sow her to me in the earth," &c. And the like in Amos^l, "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper," &c.

Ver. 36: "And he that reapeth," &c.] The prophets and the holy teachers under the Old Testament sowed the word and doctrine of salvation, which ripened to the harvest of the gospel. Not but that they, like good labourers, reaped the fruits of their labours in gathering a harvest of souls, in their several generations, by the power of their ministry; but, in this passage, our Saviour aimeth not only at the disciples' converting of souls, as they had done, but also at some transcendency of theirs, in this ministration, above those, that had gone before them; which may be observed in these particulars of advantage:—

1. The prophets and the teachers of the way of salvation under the law, may be considered in a twofold relation: either in reference to the great pains they took in their ministry, and the fruit they had of it in conversion of souls; or

^k Chap. ii. 20—23.

^l Chap. ix. 13, 14.

in reference to the doctrine of salvation, which they left behind them, planted in the nation by their pains and ministry to succeeding generations. To this latter it is that our Saviour referreth, when he saith, that “they were to enter into other men’s labours:” meaning, that ‘whereas the clearness of the doctrine of salvation had been growing in the nation, from time to time, by the pains and sowing of the holy prophets in their several ages,—they now came to preach upon this advantage, that they had all these holy men’s foundations to build upon, and to top up the clearness of that doctrine, which they had been building up through all the time of the Old Testament.’ Nay, we may also take John Baptist and Christ himself in the number of these seedsmen, that sowed the seed of that doctrine in more plentifulness and clearness than all had done before; and even into their labours must the disciples in their ministry enter, having so great a preparation made, and so great a foundation laid, as they two had made, for them to enter upon and to begin their work.

2. The prophets and teachers under the law had raised the thoughts of the people to an expectation of Messiah’s coming about this very time, as hath been observed before,—and so had even ripened them to the full, for the ministry of the apostles, when they should come to teach that Christ was come, and that he had done and suffered whatsoever was written of him. And this very thing, among others, was a singular and eminent whiteness of this field of the Jewish nation to harvest, that they looked every day, when the Messiah should appear. And observe how soon the woman’s words take in Samaria, “Is not this the Christ;” so as not only the Samaritans flock out to him, but that, upon her very words, they believe,—and, upon a little converse, they confess, “We know that this is, indeed, the Christ, the Saviour of the world,” ver. 42. And this, because their expectation was full ripe, of the Messiah’s present coming.

3. Now, as for the ripeness of the Gentiles’ field, for the gospel-harvest,—it consisted not so much in any such doctrine of salvation, as had been sowed among them, or in such expectation of Christ’s coming (though the Jews, now dispersed through all the world, might have a little acquainted them with such matters more, than had been published among them in ancient times), as it did in the ripening of

the love of the Lord, and his turning towards the nations in mercy, whom he had, for so many years, cast off and despised. And, according to the ripening of that love, the Lord had disposed certain providences, which did somewhat help towards the ripening of the world unto such a purpose: as in that the Scriptures were now turned into the Greek tongue, and were among the heathens; that the Greek tongue, in which the New Testament was to be written, was now the most commonly-spoken language of all other; and that the Jews of those tribes, that had retained the true religion when the ten fell away,—namely, Judah and Benjamin,—were, by several means, planted and sowed abroad in all countries of the world, and with them the Scriptures.

Our Saviour, therefore, upon the Samaritans' coming out unanimously to him through the woman's relation concerning him (to whom he had imparted that he was the Messiah, for that very purpose), taketh occasion to discourse of the ripeness of the world for the harvest of the gospel, and animateth his disciples to that work by several arguments: as,

1. That they shall receive the reward and fruit of their labours to eternal life.

2. That they shall not only receive this fruit, but they shall receive it in the eminentest and highest degree, with the glorious patriarchs and prophets, who had laboured in sowing; they and these reapers should rejoice together.

3. That they should enter into other men's labours, as Israel did at their entrance into the land of Canaan, into houses they built not, and vineyards they planted not, &c. And that that common proverb, which proveth to be true upon various occurrences, "one soweth and another reapeth," should prove true to them, to their much comfort and encouragement.

Ver. 42: "This is indeed the Christ, the Saviour of the world."] Here is a confession of faith, higher, by some degree, than the Jews' common creed and belief concerning the Messiah: for they held him only for a Saviour of the Jewish nation, and Redeemer of that people; but the rest of the world they looked not after, nor regarded: and so we may see how deeply and cordially these Samaritans had drank in and digested the water of life, which Christ had administered unto them, as to acknowledge him in his proper character.—The Samaritans, indeed, were Gentiles, however they pretended to Joseph for their father; and so, in their conversion,

may we look upon a beginning of the conversion of the Gentiles, the great field now white for the gospel-harvest. In less than four years after this, this field of Samaria, where Christ had now sowed such seed, the enemy came and sowed damnable tares by Simon Magus¹: it may be, that wretch took opportunity for the venting and speeding of his delusions there, by this,—that he found the city acknowledging it for certain, that the Messiah had been among them; and he creeps in among them, either as one of his disciples, or else in affront and contradiction to Christ, as doing wonders by magic; whereas we read not, that Christ had done any miracles there at all.

Ver. 44: “For Jesus himself testified, that a prophet hath no honour in his own country.”] The reason alleged seemeth somewhat strange at the first sight: that Jesus should go into Galilee, his own country, because he testified, that a prophet hath no honour in his own country. But by the words ‘his own country’ is not to be understood ‘Galilee at large;’—but his own town ‘Nazareth,’ the place of his education. And so is the expression plainly construed, Luke iv. 23. His voyage, therefore, was into the other parts of Galilee, avoiding his own home Nazareth; because he foresaw his entertainment would not be honourable and respectful there.

Ver. 45: “For they also went unto the feast.”] It was very pertinent for the evangelist, to clear this matter about the Galileans’ going up to Jerusalem to the festivals; because there were several things, that might give occasion to think, that they came not there. As, 1. The distance of place; Galilee being so far from Jerusalem, as that the whole kingdom of Samaria lay between, and the way exceeding full of danger. 2. Their difference in manners and customs in exceeding many things from the Jews that dwelt in Judea: of which the Talmudists do give exceeding many instances. “In Judea, they did work on the Passover-eve: in Galilee, they did not^m.” “In Judea, they searched the bridegroom and the bride three days before their bedding; in Galilee, they did not. In Judea they had two Paranymphe, one of the bridegroom’s friends, and another of the bride’s; in Galilee, they had not so. In Judea, the Paranymphe lay in the same room, where the bridegroom and bride lay; in Galilee they

¹ Acts, viii.

^m Pesachim, cap. 4, 5. Surenhus. ii. 147.

did not^a," &c. 3. Their difference in language, as Matt. xxvi. 73; Mark xiv. 70. For, בני יהודה דייקי לשנא גליל לא דייקי לשנא "The Jews of Judea spake a pure language in comparison of the Jews of Galilee^o."

Ver. 46: "A certain nobleman."] It is hard, in the variety of constructions, that are given of the Greek word *Βασιλικός*, to tell what this man was, that was so titled. The Vulgar Latin and Erasmus render it 'Regulus,' 'a little king:' the Syriac, עבד מלכא 'one of the king's servants:' which the Arabic followeth in sense, though not in words. The Italian hath it 'Signore,' 'a great man,' or of high degree: Nonnus, *Βασιλῆϊος ἀνὴρ*, 'a man of the king's;' which is the very epithet that is used by the Arabic: and several other expositions of it are given, upon which I shall not insist.

Now, for conjecturing who this man was, and what this title of his doth import, I shall first produce a passage out of Juchasin^p, which is to this purpose; "Hillel and Shammai received the traditional law from Shamaiah and Abtalion. At first it was Hillel and Menahem; but Menahem went away to the service of the king (Herod), with fourscore men gallantly clothed, as it is related in Hagigah. And this matter is also mentioned by Josephus Ben Gorion: that Menahem was a great wise man, like a prophet; that he uttered divers predictions, and foretold Herod (the Great) when he was young, that he should be king. Herod also did much honour old Hillel; for these men were well contented, that he was king. Old Shammai also foretold, that Herod should reign: for when Herod came upon a trial before the Sanhedrim for killing of a man, they respected his person: but Shammai told, that he should be king and should kill them. Yet Herod laid no hands on Hillel, Shammai, Menahem, and their associates, but honoured them."

These men, that sided with Herod, and helped to promote and support his reign, though he were a stranger and of the seed of Edom, I conceive to be those that are called 'Herodians' in the gospel^q; men of as eminent learning and authority as any other in the nation, but swayed by courtship to this compliance. Of this number, I cannot but conceive this man to have been, that we have in hand, who came to Christ

^a Tosaphta ad Cetuboth, cap. 1.

^o Erubhin, fol. 53.

^p Fol. 19.

^q Mark, iii. 6. Matt. xxii. 16.

for the healing of his son: Βασιλικός, 'a royalist,' who had sided and been assistant to old Herod, the father of him which was now tetrarch, and one of that Herodian faction, to raise and establish him in the kingdom; and now a follower of the son, as he had been of the father. Shall I guess at his name? I should as soon think this man was Chuza, Herod's steward, mentioned in Luke viii. 3, as any other that can be named: unless it be Manaen, or Menahem, Acts xiii. 1, who was educated together with Herod the tetrarch, being, it may be, the son of that Menahem spoken of before, who first departed to Herod's party. But, be the man by name whosoever he will, we cannot but observe this thing about the occurrence, that doth here concern him,—That though Herod himself had been so harsh and cruel to John the Baptist but a little before, as to put him in prison; yet had the Lord so provided for the cherishing of the gospel in Christ's ministry, that, even of Herod's household and retinue, there are some that hearken and are converted to it. The ministry of John did not want its fruits even in the court: though Herod himself was a dallying auditor, and did some things after the preaching of John, which, he thought, might ingratiate him the more with the people, but left other things undone,—yet were there belonging to his court that did, really and sincerely, receive the gospel and obey it.

SECTION XVII.

LUKE, IV.

Ver. 14. **AND** Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him, through all the region round about.

15. And he taught in their synagogues, being glorified [*a*] of all.

16. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day [*b*], and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias: and, when he had opened [*c*] the book, he found the place where it was written,

18. [*d*] 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliver-

ance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised ;

19. To preach the acceptable year of the Lord.'

20. And he closed the book, and gave it again to the minister, and sat down ; and the eyes of all them that were in the synagogue, were fastened on him.

21. And he began to say unto them, ' This day, is the Scripture fulfilled in your ears.'

22. And all bare him witness, and wondered at the gracious words, that proceeded out of his mouth ; and they said, ' Is not this Joseph's son ?'

23. And he said unto them, ' Ye will surely say to me this proverb, Physician, heal thyself [e] ; whatsoever we have heard done in Capernaum, do here also in thine own country.'

24. And he said, ' Verily, I say unto you, No prophet is accepted in his own country.

25. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land :

26. But unto none of them was Elias sent, save only unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel, in the time of Elishus the prophet ; and none of them was cleansed, save Naaman the Syrian.'

28. And all they in the synagogue, when they heard these things, were filled with wrath ;

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built), that they might cast him down headlong.

30. But he, passing through the midst of them, went his way.

MATT. IV.

Ver. 12. Now when Jesus had heard that John was cast into prison, he departed into Galilee.

MARK, I.

Ver. 14. Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

[a] Syr. כשתבנה 'Being praised of all.'

[b] 'Ἐν τῇ ἡμέρᾳ τῶν σαββάτων' Erasmus, 'in die Sabbatorum.' We find sometimes Σάββατον in the singular number, and sometimes Σάββατα in the plural: and this number is most constantly used in the law^s; and the dative case plural is sometime Σαββάτοις^t, from the Hebrew שבת, and the Greek Σάββατον; and sometime Σάββασι^u, from the Chaldee שבת, and from the Greek Σάββα, Σάββατος^v.

[c] Gr. Ἀναπτύξας, that is, when he had unfolded the book: for their books, in those times, were not bound as ours are now, to open and turn over leaves, but they were rolled up as a roll of paper. And hence were their books called גלילין^w and מגלות^x.

[d] The evangelist, in this quotation from Isaiah, doth follow the translation of the Septuagint 'verbatim,' but only in that clause, 'To set at liberty them, that are bruised.'

The differences betwixt the Greek and the Hebrew text are not great; they are only these:—1. In the Hebrew, it is, The Spirit of יהוה אדוני 'the Lord Jehovah' is upon me: which the Greek hath uttered by the single word Κύριος, because it commonly useth that word to translate both 'Adonai' and 'Jehovah' by. 2. Whereas the Hebrew repeateth the word 'Jehovah' again in the next clause, "because the Lord hath anointed me," the Greek hath omitted it; the sense being clear enough, though it do leave it out. 3. The Hebrew קבש, which signifieth 'to bind up,' it hath rendered to 'heal,' bringing the word up to its full sense. 4. The Hebrew עניים 'the humble,' it hath rendered πτωχοι, 'the poor;' for it meaneth 'the poor in spirit,' which is the same with 'humble.'

[e] "Physician, heal thyself."] This proverb the Jews commonly utter thus; אסיה אסיה ית חגרתך "Physician, heal thine own lameness." Tanchumah hath it in a legendary story, of a dialogue betwixt Adam and Lamech's wives. They fell out with their husband, and would no more asso-

^r As John, v. 9, 10; and vii. 22, 23. Mark, xv. 42; xvi. 1. Luke, xxiii. 56. And in the Septuagint, Neh. ix. 14; and xiii. 15, 17. Psal. xcii. in titulo. Isa. lxvi. 23.

^s Exod. xvi. 23, 26; xx. 8, 10; xxxi. 13, 15, 16; and xxxv. 2, 3. Lev. xxiii. 3, 38; and xxvi. 2. Num. xv. 32, 33; and xxviii. 9. Deut. v. 14.

^t As 2 Chron. viii. 13.

^u As Mark, xii. 1, 5, 10, 11; i. 21.

^v This paragraph, in Leusden's edition, closes thus: "[Sed nusquam tale verbum occurrit, per Metaplasmum potius solvitur]." ED.

^w Isa. viii. 1.

^x Ezek. ii. 9.

ciate with him; yet they would go to Adam to ask his counsel. Adam adviseth them to hearken to their husband. They answer him with this proverb: אָמַן אֵין דְּחַרְחַרְתָּ: "Physician, heal thine own lameness. Thou partedst from thy mate a hundred and thirty years; and dost thou teach us otherwise?"

Reason of the Order.

To clear the subsequence of this section to that preceding, needeth no more ado, but seriously to consider the progress of the story hither, and to observe the progress of it from hence, a step or two forward. For, although Luke hath laid it so close to the story of the temptation, as if it did immediately follow, and as if it were the first journey that Christ took into Galilee after,—yet is the parallel story, in Matt. iv. 12, so plainly pointed out to have been, after Christ heard that John was imprisoned,—that it leaves no more doubting of the method, and of the time of this story. Jesus, indeed, departed into Galilee presently after his temptation in the wilderness, of which we have the story, John i. 43; and there he turned water into wine at Cana, John ii. 1, &c; and abideth a while at Capernaum, ver. 11; and from thence goeth to the Passover at Jerusalem, ver. 13, &c; and there, and in Judea, he stayeth till towards the latter end of our November, as was observed before; and all this while was John the Baptist preaching at liberty, John iii. 23. But when Jesus heard of his imprisonment, and foresaw his own danger if he should continue in Judea, therefore he makes for Galilee, and goeth through Samaria, John iv. 1, &c; comes up to Cana in Galilee, and there healeth the ruler's servant at distance, ver. 43. 46; and now begins to be famous by these miracles, and so begins to preach in their synagogues. So that the beginning of this section may be supposed as an epiphonema to the story foregoing, the first word being changed from *and* to *thus*: "*Thus* Jesus returned in the power of the Spirit into Galilee." And the like of Matthew; "*Thus* when Jesus heard that John was committed to prison, he returned to Galilee."

Nor is it a strange thing in Scripture to lay stories so close together, as Luke hath done these two, when yet there was a long space of time, and a large catalogue of occur-

rences came between, as in this evangelist, Acts ix. 25, 26, compared with Gal. i. 17, 18; Matt. xix. 1, compared with John vii. 10, to John x. 40; and in other places.

And, as the order of this section is thus cleared and asserted, by the current of the story hitherto, so will it be the more confirmed by the continuance of it henceforward, it being observed how Matthew, Mark, and Luke, fall in together at the next section, in one and the same story, and so continue it as a three-twisted cord, not easily broken; of which thing the reader's own eyes may be his judge.

Harmony and Explanation.

Ver. 14: "Jesus returned in the power of the Spirit." It had been at the least fourteen months, since the Holy Ghost came down upon Christ when he was baptized; and yet doth Luke purposely mention the power of the Spirit upon him after so long a space; 1. To show he had the Spirit in a measure above other men; for they were not always acted by the Spirit after his first coming on them², but Christ was always. 2. The evangelist, in the story that he had mentioned next before, had showed, that Christ was led by the power of the Spirit into the wilderness, and by it had overcome the temptations of Satan; and now would he show, that he cometh in the same power to deal with men, and to overcome their affections. But, 3. and chiefly, Luke useth this expression, because he is now to relate, how Christ began to show himself powerful in his miracles, so that the fame of him went all about the country, and that his ministry was glorified of all; and now it was seasonable to mention, and to take notice of the Spirit of the Lord upon him, when he is more fully and entirely to fall upon the ministry of the gospel.

Ver. 15: "And he taught in their synagogues." We have here occasion to look a little pressly after these two things:—1. The nature and constitution of their synagogues; and, 2. Upon what ground and permission Christ, who hitherto had lived as a private mechanic man, was suffered to preach in them. The former of these deserveth our consideration, because of the frequent mention that we have of synagogues all along the Gospels, and other books of the

² 2 Kings, iv. 27.

New Testament; and the latter, because of the question so much afoot, of preaching without a public call and ordination.

SECT. I. *The Antiquity and divine Institution of Synagogues.*

Although the word 'synagogues' be rarely found in the Old Testament, spelled syllabically with so many letters in our English Bibles, yet both reason, and equivalent expressions used there, do more than probably persuade us, that such conventions and meeting-places were no strangers to Israel in those ancient times.

For, 1. It is said^a expressly, according as our English utters it, that the enemy had burnt all the 'synagogues of God' in the land. Which although the Chaldee render it of the temple only,—and Rabbi Solomon, of Shiloh, and the first and second temple only,—yet both the plural number used, and the context itself, enforceth it to be interpreted of more conventions than only in one place. And Aquila doth render it expressly 'synagogues,' as our English doth. And Jonathan, the Chaldee paraphrast of the prophets (whosoever was of the Psalms), speaketh the very sense of that clause of the Psalm, even as our English utters it, when he interprets that passage in Isa. vii. 19, בבל הנהללים "the Assyrian bee shall come upon all the houses of praise."

2. What can we make of these 'high places,' that are so often mentioned in Scripture, in a commendable sense^b, other, than that they were synagogues, or places of public worship for particular congregations? For, howsoever 'high places' do often hear ill in the Scripture, as places of idolatry, and false worship^c; yet do we find also, that some high places escape that brand, and are mentioned with an honourable memorial. And although those also are frequently taxed for sacrificing there, which service should only have been exercised at Jerusalem,—yet do we never find them taxed for men's worshipping there. In 2 Kings xii. 2, and xiv. 4, and xv. 4, &c, it is said, that "Joash, Amaziah, and Uzziah, did uprightly in the sight of the Lord; but the high places were not taken away;" not that they should have been destroyed for being places of worship, or of public

^a Psal. lxxiv. 4.

^b As Sam. ix. 19; and x. 5. 1 Kings, iii. 4, &c.

^c As 1 Kings, xi. 7; and xii. 31. Jer. vii. 31; and xix. 5, &c.

assemblies; but the text expresseth still what was their abuse, and what should have been removed; namely, that the people should not have sacrificed and burnt incense there, which part of worship was only confined to Jerusalem. מתוך בית המקדש הותרו הבמות: “From the destruction of Shiloh, to the building of the temple, high places were lawful,” as is the Jews’ general and common saying; but they understand it, as generally, of lawfulness to sacrifice; which when the people would not leave to use, after the temple was built,—they are often taxed with it; but with no other part of worship in high places, if it were not idolatrous.

3. How was it possible that the Jews should keep the sabbath according to the injunction laid upon them, of having every seventh day a holy meeting or convocation^d, if they had not, in all times, their synagogues-meetings or particular congregations? which the plural number used, of ‘assemblies’ or ‘congregations,’ doth more than seem to intimate in Psal. xxvi. 12, and lxxviii. 26.

4. Let us cast how the Jews could possibly celebrate those solemnities, to which they were obliged (besides the three festivals, which required their appearance at Jerusalem), if they had not synagogues, or meetings of particular assemblies. When they were in the wilderness, what could they do on the sabbath-day, when the tabernacle court would not hold the thousandth part of them, and when family duties only would not reach the rule, that was set before them? And when they were come into the land, when distance of place from Jerusalem made going thither every sabbath impossible, and when every family were not able to read the law, much less to expound it,—nay, when many and many families were neither able to carry on a sabbath-day’s work, nor hire or get one that was learned and able to carry it on,—what could they then do without synagogues, but lose the law, sabbath, religion, and the knowledge of God and themselves, and all?

5. When synagogues were now come into use and frequented, how was this use and frequency and frequenting of them first taken up? We read of them under the second temple, especially in the times of our Saviour and of his apostles, when the people were now lost in hypocrisy and

^d Lev. xxiii. 3, 4.

traditions. And can we think, that those corrupt times outwent the purer and holier times of David, Joshua, Samuel, &c, in finding out so absolutely needful a means for maintaining of knowledge and religion, as their synagogue-meetings were? Can we conceive, that Pharisees should set up these so useful conventions (how useful, may be judged by Christ's and his apostles' constant frequenting them, to omit all other evidences), and that the elders and prophets, and holy men under the Old Testament, wanted them? Take but the Chaldee paraphrast's opinion again upon this point, who,—upon those words of Deborah, in Judg. v. 9, "My heart is towards the governors of Israel, that willingly offered themselves, bless ye the Lord,"—glosseth thus: "I am sent to praise the scribes of Israel; who, when this affliction was, ceased not from inquiring after the law; and now it is comely for them, that they sit in the synagogues publicly, and teach the people the words of the law, and bless and praise the Lord."

It cannot, therefore, be otherwise imagined (to spare more words upon this proof) but that,—seeing the use of synagogues was of so absolute and inevitable necessity, for the maintaining of religion, as that in a very short time there could be no religion without them,—they were not only of ancient use among the Israelites, even from their first settling in Canaan, but that they had also so warrantable an original, as could not be less than sacred. For if their founding were not appointed articulately by Moses, or some other prophet, yet was their erecting written so plainly in a most religious necessity, that, if they had not a divine law in terms, they had a divine necessity, indeed, for their foundation.

SECT. 2. *Of the Synagogues, in those latter Times, after the Return out of Captivity.*

However corruptions and vain fancies were crept into, and mingled with, the worship and carriage in their synagogues in the latter days of Jerusalem, when sin, folly, and traditions, did abound (as, what hath there been even of the holiest use and institution, which, by the wretched folly or daring of men, hath not been abused, either besides, or contrary to, the proper end and use of it?), yet, because the New Testament doth speak of the synagogues, as they then were, better or worse, and hath occasion often to relate to their

customs, which were now traditional and mingled with human inventions;—it is agreeable to the work that we have in pursuit, to give account and relate the story of them accordingly, out of their own antiquities and traditions. In which if we find, that their fond and foolish inventions had spoiled the synagogue-service, yet had it no more nullified the necessary being of synagogues, than their traditions had done the law.

We will first, therefore, look upon the places, that were capable and fit to have a synagogue builded and erected in them, as their traditions ordered: and those were not every town or village that was in Israel, but only those that were called עירות גדולות ‘great cities.’ Now, what one of these was, is determined by the Talmud^e in these words: אָמַר הָיָא עִיר גְּדוּלָה כֹּל שֵׁשׁ בָּה עֶשְׂרֵה בַטְלָנִים פְּחוּת מִכָּאן הָרִי זֶה כִּפְר “What is meant by a great city? Such a one as hath in it ten men of leisure? Less than thus, it is a village.” And to this sense is Maimonides^f to be understood, when he saith, כֹּל מְקוֹם שֵׁשׁ בּו עֶשְׂרֵה מִיִּשְׂרָאֵל צָרִיף לְהִכָּן בַּה בֵּית שִׁכְנֹסוֹ בּו לְתַפְלָה “Every place, where there are ten men of Israel, there it is requisite to build a house, whither they may resort to prayer at every time of prayer: and this place is called a synagogue; and the men of the city are to urge one another to build a synagogue, and to buy them a book of the law, prophets, and Hagiographa.”

Not that every town, which had ten men or ten idle men in it, was capable presently of a synagogue; but these ten men, that they mean, must be men of some fashion and quality.

Their preciseness for this number of ten arose from this; because they held not that to be a lawful congregation, nor pleasing to God, in which there were not ten persons. “And they read not in the law, nor in the prophets, in the synagogue, nor lifted up their hands, &c, unless there were ten persons present^g.” For they thought not that God was present there, if there were not so many men present.

“The Divine Majesty dwelleth not among less than ten.” Nay, R. Jonathan saith, that “when the holy blessed God cometh into the synagogue, and findeth not ten there, he is presently angry; as it is said, Wherefore came I and there was no man?”

^e Megillah, cap. 1. 2. Surenbus, ii. 388.

^f In Tephillah. cap. 11.

^g Megillah, cap. 4.

ומנין לעדה שהיא עשרה But whence ground they this opinion, that a congregation consisteth of ten, and must not be less? This is the Talmud's question in Sanhedrim, cap. l. 6^s, and they give there this answer:—

“ Because it is said, How long shall I bear with this evil congregation (עדה Num. xiv. 27)? Take Joshua and Caleb out, and there remained but ten;” namely, the rest of the spies, which caused the people to murmur; for of them only they understand these words to be spoken.

The words of our Saviour, in Matt. xviii. 17. 20, seem to have reference to this opinion; ‘Dic Ecclesiæ,’ “Tell the עדה, or congregation;” and that is not ten, or many, as they held; but “when two or three are gathered together in my name,” if no more may be had.

Now, upon this traditional construction of the word עדה, or of ‘a congregation,’ that it must consist at the least of ten, they only erected synagogues in those places, where there were ten men, that were בטלנים, or still at leisure, and unengaged from other employments, to go to church, at every time of prayer, to make up a congregation. Poor labouring men, and men of great employments in the world, could not be at this leisure always; and, therefore, those men, that must be continually the makers up of a congregation at every pinch, must be גדלים בני חורים as Rambam styles them^h, “men of rank and quality;” not so much of rank and greatness in regard of outward possessions, wealth, and honours, as in regard of study in the law and religion: שאין לך בן חורין אלא מי שעוסק בתלמוד תורה “For there is no Ben Horin, or man of rank, but he that is versed in the study of the lawⁱ.”

• SECT. 3. *Of their Synagogue-Days, or Time of their Meeting there.*

Where a city or town was stocked with ten such sufficient men, there they built a synagogue; and, according to the number of such men, and populousness of the place, they increased the number of their synagogues sometimes to a very great multitude: the treatise Beracoth^j saith, ‘there were twelve synagogues in Tiberias:’ and Rabbi Solomon^k

^s Surenhus. vol. 4. p. 214.

ⁱ Avoth. cap. 6. 2. Surenhus. vol. 4. p. 485.

^h Ubi supra, cap. 12.

^j Fol. 8.

^k On Isa. i.

speaketh of four hundred and eighty synagogues in Jerusalem.

Now, their synagogue-days, or the times of their public prayers there, were three every week (setting holy-days aside); namely, on the sabbath, and on the second day of the week, which answereth to our Monday,—and on the fifth day, which is our Thursday. Their meeting there on the sabbath, and praying, and reading the law, was ordained by Moses^m: “But on the second and fifth day of the week, was appointed by Ezra.” [Talm. in Bava Bathra, cap. 4.] There the Gemarists and glossaries debate the matter, why on these two days rather than on any other two of the week: and some say it was, because they should never be three days together without hearing of the law. And in allusion hereunto they apply that passage in Exod. xv. 22, “They went three days to the wilderness, and found no water.” Others say it was, because Moses went up on the fifth day of the week to receive the renewed tables, and came down on the second.

These two days of the week were called ימי כניסה ‘The days of assembling’: “Because, on these days, the inhabitants of the villages went into the great towns, where synagogues were, to hear the law^o.”

The judges used to sit in judgment on these two days of the week^p; and these were the two days of the week, on which they used to fast^q.

There is an expression in Acts xiii. 22: The Gentiles desired to have the same words spoken to them *εἰς τὸ μεταξὺ σαββατον*, ‘on the sabbath between:’ which if it be not to be understood of one of these synagogue-days of the week, it would fairly plead for our Christian sabbath.

Their traditional canons enjoined the frequenting of the public assemblies in their synagogues, and that, upon the very clear grounds of reason and religion; “God refuseth (say they) the prayers of a congregation, yea, though sinners be amongst them. Therefore, it is necessary, that a man join himself to the congregation, and pray not alone at any time, when he may pray with the congregation. And let a man ever go to morning and evening-prayer in the synagogue: and every one that hath a synagogue in his city, and prayeth

^m Maim. Tephil. cap. 12.

ⁿ Megill, cap. 1.

^o Cetuboth, cap. 5.

^p Gloss. Mishnaioth ibid.

^q Luke, xviii, 12. Gloss. in Bava Bathra ubi supra.

not in it, with the congregation, he is called, שכן רע 'An evil neighbour⁹.' " And it was forbidden, that any one should go by the synagogue at the time of prayer, unless he had some burden upon his back; or unless there were more synagogues in the city; for then he might be thought to be going to his own church: or, that there were two doors in the synagogue; for then he that saw him go by the one door, might think he would come in at the other. But if he had his phylacteries upon his head, he might go by; for those bare witness, that he was mindful of the law^r." This phylacterial note of a student, and learned man in the law, I suppose, was that, by which the rulers of the synagogue of Antioch in Pisidia, were incited to make the motion to Paul and Barnabas, to make a sermon to the people. They were mere strangers one to another; and I see not how they should guess them to be men fit to teach, any way so well and readily, as by seeing their phylacteries upon them, which the learned among the Jews only used to wear,—and the apostles among the Jews wore them as well as others; for to the Jews they became Jews, for the winning of them.

SECT. 4. *Of their Synagogue-Officers.*

Their synagogues themselves are described by the Jewish writers, to consist of two parts, the chancel and the church. The chancel they called, היכל 'The temple:' and it stood westward, as did the 'sanctum sanctorum' in the tabernacle and the temple: and in this they set the ark, or chest (for every synagogue had one), in which they laid up the book of the law. In the body of the church, the congregation met, and prayed, and heard the law. And the manner of their sitting was thus: The elders sat near the chancel, with their faces down the church; and the people sat one form behind another, with their faces up the church, towards the chancel and the elders. Between the people and the elders, thus facing one another, there was a space where there stood the pulpit, where the law was read and sermons made unto the people^s.

Now, Rabbi Alphes, expounding what is meant by 'the elders of the synagogue,' saith, וקנים דהיינו חכמים "They were the wise men," or those students of the law, that were among

⁹ Maim. in Tephillab, cap. 8. Beracoth, fol. 61.

^r Id. ibid. cap. 6.

^s Talm. in Megil. cap. 4. and Maim. ubi supr.

them: that is, those ten men of religion, rank, and learning, of which we have spoken before, which were the prime members and constituents of the congregation. Of these elders, there were some, that had rule and office in the synagogue; and some, that had not. And this distinction the apostle seemeth to allude unto, in that much-disputed text, 1 Tim. v. 17, "The elders, that rule well," &c; where 'the elders that ruled well,' are set not only in opposition to those, that ruled ill, but to those, that ruled not at all.

Those that ruled, or had office, in the congregation, were these two:—

1. ראש הנוסח *Ἀρχισυνάγωγος*, 'The ruler of the synagogue': he had the chief care of affairs there, that nothing should be done indecent or disorderly[†]: he gave warning, when the reader should begin to read[‡], and when the people should answer, Amen[‡]; and took care of things of the like nature, that conduced to the regulating of the service and of the synagogue.

2. שליח הצבור, 'Angelus ecclesiæ,' 'The minister of the congregation,' who laboured in the word and doctrine, being the constant minister of the synagogue, to pray, preach, keep the book of the law, appoint the readers of it, and to oversee that they read aright: and from hence he was called חזן *ἐπίσκοπος*, or 'overseer.' And so Baal Aruch doth clearly expound it; "The חזן chazan was שליח הצבור the minister of the congregation: and the word meaneth an overseer: for it behoved him to see how they read in the law." And the gloss upon Maimonides, in the places aforesaid, doth plainly make the Sheliahh hatzibbor, or 'angelus ecclesiæ,' and the 'chazan,' or 'episcopus,' to be all one. And so we may see, from whence these titles and epithets in the New Testament are taken,—namely, from the common platform and constitution of the synagogues, where 'angelus ecclesiæ,' and 'episcopus,' were terms of so ordinary use and knowledge. And we may observe from whence the apostle taketh his expressions, when he speaketh of some elders ruling and labouring in word and doctrine, and some not; namely, from the same platform and constitution of the synagogue, where the 'ruler of the synagogue' was more singularly for ruling the affairs of the synagogue, yet

† Luke, viii. 41. 49.

‡ Maim. ubi ante, cap. 1.

§ Luke, xiii. 14.

¶ Aruch, in שמן

was he ever a student in divinity ; and the ‘minister of the congregation,’ labouring in the word, and reading of the law, and in doctrine, about the preaching of it : both these together, are sometimes called jointly ‘the rulers of the synagogue^x,’ being both elders, that ruled ; but the title is more singularly given to the first of them.

SECT. 5. *Of their Preachers.*

Having thus taken some view of their synagogues, as they now stood,—it is, in the second place, worth the examination, upon what ground and reason Christ was permitted to teach in their synagogues, he being a private man, and of a mechanic education : he was not only a carpenter’s son in common repute, but he is also called a carpenter himself^y. And was it used among the Jews, that mechanics and tradesmen might preach, if they would thrust themselves upon it ? No, it was not any such use or custom in the nation, that gave Christ this admission to the pulpit ; but the wonders and miracles that he wrought, which caused his fame to go through all the country, and which caused the people to take him for a prophet : this was that that procured him admittance and acceptance to teach and preach in any synagogue, where he came.

1. From the very first platforming of the church of Israel, the tribe of Levi was set apart for the public ministry, to attend upon the altar at Jerusalem, and to teach the people up and down the nation^z : and, for the better fitting of them for teaching, they had eight-and-forty cities allotted them^a, in which they dwelt together, as in so many universities, studying the law, that they might be able, in time, to be preachers in the synagogues, and teachers in schools, up and down the land.

2. Men of other tribes, also, studied the law, and became learned men and public preachers, as well as the priests and Levites ; as the scribes of Zebulun^b, the learned men of Issachar^c, the great Hillel of the tribe of Judah, and his posterity, Rabban Simeon, Rabban Gamaliel, Paul’s master, &c. and Paul himself, of the tribe of Benjamin. Nay, sometime they had doctors and public teachers of the law, and professors of divinity, that either were not Israelites at all, but only

^x Acts, xiii. 15. Mark, v. 22. ^y Mark, vi. 3. ^z Deut. xxxiii. 10. Mal. ii. 7.

^a Josh. xxi.

^b Judg. v. 14.

^c 1 Chron. xii. 32.

proselytes or proselytes' sons : as R. Akibah, a man exceeding famous, "was the son of Joseph, a proselyte of righteousness," Maim. pref. ad Iad hazahah : or, that were but half Israelites, as Shemaiah and Abtalion are said by Maimonides, in the place cited, to be 'proselytes of righteousness,' also ; and, by Abraham Zaccuth, to be of the posterity of Sennacherib,—but their mother was an Israelite^d.

3. There were some of their public teachers and preachers, that had been mechanics : as, R. Johanan, called 'Sandelar,' or 'the shoemaker ;' R. Judah, called 'Hajiat,' or 'the jailor,' &c. And so saith Maimonides^e, גדולי חכמי ישראל היו סוּחַן חוֹטְבֵי עֵצִים "Some of the greatest wise men of Israel have been, some of them, hewers of wood, and drawers of water ; and some of them blind ; yet, for all that, they plied the law day and night, and so became some of the great traditionaries."

4. Now, none of these forementioned, were admitted to this public employment of teaching and preaching, but he was first ordained, and had ordination, as a state-call and commission to that office. So Johanan, the shoemaker, or Sandelar, mentioned before, was ordained by R. Akibah, before ever he was public teacher, or called Rabbi^f : for none were called Rabbi, but who were first ordained ; for that was one of the passages in their ordination ; "They laid not always their hands on him, that was to be ordained, but they called him 'Rabbi ;' and said to him, 'Behold, thou art ordained^g,' " &c.—"And all the while before his ordination, he was called after his father's name, as Ben Betirah ; but, after his ordination, he was called R. Joshua Ben Betirah^h." Till Hillel's time, a public teacher, having been ordained himself, had authority and used to ordain his scholars, according as he saw them fit ; but for honour to Hillel, that rite was centred in the Sanhedrim. And they used to ordain men to particular employment in the public administration ; and they might not go beyond that particular to which they were ordained : כל מי שירצו לדברים יחידים "They have power (saith Maimonidesⁱ), to appoint whom they will, to particular matters. As, for example, there was an exceeding great wise man, that was fit to teach all the law, every whit ; it was in the power of the Sanhedrim to ordain him,

^d Juchasin, fol. 50.^e In Talm. Torah. cap. 1.^f Juchasin, fol. 61.^g Maimon. in Sanhedr. cap. 4.^h Juchasin, fol. 56.ⁱ Ubi supra.

so, as that he might not judge, or that he might not teach about bound and loose: or, they might give him license to teach about bound and loose, but not to judge in matters of money: or, they gave him power to judge in this matter, but not to judge in matters of damage," &c. Thus curious and circumspect they were in, and about, the matter of ordination, and concerning a lawful and authoritative designation of public teachers and judges, to their peculiar and particular employment in the public, to fix them within their own compass and line, and that every one might not intrude upon what ministerial or magisterial ministration he would. And, therefore, it was far from being a common use, or from being any use at all, among the Jews in their church, to let any mechanical, or uncalled and unordained men, to step up into the doctor's chair, or minister's pulpit, to read divinity publicly, or to preach in their synagogues,—as impudency or folly would put them forward on it; but they had a solemn state-call or dimission into such employments, by a lawful ordination, by men themselves ordained.

5. But if any man came in the spirit of a prophet, and took on him to preach under that notion, he found permitance under that notion: yet was there not immunity and liberty for any whosoever to become preacher upon that term, and so to continue, but the Sanhedrim was to judge concerning false prophets; and he that was not a prophet, and yet would be preaching as a prophet, did it at his own peril. This, then, was that that procured our Saviour liberty to preach, and audience to his preaching, in every synagogue, where he came; because he came not only in the name, but also in the visible power and demonstration, of a prophet,—doing such wondrous signs and miracles, as that his prophetic call could not be denied, but "he was glorified of all."

Ver. 16: "And he came to Nazareth."] He had avoided this place purposely, when he came out of Judea, because he knew a prophet hath no honour in his country^j: for it would have been so strange a thing, in the eyes of the people of that town, that he, that had been a tradesman among them all his life hitherto, should now fall a preaching as a prophet, that it was easy to see how little he would have been entertained: but now that he hath got a name

^j John, iv. 44.

through all the country thereabout, and hath taught in all their synagogues, and is glorified of all,—now he cometh, at the last, to his own town, to see how his doctrine would take with them there.

§ “As his custom was, he went into the synagogue.”] Whether it mean, as his custom was at this present, or, as it had been, whilst he lived there as a private man (which I rather conceive the expression aimeth at), I see not, what in the world the separatists, that withdraw from the public worship in our congregations, can say to this example.—For was not their public worship, in their synagogues, as corrupt as ours is pretended to be, in our congregations? was not the people of Nazareth as corrupt a people, as most congregations now are?—see their desperate wickedness in ver. 29. What did Christ all the while he lived there a private man? did he never go to the synagogue,—sabbath, and holy-days, and synagogue-days? whilst others went to the public service and congregation, did he sit at home? Nay, I assert, that now, when he is become a public minister, he goes to the synagogue of Nazareth, as a member of that congregation, and, as a member, he reads publicly there. You find not, in all the Gospel, though he preached in every synagogue where he came, yet that he read in one of them but only in this: and you find not in any Talmudic or Jewish record, that they that read the law and prophets in their synagogues, were any others but members of that congregation. It is true, indeed, that strangers, if they were learned, might preach in their synagogues, as Paul and Barnabas did^k; but none did publicly read there, but a member of that synagogue. In all the Scripture we find not, that either any that were holy indeed, or any that took upon them to be holy,—no, nor He that was holiness itself, did separate and withdraw from the public service in the congregation.

§ “And he stood up to read.”] Moses and the prophets were read in their synagogues every sabbath-day^l; and Moses every synagogue-day besides; and the prophets every holy-day, and the ninth day of the month Ab, which was a fast, and every fasting-day besides^m.

On the sabbath, the readers of the law were seven: on the day of expiation, six: on holy-days, five: on the new

^k Acts, xiii. 15, 16, &c.

^l Acts, xiii. 15; and xv. 21.

^m Maimon. in Tephillah, cap. 12.

moons, and the seven days of the three great festivals, four : and on the second and the fifth days of every week, three. And the law might not be read by less than three, one after anotherⁿ.

Now, on the sabbath, the readers being then seven, they seven read, in order, thus :—first, a priest ; then, a Levite ; then, five Israelites, one after another. If there were not a priest nor a Levite there, then seven Israelites did it. If a priest were there and no Levite, then the priest read twice. But the rule was,—first, a priest ; then, a Levite ; then an Israelite ; then, a fourth, a fifth, a sixth, a seventh. And this may help the young student of the Hebrew text, to understand that, which he will meet with in some Pentateuchs (as, the Pentateuch in Buxtorf's Bible, and that with the triple Targum) ; and that is, when he sees in the margin, here and there, כהן and לוי and ישראל and רביעי and חמישי and שביעי, which mean no other thing than this order of the reading of the law :—first, a priest ; then, a Levite ; then, five Israelites, in their order.

The שליח צבור, ' angelus ecclesiæ,' or ' minister of the congregation,' called him out that was to read ; and he went up into a desk ; or pulpit (בימה βήμα), which stood in the midst of the synagogue for that purpose ; and he delivered him the book of the law : which he opened, and looked out the place where he was to read ; but he began not till the Archi-synagogus bade him begin. Yea, if the Archi-synagogus himself, or the minister of the congregation, were to read, he began not, till the congregation, or he that was now chief among them, bade him read^o.

Before he read, he began with prayer ; blessing God, that had chosen them to be his people, and given them his law, &c ; and then he begins : standing all the while he reads, as it is said by the evangelist, " He *stood up* for to read." And for this posture, they have a special caution in the treatise Megillah,—“ That he that reads the law must stand ; partly, for the honour of the law itself,—and partly, because God said to Moses, ' Stand thou here with me^p.' ”

As he read, the minister of the congregation stood by him, to see that he read and pronounced aright ; and from hence he was called חזן ' episcopus,' or ' overseer,'—as hath

ⁿ Id. ibid. et Talm. utrumque in Megil. cap. 4. in Gemara.

^o Maimon. ubi ante.

^p Cap. 4. in Gemar.

been observed: and if he missed, he recalled him to utter it aright.

There stood another by him, also, who did interpret into the Chaldee tongue, what he read out of the Hebrew text. “For, from the days of Ezra, שם תורגמן they used to have an interpreter in the synagogue, who interpreted to the people, what the reader read: that so they might understand the sense of the words. And the reader read a verse, and stopped, till the interpreter had interpreted it; and then he went on, and read another verse, and the interpreter interpreted it; and he might not read above one verse at once to the interpreter. This was the constant practice in reading the law; but in reading of the prophets, the reader might read three verses at once to the interpreter⁹,” &c.

“It was their custom (saith Alphesi^r), to interpret in the synagogue, because they spake the Syrian tongue; and they interpreted, that all might understand.” To which Rabbi Solomon^s also speaketh parallel, saying, “The Targum, or interpretation, was only to make women, and עם הארץ the common people, to understand, who knew not the holy tongue; and the interpretation was into the vulgar Babylonian.” Compare 1 Cor. xiv. 27.

So that this use of interpreting was introduced of necessity, because they were not able to understand the original text; and they might not read the Scriptures publicly, but in the original. And they hold, withal, that Ezra himself gave example, and a copy for this, for so they understand that passage, Neh. viii. 8. The Gemarists, in the Jerusalem Talmud^t, question,—“Whence came the custom of having an interpreter? R. Zeora, in the name of R. Hana-neel, saith, from that place, ‘They read in the book of the law,’ that meaneth, the reading: ‘distinctly,’ that meaneth, the interpreting; ‘and gave the sense,’ that meaneth, the exposition; ‘and caused to understand the reading,’ that meaneth, the Masoreth,” or points and accents. Where also it relateth these two or three stories:—“R. Samuel Bar R. Isaac went into a synagogue, and saw one, as he interpreted, leaning to a pillar. He saith to him, That is not lawful: for as the law was given in fear and terror, so must it be used with fear and terror. The same man went into a

⁹ Talm. and Maimon. ubi supra, et Massecheth Sopherim, cap. 10.

^r In Megil. cap. 4.

^s Ibid.

^t In Megil. ubi supra.

synagogue, and saw the 'angelus ecclesiæ' reading, and setting no man by him (no *interpreter*, as Alphesi expounds it). He saith to him, 'That is unlawful; for it was given by the hand of a mediator, so is it to be used by the hand of a mediator.'"

"He also went into a synagogue, and saw a scribe reading his interpreting out of a book. He saith to him, 'That is unlawful; for what by word of mouth, by word of mouth; and what out of the book, out of the book.'"

The reader of the Haptharoth, or portion out of the prophets, was ordinarily one of the number of those, that had read the law: he was called out to read by the minister of the congregation; he went up into the desk, had the book of the prophet given him, began with prayer, and had an interpreter, even as it was with them, that read the law.

And, under these synagogue-rulers, are we to understand Christ's reading in the synagogue at this time: namely, as a member of the synagogue, called out by the minister, reading, according to the accustomed order, the portion in the prophet, when the law was read (and, it is like, he had read some part of the law before), and having an interpreter by him to render into Syriac the text he read: he then begins in Syriac to preach upon it.

Now, if it be questioned, under what notion may the minister of the congregation be thought to call him out to read,—it may be answered, 1. It is possible he had done so, many a time before, while Christ lived amongst them as a private man: for though none but men learned, and in orders, might preach and teach in their synagogues, yet might even boys and servants, if need were, read there, if so be they were found able to read well: and Christ, though his education was but mean according to the condition of his parents^u, yet it is almost past peradventure, that he was brought up so as to read, as generally all the children of the nation were. 2. Christ, in other parts of Galilee, had showed his wisdom and his works,—and his fame was spread abroad, and, no doubt, was got to Nazareth, where he was best known; and this would readily get him such a public trial in the synagogue, if he had never been upon that employment before, to see what evidences he would give of what was so much reported of him.

^u John, vii. 15.

Ver. 17: "And there was delivered to him the book of Esaias." It is a tradition, and so it was their practice, שֶׁאֵין קוֹרְאִין בְּחֻמְשֵׁין בְּכַתְּבֵי בְּסֻפֵּי "That they read not in the synagogues in the five books of Moses bound together," but every book of the five, single by itself. And so, also, may it be conceived they did by the prophets; that the three great prophets, Isaiah, Jeremiah, Ezekiel, were every one single, and the twelve small prophets bound together. And we may conclude upon this the rather, because they had also this tradition and practice, מִפְּטִיר בְּנְבִיאִים "That the Maph-tir, or he that read in the prophets, might skip from passage to passage" (that is, from one text to another, for illustration of the matter he read upon), "but he might not skip from prophet to prophet, but only in the twelve small prophets."

The delivering of the book unto him by the minister,—to whom he also delivers it again, when he hath read, ver. 20,—doth confirm what was said before, that Christ stood up to read as a member of the synagogue, and in the ordinary way of reading used there: for so it was the custom of the minister to give the book to those, that did so read. But if Christ had gone about to read, beside, or contrary to, the common custom of the place,—it can little be thought, that the minister would so far have complied with him, as to give him the book, that he might read irregularly, or beside the custom. To which may also be added, that if our Saviour intended only to rehearse this passage of Isaiah, that he might take it for his text to ground his discourse upon, he could have done that by heart, and had not needed the book; but it showeth, that he was the reader of the second lesson, or of the prophets, this day, in the ordinary way, as it is used to be read by some or other of that synagogue every sabbath.

§ "He found the place, where it was written," &c.] Not by chance, but intentionally turned to it. Now, whether this place, that he fixed on, were the proper lesson for the day, may require some dispute. They that shall peruse the Haphtaroth, or lessons in the prophets, which were precisely appointed for every sabbath to be read,—will find some cause to doubt, whether this portion of the prophet, that our Saviour read, were, by appointment, to be read in the synagogue at all. But not to insist upon this scrutiny: in the reading of the prophets they were not so very punctual,

as they were in the reading of the law^v, but they might both read less than was appointed; and they might skip and read elsewhere than was appointed. And so, whether our Saviour began in some other portion of the prophet, and thence passed hither to illustrate what he read there, though the evangelist hath only mentioned this place, as most punctual and pertinent to Christ's discourse,—or whether he fixed only upon this place, and read no more than what Luke hath mentioned,—it is not much material to controvert. His reading was so as gave not offence to the synagogue; and, it is like, it was so as was not unusual in the synagogue. “He that read in the prophets, was to read at the least one-and-twenty verses ואם השלים הענין בפחות אין צריך but if he finished the sense in less, he needed not to read so many^w.”

Ver. 18: “The Spirit of the Lord is upon me.”] The Jews, in the interpretation of this Scripture, do generally apply the sense and truth of it, to the prophet himself: as the eunuch was ready to apply another place in this same prophet, Acts viii. 34. So the Chaldee renders it, אמר נביא “The prophet saith, The spirit of prophecy, from before the Lord, is upon me.” And David Kimchi, “These are the words of the prophet concerning himself.” In which application they did not much amiss, to bring the meaning of the words to Isaiah himself, if they did not confine and limit the truth of them there. For the words do very well speak the function of the prophet, his calling and ministry being to those very ends and purposes, that are named here; but to restrain it to him only, is to lose the full and vigorous sense of it, which the words hold out, and which the prophet could not reach unto,—to have them verified of himself to the utmost extent: as ‘being anointed,’ ‘preaching *the* acceptable year of the Lord,’ with an emphasis put upon the word *the*, and some other particulars, as may be observed.

It is an ordinary style with the prophets, to speak things as in their own persons or of themselves, which sometimes were not punctually and literally applicable to them only,—nay, which sometimes were not so applicable to them at all, but whose truth and sense was made good only in Christ; as Psal. xvi. 10, with Acts, xiii. 36, Psal. xxii. 16, “They pierced my hands and my feet:” Isa. viii. 18, with Heb. ii. 13; Zech. xi. 12, 13, with Matt. xxvii. 9, &c.

^v R. Alphes. ubi supr.

^w Megill et Maim. ubi ante.

How the Spirit of the Lord came upon Christ, and dwelt upon him in measure above measure, hath been observed before: only let the reader observe, how suitable this text, in the mouth of Christ, is to the words of the evangelist in the beginning of this section, “Jesus returned in the power of the Spirit.”

§ “Because he hath anointed me.”] The Greek expression οὗ ἐνεκεν, is so rendered by some expositors on the one hand, some on the other, that, in a manner, a clean contrary sense is put upon it. Some thus, “The Spirit of the Lord is upon me; *therefore*, he hath anointed me:” and so they make the reason of his anointing to be, because the Spirit of the Lord was upon him. To this sense the Syriac renders it, who utters it thus, “The Spirit of the Lord is upon me כּמּוּל הוּנּוּל *and because of this* he hath anointed me:”—and so Beza, “Cujus rei gratia, unxit me:”—the Vulgar, “Prop-ter quod:”—Brucioli, “Per cagione del quale,” &c. But others, amongst which is Erasmus and our English, do read it, “The Spirit of the Lord is upon me, *because* he hath anointed me” (which though it speak not the literal construction of the Greek particle so very punctually, yet doth it the Hebrew, by which the Greek is to be stated, and which the Chaldee so reads); as that they do make the Lord’s anointing him to be the cause of the Spirit’s being upon him; which is a far more easy and profitable sense.

Object. But was not his anointing by the very coming of the Spirit upon him at his baptism? And so these two things are so far from being the cause and effect one of another, that indeed they were but one and the same thing: the Holy Spirit’s coming upon him was his anointing, and his anointing was nothing but the Holy Spirit’s coming upon him.

Answ. If by ‘anointing’ we will understand, his exalting and setting up and apart (as the Jews expound the word in the text of Isaiah) for this office and work that the text speaketh of,—then was his anointing, before the Spirit of the Lord came upon him; for he was set apart for mediator and minister of the gospel before: and so his anointing was the cause and reason, why the Spirit came upon him,—namely, to fit him and act him to that office, to which he was set apart. But if by ‘anointing’ we will understand a visible and an apparent instalment of him into the present execution of that office, unto which he was designed before,

—then was his anointing, and the Spirit's coming upon him, but the very same thing; for the Spirit's coming upon him, was that anointing. And in this sense are we to understand his anointing here; and yet, even in this sense, are we to take his anointing to be the cause of the Spirit's being upon him, though the Spirit's coming upon him was the very way and manner of his anointing; but we are to understand it thus, with difference and distinction of time:—At the very instant of the Holy Ghost's coming upon him at his baptism, that was his anointing and instalment into the execution of his function: but all the time following, while he executed his function, the Holy Ghost rested upon him; why? because the Lord had anointed him with the Holy Ghost at his baptism. And so the emphasis of the clause lies in the verb understood and limited to its time: "the Holy Ghost is now upon me, and continueth still upon me, because the Lord hath heretofore anointed me with the Holy Ghost." And herein is the difference apparent of the measure and manner of the Holy Spirit's being upon the prophets, and his being upon Christ: they had not the actings of the Spirit always upon them, nor are they visibly anointed with it, as he was both.

§ "To preach the gospel to the poor," &c.] Here are six particulars in this portion of Scripture, as parts of Christ's ministry, which though they may be all applied to any one particular person, to whom the gospel and ministry of Christ powerfully and effectually came,—for such a poor wretch had the gospel preached to him, his broken heart was healed, he heard of deliverance from the bondage of Satan, &c.—yet have they all their singular and several intentions and meanings, and so are to be expounded and understood, for the taking up of the verse in its full sense and life:—

1. "Christ was sent to preach the gospel to the poor:" in the text of Isaiah, it is מְיָנִי 'to the meek,' or humble, and accordingly rendered by the Chaldee paraphrast; and so the sense is made the readier,—namely, that, by 'the poor' here, is meant 'the poor in spirit'; such as went out of their own righteousness,—and, by the convictions of the law, did find themselves to be nothing, and worse than nothing: to such Christ was sent to preach the gospel, and such received

it. Christ preached to all that came about him to hear him; but he speaketh here of his preaching the gospel in the proper power and fruit of it,—viz. so as that it was received. Now, this is the first composure to the receiving and entertaining of the gospel, when a soul, by the power of the preaching of the law, is thrust off from all security, either in sin or self-righteousness,—and becomes so poor in his own spirit, that he finds himself nothing but wretched, and miserable, and poor, and blind, and naked, and in need of all things.

The title of 'poor,' is as common a name for the saints of God, especially in the Old Testament, as any name whatsoever; and that, not only because of their depressed and oppressed condition by the wicked, but because of their poverty of spirit, and abasedness in their own eyes; they knowing how poor they are, and living by continual begging of grace at the hands of God. The Hebrew word is sometimes written עניים 'poor,' in the text, and read עניים 'humble,' in the margin, as Psal. ix. 13; and sometimes עניים in the text, and read עניים in the margin, as, in the same Psalm, ver. 19: עניים is translated 'poor,' by the Septuagint, Psal. x. 12, and xxii. 27, as well as here.

2. "To heal the broken-hearted." Here is the heart a degree lower than in the former expression, and the operation of the gospel a degree higher. Every broken-hearted soul is also poor in spirit, but not *e contra*; for, an humble and poor-spirited soul, may yet, sometime, be free from these breakings of heart, which many a one hath met withal, and which itself may meet withal at another time. For, being brought poor in spirit, and made sensible of its own unrighteousness by the preaching of the law, and so entertaining the gospel,—it is, by degrees, even broken also by the gospel; the heart melting in the sense and apprehension of the dear love of God to sinners, and of its own sinfulness and untowardness towards him.

3. "To preach deliverance to the captives." This may very well allude to the Jews' expectation; who looked for, and do still, a bodily deliverance from all their captivities and calamities, by the coming of Messiah. Now, Christ came to preach deliverance to captived ones, but not in this

v Matt. ix. 12, 13; and xi. 5.

sense, but in a higher; inasmuch as he was a higher Saviour than their ordinary deliverers.

4. "Recovering of sight to the blind." This may look also at the Gentiles, who sat in the darkness of all manner of ignorance, error, and idolatry. And, though it be most true, that every one naturally is blind, as to the things of heaven, and that the gospel giveth new sight to those that receive it,—yet, since the heathen are especially set out as sitting in blindness, this clause may very well be applied to them, as in a singular propriety.

The evangelist doth here somewhat differ from Isaiah's text, as also do the Septuagint, whom he followeth; for Isaiah hath it, ולאסורים פקח קוח "And opening of prison to those that are bound," as our English translates it. There is some scruple among translators about rendering the words פקח קוח and what to make of them; but the other word אסורים doth, plainly enough, and without all difficulty, signify 'bound;' and yet the Greek hath uttered it 'blind.'

1. The words פקח קוח are taken by divers to be, not two, but one word doubled, as סהרזר ארמזם ירקרק and many other of the like nature; and that it signifieth, by the duplication, the more emphatically and eminently: which opinion is the more justified by this, that קוח the latter part of it, by itself, can be made nothing of (such a word not being to be found again in Scripture), but uncertain and unprofitable conjectures only are given of it: as that it should signify 'a prison,' as is the conceit of Dav. Kimchi's father; or that it should signify a 'taking out of prison,' as is fancied by Kimchi himself, and both taking away the first syllable in לקוח to mint this word; but, by what warrant, and after what example, they do not show.

2. The word פקח doth properly refer 'to opening of the eyes;' and it is hard, I believe, to find where it signifies any other kind of opening; and, therefore, the Chaldee paraprast, to close as near with the very propriety of it as he thought the word אסורים would suffer him, hath given it אתגלו לנהור, 'revealing to the light.'

3. Observe, that this clause in the prophet is of a higher tenor, than that next before; for there was mention of captivity; but here of imprisonment in captivity: for, it is a sad thing to be captived into a strange land; but it is a sadder to be bound in chains, or locked up in a prison there.

Now, the evangelist (as he translates the prophet) speaks of a higher degree of misery still, and that is, to be imprisoned, having his eyes put out, as was the case of Samson² and Zedekiah³; and as was the custom much in those eastern parts, and is, at this day, in Turkey. The evangelist, therefore, willing to render the prophet to the highest comfortable sense that might be, useth an expression that meeteth with the highest misery, that was couched and included in the word אסורים; and that is, when men were not only shut up in a blind prison, where they could see no light, but when they had also their eyes put out, that they could not see light, if there were any. He telleth, therefore, that Christ should not only preach deliverance to captives, but also restoring of light to captive prisoners; nay, yet more, recovery of sight to blinded prisoners; and so doth he sweetly set out Christ's delivery of men from the captivity of Satan, chains of corruption, and blinding of ignorance; and so he doth not cross the prophet's expression, but explain it to the highest sweetness.

5. "To set at liberty them that are bruised." This clause is not 'verbatim' in that text in the prophet, from whence the rest are alleged; yet it is generally in all copies here, and in all translations. How it came into this text,—some are very bold, and, indeed, uncivil, with the text, in imagining that it crept in, out of the margin of the Septuagint, being set there by somebody, that thought he had met with a fit parallel to that that was in the text. "Sed quisquis hunc locum primus annotavit ad marginem (saith Beza), res sane dissimillimas inter se comparavit: poterat autem, quisquis ille fuit, alium locum prorsus similem conferre, ex cap. xlii. 7."

I should rather confess my own ignorance, and say I cannot understand how this came into the text, or rather bewray my own folly in giving some conjecture at it some other way, than in thus downright terms to conclude, that it came in from the marginal notes of some one or other, that knew not well what he noted. I would give some aim at it; the result whereof shall be to the undervaluing of my judgment, rather than thus to determine to the undervaluing of the sacred text.

It was allowed and used in their synagogues, as was

² Judg. xvi. 21.

³ 2 Kings, xxv. 7.

touched even now, in the reading of the prophets, to skip from text to text upon occasion. Take the tradition at the full; מַדְלֵג מֵעֵינַן לְעֵינַן אֶחָד וְאֵינוֹ מְדַלֵּג מִנְבִיא לְנְבִיא אֶלָּא בְנְבִיאִים שֶׁל יֵב"ב בְּלִבָּד וּבְלִבָּד שֶׁלֹּא יִדְלֵג מִסוּף סֵפֶר לְתַחֲלָתוֹ וְכֵן הַמְדַלֵּג לֹא יִשְׁחָא " He that readeth in the prophets, may skip from one text to another; but he may not leap out of one prophet into another, but in the twelve small prophets only. And he may not leap from the end of a book to the beginning of it: and whosoever leapeth thus, must not stay on the text whither he skips, longer than the interpreter gives the interpretation of it^a."

Now, I should rather think, that Christ, as he read in the prophet, skipped into another text of the same prophet, and brought it in hither,—than to think it crept out of the margin of the Septuagint, of I know not whose setting there. This their skipping from text to text, in the reading of the prophets, was for nothing else but to fetch in another place, that spake in parallel, or in clearing of the text that they were in reading. And so, since we find Christ conforming, in many other things, to the custom of their synagogues, why may we not hold, that he did the like in this, which was a thing of profitable use? He reading, therefore, upon this clause, וְלֵאמֹרִים פָּקַח קוֹחַ " And to those that are bound, opening, opening" (for so the word is doubled, and signifieth the largest and freest opening that may be), why may we not conceive, that he used the דִּילֹג 'skipping,' to another text in the same prophet, as it was ordinary for learned readers in the synagogues to do; by which he might clear the sense of this doubled and remarkable word to its full extent.

The words that are here taken in, are found in Isaiah lviii. 6, one syllable only changed in the Septuagint, from the words used by the evangelist. Now, by *τεθραυμένους*, or 'bruised ones,' is to be understood, 'bruised by calamity and misery,' in difference from 'broken-hearted,' which was used before. And so the very sense of the place in Isaiah, and the use of the word in Deut. xxviii. 33, do make it apparent without more evidence. Christ, therefore, setteth at liberty those, that are bruised with outward calamities, not only by delivering his people out of their troubles, but, by the sweet comforts of the gospel, enlarging their hearts, though their persons be in straits.

^a Maimon. in Tephillah, cap. 12.

Ver. 19: "To preach the acceptable year of the Lord."] This expression alludeth to the proclaiming of the year of jubilee, that welcome year to poor wretches that were in debt, decay, and servitude. There have been some, in ancient time, that, from this passage, have concluded, that 'Christ preached but one year, from the beginning of his ministry to his death;' which is a matter so apparently confuted in the Gospels, that it is needless to stand about it. If the allusion to the jubilee year, in the expression, aim at any particular year of Christ's preaching, it referreth to the year of his death, which was not only a year of jubilee in a spiritual sense (because then there was redemption and restoring to a lost estate, and out of servitude, by his death), but also it was a year of jubilee, in the literal and proper sense indeed.

The Jews have so jumbled the jubilees in their writings and constructions, and made them so fast and loose (and, it may be, purposely, to evade the clear answer of the anti-type to the type in the death of Christ on a jubilee year), that they have left it at a careless and indifferent cast, whether there were any jubilees after a while, or no. "As soon as the tribes of Reuben, Gad, and Manasseh, were captived (say they), the jubilee ceased^b." And, "Israel numbered seventeen jubilees from their coming into the land, to their going out; and the year that they went out, when the temple was first destroyed, was the going out of a seventh year of rest, and it was the thirty-sixth year of the jubilee. For the first temple stood four hundred and ten years; and when it was destroyed, this counting ceased. The second temple stood four hundred and twenty years; and on the seventh year from its building, Ezra came up; and from that year they began to count again, and made the thirteenth year of the second temple a year of rest, and counted seven rests, and hallowed the fiftieth year, although there was no jubilee under the second temple. The destruction of the second temple was in the going out of a seventh year, and it was the fifteenth year of the ninth jubilee^c."

But God having appointed so full and sweet a resemblance of Christ's redemption, in this type, as a greater is scarcely to be found,—he did so carry on the chain and

^b Siphri in Lev. xv.

^c Maim. in Shemittah, cap. 10. and Erachin, cap. 2.

bracelet of jubilees, as I may so call them, from the time that their accounting for did first begin, that many of them were also made remarkable with some singular event, beside their releasements; and the last of them fell with the year of the death of the Redeemer: as is acutely observed by the most learned Mr. Broughton, who also produceth this confession of old Zohar, or R. Simeon Ben Jochai, upon this matter; *בה תהא שכינתא דרור פדות ושנית לישראל*; “The divine majesty will be to Israel, in a jubilee, freedom, redemption, and finisher of sabbath.”

But we need not to straiten this ‘acceptable year of the Lord,’ to that particular year of Christ’s death, though that most eminently hath its share in the sense of it; but it may also be understood of that time that was now begun, of Messias’s appearing, and the publishing of the gospel: which preaching of the gospel was so full and clear an answer and antitype, to the proclaiming of that year with the sound of the trumpet, that every one cannot but see it. Zohar hath this application of that rite: “It is appointed (saith he), to blow the trumpet at the jubilee: now, as, at the blowing of the trumpet at the jubilee, all servants went free, *הני בפידקנא*, בתר־יתא, so, at the last redemption, at the blowing of a trumpet, all Israel shall be gathered from the four sides of the world^d,” &c.

Ver. 20: “And, closing the book, he gave it to the minister.”] The minister, or *ὑπηρέτης*, here mentioned, was the *שליח צבור* ‘angelus ecclesiæ,’ of whom we have spoken before: “When they had done reading, the angelus ecclesiæ laid up the book in its place again^e.” Christ’s ‘sitting down’ in the pulpit, when he had done reading (whereas he should have come away to his seat in the church), did cause all the synagogue to eye him, and to expect what he would speak unto them. It was the custom for the teacher to sit^f; and so, in their divinity-schools, *הרב יושב בראש* “The doctor sat aloft, and all his scholars round about him in a circle,” that all might see him and hear his words, &c. At the first, the master sat, and his scholars stood; but before the second temple was destroyed, it came into use, that every master taught his scholars, they also sitting^g. “Which custom came up from the death of

^d Zohar, in Lev. xxv. fol. 53.

^f As Mark, v. 1; Luke, v. 3.

^e Maim. ubi supr.

^g Id. in Talm. Torah, cap. 4.

Gamaliel the old, Paul's master; whereupon it was ordinarily said; From the death of Rabban Gamaliel the old the glory of the law ceased^b."

Ver. 21: "This day is the Scripture fulfilled in your ears," &c.] Christ doth openly profess himself to be that person, there foretold of by the prophet; and at large explaining the text, which he had read (which explanation the evangelist hath not recorded), he declares himself who he was, so evidently and graciously, that even his own townsmen, who knew his birth and education, could not but acknowledge what he spake, and gave testimony to his words; they were so gracious. And this makes them wonder (comparing his present powerful and divine discourse with his mean and homely education), and to be amazed among themselves, and to say, "Is not this the son of Josephⁱ?"

Ver. 23: "Ye will surely say to me this proverb," &c.] He taketh occasion of these words, from their present wonderment and questioning among themselves about him. As if he had spoken out to them thus at large: "Ye look upon me as Joseph's son, as one that was bred and brought up among you; and, therefore, ye will be ready to urge me with the sense of that proverb, Physician, heal thyself; and expect that I should do some miracles here in mine own town, as I have done in other places; nay, rather in this town than in others, because of my relation to it."

§ "Whatsoever we have heard done in Capernaum."] Jansenius, from this passage, concludeth, that this sermon of Christ in the synagogue of Nazareth, was not of a great while after his coming into Galilee, but that he had first passed and preached through Galilee; because as yet, according to the order in which we have laid the story, there is but one miracle mentioned that he had done at Capernaum, which was the recovering of the ruler's son. Now, that miracle was enough to have occasioned these words, though he had done no more. But Capernaum was Christ's very common residence upon all occasions; and, it is like, he had done divers miracles there, though they be not mentioned: for when he came from Samaria, the text relateth, that he avoideth his own town of Nazareth, because he

^b Juchasin, fol. 53.

ⁱ As Mark, vi. 2, 3.

knew that there he should find but cold entertainment and little honour, but that he went into some other parts of Galilee; and the Galileans, whither he went, received him, having seen all that he did at Jerusalem, at the feast of the Passover^j. Now, Capernaum was as likely a place whither he would betake himself, and where he would stay,—if he stayed in any city,—as any other.

Ver. 25: “When the heaven was shut up, three years and six months.”] This sum lieth very obscure in the text of the Book of Kings: for there it is only said, that “Elias said, There shall not be dew nor rain these years^k,” and that “after many days, in the third year, Elias showed himself to Ahab, and there was rain^l,” &c. And it were not strange, that Christ, the Lord of time, did, for all the difficulty of the text, determine it: but it seemeth, by his speech to these Nazarites, that it was a reckoning and sum commonly known and received of them. And so, when the apostle James useth the same account^m, it is likely that he speaketh it to the Jews, as a thing acknowledged and confessed. But how to pick it up in the Book of Kings, is very intricate to him that shall go about it: yet thus far we may go:—1. That it was a year after the drought began, before the brook Cherith dried up: for it is said, that ‘at the end of days’ the brook dried: now, for the word ימים ‘days,’ to be used for to signify ‘a year,’ examples might be given exceeding copiously. 2. Those words, “In the third year, God said to Elias, Go, show thyself to Ahab, and I will send rain,”—cannot be understood of the third year of drought: for this his coming to Ahab was not in the third year, but after it; for he had told him, there should be no rain השנים האלה “these three years,” at the least; as the learned in the Hebrew tongue will easily observe, out of the number of the word, which is not dual but plural. And, therefore, the third year is to be referred to Elias’s sojourning with the Sareptan widow. He had been one year by Cherith, and above two years at Sarepta; and after many days in the third year, he shows himself to Ahab, and there were rains.

Now, how to bring these ‘many days’ to half a year, is still a scruple; how to fix it, or to go any whit near, there-

^j John, iv. 44, 45.

^l 1 Kings, xviii. 1.

^k 1 Kings, xvii. 2.

^m James, v. 17.

unto, unless it be by casting the times of the year, when the drought began, and when it ended: and there might be very probable reasons produced to show, that it began in autumn, and ended in the spring; which two times were their most constant times of rains^a. But Truth has spoken it here; and it is not to be disputed, but only thus much is spoken to it,—because it seemeth, that he speaketh it to the Jews here, as men consenting and agreeing in the thing already. The Rabbins do quaintly descant upon the last verse of 1 Kings xvi. (where there is mention of Hiel's building Jericho, and losing his two sons in the work, according to the word of Joshua), and the first verse of chap. xvii, where Elias foretells the restraint of rain, thus:—“Ahab and Elias (say they) went to comfort Hiel for the death of his sons. Ahab said to Elijah, It may be the word of the servant [Joshua] is performed, but the word of the master [Moses] will not be performed; who saith, Ye will turn away and serve other gods, and the anger of the Lord will be kindled against you, and he will shut up heaven that there be no rain, &c. Thereupon Elias swore and said, As the Lord liveth, before whom I stand, there shall be no rain.”

This number and term of time, of ‘three years six months’ (just half the time of the famine in Egypt), is very famous and renowned in Scripture, as hath been observed before. But in nothing more renowned than this,—that it was the term of Christ's ministry, from his baptism to his death, he opening heaven for three years and six months, and raining down the divine dew of the gospel, as Elias had shut heaven so long, and there was no rain at all.

Ver. 28: “And all they in the synagogue, when they heard these things, were filled with wrath,” &c.] Here is such another change of affection, in these Nazarites, one while giving testimony to the gracious words that proceeded out of his mouth, and presently ready to murder him for his words, as there was in the men of Lycaonia^o, who one while would worship Paul and Barnabas for gods, and immediately stone them with stones. The matter that gave such offence in these words of Christ to his countrymen, was double: 1. Because he so plainly taught and hinted the calling of the Gentiles, and refusing of the Jews, as was to be seen in

^a Joel, ii.^o Acts, xiv.

the double instance, that he alleged, that Elias should harbour no where with any Israelite, but should be recommended by God to a heathen widow (for so were the Sareptans, being of Sidon); and that not one Israelite leper should ever be healed,—but Naaman, a heathen Syrian, should be. This doctrine, about the calling of the Gentiles, was a matter that the Jews could never hear of with patience, but it did provoke them^p. This made Jonah to outrun his errand, and to flee to Tarsus, when he should have gone to Nineveh; because it vexed him at heart to be any means of the conversion of the Gentiles, upon this consideration,—that the coming in of the Gentiles would be the casting off of his own people: which before he will be an instrument of, he will outrun God he knows not whither. The Jews express his fancy pertinently, thus: תבע כבוד הבן לא תבע כבוד האב “He was careful of the honour of [Israel] the child, but he was not careful of the honour of [God] the Father.” This made the Jews of Jerusalem to rage for madness, when Paul did but speak unto them of going to the Gentiles^q. And, 2. Another thing that incensed these people of Nazareth was, that Christ did refuse to do any miracles amongst them, which, they knew, he did not refuse to do in other places; and that his refusal was backed with such a comparison of them, as that he doth compare them with Israel, when it was at the wickedest; for so it was in the days of Elias and Elisha, under Ahab and his wretched generation. Now, our Saviour, in this his refusal, and in these his words, doth but by the Nazarites, as he did by the Syro-phœnician woman afterward: he called her ‘dog,’ and at first denied her petition; but afterward, upon her importunity, consented to her, and received her to favour: and so his first refusal was not a resolved rejection of her, but a trial. Such another was his speech here: but it was not so digested by his countrymen: for they, in disdain to be so likened and spoken to, when the synagogue-service was done, lay hold upon him, and would have thrown him headlong from the rock; but he, by a divine power and work, delivers himself out of their hands. And thus hath poor and wretched Nazareth undone itself.

^p Deut. xxxii. 21.

^q Acts, xxii. 21.

SECTION XVIII.

MATT. IV.

Ver. 13. AND, leaving Nazareth, he came and dwelt in Capernaum [a], which is upon the sea-coast, in the borders of Zabulon and Nephthalim [b]:

14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

15. 'The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles:

16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.'

LUKE, IV.

Ver. 31. And he came down to Capernaum, a city of Galilee.

[a] Κατώκησεν εἰς Καπερναοῦμ as Κατώκησεν εἰς Ναζαρέτ. Matt. ii. 23.

[b] Gr. Νεφθαλείμ, according as the Septuagint reads the word in Isaiah's text, though generally it read it otherwise in other places: the evangelist John reads it, Νεφθαλεῖμ, also, Rev. vi. 6, which is the plural absolute, instead of the plural contracted, נפתלי for נפתלי.

Reason of the Order.

The passage, in the preceding section, concerning the unkindness and madness of his townsmen of Nazareth, and concerning the danger of his person by them, doth so clear the dependence of this section on that, that there needs no more for the proof of the dependence, than merely laying them together. For, although Matthew hath not mentioned the occasion of his leaving of Nazareth, yet Luke hath; and hath added, that he got from among the men of Nazareth, and came down to Capernaum: and so he hath not only cleared Matthew's order, but hath also expounded his words, "And leaving Nazareth:" showing the reason of his leaving it.

Harmony and Explanation.

Matt. iv. 13: "And leaving Nazareth," &c.] Ah! unhappy Nazareth, the first refuser and the first refused of Messias!

the banisher and persecutor of thine own happiness and glory! Here Christ had been brought up, and lived six or seven-and-twenty years together, from his return out of Egypt, till the time of his baptism; and he honoured the town with his title and epithet, Jesus of Nazareth; but Nazareth will not retain him, much less honour him. So Moses was refused of his brethren, and glad to flee upon their repulse^a; but the loss theirs, so the misery Nazareth's. We read not, that Christ ever came to this town again, or ever owned it: but betook himself to Capernaum, for his habitation, where, we conjectured before, that his father Joseph had some possession or habitation. And thus is Nazareth cast down to hell, and Capernaum lifted up to heaven, if it can improve the happiness now offered to it. Luke saith, he 'came down to Capernaum,' either, as any journeys in Scripture are indifferently called 'going down,' or 'going up;' or as men are said to go down to the sea, or the sea-shore^r.

Ver. 15: "The land of Zabulon, and the land of Nephthalim," &c.] The words are cited from Isaiah, ix. 1, as it is well enough known: but with so much difference, as that it cannot but challenge consideration and observing. It may not be amiss to take up Isaiah's text, verbatim, first, and to see its meaning; and then to compare this quotation with it.

The prophet, in the latter end of the seventh chapter, had threatened sad, but deserved, misery upon those, that should transgress the law and testimony; that they should be hard bestead, hungry, seeing nothing but trouble, darkness, darkness of anguish,—and they shall be driven to darkness; and then he comes on in the first verse of the ninth chapter, *לֹא מוֹעַף לְאִשֶׁר מוֹצֵק לָהּ* "For that dimness or darkness shall not be such, as was in her vexation, when the first lightly afflicted the land of Zabulon and the land of Nephthalim; or when the latter did afflict more heavily the way of the sea, the country beyond Jordan, and Galilee of the Gentiles. That people that walked in darkness, saw great light," &c.

The intention of the prophet in this passage, is, to proclaim a greater calamity, darkness, and vexation, to befall the contemners of Emmanuel and his testimony, or gospel, than did befall the parts and people here mentioned, in their

^a Acts, vii.^r As Psal. cvii. 23. Jonah, i. 3.

captivity, either by the first or second captiver, for the breach of the law: The first captiver was Ben-hadad, the king of Syria, who “smote Ijon, Dan, Abel-beth-maachah, and all Cinneroth, and all the land of Naphtali^s.” And this was a sad and a heavy affliction in itself; but it was but easy, and he did but lightly afflict, in comparison of what a latter captiver or another kingdom did; namely, the Assyrian, who took Ijon, Abel-beth-maachah, Janóah, Kedesh, Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them away captive to Assyria^t; and carried away the Reubenites, and the Gadites, and the half tribe of Manasseh^u. Yet is not the calamity and misery of these people and places equal to the misery of the despisers of the gospel and of Christ: for these places saw light again after their captivity, but those shall be driven to utter darkness. And thus doth the prophet these two main things in this prophecy:—1. He foretelleth the first appearing and arising of the gospel, in these places, where captivity first appeared: and, 2. He denounceth a sadder plague to befall those places, and all other among the Jews, for despising the gospel, than what had befallen them for despising the law and breaking the commandments: and Nazareth, in the foregoing section, doth first visibly fall under that plague. And now, according to this first scope and intention of the prophet, our evangelist, in the allegation of his text, doth most pertinently fix upon those words, that do most properly hold out that sense or prediction, of “the gospel beginning, where the captivity first began.” He omitteth the words in the prophet, that import the forepast misery of these places; for his aim is at their light and happiness to come: and he meddleth not with those words, that compare the misery to come, of those that should despise the gospel, with the misery that those places had past; for he intends the gospel’s first appearing, and not the gospel’s last despising: and, therefore, he leaveth out all the first part of the verse, and takes up only with the latter, which only speaketh to his purpose. And such another abridgment may be observed in Hosea: who, when he is speaking of Israel’s and Judah’s sins, misery, and rejection, he calls them ‘Lo-ammi^v,’ and ‘Lo-ruchamah^w,’ ‘no people,’ and ‘not pitied^x.’ But when he is speaking

^s 1 Kings, xv. 20.
לא עמי^v

^t 2 Kings, xv. 29.
לא רחמה^w

^u 1 Chron. v. 26.
^x Hos. i. 6, 8, 9.

of their conversion and calling home, he leaves the first word or syllable out, which carried a sense contrary to the scope that he had then in hand; and he calls them ‘Ammi,’ and ‘Ruchamah;’ ‘a people,’ and ‘pitied.’

“The land of Zabulon,” &c.] In Isaiah’s Hebrew, the word ‘the land’ is in the accusative case, as following a verb that went before it; but the evangelist hath set it in the nominative case, as going before the verb that next comes after, to be construed in this sense; “The land of Zabulon, and the land of Nephthalim, that people saw great light,” &c.

§ “By the way of the sea.”] Ὀδὸν θαλάσσης, in the Greek: *κατὰ* or *πρὸς* being understood, according to a usual Hebrew idiom. In the text of the prophet, this clause and the rest that follow, lie in this sense; “The latter captiver did heavily afflict the way of the sea, or those places that lay upon the sea-coast; he did heavily afflict the coast beyond Jordan, and he did heavily afflict Galilee of the Gentiles.” But, in the text of the evangelist, it is sweetly changed to this comfortable tune; “The land of Zabulon and Nephthalim, which are by the way of sea,” or on the sea-coasts, “and also Peræa, or the country which lies beyond Jordan; and likewise Galilee of the Gentiles, or the upper Galilee,—even the people of all these several places, saw great light,” &c. And thus the clauses of the text being severed and considered apart, as they ought to be (for there is only a want of the conjunction, which is a thing most usual in the Hebrew tongue), the sense lies clear and facile; whereas some expositors, jumbling them altogether as if they spake but of one place, have intricated and perplexed the sense, and have been necessitated to make bold with the language, to put a construction upon some part of it, which it is very unwilling and not used to bear. And so they will have *πέραν Ἰορδάνου* to be, not ‘trans,’ but ‘secus Jordanem,’ and to be the land of Zabulon and Nephthalim: and ‘Galilee of the Gentiles’ to be ‘the land of Zabulon and Nephthalim’ too. And they clutter all together in ‘the land of Zabulon and Nephthalim;’ not distinguishing, where they should distinguish, between ‘Galilee superior,’ or ‘Galilee of the Gentiles,’—and ‘Galilee inferior,’ or ‘the land of Zabulon and Nephthalim,’—and ‘Peræa,’ or the country and region of the two tribes and half that lay ‘beyond Jordan.’

In these three several regions had the captiver afflicted, and captivity had begun; in 'Galilee superior,' or 'Galilee of the Gentiles,' at the taking of Ijon, Dan, Abel-beth-maachah, &c; in the 'lower Galilee,' at the taking 'all Naphtali;' and in 'the country beyond Jordan,' in the taking of Gilead, and carrying away the Reubenites, Gadites, and half tribe of Manasseh; as the texts alleged ere while do give testimony. And answerably, in these three regions did the gospel appear most radiantly, even in Christ's own ministry and his presence there, as may be observed copiously in the evangelists.

The Chaldee paraphrast translates this passage of the prophet exceeding strangely; he gives it thus: "For none shall be weary, that shall come to afflict them, as at the first time the people of the land of Zabulon and the people of the land of Nephthalim were captived: and as for the rest, a mighty king shall captive them, because they remembered not the mighty power at the sea, the wonders at Jordan, and the war with the cities of the nations. The people of the house of Israel, that walked in Egypt as in darkness, came forth to see a great light," &c. How the Septuagint hath spoiled the sense of the verse in the prophet, by pulling it too much in pieces, as many expositors have done by crowding it too much together, I shall not trouble the reader with instance; the learned will observe it of themselves.

§ "Beyond Jordan."] This is to be taken, as an entire clause of itself: and neither to be joined with that that went before, nor that that follows after. And, therefore, it is but a needless pains which Beza spends, to prove that *πέραν* here signifies 'secus,' not 'beyond,' but 'along Jordan,' which he could never be able to prove: and so he would have Zabulon and Nephthalim to be *πέραν Ἰορδάνου*, not minding the tautology, of *ὁδὸν θαλάσσης*, and *πέραν Ἰορδάνου*, if they were so to be applied to one place and thing; nor observing the prophet's aim in these various expressions, which he useth in the text.

§ "Galilee of the Gentiles."] Here the conjunction *and* is to be understood; as it is ordinary in the holy language to leave it out, and yet to understand it, as was said before.

Now, as for the title of 'Galilee of the Gentiles,' it was not the appellation of all Galilee wholly, but of a part of it;

namely, that which was called 'the upper.' Observe Josephus's division of these two, and their common distinct names, in these words of his, in *Vita sua*; τὰς τε κατὰ τὴν ἄνω Γαλιλαίαν κώμας ἐτείχισα: ὡχύρωσα δὲ τὰς ἐν τῇ Γαλιλαίᾳ, &c. "The towns in the upper Galilee I walled, and the cities and towns in Galilee I fortified." The lower he calls 'Galilee' only,—and the other he calls 'Galilee the upper.' And so ran the distinction,—there was 'Galilee,' and 'Galilee of the Gentiles:' that is, indeed, Galilee the lower and the upper.

Ver. 16: "The people which sat in darkness," &c.] In the Hebrew of *Isajah* it is, "The people which *walked* in darkness;" and so it is uttered also by the Septuagint: but our evangelist hath expressed it, "The people which *sat*," according to the sense of the prophet, though not according to his syllables.

'To sit' or 'to walk,' in Scripture, when they are used in a borrowed sense, do indifferently signify 'to be' or 'to continue;' as *Gen. xv. 2*, 'I walk childless;' *Lam. i. 1*, 'the city sitteth solitary,' &c.—And in such a sense are the words of the prophet and the evangelist's to be taken;—"The people, that have been, and continued, in darkness," &c.

The people here spoken of, may generally mean, all the dark people and places of the world, whither the gospel should come: but more especially it is to be understood of the people of those places, that are mentioned immediately before. And so the next verse in the prophet may be interpreted, according to that restriction, to those places and people. "Thou hast increased the nation," in restoring those places to be peopled again; "but thou hast not increased their joy," in that they sit still in darkness of ignorance and error: yet the time shall come, when they shall "rejoice before thee as the joy in harvest," &c. Or if this verse in hand be construed largely, of all nations seeing light by the gospel, then that verse may be understood thus,—that "the nation of Israel was increased, when the Gentiles came in^z; but the joy of the Jews was not increased by it, for the calling of the Gentiles was their vexation, 'God angering them by a foolish nation.'" But in the Hebrew there is a double reading; *ל* not, in the text, and *לו* to him or it, in the

^z As *Hos. i. 11*.

margin; which latter is followed by the Chaldee; which if it be embraced, the words carry no difficulty with them, applied to the joy, that the increase of the church and light of the gospel should bring to every true Israelite.

SECTION XIX.

LUKE, V.

Ver. 1. Now it came to pass, as the people pressed on him to hear the word of God, he stood by the lake of Gennesaret,

2. And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, 'Launch out into the deep, and let down, your nets for a draught.'

5. And Simon answering, said unto him, 'Master, we have toiled all the night, and taken nothing; nevertheless, at thy word, I will let down the net.'

6. And when they had done this, they enclosed a great multitude of fishes, and their net brake.

7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8. When Simon Peter saw it, he fell down at Jesus's knees, saying, 'Depart from me; for I am a sinful man, O Lord.'

9. For he was astonished, and all that were with him, at the draught of the fishes, which they had taken:

10. And so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, 'Fear not; for from henceforth thou shalt catch men.'

11. And when they had brought their ships to land, they forsook all, and followed him.

MATT. IV.

Ver. 17. From that time Jesus began to preach, and to say, 'Repent; for the kingdom of heaven is at hand.'

18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.

19. And he saith unto them: 'Follow me; and I will make you fishers of men.'

20. And they straightway left their nets, and followed him.

21. And, going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22. And they immediately left the ship and their father, and followed him.

MARK, I.

Ver. 14. Jesus came into Galilee, preaching the gospel of the kingdom of God;

15. And saying, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.'

16. Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea; for they were fishers.

17. And Jesus said unto them, 'Come ye after me; and I will make you to become fishers of men.'

18. And straightway they forsook their nets, and followed him.

19. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20. And straightway he called them, and they left their father Zebedee in the ship with the hired servants, and went after him.

Reason of the Order.

There is not so much doubtfulness of the subsequence of this section, or at the least of some of it, to the section preceding (for the transition in Matthew doth make it clear),

as there is of something contained within the section itself. Luke had related Christ's unkind usage and danger by his townsmen of Nazareth, and that thereupon he slipped away from them, and went to Capernaum. There Matthew takes at him, and tells how divinely that prophecy of Isaiah came now to be fulfilled, by his dwelling in those parts, "The land of Zabulon and the land of Nephthalim," &c. And then he comes on with a special note of conjunction of the stories, "From that time Jesus began to preach," &c. And how Mark doth join with him in bringing on this story before us, in the present section, though he doth it very briefly, not mentioning any of his actions in Galilee till this in hand,—yet is it so apparent and conspicuous, that there needeth nothing to be said of it:—But in the body of the section, now under hand, lie these two queries:

Quest. 1. Whether is this story, in Luke, about Peter, and Zebedee's sons, the same with that in Matthew and Mark? For some particular circumstances do seem to difference them: as, whereas Matthew and Mark say, Jesus was walking by the sea of Galilee, and saw Peter and Andrew casting a net into the sea, and called them,—Luke relates, how he was in Peter's ship, and spake to him to cast his net into the sea, &c. Again, Matthew and Mark say, "when he had gone a little farther, he saw James and John mending their nets," &c; but Luke relateth, that James and John came up to Peter's ship, where Jesus was, to help to draw up the great draught of fishes that was taken, &c.

Answ. Now, though there seem to be these different, yea, contrary circumstances in the evangelists' relation, yet is the story but one and the same, but only related more largely by Luke than by the other. The texture of it may be taken up thus: As Jesus walked along the sea-shore of Gennesaret, and the people pressed on him to hear the word, he stepped into Peter's ship, and there taught: and, having ended his speech, he causeth Peter to cast down his net for a draught; and he had a great one (this is that that Matthew and Mark speak of, when they say, "He saw Peter and Andrew casting a net into the sea,"—they speaking short, and Luke giving the story in its full relation). Peter, unable to manage so great a draught, beckons for James and John to come and help him, which they did: upon the draught, Christ calls Peter to be a fisher of men, and he lands and

follows him : but James and John returning to their station, and to mend their nets,—as he comes by, he calls them, and they follow him also. And thus is the story at large, as it may be composed out of all the three, one helping to explain another, and all relating but the same story.

Quest. 2. If this order of St. Luke be proper, as that this action of our Saviour, in calling these disciples, must come so near his coming to Capernaum, as Matthew hath laid it,—how is it, that Luke hath laid two miracles done in Capernaum before this story,—viz. the casting out a devil in Capernaum-synagogue, and healing Peter's wife's mother^r? which Mark hath placed after the story of the calling of Peter and the other fishers; and so it may seem to be after their call; and this story in Luke to be after those miracles, and another story different from that of their call.

Answ. Mark, whose method, of all the three evangelists, is most constantly according to the order of time in which things were done, hath given one undoubted hint of the order of this story, that it was before the two miracles done there; for when he hath related the calling of the disciples, he saith, “and *they*,” that is, Christ and these disciples now called, “went into Capernaum,” ver. 21. And Matthew also, in laying the healing of Peter's mother-in-law (which was one of the miracles mentioned) so very far after the story of the disciples called, doth also confirm this method, that it was not before.

Now, two things are observable in St. Luke, as to his method:—1. That Christ refused to do any miracles in his own town of Nazareth (though they expected he should show some great works there), as he had done in Capernaum. Not that he would have refused Nazareth, had not Nazareth refused him, as was said before; but that he would, by that his speech, have made them to have closed with him the more. But now that that town had so basely and so cruelly cast him off (as that, if they could, they would have cast him down a rock), the Holy Ghost doth presently set down what he did in Capernaum, as by the one story to set off the other the more; to show what Nazareth had lost, by what Capernaum had gained. And whereas in Nazareth-synagogue, he had had so little respect and entertainment,—Luke hath presently showed, that yet he taught constantly in

Capernaum, and there found more acceptance, and they found benefit, for there he wrought a miracle. 2. The evangelist's aim, to the end of the chapter, is apparently this,—to set forth Christ's preaching and ministration in the synagogues of Galilee upon his return thither. He lays his groundwork at ver. 14, 15: Jesus returned in the power of the Spirit into Galilee, 'and he taught in their synagogues.' And then he dilateth upon that relation: as, first, that he taught in the synagogue of Nazareth; and there he was ill used: and thence he went to the synagogue of Capernaum; and there he cast out a devil: and then he went over the synagogues of Galilee. And, having given this account of what he intended, namely, to speak of Christ's public and open ministry in the synagogues, then he cometh to his more particular actions and demeanour. And being in speech of Capernaum-synagogue, he mentioneth two miracles done there, somewhat before the proper order of their time; because, having no more to say of that town of a long space, he would conclude all the occurrences there now altogether.

Harmony and Explanation.

As Moses, David, Elisha, and Amos, were called, from their mean and homely employment of feeding sheep and following the plough, to those great functions, in which they were so eminent and renowned afterward; so are these four (the chiefest of Christ's disciples, if we may think of any disparity in that glorious society) called from a mean and poor vocation of catching fish in the sea of Gennesaret, to the high and honourable employment of catching souls with the net of the gospel^a.

Galilee, as base as it was in the repute of the Jews of Judea^t, yet had it been renowned in many achievements, and for several occurrences; and now was come to be most honourable of all other places, for the residence of Christ, and original of the gospel. Moses^u had foretold, that "Zabulon and Issachar, Galileans, should call the people unto the mountain of the Lord's house, to offer sacrifices of righteousness:" and Jacob^v, before him, that "Naphtali, the Galilean, should give goodly words." Both evident and glorious pre-

^a See 1 Cor. i. 27, 28.

^u Deut. xxxiii. 19.

^t John, vii. 52.

^v Gen. xlix. 21.

dictions of this original of the gospel in both places : Zabulon and Naphtali had done renownedly in the overthrow of Sisera^w, and in the wars of Gideon^x.

Matt. iv. 17: "From that time Jesus began to preach," &c.] There are two dates to be conjoined, from which this preaching of our Saviour is dated by the evangelist; and both which he intimateth and mentioneth in the verses before:—1. From John's imprisonment, ver. 12: for when he had now run his race, and prepared what people he could for Christ's appearing, and sealed his ministry with suffering,—then, from that time, beginneth Christ most plainly to show himself, and to preach the gospel. 2. When he was now come into Galilee, into those parts, where captivity first began, and where it was foretold, that comfort and appearance of redemption should first begin also. It is, indeed, a good space of time, since John was shut up in prison; for Christ, since that, had come out of Judea, been in Samaria, travelled in Galilee, and been refused at Nazareth: and yet till now he beginneth not to preach, that 'the kingdom of heaven is at hand;' because he would first try, what entertainment would be given to the gospel of the kingdom, before he declares, how near that kingdom is to come.

Mark, i. 15: "Saying, The time is fulfilled."] *Quest.* 1. Why was it so long in the age of the world, as that almost four thousand years of it were expired before Christ came, and before the kingdom of heaven did appear? Had it not been more agreeable to the end for which Christ came,—which was to save sinners and to call the Gentiles,—for him to have come sooner, and nearer the time when sin began, and the Gentiles were cast off,—than to suffer the one to grow so much, and the other to perish so long, ere he appeared?

Answ. Aquinas disputeth this point^y, and he giveth these answers:—1. It was not convenient, that Christ should appear so very soon after sin was entered into the world; because it was needful, that man, by the law, should first be taught to know his own estate and misery, and to see the need he had of the great Physician. 2. Because it was needful that he, that was the great Lord and Judge, should have his harbingers and messengers to be sent before him, as the

^w Judg. v. 18.

^x Judg. vi. 35; see also 1 Chron. xii. 33, 34, &c.

^y Part. 3. quæst. 1. art. 5.

prophets were, before he himself came: other reasons he giveth, but these two are of the greatest weight. To which may be added, 3. That the coming of Christ, and preaching of the gospel, as it was the highest mercy that could be showed to mankind,—so it was last to be showed, as the last trial, whereby the Lord would see what was in man, and how he would entertain this greatest mercy. God had tried the world before with divers trials; the light of nature, the promise of Christ, a public service, a succession of prophets, &c;—for Israel, to whom these things were allowed, were as the epitome of the world: but all these things being abused, there was but one trial more; the Lord said, “I will send my Son; they will surely reverence my Son,” &c.

Quest. 2. Why did Christ appear at that very time of the world, rather than any other?

Answ. 1. As Christ came a deliverer from sin, so he appeared when sin was at the highest: so the Jews observe from Isa. lxiii. 5. For if ever it were at height in the world, it was then. Not only among the Gentiles (the Romans, the wicked and bloody nation, being now as high in all manner of impiety as they were in power), but even among the Jews; they having, after all other their sins, and killing of the prophets, even killed the Scriptures and the Word of God, by their irreligious and accursed traditions. It was not only seasonable, but it was time for Christ to come to revive the Scriptures, which were thus murdered. 2. The Jews were now in as great bondage, or greater, than ever they had been, both spiritually and bodily: for they were not only enslaved in their souls by blind teachers, but their outward man was under the double bondage, of the Romans and of Herod:—he of the posterity of cursed and hated Edom, and they the great afflicter, that had now laid that yoke upon the nation, that it must never come from under, till Jerusalem be destroyed. 3. The antichristian nation, or that state that was to be the continual *Ἀντικείμενος*, or ‘opposer against the truth,’ was now risen; and the wisdom of God disposed, that the gospel and this enemy should rise together.

Now, therefore, when Christ thus began to declare himself, the time was fulfilled,—1. Which God, from the foundation of the world, had determined for this great occasion. 2. Which all the prophets did point out and foretell of the coming of the Righteous One. 3. Which the Jews themselves

had in expectation. 4. The last days were come, to which the prophets still pointed in their predictions concerning his appearing^z,—namely, ‘the last days of Jerusalem;’ for she was now come under the bondage of that nation, that was to be her ruin. And, 5. Elias, Baptist, was come, and had run his course.

§ “And the kingdom of God is at hand; repent ye, and believe the gospel.”—Matt. iv. 17: “Repent ye; for the kingdom of heaven is at hand.”] 1. Both Christ and John the Baptist use this same doctrine and argumentation^a, not only exhorting to repentance, because of the necessity of the thing itself, but also persuading it, from this reason, because “the kingdom of heaven was at hand.” For, 1. That was the people’s great expectation^b. And, 2. It was their own opinion, that ‘their redemption by Messiah must be upon their repentance.’ This point is disputed at large by the Gemarists, in the treatise Sanhedrim, cap. 10, and David Kimchi, on Isa. lix. 16. His words, for he allegeth the words of the other, are to this purpose: “‘And he saw, that there was no man,’ &c. Behold, we find in the law this saying, ‘And thou shalt return unto the Lord thy God, and shalt hearken to his voice.’ And he saith also, ‘And the Lord thy God shall turn thy captivity, and shall pity thee.’ And so he saith likewise, ‘And from thence ye shall seek the Lord thy God; and thou shalt find him, if thou seek him with all thy heart and with all thy soul.’ Behold, the gathering of their captivity shall be by the means of repentance. Now, whereas Isaiah saith, ‘And he saw that there was no man, therefore, his own arm brought salvation,’ &c: and so likewise, ‘And I looked, and there was none to help,’ &c: and he saith, ‘I have seen his ways:’ and whereas Ezekiel saith, ‘Not for your sakes do I this, O house of Israel,’ &c: and again, ‘I will bring you from among the people:’ and yet again, ‘I will purge out from among you, the rebels and them that transgress against me; I will bring them out of the country where they sojourn, and they shall not enter into the land of Israel:’ and, also, in the law he saith, ‘I will remember for them the former covenant,’ &c:—it may seem, that they come not forth upon their own goodness, but upon the mercy of God, and the goodness of their fathers. And,

^z As Isa. ii. 2. Micah, iv. 1.

^a Matt. iii. 2.

^b Luke, ii. 25. 38, and xix. 11. Mark, xv. 43.

also, by the words of our Rabbins, of blessed memory, we find, that they were intricated about this matter, whether they should come forth by means of repentance or no. For they say thus, ‘ Rabbi Jochanan saith, The son of David cometh not, but either in a generation all righteous, or a generation all wicked. In a generation all wicked; as it is said, And he saw that there was no man, and wondered that there was no intercessor; and then it follows, Therefore, his own arm brought salvation:—in a generation all righteous, as it is written, Thy people are all righteous, they shall inherit the land for ever.’—They say moreover thus: ‘ Rabbi Joshua Ben Levi saith, It is written, Behold, one, like the Son of man, came with the clouds of heaven; and it is also written, Lowly, and riding upon an ass. Now, how agrees this? If they be good, he comes with the clouds of heaven;—if they be not good, then lowly, and riding upon an ass.’ Also, in their words Rabbi Eliezer saith, If Israel repent, they are presently redeemed. Rabbi Joshua saith to him, And is it not somewhere said, Ye were sold for nought, and ye shall not be redeemed with silver, but by repentance and good works? So that we see that they scrupled amongst themselves, whether the gathering of the captivity should be by the means of repentance or no. And the reason of this was, because of the diversity of these texts. But it is possible thus to reconcile them: That many of Israel shall repent, after that they see some signs of redemption. And hereupon it is said, And he saw that there was no man: because they will not repent, till they see the beginning of redemption.”

In such a sense did the Jewish nation hold repentance,—an ingredient to the entertainment of the kingdom of heaven, when it should appear; and so, both our Saviour and John the Baptist, in this argumentation,—“ Repent, for the kingdom of heaven is at hand,” do but apply themselves to them even upon their own doctrines and conclusions. Now, whereas we said, in the explanation of the story of Nicodemus, that they expected that the appearing of the Messiah would take them as they were,—and that, without more ado, they should be translated into a glorious condition, and happiness should drop into their mouths;—it doth not cross it, though it be said here, that they had thoughts of repentance, as an ingredient to the entertainment of Messiah, when he came; for exceeding many of them thought they

needed no repentance; and for those that needed, they allotted such a kind of repentance, as we shall see by and by, as was far from any inward alteration of spirit or change of mind.

3. Nor doth this manner of arguing, "Repent, because the kingdom of heaven is at hand," suit only with the Jews' own maxim and opinion, and so might convince and win them the sooner; but it also agrees, most properly, with the nature of 'the kingdom of heaven' itself. For, 1. If, by the term, be understood the coming and appearing of the Messias (as that, indeed, is the first sense of it), what fitter entertainment of his appearing than repentance? For men, when he came to save them from their sins^c, to repent of their sins,—and, when he came as the true light, to forsake their dark ways,—and when the Lord, by the appearance of Christ for man's redemption, did show, as it were, that he repented of evil against man;—how fit was it for man to meet this great mercy by repenting of his own evil! And, 2. If the term 'the kingdom of heaven,' be taken for the state of the church and religion, under the appearance of Christ and the gospel, in comparison of what it was under the ceremonious administrations in the law,—there could be no fitter entertainment of it than by repentance; namely, by washing, purifying, and sacrificing, the heart, when there was no other washing, purifying, or sacrificing, in religion to be had, and such external ceremonies should be gone out of date. 3. And lastly, If, by this phrase, be meant 'the kingdom of Christ among the Gentiles, and their calling by the gospel' (as it also reacheth that sense), it was a proper kind of arguing used to the Jews, to move them to repentance,—by minding them of the calling of the Gentiles, whose calling in, they knew, would be their own casting off, if they repented not.

II. A second thing worth our consideration in this our Saviour's doctrine, is, the word by which he calleth for repentance. What Syriac word he used, speaking that language, it is uncertain (the Syriac translator useth תּוּבוּ 'return,' or 'be converted'): but the word which the Holy Ghost hath left us in the original Greek, μετανοείτε, is exceeding significant and pertinent to that doctrine and occasion. The word is frequently used in the Septuagint, con-

^c Matt. i. 18.

cerning God, when he is said to repent or not repent^d; but the use of it, applied to man, is not so frequent in them, as of the word ἐπιστράφητε and ἐπιστρέψατε ἀπὸ κακίας^e, because that word doth most grammatically and verbatim translate the word שׁוּבוּ; which is the word most commonly used in the Hebrew, for ‘repenting;’ and yet do the Septuagint sometimes use μετανοεῖν, for man’s repentance^f.

The word doth, first, signify a reviewing, or considering of a man’s own self and condition, as Lam. iii. 40: and so Brucioli doth render it in the Italian, ‘ravedete vi,’ view yourselves, or take yourselves into consideration. Secondly, It betokeneth a growing wise, or coming to one’s self again, as Luke xv. 1. 7: and thereupon it is well rendered by our Protestant divines, ‘resipiscite,’ ‘be wise again;’ for so the word were to be construed in its strict propriety. And, thirdly, it signifieth a change of mind, from one temper to another.

Now, the Holy Ghost, by a word of this significancy, doth give the proper and true character of repentance, both against the misprisions that were taken up concerning it, by their traditions in those times, and those also that have been taken up since. The Jews did place much of repentance in a bare confession of the offence,—and much of pardon, in the scape-goat’s sending away, and in the service of the day of expiation,—and much in enduring the penalty inflicted by the judges,—and undoubted pardon at the day of death. We will take their mind in their own words:—“He that transgresseth against an affirmative command, and returns presently, he stirs not till God pardon him; and of such it is said, Return, O ye backsliding children, and I will heal your backslidings.—He that offends against a negative command, repentance keeps him off from punishment, and the day of expiation atones for him: and of such it is said, For to-day he will expiate. But he, by whom the name of Heaven is blasphemed, repentance hath no power to shield him from punishment, nor the day of expiation to atone for him, nor chastisements by the judges to acquit him. But repentance and the day of expiation, do expiate a third part; and chastisements, a third part; and death, a third part. And of such it is said, If this ini-

^d As 1 Sam. xv. 29. Jer. iii. 9. Amos, vii. 3. 6.

^e Ezek. xviii. 33.

^f Jer. viii. 6, &c.

quity be purged till you die,—behold, we learn that death acquitteth^g.” Observe, by the way, how directly our Saviour faceth this opinion, when he saith^h, ‘ the blasphemy against the Holy Ghost shall neither be forgiven in this life, nor in the life to come ;’ that is, no, not by the expiation of death, as they conceived. Now, what a kind of repentance they mean, we may observe by such-like passages as these:—“ All the commandments of the law, be they preceptive or prohibitive, if a man transgress against any of them, either erring or presuming, when he repents and turns from his sin, he is bound to make confession. Whosoever brings a sin or trespass-offering for his error, or presumption, his sin is not expiated by his offering, until he make a verbal confession. And whosoever is guilty of death, or of whipping, by the Sanhedrim, his sin is not expiated by his whipping or his death, unless he repent and make a confession. And because the scape-goat is an atonement for all Israel, the high-priest maketh confession for all Israel over him. The scape-goat expiateth for all transgressions mentioned in the law, be they great or littleⁱ.”

This their wild doctrine, about repentance and pardon, being considered, in which they place so much of the one and the other in such things, as that the true affectedness of the heart for sin, or in seeking of pardon, is but little spoken of, or regarded,—we may well observe, how singularly pertinent to the holding out of the true doctrine of repentance, this word is, which is used by the Holy Ghost, which calleth for ‘ change of mind,’ in the penitent, and an alteration of the inward temper, as wherein consisteth the proper nature and virtue of repentance: and not in any outward actions or applications, if the mind be not thus changed.

And thus, as our Saviour, urging the duty of repentance upon them from this reason, ‘ because the kingdom of heaven is at hand,’—argueth to them from one of their own confessed opinions; so, in this original word, by which repentance is called for, another opinion of theirs seemeth also to be looked upon, but with gainsaying and confutation, because they place so much of repentance, if not all repentance, in outward things. And so, when the ministry

^g Talm. Jerus. in Sanhedr. fol. 27.

^h Matt. xii. 32.

ⁱ Maimon. in Teshubah, cap. 1.

of the gospel calleth for repentance, and in such a word as betokeneth a change and alteration of the mind, it doth, at once, confute the double error, that was amongst them; which was either about not needing of repentance, but insisting upon legal righteousness; or, if they were to repent, it was to be chiefly performed by confession, or offerings, or some outward action.

III. Thirdly, It is observable, in this preaching of Christ, that to his admonition 'to repent,' he also adjoineth the other, 'to believe the gospel;' which John the Baptist, that we read of, had not done^k. And yet, John preached the gospel too; for his ministry is called 'the beginning' of it^l, and he preached that they should believe^m. But his doctrine did mainly aim at the declaring of him, that was to preach the gospel: that, when he came to preach it, he might the more readily be believedⁿ. John's chiefest and most intended task and purpose was, to point out Christ, and to bring the people to be acquainted with his person, and to take notice of him as the Messias, the great Prophet, to whom it was reserved to publish the great things of the gospel; that, when he came openly to preach it (as now he doth), he might be the better entertained and hearkened after. And thus John 'makes ready a people prepared for the Lord^o.' And now that this great Preacher (for whom attention and regard was prepared by all the bent of John's ministry) is come to preach and publish the gospel in its full clearness and manifestation,—he calleth for repentance and belief of it^p, "Repentance towards God, and faith in our Lord Jesus Christ."

Faith, or believing, in order of the work of grace, is before repentance;—that being the first and mother-grace of all others; yet is it here, and in other places, named the latter,—1. Because, though faith be first wrought, yet repentance is first seen and evidenced, both to the heart of him that hath it, and to the eyes of others. 2. Because a poor, broken, and penitent heart, is the most proper receptacle of the gospel^q.

Now, by 'the gospel' is not only here meant, the good and glad tidings of salvation, as the word signifies in the original, and as it is taken in other places; but it is also

^k Matt. iii. 2. ^l Mark, i. 1, 2. ^m John, i. 7. ⁿ John, i. 31. Acts, xix. 4.
^o Luke, i. 17. ^p As Acts, xx. 21. ^q Isa. lxi. 1. Matt. xi. 5.

held out here by our Saviour with a singular emphasis and circumstance,—namely, as the new law and covenant, which God had promised to give unto his people, and which they expected from the Messiah. ‘The gospel,’ as it signifies the good tidings of salvation, and salvation by Christ, was very abundantly held out in the law and the prophets: and if Christ proposed the word here but in that sense, he proposed his ministry but like unto theirs. But as, in the synagogue of Nazareth, he had begun to assert himself the highly-anointed one of the Lord, for the singular work of publishing the new law,—so now and forward he doth openly proclaim himself to be he, whom the Lord had appointed and anointed for that end; and that his ministry and doctrine was that gospel, or glad tidings, which God had promised to send by the ‘Messiah.’—And in this sense it is, that he calls upon them to ‘believe the gospel,’ not only in regard of the tenor, but also in regard of the Dispenser and dispensation of it; he the great Prophet,—and that according to the promises of God, and the expectation of the nation.

The Lord had foretold them copiously, by the prophets, that Messiah should be the great teacher and lawgiver in the last days; and this had put them in expectation of a new law and doctrine when he should come. Isa. ii. 1—3; “In the last days, the mountain of the Lord’s house shall be established on the top of the mountains, &c. And many people shall say, Come, and let us go up, &c. And he will teach us of his ways, and we will walk in his paths, &c.—This teacher (saith David Kimchi) is the Messiah. And where-soever it is said, In the last days, it meaneth the days of Messiah.” And so in Isa. xi. 4: “With righteousness shall he judge the poor, and reprove with equity.” This the Chaldee paraphrast expressly, and nominatim, understandeth of Messiah. And so he doth that in Isa. xlii. 1, &c. And so in Isa. lii. 7: “How beautiful upon the mountains are the feet of him, that bringeth good tidings” (or, that preacheth the gospel); which though the apostle, in Rom. x. 15, apply generally to the ministry of the gospel, yet doth the context in the prophet show, that it is, primarily and especially, to be understood of Christ, whom the Chaldee paraphrast nameth syllabically at ver. 13. Such another prophecy of Christ’s, being the great teacher, when he should come, is

that which is so much retched and abused towards the countenancing of enthusiasm, Isa. liv. 13: "And all thy children shall be taught of God." Where the prophet, setting forth the glorious state of the church in the days of the Messiah (and so the Rabbins understand the place), addeth this, as a singular and eminent privilege those times should have above the times that had gone before,—and that was, that whereas they had been taught by prophets and by men, in those times God himself, in visible appearance conversing among men in human nature, should be their teacher. From such prophecies as these, whereof there is great store in the Old Testament, the expectation of the nation was raised, to look that Messiah, when he came, should preach the glad tidings of deliverance,—should give a new law, as Moses at Sinai had done the old,—and should be the great teacher and instructor of the people. So the Chaldee paraphrast glosseth the two-and-twentieth verse of the second chapter of the Lamentations; "Thou wilt proclaim liberty to thy people, the house of Israel, by the hand of Messiah, as thou didst by the hand of Moses and Aaron, on the day of the Passover." And the Jerusalem Targum, on Exod. xii; "Moses came out of the midst of the wilderness, and King Messiah out of the midst of Rome: the one spake in the head of a cloud, and the other spake in the head of a cloud; and the Word of the Lord speaking between them, and they walking together." And the Targum, on Cant. viii. 2; "When King Messiah shall be revealed to the congregation of Israel, the children of Israel shall say unto him, Come, be with us as a brother, and we will go up to Jerusalem, and will suck in with thee the sense of the law, as a child sucketh his mother's breasts, &c. And I will take thee, O King Messiah, and will bring thee to the house of my sanctuary, and thou shalt teach me to fear the Lord, and to walk in his law. King Messiah shall say to them, I adjure you, O house of Israel, my people, &c. Stay here a little, till the enemies of Jerusalem be destroyed; and, after that, the Lord will remember you with the mercies of the righteous, and it will be his good pleasure to deliver you."

To such promises of the prophets, and such expectation of the nation (examples of which might be given many more, if it were needful), that Messiah, when he came, should be as another Moses, not only a deliverer, but also a lawgiver,

and the great prophet and teacher (after the great decay of prophecy and instruction), it is that Christ looketh and hath reference, when he calleth on them to 'believe the gospel.' As if he should have spoken thus at large: "You expect, according to the prediction of the prophets, that, when Messias comes, he shall be another teacher and law-giver to you, as Moses; that he shall preach and proclaim to you, deliverance and redemption; that he will instruct you in the ways of the Lord, and show you how to walk in his paths. Behold, this doctrine, that I shall now teach, is that great promise and expectation. I am he whom the Lord hath anointed, and sent to preach these glad tidings: believe ye, therefore, the gospel, which I preach; and, as it hath been your great expectation when it would come, so let it be entertained and received, now it is come among you."

And here is the reason, why John the Baptist joined not this admonition, to 'believe the gospel,' to the other of 'repenting,'—because John was not to be the preacher of the gospel in this sense, but he that was to publish it so, was then to come. Now, though both these parts of Christ's doctrine, 'Repent and believe the gospel,' were levelled so directly and pertinently towards the Jews, in reference to their opinions about these things, yet are the doctrines and duties of that perpetuity and necessity, that they reach both Jew and Gentile to the end of the world. And then the word 'gospel,' doth not only signify the good tidings of salvation, nor only as published and preached by Messias, two high and eminent excellences; but also, as the clearest and last way of God for man's salvation.

IV. And lastly, Whereas he saith, 'the kingdom of heaven is at hand,' *ἤγγικε*,—it may be questioned, whether he mean, it 'was now come,' or 'near in coming:'—and, indeed, it was both. For the term, 'the kingdom of heaven,' hath a latitude in its signification, as was observed before; and, according to that latitude, is the sense of that word also dilated. That meaneth the revealing of the Messias, and the state of church-affairs, and dilating of the church under his revealing. Now, the revealing of Christ was by degrees, as is the dawning of the morning, growing to a perfect day. The first epocha of his revealing, was from the beginning of John's baptizing; because then he began to be preached as near

at hand; and some change in the church-economy began by the introduction of baptism. But, from his own baptism, his revealings increased more and more, in the power of his preaching and infinite miracles, but most especially in his resurrection. So that when he saith, ‘the kingdom of heaven is at hand,’ he meaneth the revealing of the Messias, in such evidences and demonstrations, especially by his rising again from the dead^t, that they, that were not wilfully blind, might have seen the salvation of God to be then revealed. For conclusion of this discourse concerning the great doctrine of the gospel, ‘repentance and believing,’ take one maxim of the Jews more; “The day of expiation, and sin-offerings, and trespass-offerings, do not exiate, but only for those that repent and believe their expiation^u.”

Luke, v. 1: “As the people pressed upon him, to hear the word of God.”] There were two things, that caught the people, and made them thus importunate to hear him; and those were, the tenor of his doctrine, which proclaimed ‘the kingdom of heaven,’ which they so much expected,—and the authority of his person, whom they looked on as a prophet at least, if not as Messias. When it is said, they pressed upon him to hear the word of God,—the expression, ‘the word of God,’ hath its singular emphasis; and those passages, “They were astonished at his doctrine, for he taught them as one that had authority, and not as the scribes^v,” do readily tell us, in what sense the people take the word of God,—namely, in a higher strain and signification, than the doctrines and preachings of their Pharisees and scribes; for these look upon Christ as a prophetic teacher, and from him they desire to hear the word of God, as from a prophet; and, if they took him not for the Messias; yet do they look upon him as one sent from God, and another kind of teacher than all their doctors. The long absence of prophecy, and the present expectation of Messias, did easily beget this opinion, when they also saw such demonstrations.

§ “He stood by the lake of Gennesaret.”] Whereas Luke saith, ‘he stood’ by this lake, the other evangelists say, ‘he walked;’ which difference needeth to breed no scruple; for, besides that men, in their walking, sometimes do move, and sometimes stand still,—the story of Luke taketh

^t As Rom. i. 4.

^u Maim. in Shegagah, cap. 3.

^v Mark, i. 22; vii. 28, 29.

him, as he was, before he went into Peter's ship,—and the other evangelists, as he was come out.

'The lake of Gennesaret,' which sometimes, in the gospel, is called 'the sea of Galilee,' and sometimes, 'the sea of Tiberias,' is constantly called, in the Old Testament, 'the sea of Cinnereth^w.' Now, after-times had changed the name Cinnereth, into Genesar; as divers other names and places had received the like alteration. And so the Chaldee paraphrasts (who do commonly call places, of such changed names, by the names they carried in their times) do use the words Genesar, or Ginosar, in the texts alleged; and so do the Jews also, in their writings, call this sea by the same name. Josephus hath described it in these words:—"The lake Genesar is so called from the country adjoining, and it is forty furlongs broad, and a hundred long; the water sweet, and most fit to drink." Pliny^x, thus: "Jordanes, ubi prima convallium fuit occasio, in lacum se fundit, quem plures Genesaram vocant," &c. "As soon as Jordan meets with a valley, fit for that purpose, it dilates itself into a lake, which they commonly call Genesara, being sixteen miles long, and six miles broad, environed with fair towns; as, on the east, with Julias and Hippo; on the south, with Tarchea,—by which name some also call the lake; on the west, with Tiberias, famous for hot-baths." Strabo^y saith, it had Ἀρωματίτην σχῆνον καὶ κάλαμον; "Sweet canes growing by it."

About the reason of the name of Genesar, Baal Aruch hath these passages: "In the Gemara of the first chapter of the treatise of the Passover, it is said, Why are none of the fruits of Genesar at Jerusalem? And, in the fourth chapter of Maaseroth, it is said, The coast of Genesar is quit, though there be mills and cooks there. Some interpret it of a place near Tiberias, where are gardens and orchards. The Targum renders, the sea of Cinnereth, 'the sea of Ginosar.' And, in Jellammedenu, our Rabbins say, Why is it called Ginosar? because of גני סרים the gardens of the princes: these were the kings that had gardens there. Rabbi Judah, from Rabbi Simeon, saith, Why is it called Ginosar? Because the portion of Naphtali was there; and it is said of Naphtali, A thousand princes. And,

^w כנרת Num. xxxiv. 11. Josh. xii. 3. 1 Kings, xv. 20.

^x Lib. 5. c. 15.

^y Lib. Geogr. 16.

in Jelammedenu, it is said again, The border of Naphtali was Ginosar." So that, by the Jews' etymology, the name was taken from some royal gardens that lay upon it; which may very well be, since Herod's palace was at Tiberias; and as, from the royalty of that city, the sea was called 'the sea of Tiberias,' so possibly, from the orchards and gardens upon it, it might be called 'Genesar,' or, 'the place of the princely gardens.' We cannot but observe the propriety of the Greek utterance, in adding the syllable *eth*, in the latter end of this word, as also in the word *Nazareth*; whereas, in the Hebrew, it is only נֶצֶר *Netzer*,—both after the letter *r*; but we shall not be inquisitive about it.

Ver. 3: "And he entered into one of the ships, which was Simon's."] Whether these two vessels that stood by the shore, whereof Simon's was one,—were ships, indeed, in the proper bulk and bigness, that we allot to ships now, let them dispute that have a mind to it. The Greek word may well be applied to a boat, or barge, or some such a lesser vessel, more convenient for fishermen, than a ship of unwieldy bulk and burden. The Talmud^z doth distinguish betwixt a great and little ship, thus: "What is a great ship? Rabbi Judah saith, It is such a one as cannot be moved by one man." But not to trouble ourselves about the quantity of this ship of Peter's, which belike was but a fisher-boat, let us rather look a little after the master of it, Peter himself, and consider how he is now become a fisher, since he was a disciple of Christ before: for ye have him coming to him, and Christ naming him Cephas, or Peter^a. Did not he follow him from that time? In the several places and occurrences where the disciples of Jesus are mentioned^b, was not he one of the number? And then, how come he and Andrew, who were then with him, now parted from him, and following fishing?

Answ. 1. We cannot hold otherwise, than that Peter and Andrew followed Christ from their first meeting with him; and that they are to be reckoned in the number of his disciples, in the places cited, as well as any other. For, though it be said of Andrew, and of his fellow that first fell in with him, that "they abode with him that day^c," as if they left him again on the morrow,—it is to be understood in reference to the place, rather than to the limitation of the time,

^z In the treatise *Zavim*, cap. 3.

^a John, i. 42.

^b As, John, ii. 2; xvii. 22; iii. 22; and iv. 8.

^c John, i. 39.

—namely, that they stayed with him all night at his own house. 2. We cannot conceive, that Peter and Andrew, being now upon their fisherman's employment, had left Christ without his permission and consent; but that he had dispensed with them, to retire to their own homes and business for a season. But when, and whereupon, that dispensation was, is still a question. I see not how we can conjecture the time and occasion more properly than thus:—One cause of John's imprisonment, was the multitude of his disciples; for that gave Herod suspicion of innovation. Now, when John was imprisoned, Christ heard of it, and of the cause; and withal he heard, that the Pharisees, who were in all the power, did take notice, that he had more disciples than John had: this makes him to slip aside, for his safety, out of Judea into Galilee. And when he comes into Herod's own jurisdiction, it was for his safety also to disperse his disciples, for a time, to their own homes: for as yet he was not to begin to publish the kingdom of heaven, and himself the Messias, in the full and clearest demonstration; but a space was yet to pass, and then he begins to preach, "The time is fulfilled, and the kingdom of heaven is at hand," &c. We may, therefore, conjecture, that, upon his coming up into Galilee, his disciples and he, by his own permission, did part for a while; lest Herod, observing another man arising in Galilee, followed with many disciples, as John had been, should suddenly have laid hold upon him, and made him drink of John's cup. But Jesus himself, alone, goeth about to divers synagogues of Galilee, and is received: cometh home to his own city, Nazareth, and is there refused; goeth down to his other home, Capernaum, and there beginneth to show himself for the Messias, and calls his disciples in again. Peter and Andrew, therefore, and, it may be, James and John, having been thus dismissed, what had they to do, but to fall to their old employment? For then to preach or to baptize in the name of Christ, had been against that privacy of Christ, which was for his present safety, till he, by preaching abroad alone himself, had gotten footing in the hearts of the people. And for them to live idly, was neither for their advantage nor for their piety; and so, till Christ call them again to a new employment, they follow their old: but after this call, that they are to have now, they never return to make this a trade again. Peter's fishing, in John xxi, was more for a trial than for a

trade; and rather in expectation of a second miracle, in evidence of Christ's favour to him upon his recovery from his fall (as here he had a miracle at his call), than in following his old vocation as his business.

§ "And he taught the people out of the ship." The living waters of the doctrine of the gospel, that had begun to stream at the temple^d (even on the south of the altar, Ezek. xlvi. 1; for on that side was the market of cattle, where Christ first began to show his zeal), are now come into the sea: and that prophecy of Ezekiel accomplished almost to the very letter. "The Rabbins say, Whither did these waters go? Into the sea of Tiberias, and into the sea of Sodom, and into the ocean^e:" compare Psal. xxix. 3.

Ver. 6: "They enclosed a great multitude of fishes."]

1. Here those creatures come in, in homage to the second Adam, that had never come in so, to the first^f. Birds and beasts had come to him to receive their names, but so did not the fish, though they were also in his subjection. 2. Compare the case of Jonah and Simon Bar-Jona here together: the one caught of a fish when he refused to preach when he was sent; and the other catching fish, being now to be sent to preach, and by that very thing encouraged to it. 3. Christ, by this miracle, did not only figure out unto them the employment, upon which he was now to enter them, to be fishers of men, as he himself applies it,—but he also shows, how he can provide for them, if they follow him; and how he will follow their endeavours in the ministry with success.

Ver. 8: "Depart from me; for I am a sinful man."] What! Peter on his knees to beg Christ from him? "Spirit and bride say, Come^g;" and Peter desire that he should depart! So say the wicked^h; but with affections as far different from Peter's, as both their words do seem parallel and alike. He speaketh from amazement and fear, and considerancy of the circumstances of the present occurrence: he was amazed at the great miracle, ver. 9: he was afraid at the visible appearance of so great power being so near him: and he considered, that the miracle was wrought for his sake; and, therefore, in all humbleness, he disclaims himself as most unfit to be so near Christ, either in place or favour. Not that he was weary of him; but that he acknowledged himself unwor-

^d John, ii. 14.

^f See Gen. ii. 19.

^e R. Sol. and Kimch. in loc. ex Tosapht. in Suceah.

^g Rev. xxii. 17.

^h Job, xxii. 17, 18.

thy of him; parallel to the words of the centurionⁱ,—"Lord, I am not worthy that thou shouldest come under my roof."

Ver. 10: "James and John, the sons of Zebedee." Concerning these four first called disciples, the two sons of Jona, and the two sons of Zabdi, or Zebedee (for the names are the same), we may observe these things:—

1. That Peter is ever named first in the catalogue of the twelve apostles; and the reason is, because he was first called to be an apostle. It is true, indeed, that Andrew, and another not named, were disciples, and followed Christ before Peter did^j; but they then followed uncalled, and they followed only as disciples; but now Christ cometh to call them, and to call them for apostles; and Peter is first dealt withal in this call. Andrew, indeed, was in the ship, and in the call with him; and he saith to him, that he should be a fisher of men, as well as to Peter; but the interchange of discourse that was betwixt Christ and Peter (which Luke relateth), doth sufficiently intimate unto us, that, in order, Peter had the first call of the two.

2. James, or Jacob, is commonly called James the Great, in distinction from James, the son of Alpheus, who is called the Less; not for any dignity or superiority of apostleship that the one had above the other, but either because this James was the elder,—or because he was first called,—or because of the singular privacy, that Christ admitted him to with himself,—as he also did Peter and John; of which anon.

3. John is called, the "disciple, whom Jesus loved^k;" who leaned in his bosom, to whom he committed his mother, and to whom he imparted the revelation of the state of the church till his second coming, as he had done the state of his church till his first coming to Daniel, a man 'greatly beloved' also^l. The reason of this title is variously guessed: if any thing in himself might procure that title, I should as soon as any thing conceive it to be, because he was Christ's first disciple, as Peter was the first called apostle. For, whereas there is mention of two of John's disciples who first followed Jesus, and Andrew named for one of them, there is none so like to be the other as John himself, who wrote the story^m; and this may appear probable, not only from his partnership with Andrew in his fishing-trade (and so might

ⁱ Matt. viii. 8.

^j John, i. 36.

^k John, xiii. 23.

^l Dan. x. 11.

^m John, i. 37, &c.

they go together to John's baptism); but also because he concealeth the name of that disciple (whereas he mentioneth the names of all the rest); as he useth to conceal his own name generally throughout all his Gospel.

4. The name Andrew is used in the Jerusalem Talmudⁿ, "אנדרי" בר חנינא בשם ר' זבי "Andrew, the son of Chinna, saith in the name of Rabbi Zacchæus," &c. The Andrew that we have in hand, was a disciple with the first, yoke-fellow with John in first following Christ, a disciple before Peter, and a called disciple before James and John; and yet, which may seem somewhat strange, he is ever set after all of them, and, in some particulars, we find all the three privileged above him. There is none that hath read the Gospel, but he may observe, how Christ did sometimes put a singular respect upon Peter, and James, and John, not only above the rest of the apostles, who were called after them,—but even above Andrew, who was both a disciple and an apostle with the first. As, when he went to raise up Jairus's daughter, he suffered "no man to follow him, but Peter, and James, and John^o;" when he went to his transfiguration, "he taketh only Peter, and James, and John^p;" and when he went to his agony, "he taketh only with him Peter, and the two sons of Zebedee^q." And thus, to these three only, apart from all the rest, did he show himself in his greatest power, glory, and combat: the reason of which may be supposed to have been twofold:—

1. Because he had designed these three, in a more singular manner, for the ministry of the circumcision, James in Judea, Peter to the dispersion in the east, and John in the west. The apostle, in Gal. ii. 9, nameth James, and Cephas, and John, together, as pillars and agents in such a ministration: where the James, indeed, that he mentioneth, was not the same that we have in hand, for he was James the Less; but he was one that came into that place and ministration instead of James the Great, when he was dead. For why should Herod^r lay hands upon James the brother of John, and destroy him first, rather and sooner than any other of the apostles,—but because there was appearance of singular and peculiar activity of James in that place, in the ministration among the circumcised?

ⁿ In Midd. cap. 4.

^o Mark, v. 37.

^p Matt. xvii. 1.

^q Matt. xxvi. 37.

^r In Acts, xii.

2. Because Christ had designed these three for martyrdom, and for the eminentest witnesses of him of all the rest. He readeth Peter's doom to that purpose^s; and so he doth to James and John^t. The martyrdom of James is recorded Acts xii. 2: and when he was thus taken away, James the Less came in his stead, as special minister and apostle to the Jews, or circumcision, within their own land. And hence it is that he is named first of the three, Gal. ii. 9; and that he is named with such peculiarity^u.

Peter, after a long stay at Jerusalem and thereabout, was gotten, at the last, to the eastern Babylon, the old place of idolatry and persecution, but now a church^v. Although there were many thousands of Jews that returned again out of the captivity of Babylon, under the proclamation of Cyrus, yet were there exceeding many also that stayed behind, and returned not: insomuch, that they came to have their universities in Babylonia, and their public schools and teachers there, as well as in Judea; and were in a kind of a commonwealth there, as well as in their own country. Among these Peter is sent as a minister,—and among these, it is like, he sealed his ministry with his blood^w.

We read of John's being in the isle Patmos, but farther westward we find him not in all the Scripture. Where he ended his life and sealed the gospel with his blood, it is hard to determine: histories have brought him to Rome, in which, it may be, they have not missed the mark very much, had not some of them told wild stories of him there. It may be, as both Jameses, the ministers of the circumcision in Judea, were martyred at Jerusalem; so Peter, the minister of the eastern dispersion, was martyred in the eastern Babylon,—and John, the minister of the western, in Babylon in the west.

What became of Zebedee, the father of these two eminent apostles, when his sons were called away from him, the Scripture is silent. It saith, "his sons left him in the ship with the hired servants," and followed the call, that Christ had given them. It is not to be thought that they slighted their father, when they left him; but only they complied with that employment, that he that called them, would put them upon, which their father possibly, by reason of his age,

^s John, xxi. 18, 19.

^t Matt. xx. 23.

^u Acts, xv. 13; xii. 17; and xxi. 18, &c.

^v 1 Pet. v. 13.

^w See 2 Pet. i. 13, 14.

was unable to do. Nor can we think that they left their father in his Judaism and unbelief, or that he so continued: certain it is, their mother Salome was a constant and zealous follower of Christ^x; and we have no reason to think of any less faith or piety in Zebedee himself: only, whether he followed Christ, as his sons and wife did, or followed still his lawful calling and employment, it is not revealed in Scripture; nor is it much material to inquire after. The name 'Zabdi,' or Zebedee,' is a name, that is exceeding frequent in mention among the Talmudics.

SECTION XX.

MATT. VIII.

Ver. 14. AND when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15. And he touched her hand, and the fever left her. And she arose, and ministered unto them.

16. When the even was come, they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick.

17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses.

MARK, I.

Ver. 21. And they went into Capernaum: and straight-way, on the sabbath-day, he entered into the synagogue and taught.

22. And they were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, 'Let us alone, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the Holy One of God.'

25. And Jesus rebuked him, saying, 'Hold thy peace, and come out of him.'

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27. And they were all amazed, insomuch that they ques-

^x Matt. xxvi. 56.

tioned among themselves saying, 'What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they obey him.'

28. And immediately his fame spread abroad throughout all the region round about Galilee.

29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him.

35. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36. And Simon, and they that were with him, followed after him.

37. And when they had found him, they said unto him, 'All men seek thee.'

38. And he said unto them, 'Let us go into the next towns, that I may preach there also: for therefore came I forth.'

39. And he preached in their synagogues throughout all Galilee, and cast out devils.

LUKE, IV.

Ver. 31. And he came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32. And they were astonished at his doctrine: for his word was with power.

33. And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34. Saying, 'Let us alone; what have we to do with

thee, thou Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the Holy One of God.'

35. And Jesus rebuked him, saying, 'Hold [*a*] thy peace, and come out of him.' And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, 'What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.'

37. And the fame of him went out into every place of the country round about.

38. And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her.

39. And he stood over her, and rebuked the fever, and it left her: and immediately she arose, and ministered unto them.

40. Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them.

41. And devils also came out of many, crying, and saying, 'Thou art Christ, the Son of God.' And he, rebuking them, suffered them not to speak: for they knew that he was Christ.

42. And when it was day, he departed and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43. And he said unto them, 'I must preach the kingdom of God to other cities also: for therefore am I sent.'

44. And he preached in the synagogues of Galilee.

[*a*] Φιμώθητι 'Be muzzled,' as the word is used, 1 Tim. v. 18: the emphasis of which word showeth, that it was not a bare command of silence that Christ gave him; but that that command had such power went with it, that it cast a muzzle upon the mouth of Satan, that he could not speak more.

Reason of the Order.

The juncture of the two stories, contained in this section, is so clear from the transition of Mark and Luke from the one story to the other, that nothing needeth to be said more of that: and the subsequence of the former story of the two,

to that that is contained in the former section,—namely, about the calling of the disciples, is apparently enough proved, by the entrance of Mark into this story, when he saith, “They,” that is, Christ and his new-called disciples (as his method shows it is to be understood), “entered into Capernaum;” which thing we had occasion to observe also, in the proof of the order of the former section. All the difficulty, therefore, about the order of this, is about Matthew’s placing the story of the healing of Peter’s mother-in-law. He hath laid it after the sermon in the mount, after the healing of the leper, and after the healing of the centurion’s servant; whereas it is evident enough, by the other evangelists, that it was before any of these, whichsoever was first. But the reason of his order may be observed to be this: In chap. iv. 25, he had said that Jesus “went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness.” Here are two heads, that the evangelist hath before him to insist upon, and to give the relation of; and these are, the doctrine of Christ, and his miracles. He first beginneth with his doctrine, and so layeth down the sermon in the mount: and having done with that doctrinal relation, he beginneth with the story of his miracles. And, first, he telleth of the healing of the leper, which was the first miracle he wrought in his perambulation of Galilee: then he relateth the healing of the centurion’s servant, which was the first miracle he wrought after his sermon in the mount: and being in mention of Capernaum, where the centurion’s servant was healed, he also speaketh of other miracles done in the same town, though not at the same time; and that was, the healing of Peter’s mother-in-law,—and others that were brought to him, of several diseases. And this manner of method, or flitting of stories, from their proper time and place, into other times and places of his Gospel, upon such-like reasons and occasions, as this, we shall find to be no strange thing with Matthew, as we go along,—but exceeding usual and very common.

Harmony and Explanation.

Mark, i. 22: “He taught as one having authority, and not as the scribes.”] The scribes, of whom there is so frequent mention in the gospel, were the learned of the nation, that taught the people, and expounded the law; there-

fore, he that in Matt. xxii. 35, is styled a 'lawyer,'—in Matt. xii. 28, is called a 'scribe;' and 'Pharisees,' and 'doctors,' Luke v. 17,—are called 'Pharisees' and 'scribes,' ver. 21.

And in this sense doth the Chaldee paraphrast very often use the word 'scribe,' to translate that, that, in the original, is a 'prophet,' meaning a 'teacher;' as, "The scribe that teacheth lies, he is the tail;" "A company of scribes met him, &c. And when they saw that he was praising God among the scribes, &c. They said, Is Saul also among the scribes?" In this sense our Saviour^a calleth some of his ministers 'scribes,' that is, teachers.

The distinction of the scribes into several ranks, we shall observe within a few leaves: but take we them in what rank we will, or all of their ranks together, we shall find a vast difference betwixt the teaching of Christ, and the teaching of any or all these scribes, in these particulars:—

1. The scribes taught nothing but traditions; what this or that, or the other doctor or Sanhehrim, in former time, had taught and determined: what Hillel, Shammai, Baba Ben Buta, Rabban Simeon, or Gamaliel, or others, their great learned men, had asserted or denied,—and how they had stated this and the other question,—and how they had concluded in this or that resolution: so that their whole teaching was but traditions of their fathers and learned predecessors^b. Hence are those phrases and passages so common in their Talmuds, תנו רבנן and תני תוּמא "It is a tradition, and our doctors have thus delivered, חכמים אמרו The wise men have thus determined," &c, that almost every line speaks such language. But our Saviour taught, in the evidence and demonstration of a prophet, the sound, and powerful, and self-grounded, word of God. And in that he doth so constantly avouch his own authority, "Verily, verily, I say unto you," and "But I say unto you," &c,—he doth not only assert his divine and oracular authority of delivering the truth, but he also faceth that common manner of teaching of theirs, which was pinned upon the sleeve of other men's traditions. And when he biddeth 'call no man father (that is, teacher) upon earth,' he crosseth that vain divinity that they taught;—which was but the traditions of their 'fathers,' that is, their doctors.

^y Isa. ix. 15.

^z 1 Sam. x. 10, 11.

^a Matt. xxiii. 34.

^b Gal. i. 14. Matt. xv. 6.

2. All the teaching of the scribes was especially about external, carnal, and trivial rites; ceremonies, and demeanours: as appeareth infinitely in their Talmudical pandect, which was but hay, straw, stubble, nothing in comparison of the sound doctrine of salvation. Hardly a word in all their traditions that spake any thing, but bodily and carnal matter, as he that shall read their Talmuds from end to end, will find but little discourse but tending to such a purpose. And we need not to go far for a pattern of what kind of divinity it was, that these great doctors of the people taught; these places in the gospel give copy enough, Matt. xv. 1, 2, and xxiii. 16. 18. 23. 25; John, xviii. 28; Acts, x. 28; Col. ii. 21, &c. But the tenor of Christ's teaching was the spiritual and soul-saving doctrine of faith, repentance, renovation, charity, self-denial, and such heavenly things as these; which by how much the more they had been strangers in the pulpits of the scribes, and never heard of before,—by so much the more did they now take the people with affecting and admiration, being delivered in power, and piercing and pressing upon the heart.

3. The teaching of the scribes was litigious and in endless disputes^c. Their doctors and traditionaries, whom they took upon them to build upon, were of so many and so different minds, that they that followed them, knew not what to follow. He that is never so little versed in the Talmuds, will easily see such experience in this matter, that he will find it readier to tell what those doctors severally held, than to choose what to hold from them, if one would follow them. But our Saviour taught one only constant and undivided truth, plain, convincing, and so agreeing with the doctrine of the Old Testament, that it was the same, but only in a brighter and a clearer garnish. The people, therefore, in this great difference of teaching between their own doctors and Christ, would easily perceive an alteration: and by how much the more our Saviour's doctrine was more spiritual, and speaking to the concernment of the soul, and by how much more it was delivered in the demonstration of a divine power,—by so much the more it could not but convince the hearers of its own value and dignity, and work in them an astonishment at so high and so powerful truths.

Ver. 23: "And there was, in their synagogue, a man with

^c As, Rom. xiv. 1. 1 Tim. vi. 5.

an unclean spirit," &c.] Here is the first place in the story of our Saviour, where we meet with mention of any possessed, or seized on bodily, by the devil: and, therefore, it will be something needful, to speak a little in general concerning this case, of which we have very frequent example, in the process of the evangelical story.

I. It cannot but be observed, how common this sad condition, of being possessed by the devil, was in the time of our Saviour's ministry, and thereabout, above all the times of the Old Testament, and beyond any examples in any other nation^d. Which whether it were, 1. In regard that the spirit of prophecy had been so long departed from them^e; or, 2. That the Lord would in justice confute, by this dreadful experience, the cursed doctrine of the Sadducees, that was now rife among them, that there was no spirit^f; or, 3. That he did evidence his great displeasure against the sinfulness and erroneousness of those times, which was now grown extreme, by this visible delivery over, of so many, to the power of the father of sin and error; or, 4. That he would, by this doleful experience, read to all men a lecture, what misery it is to be in the power and subjection of Satan, and so make them more intent to hearken after Him, that was to break the head of the serpent:—or, were it all these together, certainly it did highly redound to the honour of Christ, and to the magnifying of his divine power, and did mightily evidence, that he was come the destroyer of the works of the devil, when, finding so very many, that lay so visibly under his power, he enlarged them all, and brought them from under his force, and bound the strong one, and he could not resist. And the same tendency to his glory, had the like powerful working of his apostles, by derived virtue from himself^g.

II. It is observable, that we do not find, that any were healed of this sad malady, till Christ came, and began the work. It is true, indeed, that David, by the power of the prophetic spirit that was upon him, did calm the raging of Saul's evil spirit, when he grew turbulent; but neither did he, nor any other, at any time, till now, cast either his, or

^d See Matt. iv. 24; viii. 28; ix. 32; x. 8; xii. 22; xv. 22, and xvii. 18. Mark, i. 39, and iii. 11. Luke, x. 17. Acts, x. 38, &c.

^e As 1 Sam. xvi. 14.

^f Acts, xxiii. 8.

^g Matt. x. 8. Luke, x. 17. Acts, viii. 7, and xix. 12.

any other, evil spirit out. You must give Josephus leave to tell his story of Solomon's skill, which he left behind him, of driving out the devil out of the possessed, by applying a certain root unto his nostrils^h; as well as the Apocrypha of Tobitⁱ hath had leave, a long time, to tell of the devil smoked away, with the broiling of a fish-liver:—but you may easily smell them both, what scent and sense they carry with them.

As it was reserved for Christ, utterly to break and bruise the head of the devil, so was it reserved to him, to show this mastery first upon him, by casting him out, where he had taken possession, and no man might, nor could, do it before him. I have observed, in another place, that, as the two first miracles, wrought in the world (which were turning a rod into a serpent, and the serpent into a rod again; the hand into leprosy, and the leprosy into soundness again), did show the great power of Him, in whose power they were wrought, and did refer to the present occasion, which Moses was then going about;—so did they more singularly refer to the miracles of Christ. To whom as it belonged to cast the devil, the old serpent, out of the soul, and to heal the leprosy of sin,—so to him was it reserved, to cast the devil out of the body, and to cure the leprosy of the body; and none did it, none could do it, till he came. Elisha would not so much as touch Naaman, in concurrency to this truth.

III. Those, whom the devil thus seized on bodily, we may distinguish into two sorts, or ranks,—1. Those whom he possessed so, as to wrack and torture them, or to infect them with some disease^j. And, 2. Those whom he dwelt in bodily, to make them, by false miracles and predictions, instruments of his seduction and delusion, as Acts, xvi. 16; and as Sibylla Cumæa is described by the poet:—

*Talia cui fanti, non vultus, non color unus,
Non comæ mansere comæ; sed pectus anhelum,
Et rabie fera corda tument; majorque videri,
Nec mortale sonans; afflata est numine quando
Jam propiore Dei.*

And a little after,

*Bacchatur vates, magnum si pectore possit
Excussisse Deum: tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premedo.*

^h Antiq. lib. 8. cap. 2.

ⁱ Tob. viii. 3.

^j As Mark, v. 5. Luke, ix. 39, and xiii. 16. Matt. xii. 22.

Now, to be bodily possessed by the devil, was the saddest earthly misery could befall a man: and, therefore, “giving up to Satan,” was the highest punishment could be inflicted^k; for how doleful a thing must it needs be reputed, 1. When that body, which should be the temple of the Holy Ghost, should become the very local cage, and bodily habitation, of Satan. 2. When the members were acted and used by the devil, as if he had been the very soul, that did animate the body. 3. When man’s greatest enemy should so apparently dwell within him, and have such power over him. And, 4. When he either carried the devil, or the devil him, or, indeed, both, whithersoever he went. Yet were there degrees of this misery; and the latter kind mentioned, was the worse and the more grievous of the two, though it seemed not always so in appearance: for in the former possessedness it was possible, that the devil might not have seizure on the soul, though he had of the body, as Mark ix. 20; but in the latter, he had possession of both.

IV. Of this latter sort, was this man in the text; namely, a man possessed with a spirit of divination, whom the devil filled and acted, under the notion of an enthusiast, or prophet, to deceive the people. For, 1. He is said, by Mark, to be ἐν πνεύματι ἀκαθάρτῳ, ‘in an unclean spirit,’ as the words do properly signify (whereas, indeed, the unclean spirit was in him); intimating, that he was in the acting, or a prophetic rapture of the devil, as true and holy prophets, indeed, in the actings and raptures of the Ghost, are said to be ‘in the Spirit^l.’ 2. Luke hath expressed it, ἔχων πνεῦμα Δαιμονίου, that he had the ‘spirit of the devil:’ namely, in such a kind of sense, as, on the contrary part, the holy prophets are said to have ‘the Spirit of God^m.’ 3. Both the evangelists do style the spirit, wherewith he was possessed, ‘an unclean spirit:’ which, as, in general, it stands in direct opposition to the term, ‘the Holy Spirit,’—so is it, most properly and singularly, applied to the spirit of error and false teachingⁿ. And, 4. The words, that the devil uttered by the mouth of the possessed man, tend, directly and only, to deceive, and to withdraw from Christ; as is apparent in their construction.

Ver. 24: “Let us alone: what have we to do with thee?” &c.] It is all one, as to the sense of the words ensuing, be

^k 1 Cor. v. 5. 1 Tim. i. 20.

^l Rev. i. 10.

^m Dan. iv. 5, 6, &c.

ⁿ Zech. xiii. 2. Rev. xvi. 13, 14.

the first word, "Ea, taken either for an adverb of grief and wonder, and a Greek expression of the Hebrew אָנִי ; or be it taken for a verb, as the Syrian, Vulgar, and our English, take it, when they render it, 'Let alone.' The scope of the man's words, in the whole verse, may be taken up in these observations:—

1. That though, indeed, it were the devil within the man, that dictated the words to him; yet was it the man that uttered them, and the men of the synagogue heard the man speaking. The Greek syntax, in the text of the evangelists, especially of St. Luke, maketh it plain.

2. When he useth the plural number, 'we' and 'us,' ("What have *we* to do with thee? art thou come to destroy *us*?") he speaketh of himself, and the rest of the men of the synagogue with him: for that these words are not applicable to the devils, which was but one in the possessed, needeth no more proof than what is in the verse itself; where when the devil, or the man, by instinct of the devil, speaketh of himself, he useth the singular number, 'I know thee.'

3. When he proclaimeth Christ 'the Holy One of God' (as he is styled, Psal. xvi. 10; Dan. ix. 24, &c.), he neither doth it, as a voluntary confession of him; for that cannot be expected from the devil;—nor as a strained or forced confession, by the power of Christ; for Christ commands his silence;—but it is such a confession and proclamation of Christ, as whereby he might make the men of the synagogue afraid of him, and not daring to have to deal with him, because of his dreadfulness. So high and dreadful things are spoken concerning the coming of Christ in the Scripture, and so terrible apprehensions had the Jews concerning the fatal destruction of some men to be made, when *Messias* came,—that the devil, by these, taketh opportunity to affright the men of the synagogue with the presence of Christ among them, as if he were but come among them to destroy them: and he would dissuade them from the embracing of Christ, by the terrors of Christ.

The Jews had such dreadful opinions as these about Christ's coming:—"In the generation, when the son of David cometh, scholars of the wise shall be rare; and as for the rest of the people, their eyes shall fail for sorrow and

grief, and great afflictions; and sore decrees shall be so renewed, that, before the first is ended, the second shall come^p.”

“In the week of years^q, when the son of David shall come,—the first year, that shall be fulfilled, I rained upon one city, and rained not upon another^r:—the second year, the arrows of famine shall fly abroad: the third year, the famine shall be so great, that men, women, and children, yea, good and godly men, shall die, and the law shall be forgotten by its disciples: on the fourth year, a kind of plenty, yet not plenty indeed: on the fifth year, great plenty,—and they shall eat and drink, and rejoice, and the law shall be restored to its scholars: on the sixth, voices, or thunders: on the seventh, war; and, in the end of the seventh, the son of David cometh.”

“When the son of David cometh, the assembling places shall become stews, and Galilee shall be destroyed” (note this for our present purpose), “and Gablan shall be desolate, and the men of the border of Israel shall go from city to city, and the wisdom of the scribes shall be abominated, and religious persons shall be scorned, and the faces of that generation shall be as dogs^s, and truth shall be gone; and he that departeth from evil, maketh himself a prey.”

“When the son of David cometh, young men shall revile the ancient, and the ancient shall rise up before the young: and the daughter shall rise up against her mother, and the daughter-in-law against her mother-in-law, and the faces of that generation shall be as the faces of dogs, and the son shall not be ashamed at the reproof of his father. And Rabbi Isaac saith, The son of David cometh not, till all the kingdom be turned to the opinion of the Sadducees.” Thus the Talmud in the place cited: to which take this addition out of Massecheth derech arets zuta^t; “When the son of David cometh, Galilee shall be destroyed, and the men of Galilee shall go from city to city, and shall not be pitied.”

From which dreadful conceptions about Christ's coming, especially and singularly terrible to the Galileans, the devil might very aptly frame his temptation and suggestion in a Galilean synagogue, when Christ was in it, to proclaim that Christ was there, and that so they were in danger to be destroyed.

^p In Sanhedr. cap. helek, fol. 97.

^q Dan. ix. 24.

^r Amos, iv.

^s Compare Phil. iii. 2. Rev. xxii. 15.

^t Cap. 6.

Ver. 26: "And when the unclean spirit had torn him."] Not by making any gashes in his flesh, or any disjuncting or dismembering of his body; for Luke saith, he hurt him not; but he wrung him with convulsions, cast him into the midst of the floor, made a horrid cry, and so came out. And by that it was evident, to all that were present, that the man was really possessed, but the strong one armed was cast out by a stronger power. And this maketh them not only to wonder at the thing done, but also to take special notice of the doctrine, which Christ had taught, as which was attested by so great a miracle. And, upon this, his fame spreads throughout all Galilee. For howsoever the other miracles, that he had done, of turning water into wine, healing diseases, &c. were high and eminent, and to be admired things,—yet the casting out of devils was so singular and incomparable, and, till now, unheard-of and unseen a work, that it is no wonder, if this do erect the people into a high repute and expectation concerning him; and do exceedingly dilate his fame. Observe how our Saviour^a himself argues, that the kingdom of God was come among them, from this kind of miracle; and the wretched Pharisees had no way to evade the argument, but by a devilish blasphemy, that Christ, by one devil, cast out another.

Ver. 29: "When they were come out of the synagoge," &c.] Whether Christ went voluntarily into Peter's house, or were invited,—and, if invited, whether it were to meat, or to cure his mother-in-law, or both,—it needeth not to stay us in the disquisition; nor is there any difficulty in this story that needeth unfolding. The chiefest scruple is, how Peter comes to be an inhabitant of Capernaum, whereas he is said^v to be of Bethsaida: whether it were for conveniency of his fishing-trade that he took a house there,—or whether it were by the marriage of his wife, that he came to have interest and residence there; let them determine, that will be curious about it.

There is (S. Petit)^w that conceiveth Capernaum to have been a town of a distinct condition from all the rest of Galilee, as being out of Herod's jurisdiction, which the rest of Galilee was under: and he supposeth, that Christ's departing out of Nazareth into Capernaum, Matt. iv, was for this end,—that he might get out of Herod's jurisdiction, into the immediate

^a Matt. xii. 28.^v John, i. 44.^w Var. lect. lib. 2. cap. 1.

jurisdiction of the Romans. But this conjecture is without ground, as might be showed even out of that text, Matt. iv, —which he layeth as his ground for it,—being compared with Luke iv. About Peter's wife, see 1 Cor. ix. 5: and whether his mother-in-law, being recovered of her disease, followed Christ afterward, as she ministered to him at the present, examine from Luke viii. 5, 6. When Peter and Andrew had left their fishing, by which they maintained the family, there was no way but for the women to go along with them.

Ver. 32: "And, at even, when the sun did set."] From hence is a plain demonstration, at what time the Jews began and ended their sabbath,—namely, from sun-setting to sun-setting, or from even to even. They held it a thing unsuitable for the day, for Christ to heal while the sabbath lasted^x; yet now, when the sun is set, they come, without scruple, with all their diseased.

It was commanded them, from "even to even to celebrate their sabbath^y:" which injunction, although it seem only affixed to the solemn day of expiation, and so is restrained only to that by some Christian writers, yet do the records of the Jews make it apparent, that they practised accordingly in all their sabbaths. Siphri, a very ancient exposition, maketh this gloss upon that place; "On the ninth day of the seventh month, he begins, and fasts whilst it is yet day; for so they add, from the common to the holy time. And behold, in all the sabbatizing thou sabbatizest, thou must add likewise." But Abarbanel far plainer: "From even to even, shall be your sabbath; that is, every sabbatizing that you have, whether it be the creation-sabbath, or the set festivals, or feast of trumpets, or expiation: they were from even to even, according to the course of the creation; as it is said, The evening and the morning were the first day," &c. And these, and the such-like Talmudic traditions as these following, of which many more might be produced, do show their opinion and practice in this point, more clearly still. In the treatise Sabbath^z they have these passages; "They roast not flesh, an onion, or an egg, but so as that they may be roasted, **בְּעוֹר יוֹם** whilst it is yet day," viz. on the eve of the sabbath. "They set not any thing in the oven **עַם חֲשֹׁבֶה** towards night, nor a cake upon the coals, but so as that the upper side may be crusted, **בְּעוֹר יוֹם** whilst it is yet day. The

^x Mark, iii. 2. Luke, xiv. 1.

^y Lev. xxiii. 32.

^z Cap. 1.

school of Shammai saith, They give not skins to the currier, nor vessels to a washer, but so that they may be despatched, **עַם בְּעוֹר יוֹם** whilst it is yet day; but, in all these things, the schools allowed the doing of them **עַם שֶׁמֶשׁ** before sun-setting:" namely (as the gloss upon the place explains it), if the things were set or delivered for these ends before sun-setting, it was current: as, if bread or cakes were set in the oven, or on the coals, before sun-set,—it was no violation of the sabbath, though they stood baking when the sabbath was come in. And so skins, or vessels, if they were delivered before sun-set, to the skinner or washer,—it was not sabbath-breach, if they lay soaking in the tan-pit or water on the sabbath. And so Piske Sabbath explains it also, though by another example; "It is lawful (saith it) **סְמוּךְ לַחֲשֹׁכָה** near night, to put water to gums and copperas, to make ink; to put flax into an oven, to dry; to lay a net, or set a trap, for a wild beast, or vermin;—it is lawful to do these things near night, though the efficacy of the things,—as the ink's soaking, the flax's drying, and the net's catching,—be on the sabbath, when it is come in."

Maimonides^a is yet plainer: "On the eve of the sabbath, they light up a candle: and he that lights it, must do it, whilst it is yet day, before the sun go down. From the sun-setting, till the appearing of three middling stars, that space is called, **בֵּין הַשְּׁמֶשֶׁת** 'between the suns:' and it is doubtful, whether that space belong to the day or to the night. And, therefore, they light not up the candle in that time; and he that doth any work in that space, on the eve of the sabbath, or at the going out of the sabbath, ignorantly, he is bound to bring a sin-offering. And these stars are not great stars, such as are seen by day; nor little stars, which are not seen but by night; but middling stars, between both: and when three such middling stars can be seen, it is night undoubtedly." Compare Neh. xiii. 19.

Ver. 34: "And he suffered not the devils to speak, because they knew him." Christ healed all diseases with his touch; for Luke saith, "he laid his hands on every one of them, and healed them." But he cast out devils with his word; for so saith Matthew; "He cast out the spirits with his word, and he prohibited them to speak a word, because they knew him." The expression, in the Greek, doth carry it

^a In his Tractate of the Sabbath, cap. 5.

indifferently, 'To speak, because they knew him;' or, 'To speak, that they knew him:' and it is indifferent, whether way it is translated; for the sense is the same. But the question is, why Christ would not permit them to speak upon this reason. Some say, because they should not utter him before the time. Others, because it was not fit, the devil should preach Christ. To which, I cannot but add, what was spoken of before,—namely, that the people should not be terrified by the presence of Christ among them; as the devil, if he might have had liberty, would have set it forth.

Matt. viii. 17: "Which was spoken by Esaias the prophet, Himself took our infirmities," &c.] However the latter Jews would elude the prophecy of that chapter, out of which this quotation is taken, Isaiah liii,—and would take it off from being applied to Christ, yet the ancient learned of the nation, in old time, did so apply it, as may be perceived by the gloss of the Chaldee paraphrast upon the place, and by a remarkable passage in the Talmud. The Chaldee renders it thus: ver. 4; "Surely he shall pray for our sins, and our iniquities shall be pardoned for his sake," &c. Ver. 5; "He shall build the house of the sanctuary, which was profaned because of our sins, and given up for our transgressions; and, by his doctrine, peace shall be multiplied upon us: and, if we hearken to his words, our sins shall be pardoned to us." Ver. 6: "It pleaseth the Lord for his sake to pardon all our sins." Ver. 8: "He shall bring up our captivity from affliction and punishment; and the wonders that shall be done to us in his days, who shall tell," &c. The Talmud, likewise, in the treatise Sanhedrim, hath this observable passage: "What is the name of the Messias? &c. Some said, קורא Leprous: according to that, Surely he hath borne our sicknesses, &c. And Messias sitteth in the gate of the city" (*Rome*, as the Venetian edition hath it); "and by what token may he be known? He sitteth among the diseased poor^b," &c.

Now, in this allegation and application of the evangelist, out of the prophet, there seemeth to be some hardness and impertinency, upon these considerations: 1. Because the prophet speaketh of Christ's taking human sicknesses 'upon himself;' but the evangelist applies it, of taking away diseases 'from others.' 2. He applieth that to 'bodily

^b Cap. helek, fol. 98.

diseases,' which the prophet seemeth to understand of the 'disease of the soul.' And so Peter^c doth interpret it. The prophet speaketh of the time of Christ's passion, and what he then suffered of misery in himself: but the evangelist applies it to the time of his actions, and what he then did for benefit to others.

Answ. It is true, indeed, that this application will appear so harsh, if all the emphasis and stress of Isaiah's speech be laid upon the word *our*, as it is most generally laid there. For it is commonly interpreted to this sense; " 'He was a man of sorrows and acquainted with grief; but the sicknesses and sorrows, that he bare, were ours,' and not properly his own, for he bare them for our sakes." Which construction is a most true, but not a full, rendering of the prophet's meaning: for he intendeth also a farther matter, which the evangelist, in his allegation, doth apparently look upon; and that is this,—viz. The concernment of Christ in our sicknesses and sorrows, and his power in reference unto them, or concerning them. The prophet, when he saith, 'he bare our sicknesses,' &c, meaneth not only, that what he bare, was for our sakes; but that it concerned him, and belonged to him, to bear them; and he was able to bear them, and to deal with them. And this sense the evangelist followeth in his quotation: when, having recorded that Christ healed all the diseased that were brought unto him, he produceth this place of Isaiah, and saith, that 'in him was fulfilled that prediction concerning the Messiah, which telleth that he was to deal, and was able to deal, with our infirmities and sicknesses:—for so far do the words of the prophet reach; and the application of the evangelist, so taken, is smooth and facile. And howsoever the text of the prophet do refer and intend more singularly to the time of Christ's passion, in regard of our sorrows and sicknesses being then chiefly upon him,—yet is the sense given, applicable also to all his time, as that he had always to deal with our sicknesses and sorrows.

Now, in that Peter applieth the prophet's text to the diseases of the soul, when he utters it, 'he bare our sins,' which is also the translation of the Septuagint,—he speaketh it, in the highest and most proper sense, as regarding that diseasedness, of which our Saviour did especially come a

healer, and which is the cause of all other diseases and sorrows whatsoever: and so he includes that which was the chiefest; but excludes not these. And as our Saviour, pronouncing forgiveness of sins to a palsic man, whose story is, ere long, to follow, doth thereby heal also the sickness of the body,—so the apostle, under term of ‘bearing our sins,’ comprehended also the bearing our sicknesses: and his emphatical expression is worth observing, when he saith, *ὁς αὐτὸς*, “who himself bare them:” that is, “*himself*, of his own willingness, would take them upon him; and *himself*, of his own power, was able to undergo them.”

Mark, i. 35: “And, in the morning, rising up a great while before day,” &c.] Although the Jews did precisely begin their natural day from sun-setting, as hath been even now observed, yet did they also make the midnight a distinctive period, to part between day and day so, as to determine ‘rem diei in diem suum.’

“From what time do they say over their phylacteries at even? From the time that the priests go in, to eat their portion of the sacrifices, till the end of the first watch. R. Eliezer saith, But the wise men said, until midnight^d.”

“The Passover, after midnight, defiles the hands^e.”

“The cleansing of the burnt-offering altar, on the day of expiation, began from midnight^f.”

“Trespass-offerings might be eaten till midnight^g.”

“Lesser holy-offerings may be eaten till midnight^h.”

“The passover is not eaten but in the night, and it is not eaten but till midnightⁱ.”

The meaning of which passages is, that, ‘whereas these things were to be done to-day, and might not be put off till to-morrow,—if they were done any time before midnight, it was reputed and current as done to-day:—as their phylacteries were to be said over every day at even; if they were said over before midnight, it served turn for the day before. And the parts of the offerings, that were to be eaten on the same day that the offering was offered,—and might not be kept till the morrow,—if they were eaten any time before midnight of that day, it did serve the turn. The burnt-offering altar was to be cleansed every day: now, on the day of expiation,

^d Talmud in Beracoth, cap. 1.

^f Joma, cap. 1. and Maim. in Tamid, cap. 2.

Ibid.

^e Ibid. in Pesachin, cap. 10.

^g Talm. in Zevachin, cap. 5.

ⁱ Ibid.

it began to be cleansed from the midnight before; and that was taken as on the expiation-day.

These things have I produced the rather, because of the passage in the text before us, which calls it 'in the morning,' and yet saith it was *ἔννεχον λίαν*, 'much of the night yet remaining:' for, as they reckoned up till midnight for the day that was past, so they reckoned from midnight to the morning for the day following. Were I to discuss the question about the beginning and ending of our Christian sabbath, I should think this matter worth consideration to that purpose. And something parallel to this are those texts, Exod. xii. 22; "None of you shall go out of the door of his house until the morning:"—yet, ver. 29, "At midnight, the Lord smote the first-born," &c. Ver. 33; "And the Egyptians were urgent upon the people, that they might send them out." "God brought thee forth out of Egypt by night^j."

Now, this morning, on which the text before us, tells us, that Christ rose so very early, and went out to pray,—was on the morrow after the sabbath, the day on which the Christian sabbath was fixed, ere long: which may not be unobserved, since so special a matter is mentioned of that day. The reason, why he went into a solitary place to pray, was, because the company so increased upon him, because of the miracles that he wrought, that, in the town, he could not be retired. When day-light came, both his disciples and the people, are abroad inquiring after him; and, when they had found him, they would have detained him in those parts among them; but he will not be confined there, but perambulates Galilee.

SECTION XXI.

MATT. IV.

Ver. 23. AND Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people.

24. And his fame went throughout all Syria; and they brought unto him all sick people, that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and he healed them.

^j Deut. xvi. 1.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Reason of the Order.

The first verse of this section, laid to the last verse of the preceding, makes the connexion and order undeniable and evident:—There Christ, being urged by the men of Capernaum to abide with them, will not be confined in his ministry to that place; for he was sent to preach the gospel in other cities also: and so he went about all Galilee, teaching, and preaching, and healing all diseases:—of which, and of the fruit of which, this section giveth account; as, that his fame went throughout all Syria, and they brought him all sick people, and great multitudes followed him.

Harmony and Explanation.

Ver. 23: “And Jesus went about all Galilee,” &c.] Διακόσμαι καὶ τέσσαρες κατὰ τὴν Γαλιλαίαν εἰσι πόλεις καὶ κῶμαι^k, “There were two hundred and four cities and towns in Galilee:” into all and every one of which we cannot so properly hold that Jesus entered and preached, as that he chose to go into the most eminent and most convenient for his work,—namely, where he might preach unto the most people. And this is a second perambulation of Galilee that he made, and a far fuller than the first, mentioned Luke iv. 15. Then he had walked more lonely, and without the company of his disciples; but they are now constantly and ever with him. Then did he few or no miracles, but only preached; but now, he doth exceeding many, and healeth all diseased that come unto him.

The diseases he healed, are reduced to three kinds:—
1. Νόσους, ‘diseases; as blindness, witheredness, lameness, fevers, dropsies, &c. 2. Μαλακίας, ‘languishings;’ as consumptions, wastes, fluxes, and such other, as carried not so much pain with them, as certain decaying of the body, and wasting away. 3. Βασάνους, ‘tortures,’ or wrackings; as aches, gouts, convulsions, and such other maladies, as were attended with grievous pain and tortures. And, particularly, three grievous maladies are named,—palsies, lunacy, and possessedness by the devil; the first of which expresseth the greatest debility of body,—the second, of mind,—and the third, the greatest misery of both that can

^k Joseph. in Vita sua.

be named:—and they were all maladies naturally as incurable as any whatsoever.

His doctrine is comprised under these two heads,—‘teaching’ and ‘preaching the gospel of the kingdom:’ the former denoteth the more general tenor of his doctrine; as his explanation of the law, admonition, exhortation, and reproof:—and the latter betokeneth his proving, that the long and much-looked-for kingdom of Messiah was now come, and his preaching the doctrines that particularly concerned that kingdom.

Ver. 24: “And his fame went throughout all Syria, and they brought unto him all sick.”] We shall the better understand what is meant by ‘all Syria,’ if we look upon the next following verse, where mention is made of places, out of which such multitudes followed Christ, as were drawn unto him by the fame that went of him; and, especially, if we observe that region, which was called Decapolis:—which Pliny^k describeth thus; “Jungitur ei (Judææ), latere Syriae Decapolitana regio a numero oppidorum, in quo non omnes eadem observant. Plurimi tamen Damascus, et Obtoton riguas amne Chysorrhœa; fertilem Philadelphiam, Raphanam, omnia in Arabiam recedentia: Scythopolin antea Nysam a Libero patre, sepulta ibi matre, Scythis deductis; Gadara Hieromiace præfluente, et jam dictum Hippon Dion^l; Pellam aquis divitem, Galasam, Canatham. Intercursant cinguntque has urbes tetrarchiæ, regionum instar singulæ, et in regna contribuuntur, Trachonitis, Paneas, in qua Cæsarea cum supra dicto fonte: Abila, Arca, Ampeloessa, Gabe.”

“The region of Decapolis joineth to Judea, on the side of Syria: it was so called from the number of the (*ten*) cities in it, about which all do not hold alike. But the most hold for Damascus, and Obtotos, both watered by the river Chysorrhœas: fruitful Philadelphia, and Raphana, all lying towards Arabia. Scythopolis, so called from Scythians, brought thither by Bacchus, where he buried his mother; but, of old, called Nysa. Gadara, by which Hieromiæ runs, and so by that which is now called Hippon Dion, Pella bravely watered, Galasa, Canatha. Among, and about, these cities, there lie tetrarchies, every one like whole coun-

^k Lib. 5. cap. 18.

^l The preceding quotation from Pliny seems to be inaccurately printed:—Franzius exhibits the passage thus (vol. 2. p. 371): “Plurimi tamen Damascus ex epoto riguis amne Chysorrhœa fertilem: Philadelphiam, &c. &c.: Scythopolin (antea Nysam a Libero patre, sepulta ibi nutrice) Scythis deductis: &c. et jam dictum Hippon: Dion,” &c.—ED.

tries; and they are divided into kingdoms,—Trachonitis,—Paneas, in which is Cæsarea (Philippi), with the fountain Abila, Arca, Ampeloessa," &c.

By 'all Syria,' therefore, is meant all the country of the Jews in its full extent, both within and without Jordan: for as that was within the jurisdiction of the Roman governor of Syria, so was it ordinarily called by that name; and not only that, but all this large region of Decapolis, which did expatiate far into Syria, properly so called, and into some part of Arabia. So that here is a concourse of heathens to Christ, as well as of Jews, even out of those countries, which had been the constant and bitter enemies of Israel: and this is the first coming in (and it is a remarkable one too) of abundance of Gentiles to our Saviour. Compare Zech. ix. 1, 2, upon which the Rabbins give this gloss: "Rabbi Benaja saith, Hadrach is Messias: Rabbi Josi, the son of Dur Maskith" (or, *of a woman of Damascus*), saith to him, How long wilt thou pervert the Scriptures to us? I call heaven and earth to witness, that I am of Damascus, and there is a place there which is called Hadrach. He saith to him, But I argue thus: And Damascus shall be his rest; for Jerusalem shall reach unto Damascus; as it is said, And his rest. Now, his rest is at Jerusalem; as it is said, This is my rest for ever. He saith to him, But I argue thus: The city shall be built upon her heap. He saith to him, That meaneth, that she shall not be moved out of her place. He saith to him, I argue farther thus: And she shall be broad and of large compass exceedingly; for Jerusalem shall be exceeding broad, and enlarged on every side; as this fig-tree, which is narrow below and broad above; and the gates of Jerusalem shall reach even to Damascus: and so it is said, Thy nose is as the tower of Lebanon, which looketh towards Damascus. For the eyes of man shall be towards the Lord; that is, The eyes of every man shall be towards the Lord, and not towards their idols and images: therefore, the land of Hadrach and Damascus, and the rest of the places near to the land of Israel, shall be as Tyre and Sidon; and Hamath, and the cities of the Philistines, comprehended among the cities of Judah, and they shall be of the faith of Israel^m."

The fame of Christ, divulged in Syria, bringeth in many from thence to be healed of their diseases; and they also

^m D. Kimch. and R. Solom. in loc.

become converts, and follow him :—so was the case about Elisha and Naaman^a. Now, though Christ professeth, to a Syrian woman, that he was sent only to the lost sheep of Israel,—yet he refuseth not the lost sheep of the Gentiles, when they seek to him. And though he seemeth to deny her request, because she was a heathen,—yet that was rather to kindle her faith, than to repel her petition.

SECTION XXII.

MARK, I.

Ver. 40. AND there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, ‘If thou wilt, thou canst make me clean.’

41. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, ‘I will; be thou clean.’

42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43. And he straitly charged him, and forthwith sent him away;

44. And saith unto him, ‘See thou say nothing to any man; but go thy way, show thyself to the priest, and offer for thy cleansing, those things, which Moses commanded for a testimony unto them.’

45. But he went out, and began to publish it much, and to blaze abroad the matter: insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

LUKE, V.

Ver. 12. And it came to pass, when he was in a certain city, behold, a man full of leprosy; who, seeing Jesus, fell on his face, and besought him, saying, ‘Lord, if thou wilt, thou canst make me clean.’

13. And he put forth his hand, and touched him, saying, ‘I will; be thou clean.’ And immediately the leprosy departed from him.

14. And he charged him to tell no man: but ‘Go, and show thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them.’

15. But so much the more went there a fame abroad of

^a 2 Kings, v.

him, and great multitudes came together to hear, and to be healed by him of their infirmities.

16. And he withdrew himself into the wilderness, and prayed.

MATT. VIII.

Ver. 2. And, behold, there came a leper and worshipped him, saying, 'Lord, if thou wilt, thou canst make me clean.'

3. And Jesus put forth his hand, and touched him, saying, 'I will; be thou clean.' And immediately his leprosy was cleansed.

4. And Jesus saith unto him, 'See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.'

Reason of the Order.

Mark and Luke (especially the former) are sureties for the continuance of this method and series; as it will be apparent to him, that looketh into their text. Only this difficulty lieth in the order of Luke,—that he hath laid the calling of the disciples after the perambulation of Galilee, mentioned last, which (as hath been proved and seen) was some space before. For he concludeth his fourth chapter with these words, "And he preached in the synagogues of Galilee:"—and he beginneth the fifth with the calling of Peter and Andrew, James and John. In which his aim may be conceived to have been, not so much to show the time of these disciples' calling; as to show, with what disciples he walked through Galilee, when he thus preached through it; and, intending to show you the men, he also showeth the manner of their call.

But Matthew's misplacing of this story about the leper, doth breed some scruple; and hath caused some to conjecture, that the leper, that he speaks of, is not the same with him, which is mentioned by the other two. And they are confirmed in this conjecture the rather, because Matthew seemeth to have brought his leper to Christ, as he came from the sermon in the mount; whereas he, in the other evangelists, cometh to him before his sermon there: for his text runneth thus, "When he was come down from the mountain, great multitudes followed him; and, behold, there came a leper," &c: where the word 'behold,' seemeth to

confine and limit the leper's coming, to Christ's descending from the mountain, where he had preached.

But, 1. The posture of the leper, in all the three evangelists, is, in a manner, the same; which argues, that all the three do speak of one and the same man: Matthew saith, 'he worshipped Christ;' Mark, that 'he kneeled down to him;' and Luke, that 'he fell on his face before him:;' which, in the different terms, intend not either a different man or gesture, but altogether do describe his humble demeanour to our Saviour to the lowest abasement.

2. The words of the leper are also the same in all the three, "If thou wilt, thou canst make me clean."

And, 3. So are the words of Christ to him, both for the curing of him, "I will; be thou clean;" and also for prohibiting him to publish what was done, and enjoining him to show himself unto the priest: by which it is made even undeniable, that all the three do speak of the very same leper.

And as for the word 'behold,' which is used by Matthew, it pointeth at the thing, and not at the time: and we may observe the like use of the word in Matt. ix. 2; where he, that will but solidly weigh the time of the stories of the first and second verses, will easily perceive, that that word 'behold' is not so precise a pointer out of the story's time: as shall be showed also in the next section.

Now, the reason why Matthew hath laid this story after the sermon in the mount, is to be fetched from the fourth chapter: where he, first, having related how Christ began to preach, and how he called his disciples, he there recordeth, how he went about all Galilee, preaching the gospel and healing diseases: and then, according to the method in which he had mentioned Christ's actions in his perambulation of Galilee,—that he first preached, and then healed; he first gives account of the doctrine that he taught^o, and then beginneth to mention the miracles that he wrought; whereof this, about the leper, he nameth first; as, indeed, it was the first, in that perambulation, that is specified by any of the evangelists.

Harmony and Explanation.

Luke, v. 12: "When he was in a certain city, behold, a man full of leprosy," &c.] The Talmudists do distinguish

^o In chap. v, vi, and vii.

between a great city, a walled town, and a village. In the treatise Megillah^p (or about reading of the book Esther, at the feast of Purim), they have this saying:—"If the fourteenth day of Adar prove to light on the second day of the week, villages and great cities read that book on that day; but walled towns on the day after."

Now, what they mean by 'great cities,' they explain themselves, in the same chapter afterward; namely, "that was called a great city, in which there were ten men to be the elders of a synagogue; every place that afforded not so many, was a village." Into such cities, and even into the synagogue of such a city, a leper might come: but under these conditions and limitations:—"Doth he come into the synagogue? they make him a place apart, ten hands high, and four cubits broad; and he comes in first, and goes out last^q:" but into cities, encompassed with walls, a leper might not come^r.

Now, such a city was this, that is mentioned by the evangelist: for the gospel owneth only the distinction of "cities and villages;" under the latter name, of 'villages' comprehending all towns unwalled, were they big enough to have synagogues in them, or were they not: and so it is said, in Luke viii. 1, that Christ preached in every city and village: by 'villages' understanding those places, which had synagogues in them.

So that it may move a question, how this leper was admitted into the city, since such were prohibited access unto such places. Some conceive he broke through all rules and bounds of modesty and order, and would not be kept out from coming to seek his recovery of Christ, who, he knew, was there. Others imagine, that Christ went out of the city to him:—and such-like answers are found out, which are needless to seek farther after, since Luke himself hath showed the man's warrant to come in there, and hath given us an answer to the question,—and that is, in relating, that he was full 'of leprosy;' and so hath resolved, that he was clean, and might come in. I know the phrase is construed, generally, as if it signified only in opposition to a little leprosy in the head or the beard only, or the like: but leprosy was not regarded by a 'magis' and 'minus;' since the least was as unclean as the greatest, and did as entirely separate from

^p Cap. 1.^q Negaim, cap. 13.^r Maimon, in Biath Mikdash, cap. 3.

society ; save only it was not so very noisome to the party himself. But the evangelist's expression, when he saith, "he was full of leprosy," is only to that sense that these words of Moses are^s,—"If the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, wheresoever the priest looketh ; then the priest shall consider ; and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague : it is all turned white : he is clean."

This man, therefore, was full of leprosy, that is, leprous all over, had been under the censure of the priest, and pronounced clean ; and so was restored again to the society of men, and might come into any of their cities ; but the disease was not yet cured. I have observed, elsewhere, that the priests could not make a leper whole ; they could only pronounce him clean : and that sentence did nothing at all restore him to his health, but only restore him to the congregation.

Such was the case of this man : the priest had done for him as much as he could ; he had pronounced him clean ; but the poor wretch was as leprous as ever, even scurvy all over, and like enough so to have continued : only the malady was so fully broken out, that the venom was wrought out, and his breath not infectious ; and so he was restored to the converse of men again. His case thus stated, and his character of 'full of leprosy' thus understood, it exceedingly clearth the passages of his story afterward : as, when he saith, "Lord, if thou wilt, thou canst make me clean ;" he meaneth,—“If thou wilt meddle with this disease, which is the priest's peculiar to look unto, thou canst *make* me clean ; for the priest could only so *pronounce* me.”

And when it is said, 'Jesus was moved with compassion towards him,' it referreth to his visible sad case, who was scurvy and scabbed, a woful creature, all over, and who had had as much done to him as man could do, and yet was in this case still.

And when he chargeth him to tell no man, but 'go, and show thyself to the priest,' he doth it, because he would put no disgrace upon the priesthood ; but, though he had meddled with something of their concernment, and had taken

^s Lev. xiii. 12, 13.

where they had left and done, what they could not do; yet would he not vilify that order and ordinance, but reserve the honour due unto them; and maintain the judging of leprosy unto them still, according to the institution, that had assigned it to them. And this was one reason why he enjoined him silence, because he would not prejudice, but maintain, the honour of the priesthood: and so his own words do construe it, when he bids him go, show himself unto the priest. So, also, Luke xvii. 14, “And offer the gift which Moses commanded;” this the man had done before, at the pronouncing of him clean; but must do it now again, when he is made clean, that there may no derogation accrue to the priesthood, and the law about leprosy,—but both of them might have their due honour, both from the man and from Christ himself: and this is meant also by the words, “for a testimony unto them.”

Mark, i. 45: “But he went out, and began to publish,” &c.] He owned Christ for the Messiah, as appeareth both by his words and by his gesture. He had seen the tokens of Messiah in him, when he so instantly removed his leprosy with his word. He had received a most strict charge to conceal the matter, and get him to the priest with his offering: but for all this, he begins to publish. Mark hath used two special words, to express the charge given him, ἐμβριμησάμενος ἐξέβαλε, “He gave him a threatening charge, and suddenly packed him away.” Christ was so serious in his charge, because he would avoid the suspicion of slighting or undermining the priesthood about their office, which concerned lepers,—and would withal avoid the danger, which might accrue unto him upon such a suspicion. Now, whether the man did not rightly apprehend the depth and strictness of this charge, that was laid upon him; or, if he did so apprehend it, was transported with blind zeal, so as he would publish this great work, though he, that had wrought it, had commanded him silence: or, whether his boundless joy for his happy cure, did make him forget himself;—certainly he is not excusable, who, having received so great a benefit from such a hand, as he himself owned to be divine, yet was so careless to observe that command, that he had received also with his healing. It was a rare cure that had been, to heal a leper^t; and Christ had not healed any till

^t See 2 Kings, v. 7.

this very time : therefore, when this was published abroad, it would not only gather people, under other diseases, to Christ for their recovery (for they would conclude he could heal any, when he could heal this), but it would cause lepers to break into the city where he was,—which was contrary to their law and custom, and so would breed troubles and confusion : “ so that Jesus could no more openly enter into the city.”

Luke, v. 16 : “ And he withdrew himself into the wilderness, and prayed.”] When Christ is amongst men, he is doing them good ; and when he is from amongst them, he is conversing with God : and otherwise he could not do, in regard of the holiness of his nature,—love to man, and his union with God. It was but a harsh time of the year for him to betake himself to seek retiredness in the desert, the winter being not yet over ; but the zeal of the Lord’s glory did so eat him up, that, in company, he preferred that before his safety,—and, in solitude, he preferred that before accommodations. What was the matter and subject of his prayers particularly, were boldness to go to define. It is undoubted, the general tenor of them was, for the advancement of God’s glory, and gathering of his church, and prospering the work of himself for that end, as he showeth the subject of all his prayers^u. And, it is like, the present conflux and great concourse of people unto him, was looked upon by him in his prayers, as a singular occasion offered, in tendency to those purposes.

SECTION XXIII.

MARK, II.

Ver. 1. AND again he entered into Capernaum, after some days ; and it was noised, that he was in the house.

2. And straightway many were gathered together, inso-much that there was no room to receive them, no, not so much as about the door : and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, they uncovered the roof, where he was ; and, when

^u John, xvii.

they had broken it up, they let down the bed, wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, 'Son, thy sins be forgiven thee.'

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. 'Why doth this man thus speak blasphemies? Who can forgive sins but God only?'

8. And immediately, when Jesus perceived, in his spirit, that they so reasoned within themselves, he said unto them, 'Why reason ye these things in your hearts?'

9. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10. But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy),

11. I say unto thee, Arise, take up thy bed, and go thy way into thine house.'

12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, 'We never saw it on this fashion.'

13. And he went forth again by the sea-side, and all the multitude resorted to him, and he taught them.

14. And as he passed by, he saw Levi, the son of Alpheus, sitting at the receipt of custom, and said unto him, 'Follow me;' and he arose, and followed him.

LUKE, V.

Ver. 17. And it came to pass, on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.

18. And, behold, men brought in a bed a man, which was taken with a palsy; and they sought means to bring him in, and to lay him before him.

19. And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch, into the midst, before Jesus.

20. And when he saw their faith, he said unto him, 'Man, thy sins are forgiven thee.'

21. And the scribes and the Pharisees began to reason, saying, 'Who is this which speaketh blasphemies? Who can forgive sins but God alone?'

22. But when Jesus perceived their thoughts, he, answering, said unto them, 'What reason ye in your hearts?'

23. Whether is it easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?'

24. But that ye may know that the Son of man hath power upon earth to forgive sins (he said to the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house.'

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying, 'We have seen strange things to-day.'

27. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, 'Follow me.'

28. And he left all, rose up, and followed him.

MATT. IX.

Ver. 2. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, 'Son, be of good cheer; thy sins be forgiven thee.'

3. And, behold, certain of the scribes said within themselves, 'This man blasphemeth.'

4. And Jesus, knowing their thoughts, said, 'Wherefore think ye evil in your hearts?'

5. For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise and walk?'

6. But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.'

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

9. And, as Jesus passed forth from thence, he saw a man

named Matthew, sitting at the receipt of custom: and he saith unto him, 'Follow me;' and he arose, and followed him.

Reason of the Order.

There would be no scruple at all about the series of this story,—Mark and Luke have laid it so clear,—were it not that Matthew hath brought it in a place so far different from them, that one would think in him, that this cure of the palsied man was not till Christ's return out of the country of the Gadarenes; for he relateth it thus: "And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy," &c. As if the bringing of the sick of the palsy were not till that time of his return, and that it was immediately upon it. But, 1. The method of the other two evangelists, who are far more punctual for order than he is, especially Mark, must state and rank the series of his story. For it may be easily observed by any, that considerately will view the true progress of history in the three, laid together, that Matthew setteth himself to give relation of the stories themselves, but is not so very precise in fixing them to their proper time. But Mark and Luke, who wrote after him, have reduced those stories of his into the due order and method of time, in which they were acted and came to pass; and so do, as it were, set his clock, and tell the time when his stories did occur. 2. We observed, at the last section, upon these words of Matthew, "When he was come down from the mountain, great multitudes followed him; and, behold, there came a leper," &c; that the word 'behold,' doth not tie the two verses together in the same time; but that it singularly and only pointeth at that story to which it is prefixed, concerning the leper, without looking back to the time of the story in the verse before. Such another 'behold' is this, wherewith the same evangelist beginneth this story in hand; not that it tieth the bringing of the palsic man, to the time of Christ's return out of the land of the Gadarenes, of which there is mention in the verse before;—but it pointeth to the story, before which it is set, looking forward to that,—and not backward, to the story in the verse before, at all. 3. Now, the reason why Matthew hath laid this story so far off, may readily be observed by looking into his text, in this ninth chapter. He joineth this story, about the palsic

man, and that about Levi's, or his own, calling; and a third about his feast; and a fourth about Jairus's coming to Christ, all together. But these were not all of the same time, only the two first were of the same time; and the two latter were also concurrent in time, but a great while after. Yet, he being minded to despatch the story of his own call, and of his feast, both together, as also the other two evangelists do, he hath pitched all the stories upon the time of his feast. His feast, indeed, was presently upon Christ's return from among the Gadarenes,—and Jairus's coming to him was at the time of that feast, and so those are laid there in their proper time and order. Now, though his call was a long while before his feast,—yet, to despatch all that story of himself at once, he hath laid his call also at the same place; and with it hath likewise joined the story of the palsic man, which was immediately before his call. Why we have parted the story of his call and his feast, which all the three evangelists, that speak of them, have laid together; and why we have referred them to several times,—we shall give the reason of it, in the order of the next following section.

Harmony and Explanation.

Luke, v. 17: “As he was teaching, there were Pharisees and doctors of the law sitting,” &c.] Our Saviour, having walked and preached through Galilee for a good space, doth now, near Passover-time, betake himself to Capernaum, to his own home again, that he might provide there for his journey to Jerusalem to the feast. To Capernaum there had followed him,—besides others that fell to him, in his Galilean perambulation,—“Pharisees, scribes, and doctors of the law;” for all the three are mentioned, by the three evangelists, in the relation of this story. And it will not be amiss, nor much besides our business, to look a little distinctly what kind of men the “scribes, and Pharisees, and doctors of the law,” were; seeing there is so frequent mention of them in the gospel.

SECT. 1. *The Distinction and Division of the Jewish Nation.*

For the proceeding in which inquiry, it may not be impertinent, in the first place, to look upon the division of the whole nation of the Jews, as it is held out very ordinarily, and commonly, in their own writers. And that was, into

חכמים and תלמידי חכמים and עם הארץ the ‘scholars’ or ‘disciples of the wise,’ and ‘the people of the land;’ or the learned sort of people, and unlearned; or those that were men of breeding, and that were not. Examples of this dichotomy might be produced by hundreds out of the Jewish authors; I shall only offer these few:—

“The scholars of the wise are comely in a society; but the people of the land are not comely in a society^v.”

“Rabbi Akiba said, When I was of the people of the land, I said, O for a scholar of the wise, how would I kiss him^v!” &c.

“Is there a matter of controversy between a scholar of the wise, and one of the people of the land? They adhere to the scholar^x.”

“The scholars of the wise might not eat in an inn, nor in the streets, nor with the people of the land^y.”

“A priest of the people of the land readeth in the synagogue before a great wise man, an Israelite^z.”

“A bastard, if a scholar of the wise, is of more value than a high-priest of the people of the land^a.” Where, by ‘a priest’ and ‘high-priest of the people of the land,’ he meaneth such as indeed was a true priest, or high-priest, but such a one as was unlearned. For, “they called every one, that knew not the doctrine of the law, The folk of the land^b.”

SECT. 2. *The Division and Distinction of the learned of the Nation.*

Thus was the first and general division of the nation into learned and unlearned, men bred up in the study of law, and men that were not: and to this division, doth that speech of the Pharisees themselves refer^c, “Doth any of the rulers, or of the Pharisees, believe in him? But this people, which know not the law,” &c. Now, the learned of the nation, which were called ‘the wise,’ and ‘the scholars’ or ‘disciples of the wise,’ were parted, and even crumbled, into many sub-divisions: Scribes, Pharisees, Sadducees, Herodians, mentioned in Scripture,—and Essenes, Chasidim, Jechidim, Zelotæ, Therapeutæ, in Jewish writers.

Now, the reason of this their division, was in regard of

^v Massecheth derech arets Zuta, cap. 4.

^w Juchasin, fol. 22.

^x Maim. in Talm. Torah, cap. 4.

^y Idem.

^z Idem. in Tephil. cap. 12.

^a Id. in Talm. Torah, cap. 3.

^b Elias Lev. in Tishb.

^c John, vii. 48, 49.

some of them holding to, and others of them warping from, the national and state-religion; some more, some less,—some one way, some another. For if their own authors did not tell, reason itself and common sense would do it, that that nation, which only, of all others, had religion among them, had some common and set rule for their religion, by which they were to go, and to be guided, in the practice of it. The rule was ‘Moses and the prophets:’ the setting of this rule for practice, that is, giving it its fixed and determinate sense for that purpose, was by the Sanhedrim, or great council: and according as any one kept exactly to the rule so determined, or swerved from it by excess or defect, he came under one or other of these titles and recognizances.

SECT. 3. *The National and State-Religion of the Jews, in the Times of Christ.*

Their religion, in these times, howsoever they pretended to the Scriptures for their rule, yet lay, in a manner, all in traditions, which they not only valued above the Scriptures, but, by them, they made the Scriptures of none effect at all^d. They held, that “the Lord made his covenant with them according to the traditional law^e.” They held, “the written law scant and narrow, in comparison of the traditional^f.” And that “the written law might be taught for hire, but the traditional might not^g.”

Now, their traditions were twofold; either those that they called and accounted ‘הלכה למשה מסיני’ an unwritten law given to Moses at Sinai, and handed by tradition from generation to generation; or the practical glosses and canons, which were made upon that unwritten and traditional law, in the several generations as they passed: both these were called ‘the traditions of the fathers and of the elders^h.’

The deliverers of the cabala, or unwritten law (which, they say, came successively from Moses), they will name you, as directly from generation to generation, as the Papists will name you popes successively from Peter. “Moses (say they) received this traditional law from Sinai, and delivered it to Joshua, Joshua to the elders, the elders to the prophets, and the prophets to Ezra’s great synagogueⁱ.” The par-

^d Mark, vii. 7—9.

^e Baal Turim, on Gen. i. 3.

^f Tanc. fol. 4.

^g Maim. in Talm. Torab, cap. 1.

^h Matt. xv. 2. Gal. i. 14. 1 Pet. i. 18.

ⁱ Talm. in Avoth, cap. 1.

ticular hands, through which it passed thither, we observed at Matt. iii. 7.

After the return of the captivity, they derive its pedigree thus; "Simeon the Just received it from Ezra; Antigonus of Soco, from Simeon; Joses the son of Joezer of Zeredah, and Joseph the son of Johanan of Jerusalem, received it from Antigonus; Joshua the son of Perekiah, and Nittai the Arbelite, received it from them; Judah the son of Tabbai, and Simeon the son of Shetah, received it from Joshua and Nittai; Shemaiah and Abtalion, received it from Judah and Simeon; Hillel and Shammai from them; Rabban Simeon, the son of Hillel, and Rabban Jochanan Ben Zaccai, received it from Hillel and Shammai; Rabban Gamaliel, called the Old (Paul's master), received it from Rabban Simeon his father; Rabban Simeon, the son of Gamaliel, received it from Gamaliel (he was slain at the destruction of the temple); after him, was his son Rabban Gamaliel of Jabneh, who received it from his father; and after him, was Rabban Jochanan Ben Zaccai, who had received it from Hillel and Shammai," &c.

This is the tradition concerning the descent and conveyance of the traditional law; of which persons, and of which law, these two things are to be taken notice of:—
1. That all those, that are named single in this succession, were the heads or presidents of the Sanhedrim; and where they are named double, or (זוגות) 'pairs,' the first named of the two was 'Nasi,' or president,—and the second named was 'Ab beth din,' or vice-president. 2. That this cabala, or traditional law, whose conveyance they thus pretended from Moses, might not be disputed, as concerning the truth or certainty of it,—though it received, in every generation, some illustration and practical gloss for the laying out of its latitude and extent.

They that fixed these positive practical senses upon it, were the elders of the great Sanhedrim, concluding thereupon in the council, and commenting this traditional law into particular laws and ordinances, as rules to the nation whereby to walk: and the Sanhedrim, of every generation, was adding something in this kind or other. And so they held, "That the great Sanhedrim at Jerusalem was the foundation of the traditional law, and pillars of instruction: and from them de-

^j Avoth. ubi supr. Maim. in præf. ad Mada; and Juchasin, fol. 13, 14, &c.

crees and judgments went out unto all Israel: and whosoever believed Moses, and his law, was bound to rest and lean upon them for the matters of the law^k.”

Now, the way or manner of their legislative determining upon this unwritten law, was thus:—

1. The general rule by which they went to work, was עשה סיג לתורה ‘to make a hedge to the law;’ that men should not break in upon it, to transgress it. And this was a special ground and rise, and a specious colour, for all their traditions: for they pretending to make constitutions to fence the law from violation, and to raise the observance of it the higher,—they brought in inventions and fancies of their own brains for laws; and so made the law, indeed, nothing worth. Take a pattern of one or two of their hedges, that they made to this purpose.—The written law forbade, ‘Thou shalt not seethe the kid in her mother’s milk.’ Now, to make sure, as they pretended, that this should not be broken in upon, they fenced it with this tradition, “Thou shalt not seethe any flesh whatsoever in any milk whatsoever. All things that were appointed to be eaten the same day, the command taught till the dawning of the next morning: if so, why do the wise men say but till midnight?—namely, to keep men far enough from transgressing^l.”

And such another hedge they made to the times, in that story that is mentioned by Tanchumah^m; “A man, in the time of the persecution, in the days of the Greeks, rode upon a horse on the sabbath-day; and they brought him before the Sanhedrim, and they stoned him; not because it was fit to do so, but, because of the times, it was necessary to do so.”

2. This, then, being the ground, upon which they went to work (with an aim to this hedge, as they pretended in all their constitutions), they hammered their cabala, or unwritten law, into these three parts, or forms; תבנות, גזירות, הנהגות, ‘constitutions, decrees, and customs,’ or practicesⁿ. I shall not be curious to give the exquisite difference of these three in this place: they were (in a few words) laws, which they hewed out of their cabala, enjoining some things to be done, or forbidding others, or prescribing the manner of doing. We shall take up one example or two to this purpose:—“It is a command to pray every day, as it said, Ye shall serve

^k Maim in Mamrim, cap. 1.

^l Beracoth, cap. 1.

^m Fol. 37.

ⁿ Vid. Maim. in Mamrim, cap. 1, 2.

the Lord your God. They learned, by tradition, that this service is prayer, because it is said, Ye shall serve him with all your heart. The wise men say, What service is that, that is with the heart? It is prayer. Now there is no number of prayers appointed by the law, nor no fixed time for prayer appointed by the law, nor no obligation to this prayer set down in the law;” that is, no mention of persons tied to it^o.

Therefore, the Sanhedrim, in several generations, made canons and constitutions to decide and determine upon all these particulars, as their own reason and emergencies did lead them and give occasion. As, in one generation, they prescribed such and such times for morning and evening prayer. In process of time, they found these times allotted to be too strait; therefore, the Sanhedrim of another generation did give enlargement, as they thought good. And so, concerning the number of prayers to be said daily, one Sanhedrim appointed so many:—but time and experience found afterward, that these did not answer such or such an occasion, as, it seems, was not observed, when they were appointed; therefore, the Sanhedrim of another generation thought good to add more and more still, as occasions, unobserved before, did emerge; and so the number of their daily prayers grew, at last, to be eighteen. “And in the days of Rabban Gamaliel (says my author last cited) רבו מינים בישראל heretics increased in Israel” (he meaneth those, that, from Judaism, turned to Christianity): “and they vexed Israel, and persuaded them to turn from their religion. He, seeing this to be a matter of more import than any thing else, stood up, he and his Sanhedrim, and appointed another prayer, in which there was a petition to God to destroy those heretics: and this he set among the prayers, and ordained it to be in every one’s mouth: and so all the daily prayers were nineteen^p.”

SECT. 4. *The Scribes and Doctors.*

Thus was the state-religion of the Jews, and thus stated and settled. The groundwork was pretended traditions from Moses, expounding the written law, delivered from hand to hand in the Sanhedrims of several congregations: the superstructure was legislative, and practical senses made hereupon, and determined for the use of the people by the

• Maim. in Tephillah, cap. 1.

^p Ibid. cap. 2.

Sanhedrim. Now, they that had to deal in these determinations, were called 'the scribes;' and those were divided into four ranks:—

1. The 'Nasi' and 'Ab beth din,' that is 'president' and 'vice-president,' who were the special treasurers of the cabala; which, they pretended, did descend from Moses.

2. The whole Sanhedrim itself, which made their canons and constitutions out of this Cabala, and did impose them upon the people.

3. Those men of the Sanhedrim, or others, that kept divinity-schools, and read public lectures in explication of these traditions, as Hillel, Shammai, Gamaliel, Tyrannus, or Turnus^q.

And, 4. Those that expounded these laws; as, the public preachers in their synagogues.

According to which several acceptations, the word 'scribe' is to be construed in the New Testament, suitable to the scope of the place, and to the occasion whereupon the word is used. As, 1. In that division of the Sanhedrim into 'chief priests,' and 'scribes,' and 'elders,' the scribes are here peculiarly to be understood, either for the president and vice-president, the receivers and deliverers of the cabala, or for those that kept divinity-schools: for, properly, all the members of the Sanhedrim were elders, and all of them were scribes: and yet this distinction is used, to difference these scribes, in the sense mentioned, from the rest of the company, and the elders of the people from the elders of the priesthood. 2. In that passage, "The scribes and Pharisees sit in Moses's chair;" the word 'scribes' meaneth the whole Sanhedrim, who sat in the chair of judicature. And in this sense is the word taken in that common and ordinary phrase, which the Hebrew authors infinitely use, דברי סופרים 'the words of the scribes.' 3. In such passages as these, "The scribes say, Elias must first come:" and, "he taught as one having authority, and not as the scribes:" and, "A scribe, taught to the kingdom of heaven, bringeth out of his treasure things new and old," &c; the word is more properly to be understood for their public teachers.

And so it is to be construed in this passage, that we have in hand, Mark ii. 6: "There were certain of the scribes sitting there;" which Luke expoundeth, "doctors of the

^q Acts, xxii. 3; xix. 9, &c.

^r Matt. xxvi. 3.

^s Matt. xxiii. 2.

law, out of every town of Galilee," &c. For scribes and doctors were terms convertible^t; and so were scribes and lawyers^u.

SECT. 5. *Of the Sects warping from this State-Religion.*

We shall not trouble the reader with canvassing the question about all the sects of the Jews, which are, or might be, mentioned; we shall only look upon those, that are of so frequent mention in Scripture, 'the Pharisees and Sadducees;' especially the Pharisees, which are named in the text that we have in hand. Now, that these, and the Essenes, who commonly, by human authors, are named with them, were but schisms or sectaries from the state and national religion, may appear (to omit more) by these two particulars:—

1. Because by Josephus they are commonly so called, *Αἰρέσεις*, as Antiq. lib. 12. cap. 9. and cap. 18; De Bell. lib. 2. cap. 12; Antiq. lib. 18. cap. 2, where he also calls them 'Philosophi;' which very title, used by him and other authors, doth evidently argue, that none of these was the general and set religion of the nation, but an excrescency out of it, and a singularity from it^v. And reason itself might tell so much, because there was a long time when neither Pharisaism, nor Sadducism, nor Essenism, was in being; and yet, the nation had national religion in that time,—and when these came up, they all differed from it, and one from another.

2. A passage of Josephus, in the story of his own life, is remarkable to this purpose: "I grew to a great measure of learning, being reputed to excel in memory and knowledge. And being a youth but of fourteen years of age, I was commended by all for a scholar: and the chief priests and the chief men of the city would come unto me to be informed of the law. Being of sixteen years of age, I thought to make trial of the sects (*αἱρέσεων*) that were among us. Now they are three,—the first, of the Pharisees; the second, of the Sadducees; and the third, of the Essenes. For I thought I should choose the best, if I were versed in them all. And so, enduring much hardship, and with great pains, I went through all three. And not thinking this enough, but understanding that there was one Banus, a hermit, who used no clothes but what were made of trees, and that ate nothing but what grew of itself,

^t As, Luke, v. 17, with ver. 21.

^u Matt. xxii. 35, with Mark, xii. 28.

^v As, Luke, xviii. 9.

and that, for chastity's sake, washed himself often day and night in cold water, I was very zealous to become an imitator of him, and I spent three years with him."

By which words it is apparent, that there was a religion, in which Josephus was brought up the most of his youth, distinct and different from any of these sects' religion: and that he was a student and learned in studies different from their learning and studies; till such a time as curiosity put him to dive into their doctrines and practices, which took upon them to be the very apex and perfection of religion and learning.

SECT. 6. *Of the Sadducees.*

Sadoc and Baithus, two scholars of Antigonus of Socoh, were the first schismatics and heretics against this state-religion, of which we have spoken. They denied the resurrection, which to deny was heresy indeed; and they, or their scholars, denied the whole traditional law, which the Jews did take for a worse heresy than the other. Antigonus, their master, had used an obscure expression in his doctrine, exhorting his scholars to embrace the law, 'not looking for a reward;' meaning, that they should embrace it for the love of itself. But these unlucky scholars misconstrued his doctrine, even to the denying, that there was any reward in the world to come at all: and thereupon they denied the resurrection; and so did the Sadducees after them, who took their denomination from this Sadoc, the first author of their sect^v. See Matt. xxii. 23; Acts, xxiii. 8.

Hereupon that and the succeeding generations were put to it, to take up words and arguments, whereby to face and confute this heresy: and so came the phrases, 'The world to come,' 'Gehennah,' 'Paradise,' 'Abraham's bosom,' 'The second death,' &c, into use and request, that the very expressions might assert the resurrection, and cry down the wicked opinion of Sadoc, Baithus, and their followers, who denied it. And, among other fortifications, that were made against this heresy, that argument of Gebikah Ben Pasisa, or Ben Kosem, is deservedly renowned, מאן דלא היה הוא מאן דהוה לא כל שכן "That which was not, came into being; and shall not that much more, that hath been already?" meaning, that God, who had made the body of man

^v Avoth, R. Nath. cap. 5; Juchasio, fol. 15; Elias Lev. in Tishbi.

^x Juchas, fol. 13.

when it had never been in being,—can much more raise up that body, that hath been in being before.

This was the only heresy of Sadoc and his followers at the first, and they disturbed the settled religion with no other (only he, and his fellow Baithus, went away to the temple at Gerizim, and became Samaritans): but he afterward, and the Sadducees which came after him, and took their name from him, held another opinion, which by the Jews was taken for as bad or a worse heresy than this (though in itself, indeed, it deserved no such brand); and that was, they denied the traditional law, and would own no law but the written law of Moses: and hereupon they were also called Karaites or Scripturists, because they were all for the written text, and would not endure any traditions: and so they struck at the very root of the then religion, which was built upon traditions, in a manner, only.

Hear how Rambam⁷ complains against them; “From that arose the cursed sect of heretics, which were called Karaites: but they are called also, by the wise men, Sadducees and Baithusæans: they began to oppose the cabala, or traditions, and to expound the text as themselves thought good, without hearkening to any of the wise men at all. And Elias Levita thus: “Antigonus of Socoh had two scholars, Sadoc and Baithus, which grew exceeding wicked, and denied the traditional law, and believed only what was written in the written law; therefore, they called them Karaites.”

The Sadducees were addicted to a ceremonious religion as well as the Pharisees, though in all things they went not so far, and in the same things they went not always alike. They used phylacteries as well as the Pharisees, but they wore them not after the very same fashion⁸. Nay, sometimes some of the priests administered the service at the temple, על דעת הצרוקים, ‘after the way of the Sadducees,’ different from the ordinary way; but such (as the Jerusalem Talmud relateth) died strange deaths. And the matters wherein they followed the way of the Sadducees, were all about ceremony. But they would own none of the ceremonies they used, as derived from tradition, but (as they pretended) deduced in all points from Moses’s text. For they would acknowledge nothing but what was written;

⁷ In Avoth, cap. 1.

⁸ Megil. fol. 24.

though oftentimes they did not so much find it to be written so, as they made it so by their construction: and joined in many things with the traditional ceremonies, but scorned to receive them from tradition, but would make shift to find ground for them in the text: even as many, amongst us at this day, hold Arminian, Socinian, or Popish tenets, yet scorn to fetch them, or acknowledge them fetched, from Arminius, Socinus, or Rome; but will seem to fetch them out of the very text of Scripture.

Let me conclude this matter with some words of Josephus, to show, how they despised and rejected traditions; and, with a passage in Maimonides, that showeth, how they would have nothing but what was to be seen in the text of Scripture. "The Pharisees (saith Josephus^a) delivered many things unto the people as appertaining to the law, by traditions from the fathers, which are not written in the law of Moses. And, therefore, the sect of the Sadducees cast them off; saying, that these things are to be accounted for laws, which are written; but that these things, that come by tradition from the fathers, ought not to be kept. And about these matters were often great disputes and differences betwixt them."

And, "it is unlawful (saith Maimonides^b) for a man to teach when he is drunk: but if he teach a thing that is so plain in the law, ער שידעוהו צדוקים that even the Sadducees will acknowledge it, then is it lawful: as, that a creeping thing is unclean, a frog clean, blood forbidden," &c.

SECT. 7. *Of the Pharisees.*

As the Sadducees, on the one hand, made nothing of traditions at all,—so the Pharisees, on the other hand, did make exceedingly too much, not only beyond the Sadducees, but also the rest of the nation that walked in the highway of the state-religion, separating and singling themselves in a more strict course of ceremonious devotion, from other people. The Jews do write their name פרוש and פרושים 'Parush' and 'Parushim,' with *u* in the second syllable. But the Greek of the New Testament, and Josephus, as also the Syriac and Arabic, do read it with *i*, Φαρισαῖοι and פרושאי 'Pharish;' suitable to the Chaldee and Syriac language, which was then spoken. The word 'Parash' is used

^a Antiq. lib. 13. cap. 18.

^b In Biath Hammikdash, cap. 1.

but once in Scripture for 'separation,' as it is observed by Elias Levita, whose words are these; פרש לשון הבדלה והפרשה &c. "Parash (saith he) be-tokeneth division and separation, and it is found in Scripture but only once; בתוך צאנו ופרשות Ezek. xxxiv. 12 (his 'scattered or parted sheep;' *Πρόβατα διακεχωρισμένα*, in the Septuagint; rendered by the Latin, 'oves separatæ'): yet our Rabbins, of happy memory, have used it exceeding much. And from hence is the noun 'Parush' and 'Parushim,' that is, Pharisee and Pharisees; and they were men separate from the ways of the world, as were the Nazarites."—Baal Aruch yet clearer; פרוש הוא שפירש עצמו מכל שומאה ומן מאכל טמא ועם; ארץ שאינו מדקדק במאכל "A Pharisee (saith he) is he that separateth himself from all uncleanness, and from all unclean meats, and from the common people, that understand not the exact orders for meats," &c. According to this sense of separation, Juchasin calleth Merlin's mother a פרושה 'a Pharisee;' that is, a nun, or recluse. His story of him and her is briefly thus: בימי ליאון היה החכם הגדול מירלין באינא לסירא ואמרו שהיה בן שד ואמו היתה בת מלך פרושה ועשה ספרים הרבה "In the days of pope Leo, was the great wise man, Merlin, in England: and they say he was the son of a spirit: now his mother was a king's daughter, a nun: and he made many books^c."

And divers other passages, in the Jewish writers, might be produced, by which they show the general acceptation of the word 'Pharisee;' namely, that it signified and imported 'separation:' and that the Pharisees were separatists from others of the nation.

Now, about the separation of the Pharisees from other persons, two things are to be examined:—1. In what that separation did consist: and, 2. From what persons it was that they did separate.

As to the first; Their separation from others was not about the public ordinances, or refraining the public assemblies, as the separatists of our times do, but it consisted in some other thing. In Matt. xii. 9. 13, and Luke vi. 6, 7, there were Pharisees in the synagogue at the public worship, &c.

And separation from the public assemblies was against their own position: תפלת הצבור נשמעת תמיד ואפילו היו בהן חו טאים "The prayer of the congregation (saith their tradi-

^c Fol. 144. col. 1.

tion) is always heard : yea, though sinners be among them, yet the holy blessed God refuseth not the prayer of the assembly. Therefore, it is necessary, that a man join himself with the congregation, and pray not alone at any time, when he may pray with the congregation : and let a man ever go to morning and evening prayer in the synagogue; for his prayer is not always constantly heard but in the synagogue. And every one that hath a synagogue in his city, and prayeth not in it with the congregation, he is called שכן רע an evil neighbour^d.”

Nor did their separation consist in refraining the company and converse of others ; for they sat in the Sanhedrim with Sadducees^e ; they went to other men's houses^f ; conversed with any sorts of men to make them proselytes^g ; conferred ordinarily with Christ and his disciples^h. And, indeed, it will be a hard thing to find, in the Jews' antiquities, mention of separation of any of the nation, from the converse of others : unless it were from a person anathematized ; which falleth not under the consideration that we have in hand.

To eat, indeed, with the common sort of people, they made it shyⁱ ; for “ none of the scholars of the wise would eat with the people of the land,” as was observed before : no more would any of the people of the land with a heathen^j (therefore, that profane person of the church of Corinth must be used as a heathen, or publican^k, they must not eat^l with him); but to talk, walk, sit, buy, sell, and to use other common converse with men of the nation, it was neither against the tenets nor practice of the Pharisees, nor any other sects of the nation, unless it were the Essenes growing Therapeutæ, or the colleges of hermits in Egypt.

2. The separation of Pharisees, therefore, did not consist (which is the second thing to be looked after) so much in their withdrawing from the society of men ; as it did in a singularity of holiness and devotion, which they pretended, and took upon them, to have above, beyond, and distinct from, other men : walking beyond, and above, the rule of the state-religion, and common devotion of the nation ; and

^d Maimon, in Tephillah, cap. 8.

^e Acts, xxiii. 6; Mark, iii. 6 : see also Matt. xvi. 1.

^f Mark, ii. 16, &c.

^g Matt. xxiii. 15.

^h Matt. xv. 1, and xii. 1, 2, &c.

ⁱ As Mark, ii. 16.

^j Acts, xi. 3.

^k Matt. xviii. 17.

^l 1 Cor. v. 11.

seeming something above Ela, in the scale of holiness, to the eyes of others; whereas He, whose eyes walk through the earth, saw them to be but painted sepulchres, full of rottenness and corruption^k.

Their transcendency of holiness, which they took upon them, they desired should appear especially in these two particulars:—1. In extreme ceremoniousness beyond other men; as, in frequent washings, large phylacteries, 'touch not, taste not, handle not,' &c. And, 2. In extraordinary pretended devotions; as, long and frequent prayers, much show of fastings, &c. that they might be seen of men.

We will not antedate the consideration of these particulars, by insisting on them here, but reserve them to be looked after, as they come to hand in our future progress: only here let us take the pattern and character of the Pharisees, as the Talmud itself, and the Jews' own authors, do picture them; which, for the present, may serve for some explanation of those particulars, wherein the Gospels do point at their pretended and hypocritical superlative holiness. The Talmud nameth seven kinds of Pharisees:—1. פרוש שכמי "The Shechemite Pharisee, העשה מעשה שכם שמלו שלא לשם מצוה that doth like the Shechemites, who circumcised themselves, not for the commandment's sake, but for advantage. 2. פרוש נקפי The dashing or stumbling Pharisee (for so we may interpret it), המתרחק מלרחות בני אדם בדרכים that avoids thrusting upon men in the way: ונופק רגליו באבנים and dashes his feet against the stones:" he went so demure a grave pace, that he would not lift up his feet from the ground, but dashed and stumbled against every stone that lay in his way. 3. פרוש קיצי "The Phlebotomizing Pharisee; כיצא הוא נרחק שלא לחזיק he, as he went, would thrust up to the wall, lest he trouble the passengers that went and came," ומקין so hard, that he would dash his face against the wall and draw blood. 4. פרוש מדוכיא "The Pestle^l Pharisee, ומראח עצמו כירך בגדו בידו מתרחק ממוע בני אדם שלא יטמא and kept off himself from touching of any men, lest he should be defiled:" using his hand, muffled in his clothes, as it were a pestle to drive off men from him. 5. פרוש מה חובתי ואעשנה "The Supererogation Pharisee, that said, What is my duty, and I will do

^k Matt. xxiii. 27.

^l "Qui est depressus et incurvatus instar pistilli, quod scilicet superne retusum, et quasi duplicatum est." See Buxtorf's Lex. p. 1852.—Ed.

it, and to spare : show me my transgression, and I will amend it ; as meaning, that there is no man that can show wherein ever I transgressed. 6^k. פרוש אחד נקפי. Another dashing Pharisee, שחולך כפוף that went bending double, in show of humility : and winked as he went, and dashed his feet against stones : but his heart was naught. He drew blood by dashing against walls ; seeming to be very humble ; and, for the abundance of his humility, he would not look about him as he went, but dashed his arms or shoulders against walls, and drew blood : and all this, not in the fear of God, but to deceive men. 7^k. פרוש מאהבה. The Pharisee of love : that became a Pharisee for the love of men, or for the love of God." Vid. Talm. in Sotah, cap. 3. in Gemara ; and Aruch R. Nathan in voce, פרוש where he also mentioneth יחוני אשה פרושה "Joanna, a woman Pharisee;" of whom he giveth this story in the word יחוני : "Joanna, the daughter of Retibi, by witchcraft, hindered women's childbearing, and put them to extreme pain in childbirth. Now, she pretended to be a very holy woman ; and they used to come to her, and to beg her prayers in behalf of such or such a woman, that she might be delivered : and then she would loose the charm, and the woman was soon brought to-bed : at last, she was discovered to be a witch, and then they slew her." He calleth her פרושה 'a Pharisee,' because of her pretended holiness.

This was the Pharisee's separation or distinction from other men ; not in regard of refraining of the society of men, either in public or private, either in synagogue or street, but in taking on him, and seeming, to be more incomparably holy, and most distinctively transcendent, above all other^l. They despised the Sadducees as heretics ; and the strictness of the Essenes, as far short of their ceremoniousness (though, I believe, they were the far honestest and more sincerely religious men) ; and the rest of the learned of the nation, that were not of these sects, were nothing in their eyes, because not of their way and practice. But as for the common people, it is above expression how scornfully they looked upon them. לא יאכל זב פרוש עם זב עם הארץ "A Pharisee that had an issue, might not eat with one of the common people that had an issue," though they were both under the same uncleanness^m. Nay, they had a scornful maxim, בני עם

^k In Buxtorf's Chald. Talm. Rabb. Lexicon, p. 1853, the sixth kind of Pharisee is, "the Pharisee of love;" and the seventh, "the Pharisee of fear," פרוש מיראה.—Ed.

^l Luke, xviii. 10.

^m Sabbath, cap. 1. in Gemara.

הארץ מדרים לפרושים that “the garments of the common people were to them, as the shoes of him that had an issueⁿ :” for, having touched their garments, they washed themselves before they ate, as having been defiled by them with a high uncleanness.” Aruch in voce פרוש. And that speech of theirs, mentioned before, may top up all^o, “This people, that know not the law, is cursed.”

Thus were the Pharisees separated and severed, in their own conceit and practice, and would appear so in the eyes of others, from all other men of the nation, as in a higher form and pitch of holiness and devotion : looking down upon all sorts of men as below them in piety and religion ; and though not separating from their society, yet not equalling them within their thoughts, but despising them : conversing ordinarily with the common people, but washing after coming near them, as having received defiling from them.

This great pretence and show of holiness they politicly used, to bring them into the esteem and repute of men, and in favour with the people : which end they accordingly attained unto so far, that they got all the applause, and, indeed, all the power, into their own hands. “The Pharisees have so great power with the multitude (saith Josephus^p), that if they speak any thing against the king, or against the high-priest, they are presently believed.” And a little after : “The Sadducees did only win upon the rich, but had not the common people on their side. But the Pharisees had the multitude for them.” They had small reason, considering how they scorned them, and domineered over them. And there he relates how they stirred up the people’s hate against Hyrcanus the king, and^q how they did the like against king Alexander. And, therefore, when he was upon his death-bed, he adviseth Alexandra, the queen, to keep in with the Pharisees : “For that they were very powerful with the people, and could hurt those they hated, and help their friends. *Μάλιστα γὰρ πιστεύεσθαι παρὰ τῷ πλήθει, περὶ ὧν ἂν φθονοῦντες τὶ χαλεπὸν λέγωσι.* For that they are mightily believed by the people, especially if they speak evil of any man whom they hate. And I myself, saith the king, came into disfavour by their means, because I gave them offence.” And to trouble the reader but with one character more of them : The same Josephus^r gives them this badge : *Φαρισαῖοι βασιλεῦσι δυνά-*

ⁿ Hagigah, cap. 2.

^o John, vii. 49.

^p Antiq. lib. 13. cap. 18.

^q In cap. 23. Hudson, p. 600.

^r Ant. lib. 17. cap. 3.

μενοι μάλιστα ἀντιπράσσειν, προμηθεῖς, καὶ τοῦ προὔπτου εἰς τὸ πολεμεῖν τε καὶ βλάπτειν ἐπρημένοι: “The Pharisees are exceeding strong to oppose kings; they are subtle, and very forward to make open war, and to do mischief.”

Now, although the words ‘scribes’ and ‘Pharisees’ are made terms convertible in this portion of Scripture that we are upon (for whereas Luke calls them ‘Pharisees and doctors of the law^s,’ and ‘scribes and Pharisees^t,’ the other two evangelists have only called them ‘scribes’), and the like convertibleness is used in other places,—yet was there a distinction to be made betwixt a scribe and a Pharisee. To this purpose is that passage observable in Acts xxiii. 6, 7, 9; where the Sanhedrim is described to consist of ‘Pharisees, Sadducees, and scribes, which were on the Pharisees’ part;’ that is, scribes that were of the Pharisees’ mind and part, in matter of opinion,—but were not Pharisees in demeanour, in matter of so precise conversation: unless the word scribes, there, do mean the president and vice-president of the council. For it was very possible, nay easy, for a man, to be a scribe, that is, either a member of the Sanhedrim, or a public teacher,—and yet neither a Sadducee in opinion, nor a Pharisee in practice. The Sadducees of the Sanhedrim may be called scribes, because they were of the law-makers to the nation as well as the Pharisees; but the Pharisees more properly might be called so, because they were so zealous of traditions, and of the decrees of the scribes, that had still gone before them: but every scribe that held with the Pharisees in that point, went not with them in the strictness of their ceremonious demeanour: so that every scribe was not a Pharisee, and every Pharisee not a scribe. For the title ‘scribe’ did denote a function, but the title Pharisee did denote devotion. Now these, that the evangelists speak of in the place that we have in hand, were both Pharisees and scribes: that is, not only the public teachers, in their schools and synagogues, of those traditions upon which the state-religion was settled, and according to which, the body of the nation walked; but such as took upon them a preciseness and devotion above the common rate and practice of those, that walked in the state-religion. The concourse of these doctors was occasioned, partly, by Christ’s peregrination throughout their synagogues of Galilee, where they were eye and ear-witnesses of his works and words,—and, partly, by

that fame, that was now spread of him through all the countries thereabout". And Christ, in this great concourse of such learned, prying, and captious men, doth mightily and abundantly show forth his power of healing, which Luke hath uttered, "The power of God was present to heal them;" that, by such demonstrations, he might convince them, that he was the Messias.

Mark, ii. 4: "They uncovered the roof; and, when they had broken it up, they let down the bed." It seemeth, by some passages of Scripture, that, as their houses were flat-roofed, so that they had grates on the top of the roof, through which they received light and air, when they pleased; and, when they would, they covered those grates with a covering, to keep out cold and foul weather. So it is said of Noah, that he removed 'the covering of the ark, and looked^v,' though it had a window in the side of it to have looked out^w: and of Ahaziah, that he fell through 'a lattice^x;' which may be understood of this grate, as he was walking over it. Now, whether the evangelists mean, that these men took up this cover, grate and all, and let down the bed; or rather, as their expression seems to carry it, that they broke the solid and whole roof;—we shall not insist to make inquiry after it; only we cannot but observe, how like this bed, and man in it, comes down from the top of the house, to the coming down of Peter's sheet from heaven^y, let down by the four corners.

Matt. ix. 2: "Son, be of good cheer; thy sins are forgiven thee." What Matthew and Mark utter, 'son,'—Luke expresseth 'man^z;' and the terms may be understood convertibly, according to the idiom of the language used both among the Hebrews, and the Chaldees. Or if the word 'son,' be construed in its closer strictness, it may be taken as an expression used by elders to younger persons, or by superiors to inferiors^a; but I should expound it in a closer strictness still, as spoken by Christ in much tenderness and cherishing to that singular faith of this man, that he observed in him. It is said, indeed, by all the evangelists, that Jesus saw 'their faith,' as applying it to the four men, that brought the palsic man thither; but it cannot be so much

^u As Matt. iv. 25.

^v Gen. viii. 13.

^w Ver. 8.

^x 2 Kings, i. 2.

^y Acts, x.

^z Luke, v. 20.

^a As John, vii. 19. 1 Sam. iv. 16. Luke, xvi. 25.

as surmised, but that the diseased man had faith as well, and as vigorous, as they. And, indeed, a greater faith had not been showed by any, that had dealt with Christ in all the story hitherto, than was showed in this action, of bringing this man before him in such a manner; and thereupon, it is the less to be wondered at, if Christ do, in most melting and tender expression, call him 'son,' and pronounce healing of the soul to him, that came for healing of his body.

It is not to be doubted, but that, upon these words of Christ, the man had received healing, though he had said no more to him: since none that came to him in faith, went away not sped. Yet herein lieth some scruple and question, how the forgiveness of his sins could have influence unto the healing of his disease: since that is the cure of the soul, and not of the body,—and since justified persons are as incident to diseasedness and to death, as those that are not justified. There is a passage in the prophet Isaiah, something agreeable to this matter in hand, and that is in chap. xxxiii. 24; "The inhabitant shall not say, I am sick; the people that dwell therein, shall be forgiven their iniquity." Now, in such passages as these, there seemeth reference to be had to those curses, threatened for violation of the law, in Deut. xxviii; amongst which there are sad diseases of body and mind, mentioned and denounced, ver. 21, 22, 27, 28, 35, 59—61. And from that ground, seemeth to have risen their giving up men, that were palpable offenders, to a 'cherem,' or 'a curse,' and the giving up of men to Satan. For as for incorrigible offenders, that would not be reclaimed by correction, and for whom there was no express and positive law to put them to death,—what was there to be done with them, but to devote them solemnly, and to leave them to those curses, that God denounced against such violators of his commandments? which judicial process, founded upon the warrant and belief of his word, it pleased the Lord very often to follow, with answerable effect: and such a person became 'a curse among his people'. And this I suppose to be, 'the giving up to Satan,' mentioned in the Scripture; as devoting such a wretch, out of the care and protection of God, to the power and disposal of the devil. And this that common and proverbial speech among the Jews, *לֵךְ לְשַׂטָּן* 'Pack to Satan,'—which is to be found in their Tal-

medical writers,—seemeth to have respect and reference unto. And, accordingly, divers diseases in the gospel are ascribed to the inflicting of Satan^z; and the giving up of the person to Satan^a, must be “for the destruction of the flesh.”

Ver. 5: “Whether is easier to say, Thy sins be forgiven thee,” &c.] It was, indeed, a truth that the scribes aimed at, when they said, ‘this man blasphemeth,’ namely, that ‘none can forgive sins but God only;’ but their ignorance concerning the person about whom they spake, did cause themselves to blaspheme, when they said he blasphemed. In this answer of Christ to them, ‘whether is it easier to say,’ &c,—1. He meaneth not, whether is it easier to pronounce those words,—but whether is it easier to effectuate those words,—that is, to do those things, that the words do mean, namely, to forgive sins,—or to heal a palsy? 2. He meaneth, that it had been an easier thing to have said, ‘Rise, take up thy bed and walk,’ and so to have recovered the man of his malady,—as a prophet, or one endued with the gift of miracles, might have done. But, 3. That he said, ‘Thy sins are forgiven thee,’ purposely,—that they might take notice, not only by his uttering of the words, but also by the effect that was to follow them, that he had power to forgive sins. As he had mightily revealed his power in the two cures, that he had wrought in the stories before, in casting out a devil, and healing a leper; so doth he here show this power, a greater power than either of those; and it may be conceived, that he purposely useth those words, ‘Thy sins are forgiven thee,’ for the man’s healing, rather than, ‘Rise, take up thy bed,’—not only because he would show his own power to forgive sins, but because he would glorify the doctrine of forgiveness of sins before these Pharisees, who stood altogether upon legal righteousness; and so, at once, would show the great work of the Messiah, to ‘save his people from their sins^b,’ and the great tenor of the gospel, ‘faith and remission of sins:’ he saw ‘their faith,’ and said, ‘Thy sins are forgiven.’

Ver. 9: “He saw a man, named Matthew, sitting at the receipt of custom.”] Matthew is now writing his own story; and he is not ashamed to speak the worst of himself, that the grace of God might be the more magnified in him,—and to tell you, that he was of the worst sort of men, namely, a publican,

^z As Luke, xiii. 16, and xi. 14, &c.

^a 1 Cor. v.

^b As Matt. i. 18.

as he speaks it out, chap. x. 3. He was also called 'Levi;' for so Mark and Luke do style him;—and whether he carried these names, one before his calling, and the other after, it is but needless to inquire, since double-namedness among the Jews was so familiar. He was the son of Alpheus, or Cleopas, and so Christ's kinsman: and thus that one man hath four sons that were apostles,—namely, James called the Less, and Judas (called also Lebbeus and Thaddeus), and Simon called the Canaanite, and Levi called also Matthew.

Matthew, it seemeth, was a publican at Capernaum custom-house, on the sea-side (for so it appeareth by the relation of Mark), to gather tribute, or custom, of passengers over the water, and of those whose employment lay in that sea of Galilee. And here I cannot but mention a gloss of Rabbi Solomon, on Judg. v. 10, 11: "You (saith he) that walk afoot by the way, speak and mention this deliverance which you have from the noise of those, that shot at you from ambushes; *לִסְסִים וּמוֹכָסִין* thieves and publicans, that lay in wait by flocks, to surprise those that came over the waters." And the Chaldee paraphrast, at the same place, speaketh of the 'publicans sitting besides the waters.' And to this purpose, also, may be produced that tradition in the treatise Sabbath^c:—"To carry out ink on the sabbath to write with it, *קֶשֶׁר מוֹכָסִין*, one of the publicans' tickets; and to carry out one of the publicans' tickets, was unlawful." The Gemarists there explain what these publicans' tickets were; *כַּמָּה שִׁיעוּר קֶשֶׁר מוֹכָסִים ב' אַזְתוֹת* "How big (say they) was one of these publicans' tickets? It was two great letters written in paper, or on something else," &c. And the intent of these tickets was, that he that had paid his whole toll, or custom, on this side the water,—showing it, when he came on the other side of the water, he was freed from paying any more.

Now, publicans were of two sorts; either those, that voluntarily set themselves to a money-changing and money-breaking trade,—and, in that trade, by cheating and oppression, raised profit; and such Baal Aruch meaneth, when he speaketh of *מוֹכֵס הָעוֹמֵד מֵאֵלָיו* "a publican that sets up of himself;—or such as were set up by the Romans, to gather their tribute of the Jews (as saith Haggæon); and they favoured some in partiality, and on others they laid load, and exacted more than right, and proved but thieves:" Aruch in

מכס. And whether voluntary or authorized publicans, they are both branded as wicked and unconscionable wretches, not only by the Scripture, but also by the Jews' own writers. And as, in Scripture, they are commonly mentioned in conjunction with sinners or harlots, so are they also linked in their writings with the vilest persons: נחרץ להרגין לחרמין ולמוכסין "vows made to murderers, thieves, and publicans, may be broken^d." אלו פסולין רועאין נבאין ומוכסין "These persons are profane or unlawful,—shepherds, alms-gatherers, and publicans^e." And in *Baba Kamah*^f, "The repentance of shepherds, alms-gatherers, and publicans, is very hard," &c. Of such a rank and profession was Matthew, before his calling; and yet, so great is the power of Christ in his spirit and grace, he becomes not only an apostle, but a penman of the Gospel: and (as it is not improbably held) the first that set pen to paper in that kind, of all the Four: "Matthæus in Judæa Evangelium primus scribit^g."

SECTION XXIV.

The second Passover after Christ's Baptism.

JOHN, V.

Ver. 1. AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2. Now there was at Jerusalem, by the sheep-gate, a pool [*a*], which is called, in the Hebrew tongue, 'Bethesda' [*b*], having five porches [*c*].

3. In these lay a great multitude of impotent folk, of blind, halt, withered [*d*], waiting for the moving of the water.

4. For an angel went down, at a certain season, into the pool, and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5. And a certain man was there, which had an infirmity thirty-and-eight years.

6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, 'Wilt thou be made whole?'

7. The impotent man answered him, 'Sir, I have no

^d Talm. in Nedarim, cap. 3. halac. 4.

^f Fol. 94.

^e Sanhedr. cap. 1. fol. 25.

^g Euseb. in Chr. ad Annum Domial, 41.

man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.'

8. Jesus saith unto him, ' Rise ; take up thy bed and walk.'

9. And immediately the man was made whole, and took up his bed and walked : and on the same day was the sabbath [e].

10. The Jews, therefore, said unto him that was cured, ' It is the sabbath-day ; it is not lawful for thee to carry thy bed.'

11. He answered them, ' He that made me whole, the same said unto me, Take up thy bed and walk.'

12. Then asked they him, ' What man is that which said unto thee, Take up thy bed and walk?'

13. And he that was healed, wist not who it was : for Jesus had conveyed himself away [f], a multitude being in that place.

14. Afterward Jesus findeth him in the temple, and said unto him, ' Behold, thou art made whole ; sin no more ; lest a worse thing come unto thee.'

15. The man departed, and told the Jews [g] that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done those things on the sabbath-day.

17. But Jesus answered them, ' My Father worketh hitherto ; and I work.'

18. Therefore the Jews sought the more to kill him, not only because he had broken the sabbath, but said also that God was his Father, making himself equal with God.

19. Then answered Jesus and said unto them, ' Verily, verily, I say unto you, ' The Son can do nothing of himself, but what he seeth the Father do ; for what things soever he doth, those also doth the Son likewise.

20. For the Father loveth the Son, and showeth him all things that himself doeth : and he will show him greater works than these, that ye may marvel.

21. For as the Father raiseth up the dead, and quickeneth them ; even so the Son quickeneth whom he will.

22. For the Father judgeth no man, but hath committed all judgment unto the Son ;

23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear, shall live.

26. For as the Father hath life in himself, so hath he given to the Son to have life in himself:

27. And hath given him authority to execute judgment also, because he is the Son of man [h].

28. Marvel not at this: for the hour is coming, in which all that are in the graves, shall hear his voice,

29. And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30. I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31. If I bear witness of myself, my witness is not true.

32. There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33. Ye sent unto John, and he bare witness unto the truth.

34. But I receive not testimony from man: but these things I say, that ye might be saved.

35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36. But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37. And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39. Search [i] the Scriptures; for in them ye think ye have eternal life: and they are they, which testify of me.

40. And ye will not come to me, that ye might have life.

41. I receive not honour from men.

42. But I know you, that ye have not the love of God in you.

43. I am come in my Father's name, and ye receive me

not: if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46. For had ye believed Moses, ye would have believed me; for he wrote of me.

47. But if ye believe not his writings, how shall ye believe my words?

[a] The Syriac omits the clause ἐν τῇ προβατικῇ, and readeth thus, “There was there at Jerusalem a place of a pool:” but the Arabic retains it so far, that it useth the very Greek word. The Vulgar reads both the words in one case, “Est autem Hierosolymis Probatrica piscina,”—though now amended, as saith Jansenius; and with the like syntax readeth Theophylact, but both disagreeing from the best copies, and both, by such a reading, causing a very rough and hardly-to-be-construed construction. The Chaldee paraphrast, in Jer. xxxi. 39, speaketh of ‘Piscina vitularia,’ or the ‘calf’ or ‘heifer pool;’ for he hath rendered בועתה by לבריכת עגלה, interpreting the Hebrew word according to its signification of ‘lowing,’ or ‘bellowing;’ where whether he mean this pool here in mention, be it referred to the learned to examine the place and judge.

[b] Bethesda.] The Vulgar reads it ‘Bethsaida;’ and so doth Tertullian and Theophylact in one edition, as is observed by Beza: but, as he well censureth, “Scriptura proculdubio, propter horum nominum affinitatem, a librariis, et aliis Hebrææ linguæ imperitis, depravata.” And even some of the Romanists themselves, who value the Vulgar edition at its full rate, yet forsake it in that reading here. ‘Bethesda,’ which is the common and most received reading, is conceived by some to be derived or compounded of בית אשר, which signifieth ‘the place of effusion,’ or ‘falling in of waters;’—either, say some, because the rain-water, falling off the houses, gathered here; or, as others, because the waters, used in the temple, fell in through an underground channel hither; or, as yet some others, because water ran out of another pool into this: nay, yet some, farther, have dreamed of the blood of the sacrifices running in hither.

But, certainly (to omit to examine these opinions), the title of 'the place of effusion' is a note but little distinctive of a peculiar pool (and it is apparent enough, the evangelist would put a distinction upon this pool here), since it may be given to any pool near Jerusalem, or near any city whatsoever. The Syriac, therefore, hath more pertinently and properly expressed it מְרַחֵם , as signifying the 'place of mercy,' or compassion, in regard of the virtue that it had of healing those, that were diseased.

[c] The Greek word Στοά , which is constantly rendered, in the Latin, 'porticus,'—is, both it, and that Latin word, as constantly rendered in our English 'a porch:' in which there is some ambiguity, because of the singular signification that we, in England, put upon that word. We take it only for the πρόθυρον , first entrance into a house, or church, or the like; as our common experience tells us, what a 'church-porch' or a 'house-porch' is; and in other sense than this, we use it not:—whereas the Greek and Latin words, and the Rabbinic word מִשְׁכָּן (the same with Στοά), do signify, commonly and constantly, 'cloister-walks;' such walks as in which they walk in the Royal Exchange, London,—namely, walks roofed over, and the roof borne up on one side with pillars. In the survey and description of the temple, we have had occasion largely to treat of this matter; and there we have explained and showed the fabric and fashion of Στοᾶς Σολομώντος , 'Solomon's porch,' or cloister-walk, mentioned in the Scripture,—and of Στοᾶς Βασιλικῆς , 'the cloister-royal,' mentioned by Josephus,—and of $\text{מִשְׁכָּן בְּתוֹכֵי מִשְׁכָּן}$ 'cloister within cloister,' spoken of by the Talmudists. And so is the word to be understood in this place; that, joining to the buildings or walls that stood about this pool, there were cloisters or walks made, for the people there to lie or walk under, free from rain and weather. The Syriac useth the ordinary Talmudic word מְרַחֵם ; which is but the Greek word Στοά brought into a Hebrew garb.

[d] Sinew-shrunk, as 1 Kings, xiii. 4, Matt. xii. 10. There are only three sorts of diseased ones named by the evangelist; not but that other diseases attended here for cure, but these three were hardest of curing,—and withal the unreadiest to get down into the water, when it was troubled.

[e] "And on the same day was the sabbath." The expression is something strange; and it might almost induce

to think, that, by the 'sabbath,' is meant not the sabbath in its proper sense, but one of the sabbatical or holy-days in the Passover-week [and so some apprehend it]; but that we find not the evangelist speaking of the sabbath but in the proper sense. By 'sabbath,' therefore, in these words, is to be understood 'the sabbatism of the day, as well as the very day itself.'

[f] 'Εξένευσεν.] The word by some expositors is made of a questionable derivation: whether from ξενεύω, or from ἐκνεύω. The latter is the more undoubted, both as better suiting with the sense of the place, and having also its parallel in the Old Testament^h; "And, as Josiah turned himself, he saw the graves," &c; the Septuagint have it, Καὶ ἐξένευσεν Ἰωσίας καὶ εἶδε, &c. So Jesus, when he had done his cure upon the man, turned himself away, and was gone; having picked out this long-diseased man to do his work upon; and not minding, in his wisdom, to heal any more, nor to be observed by the multitude more than he must needs. What brought the concourse together in this place, is somewhat hard to find. Jerusalem was now full of people, it being the Passover; and whether these cloisters were full of the poorer sort, that had come up to the feast, and could not find better accommodation of lodging for themselves (who can tell, whether they were not built for such a purpose?); or whether the multitude had followed Jesus thither, or gathered thither upon the report of the man's recovering,—be it left to those to think upon, that desire to be resolved of it.

[g] "The Jews;" that is, the 'Sanhedrim,' or the rulers; for so it is very common with the evangelists, especially with this, to mean by that expression; as, "The Jews sent priests and Levites from Jerusalemⁱ;" "The Jews sought to kill him^j;" "The Jews had agreed to put out of the synagogue^k," &c; "The officers of the Jews took Jesus^l;" "Now Caiaphas was he, that gave counsel to the Jews^m," &c. So that Christ is here convented before the Sanhedrim, although the evangelist hath not expressed so much 'totidem verbis;' and is put to answer for his life, about the violation of the sabbath, which they laid to his charge, upon what he had done and commanded to the man, that he had recovered.

^h As 2 Kings, xxiii. 16.

^k Chap. ix. 22.

ⁱ Chap. i. 19.

^j Chap. xviii. 12.

^l Chap. vii. 1.

^m Ver. 14.

[h] Some divide this seven-and-twentieth verse, and join the latter part of it, 'because he is the Son of man,' to the verse following, and read it in this sense and juncture,—“Because he is the Son of man, marvel not at this:” that is, 'Marvel not at this that I speak, although ye see me to be a man,' &c. And thus readeth the Syriac and Chrysostom, and some that follow him; and Chrysostom the rather upon this ground,—because Paulus Samosatenus abused the verse, pointed as we have it, to the denial of the godhead of Christ, making this argument upon it: 'If authority to execute judgment was given to Christ, because he was the Son of man, then had he not this power of himself, as God.' To which Chrysostom gave this answer,—‘If the Father gave authority of judging unto the Son upon this ground and reason, because he was man,—then, by the same reason, all men should have the same authority, for they are men likewise.’ And so it appeareth, that he was strained to point the verse as he did, joining that clause, 'because he is the Son of man,' to the verse following, that he might avoid the dint of the heretic's argument:—which had been more fairly fenced against, and without straining the text,—had the term, 'the Son of man,' been cautelously interpreted, and 'the dispensations of the Father to the Son, as he was the Messiah,' observed.—As for the pointing that we follow, joining the clause, 'because he is the Son of man,' to the words preceding, and not to those that follow,—it is plainly cleared and asserted by the very sense and construction of the place itself. And withal it hath this consent and concurrence of antiquity,—“Augustinus eam distinctionem sequitur, quam ille (Chrysost.) Samosateno tribuit” (they are the words of Beza); “ut plane appareat Latinam ecclesiam semper ita legisse. Consentiant veteres omnes Græci codices quos vidimus: Cyrillus quoque non aliter distinguit.” To which I may add, “Nec aliter distinguit Arabs;” for the Arabic pointeth also as we do.

The same Beza, in his version of the Greek text, hath rendered it, not 'because he is the Son of man,' but 'as he is the Son of man,'—with caution enough, if with as much warrant of the language.

[i] Gr. Ἐρευνᾶτε.] It is not to be distinguished from the word itself, whether Christ speak here, by way of command and injunction, as requiring them to search the Scripture; or whether he speak historically, as relating that they did

search them:—and so it lieth questionable, whether it is to be translated, ‘ye search,’ or ‘search ye.’ It is very generally received in the latter sense; namely, that he sendeth them to the study of the Scripture, and biddeth ‘search the Scriptures:’ and I suppose a main induction to that sense is, the signification of the Greek word, which denoteth a narrow or a serious searching; and so the Italian of Brucioli doth render it, ‘Guardate diligentemente.’ But I rather construe it in the indicative sense, ‘ye search the Scriptures,’—upon these reasons:—1. Because of what is said in the verse itself, “Ye think ye *have* eternal life in them:” in which words our Saviour intendeth not so much to show, what they might have in the Scriptures,—for then it had been proper to have said, ‘In them ye *may have* eternal life;’—as he meaneth to touch upon the erroneous conceit of the Jews, who thought they obtained eternal life by the study of the law, ‘*ex opere operato.*’ 2. Because of the context in the verse following, which lieth far fairer in this sense, ‘Ye study the Scriptures scrutinously, and they are they that testify of me, and yet ye will not come unto me;’—than taken thus, “Search ye the Scriptures, for they testify of me; and ye will not come to me,” &c.

Reason of the Order.

For the clearing of the order of this section (the currency and continuance of the story being the hardest here to make out of any place in all the Gospels), we must seriously weigh, and, if we can, give an answer to, these two questions:—

Quest. 1. Whereas the next section before, concludeth with the calling of Levi, unto which story the evangelists and the progress of the history have fairly led us,—and whereas all the evangelists, that have spoken of Levi’s call, have also spoken of a feast that he made for Christ, in the very next verse, as if it had been on the very next day of his calling, if not on the same;—upon what ground or reason can we part his call and his feast as we have done, which all the texts have laid so close together^m?

Answ. As the reader may find the time of Levi’s calling, to be as it is laid in the preceding section, by the undeniable continuance of the story thither; so will he find, by one passage afterward, that the time of his calling was not the

^m Matt. ix. 9, 10; Mark, ii. 14, 15; Luke, v. 27—29.

time of his feast, but his feast was a good while after his call: and that passage is this:—In Matt. ix. 18, it is related, that Jairus came to Christ to beg the healing of his daughter, whilst Christ was speaking concerning the children of the bride-chamber not fasting, and of new wine to be put into new bottles: which speech, as Luke doth inform us, was made at Levi's feastⁿ. Now, the coming of Jairus to entreat for his daughter, will be found by any, that will study the progress of the story, a long space after that time, which the undeniable continuance of the story hath given for Levi's call in the section preceding. And at the same distance must we lay Levi's feast.

Quest. 2. But, since the story of Levi's calling and of his feasting must be parted, what reason is there, to lay this fifth chapter of John, next to the story of his calling, above any other part or story in the evangelists?

Ans. The clearing of the reason of this, and the confirmation of the proper order of this chapter here, will be made out by observation of these particulars:—

1. That the feast that is spoken of in the beginning of the chapter, was the feast of the Passover: which, indeed, is contradicted by some, as Cyril and Chrysostom, &c, and held to be the feast of Pentecost (it may be, they thought so, because a Passover was the feast last mentioned before, chap. ii. 23, and a Passover is so soon mentioned after, chap. vi. 4), but may be confirmed by these arguments:—
1. Whereas this evangelist John, of all the rest, only undertaketh to give account of the time of Christ's public ministry, reckoning it by Passovers; if the feast, spoken of in this chapter, were not a Passover, the ministry of Christ will prove to have been but two years and a half, from his baptism to his death,—which, the prophet Daniel did foretell, and preceding types did fore-signify, should be three years and a half; as hath been cleared heretofore. 2. When Christ was in the field of Samaria, it was then but four months to harvest, as was observed on John iv. 35. Now, their harvest began at the Passover; at which time, they offered the first fruit-sheaf at the first putting the sickle into the corn. It was, therefore, four months before the Passover, when our Saviour uttereth those words, or towards the latter end of our November: betwixt which time and the Passover, there was no feast (unless the feast of dedication were after those

ⁿ Luke, v. 29—34, &c.

words spoken, which had no great solemnity at Jerusalem above what it had in other places, nor was there any command of attending it there : nor, indeed, could Christ reach up to it at Jerusalem, after his utterance of those words, if it were after, considering the time he spent in Galilee before). This feast, therefore, that the evangelist mentioneth here, being the next that Christ went unto, or indeed could go unto, it must of necessity be the feast of the Passover. And this may be supposed the reason, why the evangelist did not syllabically call it 'the feast of the Passover,' though he meant so ; because that speech and passage in the fourth chapter, did enforce it to be so understood, though not expressed.

2. Look back to the end of the last section, about Levi's calling ; and then forward to what must next follow it (since his feast did not, as hath been observed) ; and the two evangelists, Mark and Luke, will resolve you, that the next story in their relation, that did follow, was the disciples' plucking the ears of corn. They have, indeed, laid Levi's feast, and the disciples' questioning at that time about fasting, between,—because they would conclude all Levi's story together ; but it will sufficiently appear to him, that will but studiously search and examine the order of the story, that his feast was not at his calling, but a good while after. The plucking of the ears of corn, then, being the story, that in those two holy penmen is next to follow, we must conclude, that a Passover must come between :—for till the Passover, the corn was not ripe ; and till they had offered a first-fruit-sheaf, on the second day after the Passover, it was not lawful to put the sickle into the corn to cut it down,—to pluck the ears to eat neither, till the offering of the first sheaf had sanctified the corn to their eating, as well as it gave them liberty to fall to harvest. But a word, that Luke hath used, hath put the matter out of all doubt. He saith, the plucking of the ears of corn was *ἐν σαββάτῳ δευτεροπρώτῳ*, that is, 'on the first sabbath after the second day in the Passover-week,' on which second day they offered their first sheaf, and from which second day they counted their weeks and sabbaths until Pentecost. Between Levi's calling, then, and the disciples' plucking of the ears of corn, a Passover must necessarily be understood to have passed : and this feast, that is mentioned in the beginning of this chapter, must also needs be that Passover, or else you find not

that Passover mentioned at all; and you find not any place in the series of the evangelical story, where this feast, and the story attending it in the fifth of John, can be so fitly and properly laid.

And, for the clearer observation of these things, let us trace the time and the progress of Christ, from his being in Sychar-field at Jacob's well, when he saith, 'it was then four months to harvest,' or to the Passover when their harvest began, and to this feast, which we doubt not to assert for that next Passover. Two days he tarried in Samaria, and then he goes for Galilee. There he preacheth up and down in their synagogues, and at last cometh to Nazareth, his own city^a. Being refused, and in danger there, he goeth and dwelleth at Capernaum^r; calleth four disciples^s; continueth in Capernaum some sabbaths^t; on one casteth out a devil, healeth Peter's mother-in-law, and divers diseased; goeth and preacheth abroad in the synagogues of Galilee^u; cureth a leper in one of those cities^v; returns to Capernaum, and recovereth a palsic man, and calleth Levi from the receipt of custom^w; and, by this time, his four months may well be expired; and we must look out for a Passover, which we find in this chapter that we have in hand, or we know not where to find any.

Harmony and Explanation.

Ver. 1: "Jesus went up to Jerusalem," &c.] Our Saviour's constant appearing at the festivals at Jerusalem, did not only show his obedience to the law, which enjoined that appearance, but his communion with the church of Israel; for those appearances were ordinances and symbols also of communion. At such times he had most pregnant opportunities to reveal himself (as far as his divine wisdom thought it fitting), when all the people of the country were gathered together, and might be spectators and auditors of what was done and spoken by him. At the Passover before this mentioned in this chapter (which was at this time twelvemonth), he had done many miracles there, so that he could not but be looked upon as a teacher come from God, as Nicodemus professeth of him, chap. ii. At this Passover, of which there is mention in the present section, he doth a remarkable miracle, in healing a man so long dis-

^p John, iv. 43.

^q Luke, iv. 14—16, with John, iv. 43, 44.

^r Matt. iv. 13.

^s Luke, v. 1, &c.

^t Luke, iv. 51.

^u Mark, i. 23. 29. 32. 39.

^v Luke, v. 22.

^w Mark, ii.

eased; but, doing it on the sabbath-day, it became offensive to them that strained at a gnat, and swallowed a camel^x. For this he is convened before the Sanhedrim, to answer for himself; and there he doth as clearly and fully, not only confess, but also prove, himself to be the Messias, as at any time, or in any passage, in all the gospel besides. And to this his speech, he himself doth refer them once and again (when they question him who he was), as to an acknowledgment so plain, that there had needed no more questioning, had they not been wilfully blinded: "They said unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning^y." "They said to him, If thou be the Christ, tell us plainly. Jesus answered, I told you, and ye believed not^z," &c. He had preached before, that 'the kingdom of heaven,' or the revealing of the Messias, was at hand; and here, in his plea before the council, he confirmeth that doctrine, and cleareth it, affirming and proving himself, most undeniably, to be him. How he came off upon this his plain speech, the evangelist hath not particularly mentioned or recorded. Within the compass of a week, at the least, he was walking in the corn-fields, and put to it again to plead about the sabbath, as he doth here. Whatsoever the Sanhedrim said or did to him, upon this his discourse, certainly he left such a proof and evidence of himself amongst them, that he left them no room to plead ignorance of him, or that they did not know him, but made them, in their crossness and bitterness against him, utterly inexcusable. The reader, observing how plainly Christ speaketh out himself at this time, and that before the Sanhedrim, may have occasion to use this his observation upon several passages, in the story afterward, and he may make some advantage of the use of it.

Ver. 2: "Now there was at Jerusalem, by the sheep-gate, a pool, which is called, in the Hebrew tongue, Bethesda." The situation and the healing virtue of this pool, do as much trouble expositors to find out the place of the one, and the cause of the other, as any one verse doth in all the gospel; for so little is said of either in the Old Testament, or in Josephus, or in the Talmudists, that all that have meddled with them, have had enough to do, to make but handsome conjectures concerning them. And the Anabaptists (as Tolet reports them) have held this story to be but a

^x Chap. vii. 21, 23.

^y John, viii. 25.

^z John, x. 25, 26.

fiction; blaspheming what they could not understand, or what they thought did pinch their opinion.

In following the inquiry after these two things, that lie so obscure, we shall not be much solicitous to find a substantive to fit the word *προβατικῆ*, whether to render it by the ‘sheep-gate,’ or, by the ‘sheep-market;’ the one, no doubt, took the name from the other, and they were so near together, as to breed no scruple in our inquiry. I should rather render it the ‘sheep-gate;’ and so the most have done, because there is such a gate mentioned in Scripture, Neh. iii. 1. 32; xii. 39; and rendered *πύλη προβατικῆ* by the Septuagint.

I. This gate lay upon the south-east point of the outmost wall of the city, as may be supposed upon these grounds:—1. Nehemiah, in numbering the gates, and surveying this wall round about the city, beginneth at the sheep-gate, and goes the round till he comes to the sheep-gate again^a. In this his circuit, he goes from the east, along the south wall; and so west, north, and to the east again. If this were a place to survey Jerusalem, this might be shown at large through all the particulars of that chapter. It will be enough to an observant eye, for discovery that his march is this way, when he sees him go up from ‘the pool of Siloam,’ which lay on the west of the city (as shall be showed by and by), along by the ascent of the stairs of Sion, and so upward on Sion, to the sepulchres of David^b, and behind the king’s house full north^c; and, at length, he is got to the east quarter, to the water-gate^d,—to Ophel^e,—and the horse-gate^f, which was on the east^g; and, about the turning of the south-east corner, he is got to the sheep-gate again, where he began; Neh. iii. 32.

II. This pool of Bethesda, I cannot but conjecture to be the same with that, which by Josephus is called ‘the pool of Solomon,’ in this passage of his^h, where he thus describes the situation of the outmost wall: *Πρὸς δύοσιν, διὰ τοῦ Βηθ-σῶ καλουμένου χωρίου κατατείνου ἐπὶ τὴν Ἑσσηνῶν πύλην, καὶ ἔπειτα πρὸς νότον ὑπὲρ τὴν Σιλωὰμ ἐπιστρέφον πηγὴν, ἐνθεν τε πάλιν ἐκκλίνου πρὸς ἀνατολὴν ἐπὶ τὴν Σολομῶντος κολυμβήθραν, καὶ διήκον μέχρι χώρου τινός, ὃν καλοῦσιν Ὀφλάν, τῇ πρὸς ἀνατολὴν στοᾷ τοῦ ἱεροῦ συνῆπται.* “On the west, it goeth along

^a Neh. iii. 1. 32, 33.

^b Neh. iii. 15.

^c Ver. 24.

^d Ver. 26.

^e Ver. 27.

^f Ver. 28.

^g Jer. xxxi. 40.

^h Lib. de Bell. 5. cap. 13. Hudson, p. 1222.

through the valley called Bethso, to the Essene-gate: and then on the south, turning above the fountain Siloam; from thence it winds about to the east, to Solomon's pool: and going along to a place called Ophel, it reacheth to over-against the east cloister of the temple." In this survey, it is easy to observe, that he comes the way back, that Nehemiah had gone forward; and below the turning of the south-east corner (whereabout we place the 'sheep-gate') he placeth 'Solomon's pool,' upon the east. Let any one but seriously consider of the situation of the 'sheep-gate' in Nehemiah, and of this 'pool of Solomon' in Josephus, and he will not find about all Jerusalem a place, so likely to be Bethesda as was this.

III. The waters of this pool were drawn and conveyed in a source thither from the fountain of Siloam. For the clearing of this, we must, 1. Observe, that Gihon and Siloam were all one: and so the Chaldee paraphrast renders these words, in 1 Kings i. 33, "Bring him down to Gihon;" and ver. 38, "They brought him down to Gihon; bring him down to Siloam, and they brought him down to Siloam:" and so, likewise, Rabbi Solomon and David Kimchi say upon the place, "Gihon is Siloam." 2. The fountain Gihon or Siloam, had two courses or streamings into two several pools, which were called the 'Upper,' and the 'Netherⁱ.' The Nether pool was that, which was called the 'pool of Siloam^j,' which lay on the west of the city, being brought down thither by Hezekiah^k. The Upper pool was this pool of Solomon, called 'the old pool^l,' from that its ancient author. The water-course to it was stopped by Hezekiah, that he might the better and fuller be furnished with water at his own pool of Siloam, near his gardens^m; but, in aftertimes, opened again in times of danger for the advantage of the city, and so it continued. And thus did the fountain Siloam, lying on the south of the city, supply two pools with water; the one on the west of Sion called 'Siloam,'—and the other, on the east of Jerusalem, called of old 'Solomon's,' from its author,—and now 'Bethesda,' from its sovereign virtue.

IV. Now when, and whereupon, this wondrous excellency accrued to this pool, it is easier to allege what others have supposed upon it, than to produce any substantial proposal of one's own: yet shall I not insist upon opinions given

ⁱ See Isa. vii. 3; and 2 Kings, xviii. 17.

^j John, ix. 7. Neh. iii. 15.

^k 2 Chron. xxxii. 30.

^l Isa. xxii. 11.

^m Neh. iii. 15.

hereupon already, which are very well known, but offer mine own thoughts, in this conjecture,—1. The waters of Siloam, in the Lord'sⁿ own construction, did signify and resemble 'David's,' and so, Christ's kingdom. And in regard of this signification, Levi Gershom and other of the Jews do not observe amiss, that David chooseth to have Solomon anointed at Siloam or Gihon, in token of the continuance and spreading of his kingdom, as the springing of that fountain was continual, and the streams of it did dilate themselves. And since God had put such an honour upon those waters, as to make them an emblem of that kingdom, the Jews held them in so high a repute, that they applied those words of the prophet to those waters^o, "With joy shall ye draw water out of the wells of salvation:" and they drew and poured out of those waters, at the feasts of tabernacles, in their highest rejoicing: nay, stuck not to say, *משם שאבים רוח הקודש* "From thence they drew the Holy Ghost^p." 2. It may, therefore, be a conjecture, not altogether groundless, that since God had made those waters of so high a resemblance, as to betoken so high a kingdom:—and since that that resemblance (held out by God himself) had brought those waters into so high an esteem and observation with the people;—it pleased him, against the coming and appearing of that promised King and kingdom, to honour and endue those waters with such sovereign and healing virtue, as the story we are upon, speaketh of; that, as they had hitherto represented his kingdom,—so their healing virtue, given them against his appearing, did represent his healing power^q: and not only that, but also gave occasion to the people to think, that the glory of David's kingdom was near at hand, when such unwonted and wondrous excellency did now appear in those waters, that did signify it. So when the time of the promise to Israel in Egypt drew nigh, God bestowed a miraculous and supernatural course of nature, if we may so call it, for the generation and birth of their children^r.

V. I shall not strive to conclude any under this opinion with me; I shall only conclude with two things, which are remarkable, about the waters of Siloam, from which fountain I do suppose the waters of Bethesda to have their flowing:—1. The first is, that as this collection of Siloam-waters, in Bethesda, was honoured with this miraculous virtue of

^o Isa. viii. 6.^q Isa. xii. 13.^r As Mal. iv. 2.^p Talm. Jerus. in Succah, fol. 55.^r Acts, vii. 17.

healing of all diseases,—so that, in John ix, Christ honoured the other pool, that was filled from Siloam, with the miraculous cure of eyes born blind. 2. Secondly, Let it be observed, how strangely, and one would wonder to what purpose, the Holy Ghost doth construe the Hebrew word ‘Siloam,’ into a Greek expression^s, “Go wash in the pool of Siloam, which is, by interpretation, ‘sent^s.’”—Who sent? let the reader but examine, whether he can find any, to whom the construction may so properly be applied as to Christ, ‘sent of God,’—whom that fountain or waters signified.

§ “Having five porches.”] We observed before, that these porches are to be understood for ‘cloister-walks:’ five in number, according to the quinque-lateral or five-angle form of the pool and place: for so it is more proper to hold, concerning the number, rather than to look after allusions and allegories about it, which give but little satisfaction as to the historical matter. Whether these cloisters were built, before the healing virtue of the water first appeared for the conveniency of those, that had occasion to come to the waters,—or after the appearing of that miraculous excellency for the accommodation of them that stayed there for healing,—it is not much worth the labour to inquire, and there is but little hope to find it out. It is more generally thought, that they were built upon the latter occasion; and so we leave them.

The general silence of the Jews about the race and wondrous virtue of this pool, is something strange, who, in the abundant praises, and privileges, and particulars of Jerusalem, which they give,—yet speak not one syllable, that I have ever found, towards the story of Bethesda, though it might have been a story of so remarkable recognisance: which makes me the rather to believe, that this healing virtue of it, was, and was taken for, a presage of the near approach of the Messias, as we have spoken; because they, to weaken the truth of his coming, have subtly been silent in such a matter.

I may not utterly omit to say something about the opinions of others concerning the sovereign efficacy of these waters; the two that are the most current, and that carry the fairest probability and colour with them, are these:—

1. That, in this pool, the sacrifices were washed, and God would honour the rite of sacrifice with such a miracu-

^s John, ix. 7.

lous work in the place, where they were washed and fitted for the altar: which if the thing were true, were not impertinent in the application; but the truth I question: for if they mean, that the beasts, that were to be sacrificed, were washed here whilst they were alive, as some, and those not a few, will have it,—it is neither to be proved by the Scripture, nor dreamed of by any Jews, that write upon that subject, that any sacrificed beast was to be washed till he was slain. But if they mean, that the inwards of the slain sacrifice was washed here (as the inwards, indeed, were the only things, except the legs, that were to be washed^s), it is easy to be proved by Scripture, that the inwards were washed at the temple, and never brought out thence: and the Talmudists show us a room at the temple for this very purpose, called ‘the washing-room,’ which we have spoken of in its place, where they had their first scouring,—and marble-tables in the court, where they had a second.

2. Another opinion is, that God, by this wondrous virtue of Bethesda-waters, would antedate, as it were, honour to the waters of baptism, which was now to come in.

But might not the Pharisees as well misconstrue the matter, and say it sealed the honour of their washings, which were of use already and so long before,—as well as of baptism that was now coming in?—I am not ignorant of the conception of Tremellius in this matter, in his marginal notes to Nehem. iii; but when I consider what kind of man Eliashib was, to whom that opinion refers so much, I can see but little satisfaction in that conjecture: especially considering, how dead the appearing of angels or miracles had been, from the times of Eliashib, till near the appearing of Christ in human flesh.

Ver. 4: “For an angel went down at a certain season,” &c.] It is but a kind of labour lost to stand to debate, whether this season were fixed to all the three festivals, or to Passover-time alone, or to Pentecost alone, or to some other determinate time of the year; for these opinions are severally asserted:—it is most probable the time was uncertain, and the waiters there could not guess, when the angel would come, but stood in continual expectation and attendance for his coming. Whether he appeared in visible shape, is also questionable; but though he were not to be seen, which is

^s Lev. i. 9.

the more probable, yet did he give so visible and apparent evidence of his being there, by troubling the water, either causing it to boil, or tumble in waves, or some such thing,—that the parties present did perceive well enough, when he was come. The Lord would use an angel in this employment, and the angel must use the troubling of the water, for the healing effect,—not only because it is God's ordinary way of providence to use the ministration of angels in such things, nor altogether because the mere troubling of the water did produce such an efficacy; but because the people might the more visibly observe the restoring of sensible ministration of angels, and of works miraculous, which had been either a very mere stranger, or, if at all appearing, exceeding rare, ever since the death of the last prophets, or thereabout. And upon this reason, I cannot but hold, that this miraculous virtue was but of a later date; because miracles and angels had not been so conspicuous among them till near Christ's coming.

Ver. 5: "A certain man, which had an infirmity thirty-eight years."] Our Saviour is pleased to choose out for his cure, a man and malady of the longest languishing, and of the greatest unlikelihood of recovery. If we run back these eight-and-thirty years to the first beginning of his infirmity, we shall find, that he was entered into this his disease seven years and a half before Christ was born; for Christ was now complete thirty years old and a half; and, it may be, his disease was as old as was this virtue of Bethesda-waters. It began upon him immediately after the temple was finished and completed by Herod; as it will appear to him, that will calculate and compute the times. Now, I should as soon date this healing virtue of Bethesda from about those times, as any times I can think upon. For, as the providence of God did bring on, and usher in, the coming of the Messiah (when it drew near) by several dispensations and degrees, so the bringing of the temple to the highest glory that ever it must have (but only that the King of glory came into it), and the restoring of angelical and miraculous administrations, were not the least of those dispensations.

But be it how it will, whether the man's disease were as old as the pool's virtue or no,—it was so old, as doubtless the oldest in all the pack, and as to glorify the power of Christ most singularly in the healing of it.

Ver. 6. “He saith unto him, ‘Wilt thou be made whole?’”] Christ doth not question this as doubting of his desire, but to stir up his faith and expectation. His lying and waiting there so long, did resolve the question, that he would be made whole; but the greater question was, whether he had faith to be healed^a; and that our Saviour puts to trial by this interrogation.

Ver. 8: “Jesus saith unto him, ‘Rise, take up thy bed and walk.’”] Here is a question, also, not unjustly moved,—Why would Christ enjoin him to carry his bed on the sabbath-day? It was contrary to the letter of the law^b; “Bear no burden on the sabbath-day,” &c. It was extremely contrary to their traditions. For “bringing a thing out and in, from one place to another, was a work; and one of the special works, forbidden to be done on the sabbath-day^c.” “And he that carrieth any thing on the sabbath, in his right hand, or left, or in his bosom, or upon his shoulder, he is guilty^d.” And it was dangerous^e to bring him either to whipping or to suffer death. The most general answer that is given is, that ‘Christ would have him hereby to show, that he was perfectly and entirely healed,—when he, that could not stir before, is able now to carry his bed:’ and so, by this action, at once, he gives a public testimony of the benefit received, and an evident demonstration of the perfectness of the cure.

But both these might have been done abundantly, only by his walking sound and well, seeing that he could not walk nor stir of so long before. A man that had been so diseased so long a space, and had lain at these waters so great a time, for him now to walk strongly and well, would show the benefit received, and the cure done, as well as walking with his bed on his back. There was, therefore, more in this command of Christ, than what did barely refer to the publication of the miracle; and that may be apprehended to have been, partly, in respect of the man,—and, partly, in respect of the day.

In respect of the man,—it was to try his faith and obedience, whether, upon the command of Christ, he durst and would venture upon so hazardous an action, as to carry his

^a As, Acts, xiv. 9.

^b Jer. xvii. 21, 22.

^c Maim. in Shab. cap. 12.

^d Talm in Sab. cap. 10.

^e “Periculumque imminabat reo, aut flagellationis, aut mortis:” Leusden, p. 534.

bed on the sabbath-day, which might prove death, or sore beating to him: and he relies upon the word of him that commanded, and casts off fear, and does it. And to this sense his own words do construe the command, when the Jews question him upon the fact, "He that made me whole, gave me warrant to do it; for he bade me, and said, Take up thy bed and walk." He whose power was able for such a cure, his word was warrant for such an action. And, as our Saviour stirs up his faith in his question before, 'Wilt thou be made whole,'—so he tries what it is in this command, 'Take up thy bed, and carry it home:' for so we must construe what Christ meant by *walking*, from the like expression, Mark ii. 9, with ver. 11.

In respect of the day,—it was to show Christ's power over the sabbath: and as, in healing of the palsic man^e, he would not only show his power over the disease, but also over sin, and so forgave it; so it pleased him, in this passage, to show his power over the sabbath, to dispense with it, and to dispose of it as he thought good, as he showed his command over the malady that he cured.

And here is the first apparent sign towards the shaking and alteration of the sabbath, in regard of the day, that we meet withal; and, indeed, a greater we hardly meet with, till the alteration of the day came. To heal diseases, and to pluck off ears of corn for necessary repast, on the sabbath-day, had their warrant even in the law itself, and in all reason: but to enjoin this man to carry his bed on that day, and to bear it home, whereas the bed might very well have lain there, till the sabbath was over; and his home was no one knows how far off;—certainly it showeth that he intended to show his authority over the sabbath, and to try the man's faith and obedience, in a singular manner. It was easy to foresee, how offensive and displeasing this would be to the Jews (for it stuck with them a long time after, John vii. 23), and how dangerous it might prove to the man himself; and yet he purposely puts him upon it, that he might hereby assert his own divine power and Godhead, as it appeareth by his arguing for it, when they cavil at him all along the chapter:—even the same power, that could warrant Abraham to sacrifice his own son, and Joshua to march about Jericho, on the sabbath-day.

^e Mark, ii. 9.

Ver. 14: "Afterward Jesus findeth him in the temple," &c.] The faith and obedience of the man upon Christ's command (though it were of so nice consequence), do argue, to us, that his appearance at the temple, was to render his thanks for the great benefit he had received. The poor wretch had hardly been at this temple for eight-and-thirty years together (the date of Israel's wandering in the wilderness after God's decree upon them^f); and now, seeing he is miraculously enabled to go thither, it is time to go to give praises to him, who had done so great things for him. It was at the Pass-over that he was recovered,—a time when all the people, upon the engagement of the command, were to present themselves before the Lord: but his long absence, and his present miraculous enabling to appear, did double and treble the engagement upon him.

There Christ findeth him, where it was fittest he should be found,—owns him again,—and giveth him the wholesome admonition, "Sin no more, lest a worse thing come unto thee." Not only implying that all our maladies come for sin, but, as it seemeth, concluding that this long and sore diseasedness had seized upon him, for some particular and notorious offence.

Ver. 15: "The man departed, and told the Jews that it was Jesus," &c.] Not with an evil will or intention, to have Christ endangered or persecuted for his work on the sabbath-day, but in zeal to profess and publish him to the Jews, for the wonder wrought so powerfully by him. We need no other argument to prove the negative,—namely, that he sought not to endanger Christ, than even common sense and reason: for, for a man, so graciously recovered from so sad and so long a malady, to go about in requital of this, to forward and seek the destruction of him that did recover him,—is a thing so horrid and incredible to conceive, that it would speak a devil, rather than a man, that did it. It is true, indeed, that the Jews, to whom he went to tell this, were the Sanhedrim, or the men of authority; but that he did it for the honour of Jesus who had cured him,—his obedience to Christ's command,—his pleading the warrant of that command,—his resorting, upon his healing, to the temple,—his lesson given him by Christ there,—and his mentioning only the miracle of healing, and not the command to carry

^f Num. xiv.

his bed,—are arguments sufficient to evince. So that this healed man's errand to the Jews is not to accuse Christ, but to preach him, and to incite them to take such notice and respect of him, as was fit for one, that had done so great a miracle.

Ver. 17: "My Father worketh hitherto; and I work." The speech of Christ, from hence to the end of the chapter, was made by him (as hath been said) before the Sanhedrim, before which he was called to answer for what he had done on the sabbath-day: for whereas it is said, 'the Jews did persecute him, and sought to kill him;' it is most proper to understand it, that they went about it in a judicial way (as they would pretend), even as they did, when they put him to death indeed. Now, through all the speech, he pleads himself to be the Messiah, in as plain terms, and with as strong arguments, as could be uttered; and yet that court, that was to judge of true and false prophets, doth neither believe him for the true Messiah, because of the wickedness of their own hearts,—nor yet punish him for a false, because of the fear they had of the people, and because his time was not yet come. It is something strange, that the evangelist hath not given us intelligence of the issue of this so plain, and so full a plea, which Christ pleadeth even for his life: but, by his silence in such a thing, we may well conclude the irresistible power, and truth, and clearness, wherewith he spake;—which though the Jews would not comply with, nor entertain, yet were they not able to deny or contradict it.

For the asserting of the act, that he had done on the sabbath, he averreth his power, as he was the Messiah, and allegeth the testimony of John, of his own miracles, of the voice from heaven, and of the Scriptures, to prove he was so. And though he do acknowledge, that he had received his copy, and power of working, from the Father, yet doth he account it no robbery, to equal himself with him in his mighty working, and authority, and particularly in those three great affairs, the managing of which, are only proper for the hands of God; and those are, raising of the dead, judging of the world, and disposing of the sabbath. He proves this last, which was the matter, that he had in pleading, by his authority and power, that he had in the two former: that as God raised the dead, so he raised whom he would; and as God judged men, so he also judged: nay,

the Father had committed all judgment to him ; and, therefore, as the Father had authority over the sabbath, so had he also authority over it. That is his argument, in these words that we have in hand, “ My Father worketh hitherto, and I work :” in which he referreth to what is spoken concerning God, in relation to the sabbath,—that “ God rested on the seventh day, and blessed that day, and sanctified it :” and yet God, by his providential actings, worketh hitherto, even every sabbath, “ and so (saith he) do I also work ;” doing good on the sabbath, and dispensing providences for the benefit of man, and for the accomplishing of his ministration. But how does the parallel between God’s works of providence on the sabbath, and this acting of Christ on the sabbath, hold throughout, or in all the parts of it? As God doth good on the sabbath, dispensing his ordinances, sending rains and sunshine, providing food for all flesh, &c ; so Christ did good on this sabbath, healing a disease, and recovering a man from so long an infirmity. Herein the parallel holdeth clearly : but Christ went a step farther : for he commanded the man to carry his bed, which tended to the visible violation of the sabbath, which God’s providential actings do not do. It is true, indeed, that God also commanded the priests of the temple to work on the sabbath, in killing, slaying, and sacrificing beasts ; but this was for the greater promotion of his service : and he commanded Joshua to march about Jericho on the sabbath-day ; but that was for the more forwarding of the public good : but this command to the man, to carry his bed, tended neither to the one end, nor to the other, but merely and mainly to show the power and authority, that Christ had over the sabbath. Scan but considerately that command and action, and you will find the tendency of it, so directly and properly, to nothing as to this very thing. Say ‘ it was to show the completeness of the cure ;’—that might have been sufficiently, and indeed as much, showed, either by the man’s sound walking without his bed, or by carrying his bed the next day. Was it more for the glorifying of God? Regarding the bare action, one would suppose, that to have kept the sabbath, and not giving offence to others, might have tended to that end more fairly. There was, therefore, this chief thing in it, besides the trial of the man’s faith and obedience,—that Christ would glorify his divine power and au-

thority, in showing his command and disposal, that he had over the sabbath.

Therefore, whereas his pleading, ‘ My Father worketh hitherto, and I work,’ does answer most directly but to one objection that lay against him,—namely, for healing on the sabbath; yet doth it satisfy the other sufficiently, which was his command to the man to carry his bed: for he that wrought in other things, with the same authority that the Father worketh, he also hath the same authority over the sabbath, that the Father hath; who as he ordained it, so can he dispense with it, as pleaseth him.

Now Christ, in this command, cannot be conceived to have intended to vilify the sabbath, as it was a day of rest,—or to lay that ordinance, of keeping such a day of rest unto the Lord, in the dirt: but he that was to alter the sabbath to a new day, and in that equality of working which he had with the Father,—he was to set a new sabbath-day upon the finishing of the work of redemption, as the Father had done the old, upon the creation: and, therefore, as in preface to such a thing, he both giveth such a command, and pleadeth for what he had done, from his divine authority, as beginning to shake the day, which, within two years, was to be changed to another. The proof of the divine institution of the day of the Christian sabbath, may be begun here.

Ver. 19: “ The Son can do nothing of himself, but what he seeth the Father do.”] 1. By ‘ the Son’ in this place, and in the discourse following, we are to understand, not the second person in the Trinity, simply and solely considered in his Godhead; which while some have done, they have intricated these words with endless and needless scruples;—but ‘ the Son,’ as he stood there before them, when he speaketh these words; namely, as the ‘ Messias,’ ‘ God and man:’ and so he himself doth teach us to understand it at ver. 27, “ The Father hath given authority to the Son, to execute judgment, because he is the Son of man.”

2. The terms of ‘ Father’ and ‘ Son,’ do not only speak that relation of the Father and the Son in the Godhead, which doth peculiarly regard the eternal generation of the Son, begotten of the Father, and the mutual and natural notion of fatherhood and sonship, that is betwixt them by that generation,—but it more singularly referreth to the se-

veral or distinct managings of the Father, as to the affairs of the Old Testament,—and the Son, as to those of the New. For though it is most true, and undeniable, that the Father, in times of the Old Testament, did work by the Son in his dispensations to the church and world ;—as by him he made the world, and him he made Lord of all things ;—yet was his acting by the Son in the times of the New Testament, infinitely more apparent and discernible,—because the Son appeared in human and visible shape, the Messias sent of God, God blessed for ever,—and did great and powerful things, parallel to any done by the Father in the administration of the Old Testament. And this construction of the relative terms ‘ Father’ and ‘ Son,’ the very scope of Christ’s discourse, doth call upon us to make,—and the particulars of it, as we come to take them up, will help to clear unto us and confirm: for, 1. The matter that Christ was pleading now about, which was concerning his present demeanour towards the sabbath, needeth not so much a discourse to tell the Jews, how far the second person in the Trinity, simply considered as God, could act of himself; or how far he received his activity from the first person; or how far the first person showed his counsels to the second ;—as to show how far the Lord gave power, and imparted himself, unto the Messias; and how far he, in his kingdom and administrations, did come near to the Lord in his. For, 2. The Jews were not so well acquainted with the distinction of the persons in the Trinity, the first and the second, as they were with the distinction of the Father, or the Lord, that had ruled in the world hitherto,—and the Messias, that, in his time, should be the King and Ruler, by the Lord’s appointment: and it was proper for Christ, to speak to them, so as they might best understand him; and so he doth, according to their own distinction, which, indeed, was most true and proper. And, 3. Observe the whole speech of Christ throughout this chapter, and you find it divided into these two parts; 1. To show what was the power and acting of the Messias, to ver. 31, 32; and, 2. To prove and evidence that he was he:—not so much to show, what is the power and acting of the second person in the Trinity, simply considered in his Godhead, and compared with the first,—nor so much to prove that he was the second person in the Trinity,—as to show and to prove himself to be the Messias.

3. When he saith, therefore, "The Son can do nothing of himself," he meaneth, that the Messiah cometh not in his own power, though the second person in Trinity be omnipotent; but he is sent, and hath his commission, from God the Father; as he doth continually, both in this speech, and in other places, inculcate, that the Father sent him. As he is the Son of God, he is all powerful in his nature; and as he is the Messiah, he hath all power put into his hand by the Father; and yet he saith, 'He can do nothing of himself,' because he owns the appointment, by which he was sent, as Messiah, by the Father. He could do all things of himself, as he was God; but he could do nothing of himself, as he was Messiah,—because he was a servant, and bare that office upon the designment. And, therefore, the Arians were miserably wide, and wilfully blind, when they produced these words of the Son himself, to infringe the glory of the Son, and to prove him not equal to God the Father; not distinguishing, what a child might have done, betwixt his divine nature, which could do all things,—and his mediatorial office, which could not do, but what he that sent him, had appointed. In the former, they might have owned infinite power;—and, in the latter, infinite obedience: for it was not imperfection in him, that he could do nothing of himself, as Messiah; but it was perfection of obedience, and compliance to the will of him that sent him: and this does not only argue the readiness of his will, but the impeccableness of his nature; for he could do nothing of himself; but his actings were wholly and necessarily wrapped up in the will of God!

4. Now, to apply this part of his speech to the occasion of his present plea:—He had done a great miracle, and he had, as they thought, violated the sabbath, and he was especially to speak unto the latter, for thereupon lay his accusation: and he argueth, that he had not done, what he did on the sabbath, of his own mind; but that it was comprehended within his commission, as Messiah: and as he had, in that his office, received authority from the Father, to do wonders, to raise the dead, and to judge the world,—so had he, also, to have command and disposal over the sabbath peculiarly.

5. His words, "But what he seeth the Father do," are to be pointed and referred to the same sense, and limitation,

to which the preceding part of the verse hath been referred. To understand the words properly, and in their first apparent signification, is something difficult: to say strictly, that Christ could do nothing but those individual and singular things, which he had seen God the Father actually to do before him, would be very rugged, and such a saying as could not be proved. For, ‘fecit mundum; tamen non vidit Patrem ante facientem,’ it is the objection of some of the fathers: “He made the world, and yet he saw not the Father make another world before him.”—He took upon him human nature, yet he saw not the Father do so before him;—and so of other particulars. But his meaning is, according to the thing that he was speaking of; namely, that, in his administrations, under the gospel, he could do nothing, but according as the Father had done under the administrations of the Old Testament: not as to every singular and particular administration,—as if Christ, in the administration of the New Testament, was to do no particular thing, the like to which the Father had not done before;—but it is to be understood in reference to the general, of power, authority, and disposal, according to which the Messiah acted in the gospel, even as the Father had done before:—and so the words immediately following do expound it: “Whatsoever he doeth, the same doeth the Son likewise.”

Ver. 20: “For the Father loveth the Son.”] This God proclaimed twice in a voice from heaven, Matt. iii. 17, and xvii. 5; which very words do teach how to understand the term ‘Son,’ all along this discourse,—namely, for the Messiah, God and man^a; whom as David represented in other things, so did he even in his name, which signifieth ‘Beloved,’ and Solomon, in his name ‘Jedidiah^a.’ The Father,—besides the infinite and eternal love he beareth to the Son, as God, the second person in the Trinity^b,—is said to love the Son as Messiah, because of his undertaking man’s redemption, and promoting judgment, righteousness, knowledge, mercy, &c. the glory of the Father^c, &c.

§ “And showeth him all things, that himself doeth.”] By ‘showing’ is not meant barely discovering, or revealing, but imparting and communicating:—as, “Who will show us any good^d?” that is, ‘who will bestow any good on us?’

^a Isa. xlii. 1. Eph. i. 6.

^a 2 Sam. xii. 24.

^b Prov. viii. 30.

^c Isa. xlii. 1—4. Heb. i. 8, 9. John, x. 17.

^d Psal. iv. 6

“Show us thy mercy^e :” “Show kindness^f,” &c ; that is, ‘grant and vouchsafe it.’ And such is the meaning of Christ’s words here ; that the Father doth grant and communicate to him, as the administrator of the New Testament, the same power and activity, that he himself exercised under the Old,—to do and act in the same divine authority, and in the same miraculous power, that he himself used and acted in, doing whatsoever pleased him.

§ “And he will show him greater works than these,” &c.] It was a great work that Christ had done, in healing a man of so long diseasedness ; and it was a great matter that he had assumed, when he granted such a dispensation with the sabbath ; and yet he must do greater things than these, before he had done ; namely, raise the dead, and change the sabbath-day. It is said, in ver. 16, “The Jews did persecute Jesus, because he had done these things on the sabbath-day :”—*These things* ; that is, healed the man, and commanded him to bear his bed. In answer to those two particulars, our Saviour speaketh in this expression, “greater works than these :” and, in the two next verses, he showeth what greater works those are,—namely, raising the dead, and power of all judgment. If any will take the clause, in comparison with the works that the Father had done in the Old Testament, as that he would vouchsafe the Son to do the like, nay, greater than these,—there may be an innocent construction made of it ; for we read of greater miracles done by Christ, than done before : but in that he instanceth in the two particulars, ver. 21, 22, it argueth, that he speaketh not of doing greater works than the Father had done (for the Father had done those two works that he instanceth in) ; but of doing greater works than those, that he had done already, for which he was now upon his answer. He had healed a long-continued disease : but, as the Father raised the dead, so would he raise the dead, as he thought good ; and he had only granted a dispensation for a particular action on the sabbath : but the Father had committed all judgment about the affairs of men into his hand ; and he might alter the sabbath, if he pleased ; and he would do it. Now, whereas he referreth these, his great works, to no higher end in this his speech, but only this, ‘That ye may marvel,’—he proposeth not this as their ultimate end, for

^e Psal. lxxxv. 7.

^f 1 Kings, ii. 7.

that end you have in ver. 23; but he proposeth this only as a fruit of those works that he should work, that they should be to the astonishment and conviction of these that now accuse him, though not to their entertaining of him and believing.—Parallel to that Acts, xiii. 41.

Ver. 21: “For as the Father raiseth up the dead,” &c.] This relateth to what is spoken of God, in the Old Testament, Deut. xxxii. 39; and to what he did in the Old Testament, by the ministry of his prophets. He proclaims himself God alone, in the place cited, “because he killeth and maketh alive;” and he raised some dead by the means of Elias and Elisha, &c. “Now (saith Christ), as the Father, or God, whom ye acknowledge this great agent in the Old Testament, showeth this power, and so thereby showed himself to be God alone; even so the Messias, in the New Testament, is invested with the very same power, to raise and quicken whom he will; that all men should honour the Messias, the administrator of the New Testament, as they honour the Father, the administrator of the Old.”—For to this tenor (that I may say it again), doth he speak all along this chapter, paralleling the Father and the Son, not in regard of their equal Deity and divine power as God, but in regard of their dispensations to the sons of men under the two Testaments. As, how is it possible to understand this passage in hand,—“As the Father raiseth the dead,” under any other notion, than as is mentioned, when ver. 17, 18, 19, do clearly ascribe the general resurrection to the Son?

Ver. 22: “For the Father judgeth no man, but hath committed all judgment to the Son.”] This is but the same in sense and substance with those many places of Scripture, where the Lord setteth up Christ as King and Lord of all things^h.

It pleased the infinite wisdom of God to use this most divine and mysterious dispensation, that the Son of God should become the Son of man,—and this God-man, the Lord Christ, should be set up the head of all principality and powerⁱ; and King, and Ruler, and Judge, of all things. And this dispensation the Scripture ascribeth to divers reasons:—

^h Psal. ii. 7, 8, &c. Psal. lxxxix. 27. Isa. ix. 6, 7. Heb. i. 2. 6, &c. Dan. vii. 13, 14. Isa. xlii. 1, 2, &c. Jer. iii. 9. Matt. xxviii. 18. Rev. xix. 16, &c.

ⁱ Col. ii. 9.

1. To Christ's natural and essential interest, as I may express it; for he was the only-begotten of the Father, and so necessarily the heir of all things¹.

2. To God's love of the Son, because he laid down his life for man's redemption^m: "He became obedient to the death, &c. Wherefore God hath also highly exalted him."

3. To God's willingness and contrivance, that man should have the utmost means of the knowledge, and for the honouring, of God that was possible; namely, by revealing his Son in human flesh, yet in the highest evidence of divine powerⁿ. When men, for all the means that he had used for the bringing of them to the knowledge of himself, yet would not know God, nor worship him as God, but doted after gods that were visible,—the Lord sends his own Son, in visible shape, and in visible demonstration of his divinity, in that he raised himself from the dead^o, and setteth him up as Lord of all things, to be worshipped as God, blessed for ever; and, in and through him, the Father to be worshipped, who sent him.

4. The Scripture holdeth out Christ as 'the arm of the Lord^p,' the combatant and champion against Satan, and all the Lord's enemies^q. And the Lord hath set him up to reign, till all his enemies be put under his feet^r.

5. God hath given him authority to execute judgment, "Because he is the Son of man," John v. 27; which we shall speak to, when we come to that verse.

Ver. 23: "That all men should honour the Son, even as they honour the Father."] The great design of the blessed Trinity was, to reveal itself, the eternal Godhead, to be worshipped Trinity in Unity, and Unity in Trinity. In the times of the Old Testament, the Father was worshipped and acknowledged, dispensing, indeed, his administrations by the Son, the angel of the covenant, and the arm of the Lord, but himself more especially owned, as the fountain and original of all divine dispensations^s. Under the New Testament, the Son was visibly exalted, and set up as the Lord to whom every knee should bow, and every tongue confess, in that he gave the gospel, as the Father had done the law,—subdued Satan,—triumphed over death,—ascended, visibly, by his

¹ Heb. i. 2. ^m John, x. 17. Phil. ii. 8, 9. ⁿ Matt. xxi. 37. Heb. i. 1.

^o Rom. i. 4. ^p Isa. liii. 1, and xl. 10. ^q Gen. iii. 15. Rev. xix. 11, &c.

^r 1 Cor. xv. 24, 25. ^s Psal. ii. 6, &c. Exod. xxiii. 20, 21. Prov. viii. 23. Isa. xliii. 1, &c.

own power, into heaven,—and did as visibly pour out and send down the Holy Ghost, which he had promised: that, as all men had honoured the Father under the Old Testament, so all men should equally honour the Son under the New. The Arian, in denying the Godhead of Christ, and his co-equality with the Father, is not only injurious to his person, but also contradicteth the highest and greatest design of Heaven, for Christ's exalting. And the Jews, Turks, and whosoever take upon them to honour God, and acknowledge not Christ, their undertaking is but vain: since they honour not the Son, whom he hath set up and exalted over all.

Ver. 24: "He that heareth my word, and believeth on him, that sent me." These words, and those in the verses following, have their rise from ver. 21; and lie in connexion with the sense of those words, and are in explanation of them. There he had said, that, "As the father raised the dead, so the Son quickeneth whom he will;" and in these verses he speaketh to that point; and, in this verse, he showeth how he quickeneth spiritually; and, in the following, how he quickeneth bodily; and both his assertions he setteth on with this asseveration, *'Αμην, 'Αμην, λέγω υμῖν.*

The matter of this verse seemeth to be taken from those words in Isa. lv. 3: "Incline your ear, and come unto me: hear, and your soul shall live." Upon which last words Aben Ezra giveth this gloss; "It meaneth, that the soul abideth, though the body die; or it meaneth, that the Messiah shall revive those, that turn to the law of God." And so, likewise, do other Jews confess there, that those words, and the context before, do speak of the teaching of the Messiah.

Our Saviour, in the verses before, had pleaded his equal acting, as he was Messiah, with God the Father, as he showed himself in the administration of the Old Testament: that as the Father raised the dead, by prophets, then, so he quickened whom he pleased: and, as the Father had judged, so now he had committed all judgment unto him: and here he cometh on with a third parallel; and that is, that as the Father had given the law, or the word, of the Old Testament, so he should give the gospel, the word of the New: and as it was life to hearken to the word of the Father^t, so he that heareth his word, hath life everlasting, &c. He was the

^t Dent. xxx. 15. 20.

Word of the Father, that came out of his bosom to reveal him^u; he was the great Teacher, promised and expected^v, and sealed and proclaimed^w; he was to be the destroyer of the works of Satan, the hearkening to whose word had been man's confusion. And, therefore, it would not only be their piety to hearken to him who had revealed the Father; nor would it be only suitable to their expectation, who looked for the great Teacher, and were resolved to be taught by him; but it would be eternal life, and everlasting healing to the soul, against those wounds, that hearkening to the words of the tempter had made in it.

Now, in that he saith, "And believeth on him that sent me,"—1. He doth most properly centre the ultimate fixing and resting of belief in God the Father. For, as from him, as from the fountain, do flow all those things, that are the objects of faith in its living and moving,—namely, free grace, the gift of Christ, the way of redemption, the gracious promises, &c; so unto him, as to that fountain, doth faith betake itself, in its final repose and resting,—namely, to God in Christ^x; and he doth, hereby, more clearly open that mystery of God in Christ, than if he had spoken only of believing himself, or only of believing the Father. 2. There are some that conceive, that he speaketh of believing him that sent him, rather than of believing him himself; that, by this humble reference of all to God, he might make his speech more acceptable to the hearers. 3. Compare this passage with Exod. xx. 19, and Deut. xviii. 16—18.

His expression of 'passing from death to life,' seemeth to refer either to the doom upon Adam's not hearkening to the voice of God, 'Thou shalt die the death;'—or to the condition under which every man is left by the law,—namely, under a curse: from which, hearkening to the voice of the gospel is deliverance. Or, it may be, it is spoken in some parallel to the case of the man healed; for, as he, by hearkening to the word of Christ, receiveth health of body,—so, whosoever heareth his word, obtains life of the soul. And thus doth Christ still make good the word, that he had spoken to the man for a dispensation with the sabbath: and argueth, that he might do such a thing, because he was to give the law and word of the New Testament, as the Father

^u John, i. 18.

^w Matt. xvii. 5. 1 Pet. i. 17.

^v Deut. xviii. 15. Acts, iii. 22.

^x As, 2 Cor. v. 19.

had done of the Old: and showeth, that though violation of the sabbath deserved, and had been punished with, death,—yet obedience to his word and command, was discharge and a passing from death to life.

Ver. 25: “The hour is coming, and now is, when the dead shall hear the voice of the Son of God,” &c.] 1. These words are most generally understood, as aiming at those dead that Christ raised by his voice, or word, to life again; as saying to Jairus’s daughter, ‘Talitha kumi;’—to the widow’s son, of Nain, ‘Young man, arise;’ and to Lazarus, ‘Lazarus, come forth:’ and being taken in such a relation, the connexion of them to the words going immediately before, lieth thus:—Christ had spoken there of his spiritually reviving ‘whosoever should believe his word:’ and here he either produceth a proof and evidence, of what he had there spoken,—or else allegeth it as another wonder and virtue of his power, that, by his voice, he would raise those, that were bodily deceased. And he ascribeth this reviving to the hearing of his voice; partly, because he had ascribed the spiritual reviving to the hearing of his word,—and partly, to distinguish his raising of those dead from the raising of those, that were revived under the Old Testament: for they were not raised by a word, but by other applications^y.

2. It was the opinion of the Jews, that there should be a resurrection in the days of Messias. The Chaldee paraphrast glosseth Hos. vi. 2, thus; “He will revive us in the days of consolation^z, which are to come in the day of the resurrection of the dead.” And Hos. xiv. 8, thus; “They shall be gathered out of their captivity; they shall sit under the shadow of their Messias; and the dead shall revive; and good shall be multiplied on the earth:” and Isa. xlix. 8; “I give thee for a covenant to the people, to raise the righteous that lie in the dust:” and Kimchi, on Isa. xxvi. 19; “The holy blessed God will raise the dead at the time of deliverance:” and in Jer. xxiii. 20; “In that he saith, *Ye* shall consider it, and not, *They* shall consider it,—it intimateth the resurrection of the dead in the days of the Messias:” and on Ezek. xxxvii; “It may be, God showed Ezekiel the vision of the dead bones reviving, to signify to him, that he would raise the dead of Israel at the time of deliverance, that they also might see the deliverance.” Aben Ezra, in Dan. xii. 2;

^y 1 Kings, xvii. 21, and 2 Kings, iv. 34, and xiii. 21. ^z Luke, ii. 25.

“The righteous that died in the captivity, shall revive, when the Redeemer cometh,” &c. And this was so far the opinion of the nation, that they understood the term, ‘the world to come,’ of the state of glory, and yet of the days of Messias; as shall be showed, when we meet with that phrase. Now, there was a resurrection in the days of the Messias, accordingly, not only of those three that have been named, but, also, of divers saints, whose graves were opened and bodies arose^a. And if the words that we have in hand, be applied to the raising of dead in a bodily sense, they may most properly be pointed to that resurrection, which was so parallel to the expectation of the Jews; and Christ, ascribing such a matter to himself, doth prove himself to be the Messias, even they and their own opinion being judges.

3. But ‘the raising of the dead,’ is taken in Scripture, also, in a borrowed sense; namely, for the reviving and quickening of those, that were dead in trespasses and sins^b, &c. And that sense doth seem more agreeable to this place, because our Saviour, in the verse before, doth apparently speak of such spiritual reviving. The calling in of the Gentiles to the gospel, is called a resurrection, in divers places of the Scripture: as, Isa. xxvi. 19, “Thy dead men shall live, together with my body they shall rise; awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead.” What dead these are, that were to rise with Christ’s body from the dead, is not so much intimated in that passage of the evangelist^c, “The bodies of divers saints arose,”—as in that saying of our Saviour, “There shall no sign be given them, but the sign of Jonah the prophet:”—by which he doth not only signify his own death and resurrection, but he doth also gall the Jews with an intimation of the calling of the Gentiles upon his resurrection,—as the Ninevites were called, upon Jonah’s resurrection out of the grave of the whale’s belly. And that ‘dew’ of his, that should enliven men as the dew doth herbs, is the dew of the doctrine of the gospel, as Deut. xxxii. 2: and so, likewise, Hosea, vi. 2, speaketh to the very same tenor, of Christ’s raising the dead in a spiritual sense, upon his own resurrection, which was on the third day. And so is the resurrection, in Ezek. xxxvii, plainly expounded, in that very chapter, to be in a spiritual sense; and so the apostle con-

^a Matt. xxvii. 52.^b As Ephes. ii. 1.^c Matt. xxvii. 52.

strues it, Rom. xi. 15: and the calling of the Gentiles is styled, the “first resurrection,” Rev. xx. 5, &c.

That Christ meaneth ‘the dead,’ and ‘the raising of the dead,’ in this sense, in this place, might be argued upon these observations:—

1. Because, throughout his speech hitherto, and some steps farther, the scope of his discourse is, namely, to prove his all-powerful rule and disposal of the affairs under the gospel, equal to what the Father had under the law;—of which the calling of the Gentiles was one of the most eminent and remarkable.

2. Because, as was said before, his very last words preceding, were of ‘passing from death to life’ in a spiritual sense; which argues, that he intends the same sense here.

3. In that he ascribeth reviving to his ‘voice’ here, as he did there to his ‘word.’

4. Because he distinguisheth upon hearing his voice, ‘the dead shall hear it, and as many as hear it, shall live:’ which is applicable, a great deal more fairly, to the bare, and to the effectual, hearing of the gospel; than to ‘dead’ in a corporal sense.

And, 5. lastly, Because there are so great things spoken of the calling of the Gentiles in the Scripture, and of Christ’s work about that matter, and their heathenish condition so expressly called ‘death,’ and their embracing the gospel a ‘resurrection,’—that when Christ is speaking of his actings in the New Testament, and useth such words as these before us, we may not improperly apply them in that sense. It would have prevented many controversies, and not a few errors, if the phrases ‘the last days,’ and ‘the day of the Lord,’ and ‘the end,’ and ‘new heavens,’ and ‘new earth,’ and ‘the dead raised,’ &c, had been cautelously understood, and as the Scripture means them in several places: but as for the ‘raising of the dead,’ in the verse in hand, it needeth not very much curiosity to fix it to either of those as a determinate sense; since, taken either way that hath been mentioned, it carries a fair construction, most agreeable to the truth, and not very disagreeable to the scope and context.

Ver. 26: “For as the Father hath life in himself, so hath he given to the Son to have life in himself.”] It is needless to dispute here, how far the second person in the Trinity may

be said to have, or not to have, his being of himself: for the words do not consider him simply as the second person, but as the Messiah, God and man; as is the tenor of speech all along: and in this acceptation we may give the words this construction:—

1. That they are a paraphrase upon the name ‘Jehovah,’ which betokeneth God’s eternal being in himself, and his giving of being to the creature: and that they mean, that, as the Father is Jehovah, so also hath he given to the Son, the Messiah, that name above all names^d, to be owned and worshipped for Jehovah,—having life in himself, as being the eternal and living God,—and having the disposal of life in his power, as being the God of all living.

2. That as the Father is the eternal and immortal God, so also is the Messiah; and though he stand there before the Sanhedrim in human appearance, yet should he never see corruption^e, but declare himself mightily to be the Son of God, and to have life in himself, by his raising himself from the dead^f; being the first and last; he that liveth though he died, and is alive for evermore, Amen; and hath the keys of hell and death at his disposal^g.

3. As the words before may be applied to Christ’s raising from the dead those, that were either bodily or spiritually deceased; so these are a reason and proof of that assertion, because, as the Father hath the absolute disposal of life in his own power, so hath he given to the Messiah the same disposal.

Ver. 27: “And hath given him authority to execute judgment also, because he is the Son of man.”] By this passage it is apparent, in what sense our Saviour useth the term ‘the Son,’ and ‘the Son of God,’ all along this discourse; namely, for the Son of God, as he was also the ‘Son of man,’ or the ‘Messiah.’

There hath been some scruple made (as was mentioned before), upon the reason given of Christ’s authority of judging; namely, ‘because he was the Son of man;’ which will be removed, by rightly stating the sense of ‘the Son of man,’ which we may take up in these three particulars:—

1. The phrase ‘the Son of man,’ may be taken to signify simply ‘a man:’ and then the words are to be understood

^d As Phil. ii. 9.

^e As Psal. xvi. 10.

^f Rom. i. 4.

^g Rev. i. 17, 18.

in this sense,—“He hath given him authority of judging, because he is a man;”—and then is the reason current and apparent under this construction :

First, Because the Son of God humbled himself, and became man, for the redemption of man ; therefore the Lord hath given him authority to be Judge of man^h.

And, secondly, He hath given the Messias authority of judging, ‘because he is man,’ that man might be judged by one in his own nature. “He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the deadⁱ.”

2. The title, ‘the Son of man,’ which our Saviour so oft applieth to himself in the gospel, doth not speak him barely ‘a man,’ but it owns him as that singular and peculiar seed of the woman, or ‘Son of man,’ that was promised to Adam, to be a repairer of ruined mankind, and the destroyer of the works of Satan,—as the term hath been cleared before. And, in this construction, the reason of Christ’s authority of judging, ‘because he was the Son of man,’ is yet cleared farther : namely, because he was the Son of that promise, the Heir of the world, and Redeemer of mankind, and destroyer of devils ; therefore, the Lord did give authority to him to be Lord of the world, and Judge of men and devils ; to destroy the serpent, and his seed, that were his enemies ; and to perfect and save the holy seed, that should believe in him and obey him ; and to do and order all things here in this world, that were in tendency either to the one or the other end.

3. The Messias is thus characterized, in Daniel^j : “Behold one, like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.”

Upon which words R. Saadiah glosseth thus, “This is Messias, our righteousness. But is it not written concerning the Messias, ‘lowly, and riding upon an ass?’ because he shall come in humility, and not in pomp, riding upon horses. And ‘with the clouds of heaven,’ meaneth the angels, the host of heaven : this is the abundance of greatness, which

^h As Phil. ii. 8, 9.

ⁱ Acts, xvii. 31.

^j Chap. vii. 13, 14.

the Creator shall give unto the Messiah," &c. Our Saviour, in the words that we are upon, seemeth to point at those words of Daniel: and whereas it was confessed by the nation, that the 'Son of man,' there spoken of, to whom all dominion was given, was the 'Messias,' he doth here plainly aver, that it was himself; and that all authority and judicature was given him, because he was the Son of man.

Observe how purposely he changeth expressions: in ver. 25, he speaketh of raising the dead by the voice of 'the Son of God,'—and here, of executing judgment, because he is 'the Son of man;' not only that he might assert the two natures in the Messiah: but also, that he might distinguish the double power that was in himself,—natural, as he was God,—and dispensed, as he was, and because he was, 'the Son of man.'

Ver. 28: "Marvel not at this," &c.] At what? Cyril thinks, at the healing of the diseased person;—and he reduceth the words to this sense: "Think not the curing of this disease so great a matter; for I can, and once must, raise even all the dead, and judge all the world."—But, for aught we find, they were as much filled with indignation at that cure, as with wonder. Therefore, it seemeth more likely that their marvelling must rather refer to the words of Christ that he had now spoken, than to the work that he had done. For, comparing his person, that they saw standing before them, with the power and acting that they heard him speak of,—it is no wonder if they wondered at his words; and it is probable they did little believe his power^k.

But how doth he satisfy their wondering and unbelief, any whit, by the words which follow? Had they believed these things, that he had spoken hitherto, then might it have been proper to have added this, about raising all the dead: but when they believed not the former, to what purpose was it to bring in this for confirmation, when they would believe neither this nor that?

Ans. 1. Christ was to speak in his authority; and the guilt of their unbelief was to rest upon themselves.

2. They could not deny him for a prophet, because of his miracles^l; and he would wind them up to believe, that he was the great Prophet.

3. It was a proper proof of his power and authority to

^k See ver. 38. 40—42.

^l John, iii. 2.

judge all men, to assert that he had power to raise all men from the dead, and to bring them to judgment. And those that did believe his former words, would believe these, and see the arguing pregnant: but those that would believe neither, are left highly inexcusable, having heard Christ so fully and plainly asserting himself to be the Messias, as in all the gospel he doth it not plainer.

4. Here we may add one thing more about the term ‘the Son of man,’ for the clearing of that clause before, “He hath given him authority of judging, because he is the Son of man.”

It is observable, that, as the Jews do most constantly call Christ ‘the son of David,’ both in the Scripture^m, and infinitely in their writings,—so doth Christ most constantly call himself ‘the Son of man;’ and that title is only used by himself and in his own speeches. The reason of this his different styling himself from their common title of the ‘Messias,’ may be conceived to be,—partly, because, whereas they, under the term ‘the son of David,’ did conceit the Messias for an earthly king, as David was,—he, in his term ‘the Son of man,’ would contrary them in that opinion: and partly, because, by that title, he would show what relation his office should have towards all men, even towards the Gentiles as well as the Jews; whereas they expected the ‘son of David,’ a king of the Jews only, or, at the least, especially. For it is true he was, indeed, the son of David, promised to David, and so the Jews had first interest in him: but withal he was בן אדם ‘the Son of man,’ promised to Adam; and so whole mankind had interest in him. And his arguing, in ver. 27, may be understood, not only in reference to his authority of judging, but also in regard of the generality of that authority; that as, in ver. 25, he was to raise even the Gentiles, from their dead condition, to the life of the gospel,—so, in ver. 27, he had authority and dominion given him throughout all the world, even among the Gentiles; and that, because he was the ‘Son of man,’ or the seed promised to Adam, in whose loins the Gentiles were, as well as the Jews, when that promise was made, and whose mediatorship concerned them as well as the other. And if these words be taken up in such an interpretation,—this confirmation of them, by asserting his power to raise all the dead,

^m As Matt. xxi. 9, and xxii. 42; Luke, xviii. 38.

cometh on thus : “ Marvel not at these transactions, that I speak of with the Gentiles, as to raise them by the gospel, and to execute judgment even through all nations ; for I am to raise the dead of all nations at the general judgment, and that by the testimony of the Scripture itself,” Dan. xii. 2.

“ For the hour is coming, in which all that are in the graves, shall hear his voice,” &c.] These words do so directly speak the sense of that place cited in Daniel, though they differ something in expressions,—that it is little to be doubted, that they were spoken from thence.

An angel is there relating to Daniel the grievous times, that Israel should undergo under the persecution of Antiochus : and because, at that time, the cursed doctrine of the Sadducees, which denied the world to come (a desperate doctrine in times of persecution), should be at a great height and entertainment ; therefore, with the prophetic story of those times, he doth join the doctrine of the resurrection, and of everlasting reward, for the staying of the hearts of those, that should live and suffer under those bitter days, and to arm them against fear of death and suffering for the truth.

It might be observed, how Christ, in this speech, which he maketh before the Sanhedrim, which consisted of Pharisees and Sadducees, doth meet with both their heretical principles, with a cutting doctrine. Against the Pharisees’ doting upon traditions, he holdeth out his own word, as the great oracle of truth to be believed, ver. 24 ; and against the Sadducees’ denial of the resurrection, he holdeth out the doctrine of that in this verse, and his own power to be the author and effector of it. But this I do but note by the way.

These words might also be applied to a spiritual resurrection as were the former (and so ‘ coming out of graves’ meaneth, Ezek. xxxvii. 12), the words of the verse following being only translated and glossed thus ; “ ‘ And they shall come forth, they that do good,’ after they hear his voice in the gospel, ‘ to the resurrection of life : and they that do evil,’ after they hear the gospel, ‘ unto the resurrection of damnation.’ ” But they are more generally understood of the general resurrection, and so will we take them ; and that the rather, because this sense is so exceeding suitable to the method that Christ useth in this speech. The main scope

of his oration is to justify himself to be the Messias, and from that very notion, to justify the thing that he had done about the sabbath. His speech he divideth into these two heads:—

1. To show what his work and authority was, as he was the Messias. And,
2. To show what testimony there was of his so being.

The former, which he prosecuteth hither, he handleth in these several particulars; his power of miracles, to the highest demonstration of divine power, equal with the Father, ver. 19—21;—his absolute authority of ordering all things, ver. 22;—his divine worship under the New Testament, as the Father's under the Old, ver. 23;—his being the teacher of his church, and preacher of the gospel, ver. 24;—his calling of the Gentiles, ver. 25;—his raising of himself from the dead, and having the disposal of life and death in his own hand, ver. 26;—his universal dominion over all, ver. 27;—his being the powerful raiser and judge of all at the general resurrection, ver. 28, 29, &c.

“All that are in the graves.”] In Daniel it is, “Many of those that sleep in the dust,” &c; that is, ‘the many,’ meaning ‘all.’ Not that all the dead are in graves; for some were drowned, some burnt, &c; but because the grave is the most common receptacle of the dead; and because the Jews did ordinarily render the word *לשון*, which betokeneth the place and state of the dead generally, by the ‘graveⁿ.’

“Shall hear his voice.”] We might here intricate ourselves in a dispute, whether there shall be an audible voice of Christ at the general resurrection; or whether the ‘hearing of his voice’ do mean, the feeling of his power only, as some do understand it; to the expense of that time, which might be better improved in preparing against that time come. These Scriptures speak about that matter: “The trumpet shall sound, and the dead shall be raised^o.” “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God^p.” “The day of the Lord will come, as a thief in the night, in which the heavens shall pass away with a great noise^q,” &c. But as for that text, which is commonly produced to the same pur-

ⁿ See Targ. Jonath. in Gen. xxxvii. 35, and xlv. 29, &c. and Buxtorf in voce *לשון*: “significat *Sheol* in genere locum corporum humanorum post mortem; unde communiter pro *Sepulchro*,” &c.

^o 1 Cor. xv. 52.

^p 1 Thess. iv. 16.

^q 2 Pet. iii. 10.

pose, Matt. xxiv. 31, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds," &c; it plainly speaketh only of Christ's sending his ministers with the trumpet of the gospel to fetch in people to the faith; for ver. 34 saith, that this, and the other things spoken with it in the verses before, must be accomplished, before that generation, that was then alive, should pass.

It is not to be doubted but the coming of Christ to judgment, will be in the dreadfullest state and terror that heart can conceive (and the terror of that day of accounting for all actions, may well be guessed by the terror of the day of giving the rule for all actions, Exod. xix and xx): and that the Lord shall then utter his voice, his mighty voice; it is not to be doubted neither, but this in thunders, and dreadful and majestic noises (for such are called the 'voice of God'), rather than in any articulate sound of words. The Talmud, in Sanhedrim^r, speaking of "voices and thunders," that should be a little before the coming of the Messias, the gloss there saith, "These are the voices of the son of David."

I shall leave it to the reader's own thoughts to make the most feeling and dread commentary upon these words that he can, towards the awing of his heart to a preparedness against that dreadful time, when it shall come.

Ver. 30: "As I hear, I judge: and my judgment is just, because I seek not mine own will, but the will of the Father, which sent me."] Our Saviour seemeth, in these words, to allude to two customs and traditions of the Jews, and to plead with them from their own principles.

1. The Talmudic tract 'Sanhedrim^s,' speaking concerning men's inquiring of the judicatories in matters of difficulty, hath this tradition: "They ask first of the Sanhedrim in their own city; אם שמעו אמרו if they had heard it, they resolve them: if not, they go to a Sanhedrim near their city; אם שמעו אמרו if they had heard it, they resolve them: if not, they go to that in the gate of the mountain of the house; אם שמעו אמרו if they had heard it, they resolve them," &c; where, by the words, "if they had heard," they mean, if the Sanhedrim had heard, by tradition, what was to be the determination of such a matter, they judge accordingly: but if they had not heard, then the last recourse was to the great Sanhedrim

of seventy-one, which was the very treasury of traditions. Christ, being come now before the Sanhedrim, seemeth here to speak to them according to their own rule; "As you judge according as you hear and receive by tradition, so 'I judge as I hear:'" meaning, either as he had heard and received from the Father, in the divine and secret counsels between them; or, rather, as he received intelligence and warrant for his actions from the word of God; doing those things that were there written of him. And the words immediately before, "I can do nothing of myself," being understood of him as God-man, may be easily understood, and without straining, in such an exposition.

2. Rambam, in his tract about messengers and partners^t, and the Talmudists occasionally, in the treatises about 'contracts, espousals, and divorces,' &c, conclude this for a maxim, "שליח עושה שליחותו כל מעשיו קיימין That a messenger that doth that upon which he was sent, all his acts are good in law: and שליח שעבר על דברי משלחו לא עשה כלום A messenger that transgresseth against the words of him that sent him, his act is null:" upon this very ground, Christ's arguing here is clear and pregnant, and cometh home to their own position: "My judging is just, because I, being sent of the Father, do not mine own will, but do the errand that he sent me upon, and do his will." And to this sense may we also interpret his words in ver. 24, for the fuller clearing of them, "He that heareth my word, and believeth him that sent me;"—because his words were but the words of him that sent him; the doctrine of the gospel, being but the same with the doctrine of the law and prophets.

Ver. 31: "If I bear witness of myself, my witness is not true."] This he speaketh also according to their own grounds and manner of proceeding in their courts: "Though he did bear witness of himself, yet his witness was true^u;" but in their judicatories, a man was not to be witness in his own cause, but he stood or fell by the witness of others. And so 'not true' here, is to be understood 'ad modum recipientis:' they would not accept it as a current testimony in his pleading for himself, to bear witness of himself; therefore, in the verses following, he produceth other witnesses on his behalf; and this verse is but a transition to the second part of his oration, which was to produce proof,

^t עלוחין ושורפין.

^u John, viii. 14.

that he was the Messiah. He had, in his discourse hitherto, declared his power, authority, and actings, as he was Messiah: "But I know (saith he here) that what I say of myself, will not be a current testimony with you; therefore, I shall produce you others to witness of me;—as John the Baptist [ver. 33]; the works he wrought [ver. 36]; the Father [ver. 37]; the Scriptures [ver. 39]; and, particularly, Moses, in whom ye trust [ver. 46]."

Ver. 32: "There is another that beareth witness of me, and I know," &c.] This is John the Baptist, as the verses following do explain this: to whom they, before whom Christ is now pleading, had sent to inquire^v; and he gave testimony concerning Christ, then near at hand. Now, in that he saith, "I know that his witness is true," it will admit of a double construction: either "I know that his testimony is current with you, and will pass for sufficient;" or, "though you should slight his testimony, as invalid, yet I know it is true. And though I need no human testimony, yet do I refer you to his testimony, that, if it would be, I might bring you to be persuaded, and to believe that I am what I take on me to be, that ye might be saved."

Ver. 35: "He was a burning and a shining candle; and ye were willing, for a season, to rejoice in his light." Here is a glorious and eminent testimony concerning John, who was yet alive, though now that burning and shining candle was put under the bushel of an unworthy prison. It is familiar with Scripture, to denote the ministry of the word and ordinances in the church, under the notion of the lamps or candles burning in the golden candlesticks^w; and according to that tenor of speech, doth our Saviour speak here concerning the Baptist, &c.

The latter part of the verse, which is the more difficult, "ye were willing, for a season, to rejoice in his light," is variously understood. By some, thus: "Ye were taken and affected with his holiness and exemplary life; but his doctrine and testimony concerning me, ye cared not for." By others, to this sense; "You were content to entertain and rejoice in the doctrine of John, for a while; but would none of the true Light, when he is come, whose light lasteth for ever." But by others, thus, and more near the purpose;

^v John, i. 19.

^w As Zech. iv. Rev. i, and xi, &c.

“Though John were so bright a candle, yet ye cared for his light but for a while.”

It appeareth, by the story of the gospel, that, upon the first breaking forth of this light, it was entertained with exceeding great and general applause and affection^x, and the people received John as a prophet^y. But did the Sanhedrim so also? for to them Christ is speaking. And if they did so, what caused them to cast him off? *Answer*; It is evident, by Luke vii. 30, that these great doctors, and rulers of the people, refused John's baptism; and yet it is as evident, by these words, that they ‘rejoiced in his light for a while:’ which contrary carriages are to be considered with these respects:—when the ministry of John first appeared, it showed itself in so high a demonstration of power and holiness, that the nation, especially the learned, that were most observant, could not but rejoice to see so much dawning of prophecy appear, which had been so long nighted,—and so fair a sign of the coming of Messiah, which was expected about that time. For though John did no miracles^z, which might proclaim him for a prophet; yet was his doctrine so powerful and convincing, his conversation so admirably holy and religious, his admonitions so free and fearless, his speech so to the glory of Christ, and not of himself, and the concourse to him so general and wonderful,—that it could not but be a rejoicing to them, to see so much hopes towards the answering of their long and longing expectation of Messiah's coming: especially, when now they looked, that he should shortly appear^a; and when they also looked for a great change upon his coming; such a change was John's baptizing, and his doctrine. But when they found not in John those mistaken carnal characters, that they looked after, as that he was neither very Elias from heaven, nor one of the prophets from the dead, nor Messiah himself,—and when they found his doctrine to tend to so dangerous an issue (as they held it), as to the crying down of their self-righteousness, of which they so much triumphed, and of their pedigree-privileges, and to the alteration of their frame of religion,—then is John Baptist lost in their repute, and he scanded to have a devil^b. Observe, that Christ saith not, “Ye were willing to *walk* in his light,” but “to *rejoice* in it:”

^x As see Matt. iii, and Luke, iii.

^y Matt. xxi. 26.

^z John, x. 41.

^a Luke, xix. 11.

^b Matt. xi. 18.

yea, and to *rejoice* in it *exceedingly*; for so the original word importeth. Not that they took any holy content, or had any joyful inclination to reform, according to the doctrine that John preached; but that they hoped those glorious times of the Messiah, that they looked for, did now begin to appear in this new-risen prophet, and that they should see, and have their share in, those pompous and brave businesses, that they had fancied to themselves, at Messiah's coming. It seemeth, by John i. 19, 20, &c, that they had looked upon John with such thoughts and conceit a great while together, before they put him to trial who he was,—namely, from his first beginning to preach and baptize, till after Christ's forty days of temptation were finished in the wilderness; which was above seven months: conceiting that it was possible that this was the Messiah^c; and to this conceit it is, that John gives his first *no*^d: but when they found not all things answering their low and carnal apprehensions concerning the Messiah, John's light was no more regarded by them.

Ver. 36: "The same works, that I do, bear witness of me."] Here is the second witness, that he produceth to prove himself to be the Messiah; namely, the undeniable testimony of his great works;—which he calleth a testimony greater than John's, partly, because John did no miracles; partly, because these miracles that he did, carried with them more pregnant conviction, than the words of John. It might be some question, 'quoad rem ipsam,' whether the testimony of John were not as divine a testimony, as the witness of Christ's miracles; but he speaketh as referring to the influence and validity of them towards the convincing of the people.

The faithless Jews, for the evading of the undeniable force and argument of Christ's miracles, have found out two cursed and damned tergiversations; and they are these:—

1. "That the Messiah, when he came, should do no miracles at all." This position is asserted in the Talmud, in Sanhedrim, in that famous chapter called 'Helek,' where the Gemarists do speak exceeding much concerning the Messiah, and about his coming: and from thence it is produced by Maimonides^e. The wretched deceivers having this poor shift to answer to all the miracles that Christ did, which indeed were infinite.

^c Luke, iii. 15.

^d John, i. 20.

^e In Melachim Umilchamoth, cap. ult.

To which they have also, 2. joined another, more visibly blasphemous than indeed this, but both rancorous alike at the heart; and that is, “That what miracles Jesus did, he did them by the power of the devil.” As^f, “The Pharisees said, This man casteth not out devils, but by Beelzebub, the prince of devils.” And so the Talmudists, in the treatise Sabbath^g; “Did not the son of Satda” (so they title our Saviour, and there is a blasphemy in it) “bring sorceries out of Egypt?”

What the unprejudiced opinion of the people was in these two points, we may observe in John vii. 31: “And many of the people believed on him, and said, When Christ cometh, will he do more miracles, than this man hath done?” In which they conclude, fairly and plainly, against the two blasphemous and rancorous opinions that have been alleged, and assert, That Messias, when he came, should do miracles; and that the miracles that Jesus did, were suitable to those of the Messias. The Scripture spake the former, and his miracles themselves the latter, so plainly, that it was not reasonable, but brutish and devilish, to deny either. And when our Saviour, in the beginning of the verse, calls his works, “The works, which the Father had given him to finish,” he both showeth, that his works were from God,—and that God had appointed, that the Messias should do such works; “The pleasure of the Lord shall prosper in his hand^h :” it was the Lord’s pleasure; and he performed it accordingly.

The works that God gave appointment and authority for the Messias to do, were, indeed, the actions of his whole life; for he was doing the will of God continually: but those that he meaneth more especially here, when he saith they “were given him to finish,” may be reduced to these three heads,—his fulfilling the law, in the holiness of his life; his preaching the gospel, in the demonstration of abundance of the Spirit; and his working miracles for the good of the people. There was none of these three taken singly, but it did resplendently bear witness of him, that he was the person, he took on him to be: much more did they give an undeniable testimony of him, being considered altogether. The phrase ‘to finish’ seemeth to reflect upon that prophecy in Isaiahⁱ; “He shall not fail nor be discouraged, till he have set judgment

^f Matt. xii. 24.^g Fol. 104.^h Isa. liii. 10.ⁱ Chap. xlii. 4.

in the earth :” wherein is foretold, that the Messiah should accomplish and finish, whatsoever, in the work of his mediatorship, he should undertake: and the title, that God puts upon him in the first verse of that chapter, ‘ my servant,’ declareth, that his works were given him to finish by the Father.

1. The holiness of his conversation was so exact, that we need not to go to testimony of Scripture, that doth so highly celebrate it; he himself doth challenge the Jews, who were sufficiently captious, to accuse him of sin, if they could; or to find any mote in his holiness, and do their worst.

His lowliness, meekness, zeal, and earnestness to do good,—and all these acted in an unfading constancy and in the highest activity, and that to the continual hazard of his person—might be illustrated to this purpose, if it were needful. As John’s extraordinary sanctity was the greatest testimony that raised him in the hearts of the people (for miracles he did none, and his doctrine and baptizing they could not tell so well what to say to, as to his holiness, which was so visible), so Christ, in this kind, had a testimony beyond him; and as far beyond him, as real and cordial holiness is beyond ceremonial. For though it is true, indeed, that John was really and cordially holy, yet that sanctity that the people admired in him, was in his external and ceremonial strictness of raiment, diet, and conversation.

2. His doctrine and preaching was so parallel to the predictions of the Old Testament concerning the doctrine that was to be revealed by him,—it was so high in discovery of the things of heaven,—it was so clear in opening the hard things of the law,—it was so convincing of the errors of their false teachers,—it was so divine in its tenor,—it was so gracious in his mouth, and so piercing in the hearts of the hearers,—that where wilful malice and mischief had not blinded, they could not but confess, “ that never man spake like himⁱ.”

3. His miracles were done in such power and number, without difficulty or restriction, upon men and devils, healing all diseases, and denying healing to none that sought it, and all this when working miracles had been dead so long, and in all this he seeking no glory to himself;—these gave a testimony so fully of a virtue above human, nay, above pro-

ⁱ John, vii. 46.

phetic, that where, again, malice and mischief had not blinded, they could not deny, that the Messiah could not do greater miracles than he did^j.

Ver. 37 : “ And the Father himself, which hath sent me, hath borne witness of me.”] This is the third testimony that he produceth for himself,—namely, the witness of the Father : which may be taken either for the testimony, which God had given him of old in the law and prophets,—or a-late, by a voice from heaven, when he was baptized. If we understand the words in the former sense, then the context following, ‘ Ye have neither heard his voice,’ &c, may be taken thus ; “ Though God hath never, to your eyes nor ears, borne witness to me from heaven by any sensible demonstration and evidence, yet hath he given abundant testimony of me in the word of the Scriptures.” But if we take them in the latter sense, then the context speaketh to this tenor ; “ Although it be a most rare thing to hear any audible voice, or to see any visible appearance, of God from heaven, and you never heard or saw any such thing in your generations,—yet, for my sake, and to bear witness of me, there hath been such a voice and appearance.” Or, if we understand them jointly, both of the testimony, that God gave of the Messiah in the Old Testament,—and of the witness, that he gave by a voice from heaven, the sense of the words following ariseth to this ; “ The Father, of old, in the Scriptures,—and, of late, by a voice from heaven,—hath borne witness of me ; but as ye never heard his voice from heaven, nor saw his shape, so neither do you regard nor retain his word, since ye believe not him, whom he hath sent.”

Ver. 39 : Ye search the Scriptures,” &c.] Besides those reasons that have been alleged already, out of the words of the verse itself, to prove that the verb *ἔρευνᾶτε* is to be rendered in the indicative sense, ‘ ye search,’ rather than ‘ search ye,’—these considerations may also be added for the confirmation of that construction :—

1. That Christ is speaking to the doctors of the Sanhedrim, the most acute, diligent, and curious, searchers of the Scripture of all the nation ; men, that made that their glory and employment : and howsoever it was their arrogancy that they thought their skill in Scripture more than, indeed, it was, yet was their diligence and scrupulousness in it real

^j John, vii. 31.

and constant even to admiration. It was exceedingly in fashion, among the nation, to be great Scripture-men; but, especially, the great masters of the Sanhedrim were reputed as the “very foundations of the law, and pillars of instruction,” as Maimonides styles them, in the treatise *Mamrim*^k. And, therefore, it cannot be so proper to think, that Christ, in this clause, sets them to the study of the Scripture, upon which they spent all their wits and time already; as, confessing their studiousness in Scripture, yet showeth them how unprofitably they did it, and to little purpose.

2. They did, exceeding copiously and accurately, observe and take up the prophecies in Scripture that were of the Messiah; and, though they missed in expounding some particulars concerning him, yet did they well enough know, that the Scriptures did testify of him abundantly.

3. The word that is used, *ἔρευνᾶτε*, which betokeneth a narrow search, seemeth to be intended purposely to answer the word *שׂרר* which they themselves ascribe to themselves in their unfolding of the Scriptures.

4. It was their conceit, that the skill and knowledge in Scripture was now in its flower and prime amongst them, having been restored by Hillel, who died about the twelfth year of our Saviour’s age, “even as Ezra had restored the law, when it was forgotten^l.” And let us take a scantling of the rest of the doctors now present, by this testimony which is given of two of them,—namely, of Rabban Gamaliel the Old; and Rabban Jochanan Ben Zaccai, who were both of the Sanhedrim at this time: “From the time that Rabban Jochanan Ben Zaccai died, the beauty of wisdom failed; and from the time that Rabban Gamaliel the Old died, the glory of the law failed^m,” &c. So that these things considered, and the verse next following looked into, the speech of our Saviour, in these words, appeareth, not to be intended so much to urge them, to whom he speaketh, to the study of the Scripture, as to speak to them in such a reproof as this, for studying the Scripture they knew not how; “Ye search the Scriptures, and they are the very things that testify of me, and yet ye will not come unto me,” &c; which is much to the same tenor and effect that those words are to Nicodemusⁿ, “Art thou a master in Israel, and yet knowest not these things?”

^k Cap. 1.

^l Juchasin, fol. 55.

^m Sotah, cap. 9.

ⁿ Chap. iii. 10.

Now in that he saith, “ In them ye think to have eternal life,” he denieth not that eternal life is to be had in the Scriptures; nor doth he, that thinketh to have eternal life in them, think amiss; but yet he taxeth the Jews’ grounds and principles, upon which they went, about this matter. They thought, that the very study and knowledge of the things in the Scripture was available to salvation by the very work wrought. And, as they thought that the people that did not know the law, were cursed^o, so they reputed that they that were skilful in the law, had blessedness enough by that very thing, though they went no farther. It were easy to show, how they placed the fruit and efficacy of all duty in ‘ opere operato,’ even as the Romanists do about their devotions. How the repeating of their phylacteries, saying over their prayers, resorting to their synagogues, &c, were reputed by them as enough done, if they did but do the outward formal work: and as concerning the bare study and knowledge of Scripture, and the bare historical belief of them, how far they rested in that, we need go no farther than to Rom. ii. 17—20, &c. James ii. 19, &c: otherwise it might be showed out of their own authors copiously, what was their opinion in this point.

In what he addeth, “ They are they that testify of me,” the emphasis may not be passed unobserved. He saith not only ‘ they testify of me,’ but ‘ they are they that do it:’ as intimating, that the Scriptures are the great, singular, and intended, witnesses of Christ, the fullest and the highest testimony of him^p: “ And ye study and search them curiously (saith our Saviour); and they are they that do abundantly, and were given purposely to, testify of me, and yet ye will not come to me. Ye think of having eternal life in the Scriptures: now this life is only to be had by coming to me, and not by the bare searching of them; and yet ye will not come to me.” And thus doth Christ read unto us,

1. The dignity of the Scriptures, as his choicest witness.
2. The end of them, himself.
3. Their work, to bring men to him. And,
4. The fruit of all, eternal life.

Ver. 41: “ I receive not honour from men.”] He had said, that he received not testimony from men before, ver. 34; and now he speaketh of another matter. He had co-

^o John, vii. 48.

^p As, 2 Pct. i. 19.

piously asserted himself for the Messiah in the former part of his speech,—and had showed what divine testimony he had, that asserted the same in the latter part; and now he cometh to show the end and manner of his actings and demeanour,—namely, not to receive honour from men, or that he might be glorified with any worldly glory, but that he might seek the glory of God, and the glory which is of God only; as the forty-third and forty-fourth verses help to explain his speech here. In ver. 43, he saith, he ‘came not in his own name, but in his Father’s;’ and that doth teach us to construe the words that we are upon:—‘That, therefore, he sought not to magnify his own name, with any human or mundane honour, but that he sought God’s glory.’ And, in ver. 44, he opposeth seeking honour from men, and the glory which is from God, as things contrary and inconsistent; and, therefore, when he saith here, ‘I receive not honour from men,’ he disclaimeth all human glory and ambition, though he had spoken of his equal power and dignity with the Father before, and of the high testimony that was of him.—And he may be conceived to speak this the rather,

1. Because of the conceptions that the nation had, of the Messiah coming in an earthly pomp and glory.

And, 2. Because of his words that he had spoken immediately before, “And ye will not come to me,” &c; which he would clear from any carnal or ambitious sense, which might be put upon them, as if he desired to make himself the head of a party. “No (saith he), it is not honour from men that I look after, but the glory of God, and to approve myself to him,” &c.

Ver. 42: “But I know you, that ye have not the love of God in you.”] There needeth not much curious insisting upon the manner of expression, whether to take the verse as it lies, ‘*verbatim*,’ before us, or to make only the sense of it (as some do); “I know, that you have not the love of God in you.” To take it either way, it is very sharp and cutting, and carries a smart and a sad, but a most deserved, censure in it^a. The juncture of these words with the former (for the word *but* relates them thither), is first to be looked after, and then the intent of the words themselves. Our Saviour had said before, that ‘he received not either testimony from men, or glory from men; but that he had his witness from God’

^a Compare Exod. iii. 19. Rev. ii. 2. 9. 13. 19, &c. John, ii. 25, &c.

(for this is plainly expressed), and that ' he received honour from God' (for that is included). But he concludeth, that they, for all this, would neither receive that testimony that God had given of him, nor would they regard him himself, nor the honour of God that he looked after; and all because they had not the love of God in them.

Were the love of God in them, they would receive him whom God sent, to whom he bare witness, and to whom he gave honour; " But I know you (saith he), that ye have not this love in you."

Herein, 1. He taxeth their great hypocrisy, who pretended so much religion, and so much love of God and godliness, when there was, indeed, no such matter in them.

2. He meeteth, particularly, with their pretended zeal about the sabbath, which they charged him that he had violated; and showeth, that howsoever they took upon them so much forwardness in that cause of God, yet did it not proceed from any love in them, that they bare to God,—for they seemed to call the sabbath a delight; but they did not delight themselves in the Lord.

And whereas he saith, " He knoweth them, that they are devoid of this love :"—

1. It may be understood in opposition to the apprehensions of others concerning them, who were deluded with their fair outward shows, and thought they had abundance of piety, and the love of God, in them; but he knew them, that there was no such thing.

2. He speaketh this as the Messias, the knower of the heart: and their hearts, if they had any stirring in them, could not but witness with him, that he spake to purpose.

3. He might speak this from that visible evidence and experiment that they gave continually of their want of the love of God, in accepting the persons of men, and disregarding those that came in the name of the Lord; as he prosecutes this argument in the verse following. And thus the Lord is come to his own temple, as a refiner's fire and fuller's soap,—a searcher of hearts,—and a discernor between dross and silver,—betwixt him that loveth the Lord, and him that loveth him not^s; judging the great judges of the Sanhedrim, and charging most justly upon them, who were the great examiners of witnesses, for despising the witness of God,

^r As Isa. lviii. 13, 14.

^s Mal. iii. 2.

and who were to be ‘*custodes utriusque tabulæ*,’—that the sum and tenor of the first table, the love of God, was not at all in their hearts.

Ver. 43: “I am come in my Father’s name, and ye receive me not: if another come in his own name, him ye will receive.”] 1. Here is a proof and confirmation of what he had said before, that the love of God was not in them; for they received not him, that came in the name of God.

2. He seemeth to foretell, how ready they should be to embrace false prophets and false Christs, which would arise abundantly amongst them, after they had refused the true Messias[†]; as, to omit all other instances, Rabbi Akibah, the very head of the Sanhedrim in his time, became even armour-bearer to Ben Cozba, a false-pretended Messias, who drew many thousands into error and ruin in the time of Adrian.

3. He showeth, that their principles carried them necessarily to despise those, that were sent of God,—and to embrace them that came in their own name, because they looked after and regarded human glory.

And, upon this point, our Saviour Christ differed from all false prophets and false Christs, that had appeared either before or after him,—because he sought not the praise of men, but of God. The falsest cheats that came, took upon them to come in the name of God, even as he did; and yet (he saith) they came in their own names, because they sought their own glory and worldly advancement; which he did not. Ben Cozba made wars, obtained great victories, stamped coin in his own name, and looked only after worldly pompousness; but our Saviour came poor and lowly, sought nothing of this world, and ascribed all he did to the glory of him that sent him.

Ver. 44: “How can ye believe, which receive honour one of another?” &c.] How these great ones looked after the praise of men, not caring to approve themselves to God, it is intimated in the gospel many times over:—“All their works they do for to be seen of men^u.” “They loved the praise of men, more than the praise of God^v, &c. Now, this ambitious humour of theirs, was as far contrary to believing in Christ, as could be possible; for their high thoughts, and his lowly condition, were not consistent, or of capacity to suit together; since they that were all for vain-glory, and

[†] As Matt. xxiv. 24.

^u Matt. xxiii. 5.

^v John, xii. 43.

the praise of men, did think it scorn to be disciples to one of so mean a condition as he appeared^w. “ Seeking the honour that cometh from God only,” is so to approve heart and ways before him, and unto him, as to have his approval, ‘ Euge, bone serve^x,’ &c.

Ver. 45: “ Do not think, that I will accuse you to the Father,” &c.] As Elias did Israel^y, and Isaiah did^z. “ Coals (saith Rabbi Solomon) are mentioned concerning Isaiah and concerning Elias, מפני שאמרו דילטוריא על ישראל because they spake accusation against Israel: the one called them a people of uncircumcised lips, and the other said, They have forsaken thy covenant,” &c.

Our Saviour, in the verses before, had justly taxed these men for divers guilts; as, for want of the love of God,—for unbelief,—for defect of the word in them,—for ambition, and seeking the praise of men, and not of God; and, upon all these, he might take occasion to accuse them to the Father. But the special thing that he aimeth at, in these words that we are about, is their refusal of him, whom the Father had sent among them: as ver. 38, “ Him ye believe not:”—ver. 40, “ Ye will not come to me:”—ver. 43, “ I am come in my Father’s name, and ye receive me not; whereas another, coming in his own name, ye will receive,” &c. And for this might he deservedly make a return of their contempt of him, to the Father which sent him, by praying and complaining to God against them; but, “ think not, that I will accuse you,” &c.

Did they think of any such thing? or, did they regard, whether he accused them to God or no?

Ans. 1. There might be places alleged out of their Talmudical writers, in which they bring in the Messias sometimes complaining against his generation; and it is their confession, that “ in the generation when the son of David should come קטיגוריא בתלמידי חכמים there should be accusations against the scholars of the wise^a.”

2. It might be supposed, they measured the temper of Christ by their own dispositions, or by common human manners. He was now before the high court; from which whether should he appeal, if he be wronged by it, but to God? And so would passionate and mere men be ready to do, and

^w Compare James, ii. 1—3, &c.

^y Rom. xi. 2.

^z Isa. vi. 5.

^x See Rom. ii. 29.

^a Cetuboth in Gemar. ad fin.

pray to God against; and they might judge that he would be of the same temper and practice. But,

3. Our Saviour's meaning is, that 'he needed not to accuse them to the Father, for disregarding him, though the Father had sent him; for they had their accuser already, even Moses, in whom they trusted.'

Not the person of Moses accusing them, but his doctrine. As when the apostles are said 'to sit on twelve thrones, judging the twelve tribes of Israel,'—it meaneth, 'by their doctrine, and not in their persons.' They trusted in Moses's doctrine, as looking to be justified by the works of the law; whereas his doctrine tended all along to drive men to Christ. And, therefore, a just accusation lay against them even in his writings, which mainly aimed to show justification by Christ,—when they, taking on them to be so observant scholars of Moses, yet utterly disregarded and refused him, whom Moses had clearly, chiefly, and solely, proposed as the main and ultimate end of his law. And so our Saviour, in these words, doth apparently aver the law of Moses to be a doctrine of faith.

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MEDITATIONS

UPON SOME

ABSTRUSER POINTS OF DIVINITY,

AND

Explanations

OF

DIVERS DIFFICULT PLACES OF HOLY SCRIPTURE.



IN THREE DECADS.

MEDITATIONS

UPON SOME

ABSTRUSER POINTS OF DIVINITY,

&c. &c.

DECAD I.

- I. *That the long Successes of some Sinners do not suppose a total Freedom from a just Sentence, but only a deferring the Execution.*

IN authors and writings in the Chaldee language, we find, a thousand times over, the word which we translate 'sentence.' In Eccles. viii. 11, "Because *sentence* against an evil work is not executed speedily," &c. But, in all the Hebrew of the Bible, we hardly find it above once more, besides the above-said place; namely, Esth. i. 20; where the determination of Ahasuerus for the unqueening of Vashti, is termed המלך פתגם 'the decree of the king.' The word, in the Chaldee, doth primarily and properly signify 'a word,' and פתגמא 'words.' And nothing is more frequent in that language. Our English hath rendered it 'a sentence' in that place of Ecclesiastes, and 'a decree' in that of Esther; where the Chaldee translator useth both senses, and renders it פתגם גזירה 'the word of the decree.' I observe this the rather, because the sentence of God against evil is, in his word, 'uttered,'—and, in his mind, 'decreed;'—in his mouth, and in his heart:—the Lord hath spoken it, the Lord hath decreed it.

How infinite in Scripture are passages of this nature and purpose! Such and such judgments shall come, "For the Lord hath *spoken* it:" "This is the *purpose* of the Lord, the *decree* of the Lord, the *word* of the Lord, against such and such sins." And do we read them,—and can we doubt, whether there be a 'sentence' against an evil work? Do

not all the instances and examples of judgments and vengeance, executed in Scripture, also prove this truth, from the doom upon Cain in the beginning of Genesis, to the doom of Babylon in the end of the Revelations? And may not this be an answer or resolution about all the judgments that have been in the world, that they have been, because there is a 'sentence' against an evil work? Why perished the old world by water? Sodom, by fire? because there is a 'sentence' against an evil work. Why perished the Egyptians in the sea,—the murmuring Israelites in the wilderness,—the Samaritans by lions,—Beth-el's children by bears? because there is a 'sentence' against an evil work.

But where is this sentence, since thousands and thousands have abused the holy things of God a thousand times,—whereas Belshazzar did but once,—and yet their finger never ached for so doing? Many and many a thousand have told a thousand and a thousand lies,—whereas Ananias told but one,—and yet have escaped in a whole skin. And there have been thousands as proud in heart as Herod could be, and yet not met with his fate. It was these men's hard luck to speed as they did; but millions speed better that do the same things. Therefore, where is this sentence?

I answer, There, where it is sure enough. And let God himself tell you where. Deut. xxxii. 34; "Is not this laid up in store with me, and sealed up among my treasures?" And what is it? Look before, and it is vengeance, ver. 23, &c: and look at the very next verse after it, and it is vengeance, ver. 35; "To me belongeth vengeance, and recompense: their feet shall slide in due time." If you ask, then, where is the sentence of God against evil works, when wicked workers go on, and flourish, and prosper, and no hurt comes to them,—it is laid up in his treasures. He hath writ it out ready, and laid it up in his desk, till he see time to take it out, and put it in execution. In Job^b, there is mention of 'treasures of snow:' "Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail?" And, "He saith to the snow, Be thou on the earth^c." Now, if one ask, in the parching heat of summer and harvest, Where is the snow, you say, that God commands to be on earth? Where is any figure or token of snow now? But it is in his treasures; he hath it in his shop and warehouse, to fetch

^b Chap. xxxviii. 22.

^c Chap. xxxvii. 6.

out, when he sees his time. So is the sentence against an evil work laid up with him.

If you will yet have a narrower answer to the question,—Where is this sentence whilst the wicked prosper,—it is in his word; it is in his will; in his book; in his bosom.

First, It is written and laid up sure in his word. Isaiah [xxxiv, from ver. 8 forward] speaking of the desolations of the cities and habitations of the wicked enemies of God and Zion, it is said, that “the cormorant and bittern should possess them; the owl, and the raven, and satyr,” &c: at ver. 16, he comes on thus; “Seek ye out of the book of the Lord, and read: not one of these shall fail, none shall want her mate: for my mouth hath commanded it.” Whilst these habitations flourished, and their wicked inhabitants prospered and jovialized in them, they were ready to think in heart, I shall never be moved, and this prosperity shall never have end. But ‘seek in the book of the Lord, and read;’ and there you find a sentence of desolation and destruction of the habitations of wickedness. Is there not a doom and sentence in Scripture against every transgression and disobedience in thought, word, and deed? And, unless you will make God a liar, and false of his word, as men are false,—the sentence is sure.

It is said, Tit. i. 2, “In hope of eternal life, which God, that cannot lie, promised.” Is it not true, on the other part, about the certainty of God’s threatenings,—that “God, that cannot lie, *threatened?*” God threatened Adam; “In the day thou eatest thereof, thou shalt die the death.” But where was any sign of death, when God so threatened? Adam was well and immortal then, and no sign of death or disease upon him. But death was in that tree, if he meddled with it: and so it proved. What that tree was to Adam, God’s commands are to us. It might be wondered at, what did that tree in the garden? It was as a rule of his obedience, a trial of his obedience: but if he made bold with it, it would prove his death. God’s commands are the same to men; a rule, a trial of their obedience. But if they make bold with God’s commandments, and meddle with them otherwise than God alloweth, there is nothing but death and judgment. And the apostle finds it^d; “The commandment, which was ordained to life, I found to be unto death.”

^d Rom. vii. 10.

But many and many an evil work is committed, and no sign of judgment, or death. And then, where is the sentence?

The Preacher saith, that "sentence is not speedily executed." But, in so saying, it tells us not, that there is no sentence: but rather the contrary,—that there is a sentence in time to be executed, though not done speedily. Men mistake and deceive themselves, because they willingly will misjudge concerning God's judgments, and his sentence of judgment,—and construe it only of some visible, bodily, or temporal, judgment. And many a time the wickedest meet with no such thing, from the womb to the grave; as experience shows abundantly; and the Holy Ghost tells us^e,—"They are not in trouble as other men; neither are they plagued as other men. Therefore, pride compasseth them about as a chain; violence covereth them as a garment." And they think, that bravery and joviality shall never be changed: whereas the sentence of God against their evil works standeth, if they would but observe it.

Many things are wont here to be urged. That that I shall observe, shall be only this;—that sinning itself is a judgment. The sinners' sinning is their present punishment. And so the word נַחַם , in the Hebrew tongue, signifies, both 'sin' and 'punishment.' For, indeed, sinning is no less than a penalty. What else means that passage^f, "My people would not hearken to my voice, and Israel would none of me: so I gave them up to their own hearts' lusts, and they walked in their own counsels." What is the plain English of this, but this,—"Because they would not hearken unto my voice, therefore I punished them, by giving them up to sin, according to their own lusts and wills, to sin and spare not." God is the only choice, excellent, infinite good. What shall we set opposite, for the only desperate deep-dyed evil? What is the direct contrary to God, as black is to white, as darkness to light? nothing but sin. The devil, indeed, is desperately contrary to God, as he is his enemy; and the devil is most deeply-dyed evil. But it is *sin* that makes him so, and that made him a devil. Hell is a dreadful, horrible, deep evil; but it is sin that hath made it so. For if there had been no sin, there had been no hell.

Now, if sin be so great an evil, so deep, so desperate, as

^e Psal. lxxiii. 5, 6.

^f Psal. lxxxi. 11, 12.

that it caused the devil to be a devil, hell to be hell,—then certainly sin itself is not a small punishment to the soul that sinneth: not to speak of the punishment that follows sin hereafter.

II.

Sin, as it exposeth to Punishment hereafter, so it is a present Punishment in the Act:—

FOR it deprives of God, and brings under a curse.

First, It deprives of God. It loses God; it sets at a distance from God. The Scripture styles sinning, a ‘departing from the living God:’ “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God^s:” that is, in sinning against God. And it styles sinning, also, a ‘coming short of the glory of God^h:’ which means, not only coming short of the glory of heaven, but short of the glory of God, that rested upon man before he sinned. It was God’s threateningⁱ, “In the day thou eatest thereof, thou shalt surely die:” and yet, when they had eaten, they did not die: nay, they did not so much as swoon,—were not so much as sick towards dying. So that the devil might vaunt, and persuade them, “You see, I told you true, when I told you, You should not die. Lo! you see, it is no danger to follow my counsel: for you see no sign of death at all upon you.”—Aye, but, Adam, look into thy soul; and there, God, which was the life of thy soul, is departed from thee.—So the secure, profane, wretched heart may reason with itself: “There is talk of sentence against sin, of punishment of sin, and I know not what: I feel no such thing, though I take mine own courses: but I am fat, and flourish, and grow rich, and prosper; and to-day is as yesterday, and to-morrow shall be as to-day, and much more abundant.”—But look, O wretched man, at thy state within. Is God there? Is the presence of the life of God in thy soul? No, every sin, committed, sets thee and him still at more and more distance; loseth him, and interest in him, more and more. And if this be nothing with thee, to lose God,—what will be any thing?

This is the very preface and porch of hell, the losing of God here; as the preface and porch of heaven to the saints of God here, is their enjoying and partaking of God here.

^s Heb. iii. 12.

^h Rom. iii. 23.

ⁱ Gen. ii. 17.

Does any ask or question about the state and torment of the damned in hell? This may be a full and adequate answer,—They have lost God.—What is their damnation? They have lost God.—What their torment? They have lost God.—Whence their howling? Because they have lost God.—Whence their hopelessness? Because they have lost God.—Alas! how did they lose him? Ask them, and they may tell you; that their sins have separated betwixt God and them^j: that every sin they committed, set God and them farther and farther asunder, and deprived them more and more of God.

Some intimation of this you have in Ezekiel^k;—the glory and presence of God departing from the temple, and flitting away. And where is Israel, when God is gone from them? It is Saul's sad complaint^l, "God is departed from me." And you see, what became of Saul. God and sin cannot dwell together in one soul. As the bond-woman and her son must have no abiding with the free-woman and hers, in the same house.

Now, if it be a punishment, a sad thing, to lose God, to have God depart away from the soul; then the very sinning of a sinner is a punishment to him, because it strips him of God, and deprives him of that, that should be the very life of his soul.

Secondly; Sin is a punishment, because it brings the sinner under a curse. It is not only a privative mischief, depriving him of God (though that is enough); but it is a positive mischief, bringing a curse upon the sinner. Read Deut. xxvii, ult. and chap. xxviii, from ver. 15, and forward; and it needeth not more proof. He saith not only, as before in chap. xxvii, "Cursed is he, that maketh an idol, and setteth light by father and mother; that removeth his neighbour's landmark," &c: but, "Cursed is he, that confirmeth not all the words of this law:" and, chap. xxviii. 15, "If thou wilt not hearken unto the voice of the Lord thy God, to do all his commandments and his statutes;" then, "Cursed shalt thou be in the city and in the field," &c. He that did not all the commandments, was cursed; and all the people must say, 'Amen.' And was not that a hard task, to say 'Amen' to their own cursing? for who of them had observed all God's commandments, to do them?—Durst we do

^j As Isa. lix. 2.^k Chap. x. 18.^l 1 Sam. xxviii. 15.

the like? And yet God requires the same thing from us, in the sense he did it from them: and that was in a twofold regard:—

1. To acknowledge their own guilt, and deserving of a curse for what was past, in that they had not observed God's commandments. And,

2. An engaging of their hearts, for the time to come, to obedience of his commandments, or let them be accursed. And so the word 'Amen,' signifies in a twofold sense,—both an assertion of a thing, or averring that it is true; and so they and we are to acknowledge, that he that continues not in God's commandments, deserves a curse:—and, secondly, an imprecation upon themselves, if they willingly did so transgress again.

Now, what was this curse? or, What is the curse, that hangs over the head of sinners? It is true, sometimes the curse falls upon ungodly men, in visible and temporal judgments; as, upon the old world, Sodom, the Egyptians, and ten thousand more such direful monuments. But this is not the curse that he intends for the ungodly; for many and many a thousand live and die in prosperity, and such horrid apparent judgments never come nigh them. The Jews, for their rebellion, had all these curses against them^m, and yet thousands of them prospered in the world, grew rich and great; and yet the curse of God remained upon them for all that. Therefore, the curse of God is twofold: either to be inflicted in temporal judgments; or to be inflicted by turning all things, that seem mercies, to a curse: the former lights not on all wicked men; the latter, does.

III.

A Meditation explanatory on the Book of Ecclesiastes.

IN this Book, methinks, we may see Solomon sitting down in deep study. After all the contents and delights that he had, or could find, in earthly things, he is here set down, with his pen in hand, casting up what all came to. And the 'summa totalis' of all, at the foot of all, comes but to this, "All is vanity and vexation of spirit."

Brave buildings, orchards, gardens, pomp, wealth, pleasure, enjoying one's self, in this world, in the fullest delight possible:—Solomon, what comes all to in the total sum?

^m Deut. xxviii.

“Vanity of vanities, all is vanity.” Care to provide great matters here,—rule, dominion,—maintaining a brave port and retinue,—study, and prying into the things of nature, and men’s actions;—what comes this to? To nothing but “vanity and vexation of spirit.” Like him, in the story, that had a great iron-bound chest by him, that, he thought, his forefathers had filled full of treasure for him: but when he comes to open it, it proved nothing but stones, and old iron, and rags, and such trash.

The title of his Bookⁿ, is “Vanity of Vanities, all is Vanity.” Who would read such a book, that carries no better, no more comfortable, a title? If the title were ‘Pleasure of Pleasures,’ ‘Profit of Profits,’ ‘Contentment of Contentments;’ here were a brave book to study, that spoke of such things as these. As it is in the prophet, “Prophesy to us of wine and strong drink: such a one is a prophet for this people.” But a book that goes about to show me, that all that I set my mind upon and take delight in, is but vanity of vanities, and vexation of vexations;—away with such a book,—like Jeremiah’s prophecy with Jehoiakim, cut it with the penknife, and cast it into the fire.

Thus flesh, and blood, and carnal hearts, would be ready to censure,—and, like the Papists, with their ‘index expurgatorius,’ dash out, in all writings they meet with, whatsoever was not to their own minds. But what says the heart of a Solomon in this case? Nay, what says the sacred Spirit of God in this case? That there can hardly be a more useful study for worldly men,—nay, for all mortal men,—than to study, find out, and be satisfied, that all earthly things, whatsoever, are but vanity: that the heart may be set to hearken after that, which is more than earthly, more than vanity. And Solomon, the great student, the wisest of men, never showed himself more learned, more wise, than in this convictive impression upon his own heart,—that all things under the sun are but ‘vanity of vanities;’—“Vanity of vanities, all is vanity.”

And, as he among the heathen was accounted the wisest man among them that said, “Hoc scio tantum me scire nihil;” i. e. that “he knew only this, that he knew nothing;”—so shall he approve himself a wise man, indeed, that can come solidly, thoroughly, and feelingly, to know and be convinced of this,—that all things here below are but ‘vanity of

ⁿ As you see chap. i.

vanities.' Solomon doubles the word, because he would heighten and enhance the sense. And if you observe, you shall find, also, that he takes the word 'vanity' in a double sense; viz. for vanity of things,—and vanity of minds; as all things here below are but vanity, and fading in themselves; and as the minds of men are but vanity and foolishness in their desires and thoughts. And so you shall find, that he takes the word sometimes in one sense, and sometimes in another.

That saying, chap. viii. 11, demonstrates this, and speaks to this double sense: "Because sentence against an evil work is not executed speedily; therefore, the heart of the sons of men is fully set in them to do evil." The verse before is this; "There is a time, wherein one man ruleth over another to his own hurt. And so I saw the wicked buried, who had come and went from the place of the holy, and they were forgotten in the city where they had done so: this is also vanity." That is, some men oppress, domineer, tyrannize, over others: but, at last, I saw such come to the grave: and then, what proved all their insulting, but a wretched vanity? Nay, they went, or were separated, from heaven, 'the place of the Holy One:' and their very name rotted in the very place where they had so domineered: "And they were forgotten in the city, where they had done so." A vanity of vanities, that they should lose heaven, and lose their name too; and all they had done and contrived to themselves, come to no better issue. And then, in the following verse, he speaks of the wretched vanity, that is in men's minds; that "because sentence against an evil thing is not presently executed; therefore, the heart of the sons of men is fully set in them to do evil." One would expect, that fear should move the heart, that it should not be evil, because there is a sentence against an evil work; and that fairness and gentleness should move the heart to be good, because this sentence is not speedily put in execution. But, behold! wild grapes indeed; behold the vanity of men's minds;—"therefore, the heart of man is fully set to do evil."

IV.

The Sin and Punishment of the Golden Calf explained.

THE golden calf is oft laid in the Jews' dish, and that deservedly. That ever a people should so soon, so shamefully, fall from God! It was not forty days, since the law

was given them, and the two first commandments already broken. To turn the glory of God into a calf^o! Was that the God that brought them out of Egypt? Expositors cannot tell what to say of their intent, for they cannot think they were such calves: and yet, what can we say else?

Jonathan saith, "The devil got into the metal, and fashioned it into a calf." The devil, indeed, was too much there; but it was in their fancies more than in the metal. The Jews will not suffer Aaron's^p relation of this matter to be interpreted. But the thing stands upon record against them; whether they made it in imitation of the Egyptian Apis, or of a cherub. Compare Ezek. i. 10, with chap. x. 14.

God punished this sin, 1. With the sword; "There fell of the people that day about three thousand men^q." And, 2. With a plague; "And the Lord plagued the people, because they made the calf^r." And, 3. Which is worse than both, God punished the sin with the judgment of giving them up to worship the host of heaven; mentioned Acts vii. 42; "Then God turned, and gave them up to worship the host of heaven." The verse immediately before speaks of their "making a calf in those days, and offering sacrifice unto the idol, and rejoicing in the works of their own hands." Then it was, that God turned, because they turned first. Hitherto, God and Israel were face to face, but now 'contra.' As it is said^s of Moses, that he went out from Pharaoh in a great anger, so God turned away from them, and leaves them.

What did God turn from? and whither? did he turn from his covenant? They broke it indeed; but did he? In the eighth chapter to the Hebrews, ver. 9; "The covenant that I made with their fathers in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant."—They continued not in the covenant; but did not he? Yea, he returned again, set up his tabernacle among them, and brought them into the land which he promised them. Had he broke his covenant, he had played quit with them. And the covenant was not but upon God's conditions: and, those not performed, he was quit from any obligation to it. But, however, God brake not his covenant with them: and, therefore, the fore-quoted place, means not that, but it speaks of a particular thing.

^o As it is expressed, Psal. cvi. 20.

^p Exod. xxxii. 24.

^q Exod. xxxii. 28.

^r Ver. ult.

^s Exod. xi. 8.

In Egypt they were idolaters; "Then said I unto them, Cast ye away, every man, the abominations of his eyes, and defile not yourselves with the idols of Egypt." He brought them out, that they might be a people serving the true God: but this idolatry, now committed by them, made him 'turn,' and give them up to be as the heathen.

This was a critical business, and set the clock for future ages in judgment upon them. As Adam's eating the forbidden fruit brought guilt upon his posterity, so did this. Not that any particular person was necessitated hence to idolatry; but that God revoked the privilege he intended them; viz. that they should be a people not idolatrous. So that in this, "necessitatem non imposuit, sed privilegia abstulit;" i. e. "God laid no necessity upon them, but took away certain privileges from them." God took away that, that should have stopped them from falling into idolatry.

But might not they say for this as they did^u,—"The fathers have eaten sour grapes, and the children's teeth are set on edge?" No: whosoever was idolatrous afterward, was not necessitated to it. God had paled them in with this privilege, "You shall be a holy people." "Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then shall ye be a peculiar treasure unto me, above all people: and ye shall be unto me a kingdom of priests, and a holy nation^x." They broke a great gap in this pale, and God breaks down all. This does not drive them out; but if they go out, it is of themselves. The words are not, "He made them worship the hosts of heaven: but he gave them up;" left them to themselves; whereas till now he had charged himself with them.

But are they here bound over to sin, to commit idolatry? Does God punish the sins of the fathers in the souls of the children? He does, indeed, in their bodies, in their estates, in their outward concerns: but does he also punish the children in their souls, for their fathers' faults? I answer, first, God is the cause of sin to none. Giving up to idolatry is not the cause of idolatry. If he were the cause of this sin, he were the cause of his own dishonour; which we cannot imagine. Secondly; God causeth not these to sin, but suffered them to walk in the ways of their

^t Ezek. xx. 7.^u Ezek. xviii. 2.^x Exod. xix. 5.

fathers. Thirdly; Their idolatry is to be looked on as a punishment to their children, and not as sin to them.

So that it was a great but just penalty: great, because spiritual; just, because he turned from them, when they first turned from him. He gave them up to what they would be. Read both in Psal. lxxxi. 11, 12: "My people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts' lusts, and they walked in their own counsels." And yet he wisheth, ver. 13, "O! that my people had hearkened unto me, and Israel had walked in my ways!" Lord, thou couldest as easily make them so, as wish them so. So Luke xix. 42: "If thou hadst known in this thy day the things, which belong unto thy peace!" But men put themselves out of a capacity of God's doing for them, and necessitate him to do against them, if he will maintain his truth and justice. It is not the question, what God can do for them,—but what he cannot but do, because of his truth and justice.

In the penalty, we may observe, 1. The proper cause,—their sin. 2. The inflicter,—God. 3. The manner of it,—by giving them up. 4. The being and nature of it,—to worship the host of heaven.

But it may be said, that it seems not parity, "To worship the host of heaven;" rather it should be, to worship cats and dogs, as the Egyptians did. But, in answer hereunto,—it is all one, as to the thing itself; viz. the worship of the creature more than the Creator. One, indeed, seemed to be a more noble deity than the other; but the worship of either was abominable alike, in this regard,—that either was a worshipping of the creature. The Egyptians worshipped onions, garlic, &c: Israel would have a more noble idolatry, to worship the sun, moon, and stars. But all alike abominable; all forsook God alike; all worshipped the creature alike.

The cause of idolatry is misconception of God. So it is, Rom. i. 21: "Because, when they knew God, they worshipped him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." And as there the Gentiles,—so here Israel is given up upon the like account.

Now, to make some observations:—

1. The want of the right knowledge of God is the root of

all evil. Right knowledge of God?—"But he is unfathomable (some will say), past our apprehension to conceive or understand." Nay, things in nature are so. We know not how our clothes keep us warm; much less can we know God. But there is difference betwixt knowing God fully, and conceiving of God.

2. Observe upon the sin itself, "They made a calf:" how foolish man is about the things of God, when left to his own wisdom. Here is an example most pregnant.

3. Upon the sin and the punishment together, observe, that one may sin, till there be no healing, no revocation of punishment. So it happened to Israel, and to the nation of the Jews, for the sins of Manasseh.

4. Upon the word 'turned' observe, that God turns not from men, till they turn from him.

V.

ACTS, VII. 42.

How Israel was given up to Idolatry, and yet remained, a long while after, God's People.

THAT the whole nation of Israel was given up by God upon the sin of the golden calf, is plain from Acts vii. 42: "God gave *them* up;" that is, the whole people. But here two things seem strange. First, That they should be a covenanted people, and yet such a people given up. Secondly, That they should be given up, and yet remain a people still. This was at the beginning of the state of the Jews; and they continued a people still above a thousand years. Yet this fate and doom appeared all along in them, that they were an idolatrous people. Only after the captivity, they were not; for then they were given up to traditions. But though God had thus given them up, yet he spared his ordinances among them, yet he spared them from utter ruin; and that for two reasons:—

First, Because of his covenant to their fathers. This reason is given, Ezek. xx, &c. But why? Was he in covenant to do good to their children, whether good or no, whatsoever they were, howsoever they carried themselves? This were strange drudgery, that God should have bound himself to. And yet what say you to that, Rom. xi. 28: "As touching the election, they are beloved *for the fathers' sake*:" διὰ τοῦς πατέρας. He had a remnant, according to

election, among them, Rom. xi. 5. It was, then, for the sake of their fathers, and for his own name's sake too^a:—and that is the second reason.

Secondly; He spared them for his own name's sake. Consider we a little God's covenant with Abraham^b: “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house: and I will bless thee, and make thy name great, and thou shalt be a blessing.” 1. Messiah must take flesh of Abraham. God appointed it, that the Messiah should be of his seed. “He took not on him the nature of angels, but he took on him the seed of Abraham^c;” and the rest of the seed of Abraham God chose for the visible church. 2. Having chosen it, though perverse, yet it had two ties upon him to show mercy:—First, His covenant: and, secondly, The glory of his name. This Moses pleads in behalf of Israel. Upon this it is that God wished^d, “O! that my people had hearkened unto me, and Israel had walked in my ways.” And^e, “O! that there were such a heart in them,” &c; that is, that his covenanted people, for the honour of his name, would walk in his ways, and be obedient, that he might not destroy them. From hence we make two observations:—

First; What a canker stuck to this people in the beginning, and yet they lasted a long time after. This sin, and God's doom laid on them; and yet they remained a people. Now, wherein lies the proper cause of a sinful people's prospering, enjoying of the gospel, and all good things? Let England be the example. How many profane people in it! How many that mind not God! What sins are among us! And yet England lives.—Wherein lies the cause? God's covenant.—With whom? With a peculiar people that fear him.—How God's covenant? God's covenant is God's word of promise, and the conditions thereof that be brought to a people.—And why does this covenant procure us this good from God? Because there are some that do embrace it. For their sakes, God doth well to a nation; and yet they are commonly despised and persecuted. So Lot was in Sodom.—Why does the world stand? That the elect may be gathered.

Secondly; A generation may sin to that height, as to

^a Ezek. xxxvi.

^b Gen. xii. 1, 2.

^c Heb. ii. 16.

^d Psal. lxxxii. 13.

^e Deut. v. 29.

bring a guilt and punishment upon succeeding generations. God threatens, "I will visit the sins of the fathers upon the children." This oft proves true in whole nations: as the Jews' idolatry with the golden calf had a sad influence upon their posterity. And so also had that saying of theirs, long after, "His blood be on us, and on our children."

VI.

1 TIM. V. 11, 12.

The Case of Widows marrying again considered.

CERTAIN widows were shrewdly taxed by St. Paul^e for marrying again:—"But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith." And the Rhemists hereupon make second marriages a fault little less, if any thing at all, than adultery. I shall speak something of such a woman's case.

The matter here, at first sight, is obscure. We will, therefore, take up, first, the general scope of the apostle at this place; and then, particularly unfold the several clauses of these verses.

Writing to Timothy, minister of the church at Ephesus, he gives rules for ordering the church there; as chap. iii. 14, 15: "These things I write unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mightest know how thou oughtest to behave thyself in the house of God." And, first, in the third chapter, rules for ordaining of ministers, and appointing deacons, and what persons they ought to be. And in this chapter, rules concerning poor widows, to be taken to the charge and maintenance of the church; and to be in some office and employment in it. They had their *xenodocheion*, i. e. 'hospital;' and widows in it, to look to the poor, to get strangers meat, to take care of their lodging, &c. Rom. xvi. I will illustrate this: "I commend unto you Phebe, our sister, which is a servant of the church, which is at Cenchrea." In ver. 9, they are not to be taken in "under threescore years old." So that the apostle allows maintenance for widows, poor widows, and aged. 'Widows,' because they had not families to care for, as the married had: 'poor,' that they might be

^e In 1 Tim. v. 11, 12.

relieved by the church, and do the church some service: and 'aged,' because such would be grave, prudent, and sober. "But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry," &c.

The Rhemists brag here for the vow of single life; such as of priests and nuns. Because the apostle saith not, "They wax wanton, and play the whore," but "wax wanton, and marry;" therefore they conclude, it means the vow of chastity and single life: and they extol that vow, and cry out of the marriage of such, who have made such rash vows.

First, Observe that, Rev. ix. 8, "The locusts have the hair of women;" that is, long hair, as Nazarites, pretending vows.

Secondly, We may say, "Woe to them that call evil good, and good evil." What is their doom, that call vowing single life, so great a piece of religion, which is, in itself, evil? Chastity is good, and single life good, in some respects^f; but to vow either is evil, because it is to vow what is not in our own power. Jer. iv. 2, we are to vow 'in judgment,' as well as 'in righteousness:' not only to vow that which is lawful, but what is in our own power to do. For a man to vow he will fly in the air, walk on the sea, &c, is a sinful vow, because impossible: so to vow a single life is, for aught he knows, as impossible for him, and to live chastely. And God hath evidenced his curse upon this their wretched vowing, by giving them up to horrid uncleanness, and to the murder of their children.

But we will not insist on this; we are taught that "marriage is honourable:" and that all cannot attain to live single; and that "it is better to marry than to burn."

But, in the case before us, there is no vow at all, but another matter. A poor young widow, if taken in to be sustained by the stock of the church, and do some service in it, as tending the sick, &c, will be ready to hearken after being married; and so will be careless of the charge committed to her; will be ready to be wanton, and so be a scandal:—nay, may be ready to be "wanton against the religion of Christ," and marry to an infidel; and so "cast off her first faith." The apostle makes supposal, what young widows may be incident to:—Their age may incline them to marry; their inclination to marry may incline them to wantonness; wantonness to apostasy. And, therefore, it

^f 1 Cor. vii. 34.

was not prudent to take such into office in the church, and to its charge.

The words admit two senses:—

1. “Wanton against Christ,” and the strict rule of Christ that they should be under. They will not endure the yoke, as the wanton heifer; but will marry, to satisfy their own will. “Having damnation,” or ‘judgment;’ that is, being justly condemned, ‘because they cast off their first faith,’ or trust committed to them. So that the apostle condemns not their marrying simply; for then he should go against his own rule, “It is better to marry, than to burn:” but provides that such inconveniences accrue not to the church.

2. “Wanton in religion.” She may fall in love with an infidel, and wantonly may forsake her religion, and so become a scandal to the church, and perdition to herself. As the apostle cries down such marriages^g; “Be ye not unequally yoked together with unbelievers.” And God complains^h, “That Judah had profaned the holiness of the Lord, and married the daughter of a strange God.”

VII.

1 TIM. V. 11.

Wantonness unchristian.

THE Vulgar Latin reads, *Katastroniaswi tou Christou*, “Luxuriantes in Christoⁱ,” to no sense at all. Others, “They will marry in Christ;”—to as little. But the words in the English are very proper according to the Greek, “wax wanton against Christ.” The Greek word, as it properly signifies ‘to be wanton,’ or to live delicately, and in pleasure, and so rendered Rev. xviii. 7; so, in proper derivation, it signifies ‘to shake off the reins,’ as an untamed horse.

Hence it may be observed, that wantonness is a thing that is unchristian, a thing that becomes not Christians. The apostle allows it not in any to be employed in office in the church^j; and elsewhere, not in any other. “Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying^k.” Observe hence two things:—First, That Christians, that live in the day, and not in the night, should walk as in the day.

^g 2 Cor. vi. 14.

^h Mal. ii. 11.

ⁱ 1 Tim. v. 11.

^j 1 Tim. v. 11.

^k Rom. xiii. 13.

Secondly, That they should walk *ἐνσχημόνως* 'honestly, comelily.' Men, in the night, care not how they are dressed, when none sees them; but in the day, they take care of their habit, that it be decent, that they may appear comely before men. And so it is with Christians, who are of the day. The apostle gives two general rules for Christians' walking:—

I. Negatively. Not to walk as heathens, which are in darkness, and walk they know not, they care not, how; "This I say and testify in the Lord, that ye henceforth walk not, as other Gentiles walk, in the vanity of their mind." See with what vehemency he speaks; "I testify in the Lord," I speak it from God, and charge you before him, "that henceforth ye walk not, as other Gentiles." 'Nil ultra:' Now the day is come, walk no more as children of darkness. "For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know, how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles, which know not God^m."

II. Positively, as becomes the gospel. "Let your conversation be, as becometh the gospel of Christⁿ:" that is, as is suitable to the rule of the gospel; and, as may be an honour to the gospel: and, "as becometh saints^o."

Now, that wantonness is heathenish, and not becoming saints, let us consider how it may be taken; and that under two considerations:—First, As opposed to that gravity and seriousness that should be in Christians; and is agreeable to the gospel. Secondly, As opposed to chaste modesty; or that wantonness that tends to uncleanness, or is the same with lasciviousness.

I. It becomes not Christians to be foolish or toyish, or wanton in word, dress, or action; but to be of such gravity, as is far from wantonning, and as becomes the gravity of the gospel. He that knows the gospel, needs no proof out of the gospel; else I might produce the rules particularly for all sorts of men and women: in all requiring sobriety, gravity, modesty. Take but that place^p, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient." Take up that copy, "as becometh saints." Where do we ever find the least wanton gestures in the saints of God upon re-

Eph. iv. 17.

^m 1 Thess. iv. 3—5.ⁿ Phil. i. 27.^o Eph. v. 3.^p Eph. v. 4.

cord? What gravity, what sweet severity, in them! It is observed of Christ, that he wept, but was never seen to laugh. Nor do you find much mention of any such thing in his disciples. It was an ingenious answer of a painter, that pictured the apostles of ruddy complexions: being asked why he so painted them; his answer was, 'because they would be ashamed to look on the light, wanton carriage of many, that called themselves Christians.'

The saints commonly are called 'God's fools;' and the reason is, because they will not be fools before men, but keep themselves to the sobriety of their profession. The apostle saith^a, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise:" but it means, as to reliance upon wisdom, not to befool themselves, to make sport to men. It was Samson's misery to be the Philistines' fool, and make them sport. But the same unhappy misery too many do willingly take to themselves, spending their life in wantonness and foolish sporting. As those in Job^r; "They take the timbrel and harp, and rejoice at the sound of the organ: they spend their days in wealth, and in a moment go down to the grave." And where are they then? It is the speech of an atheist, not a Christian, "Let us eat and drink; for to-morrow we die^s." But it is a gospel-counsel that follows: "Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not." What did God bring us into the world to do? To spend away a life; and, in fine, to be damned?—What are we admitted into the gospel to do? To live in pleasure and wantonness, like those that know not God?—How far is this from the end of a reasonable soul! of a Christian! Consider those words, "Woe unto you that laugh now; for ye shall mourn and weep^u!"

But is no mirth or sporting allowed to Christians? Is not that too severe^v, "I said of laughter, It is mad; and of mirth, What doth it?" And Eph. v. 4, where no jesting is tolerated.—'Durus sermo,' i. e. 'A hard saying.' To make some reply to this:—

1. Earthly pleasures and delights are more delights in fancy and opinion, than reality. "Man walketh in a vain shadow^w:" no substance at all. Now, a solid Christian goes

^a 1 Cor. iii. 18.
^t Ver. 33, 34.

^r Chap. xxi. 12, 13.
^u Luke, vi. 25. ^v Eccles. ii. 2.

^s 1 Cor. xv. 32.
^w Psal. xxxix.

upon other grounds: his delight is upon another foundation: there is substance in the things he delights in. And, secondly, A Christian's delight in what he does, is not founded in his own mind, but in the mind of God. "This is the will of God, even your sanctification." And he applies to it.

2. What profit does all our fooling and wantonness bring? "What fruit had ye in those things, whereof ye are now ashamed?" A serious Christian is bettered by his holy employment: a gamesome wanton, what is he bettered, when his foolishness is over? It is woful to spend time and self, when the issue is nothing but wind. Nay, it is well, if it be nothing else. But, in truth, it is guilt and sorrow. Israel sows the wind, and reaps the east wind; viz. that that blasts and withers. A toyish wanton, when he comes to die, then he looks in his right hand; and what finds he there? Nothing but a lie. "Did Abner die as a fool?" Intimating, what it is to die such a one. Unhappy he, whose wits come not to him, till he is dying! and then all his wisdom is, to see, that he hath been a fool.

3. There is great difference between wantonness and lawful mirth and recreation. These are allowed to Christians, both for body and mind. But where is any allowance of lightness or fooling? There is difference betwixt making some sport a recreation, and a trade; betwixt honest, moderate mirth, and talk to recreate the mind, and foolish talking. God hath allowed to recreate and be merry; but then the end is, to be better fitted to serve God after. If wantonness have that end too, let that be showed also. But what wanton ever aimed at that? Recreation, also, is to be but for a time. How many are there, that are idle, and sport, and do nothing else! And what say we to them, that make sporting, and wantonness, and foolish talking, their trade? Such as stage-players, fools in plays, common fiddlers, common dancers upon the sabbath. But gravity becomes Christians.

II. Having spoken concerning wantonness, as opposed to Christian gravity, now we shall consider it as opposed to chastity: a degree worse, because coincident with lasciviousness, an inlet to uncleanness, the very bawd of filthiness and fornication. For so the apostle makes it^x; "Not in rioting and drunkenness, not in chambering and wantonness.—But

^x Rom. xiii. 13, 14.

put ye on the Lord Jesus; and make not provision for the flesh to fulfil the lusts thereof."

Of this there are divers sorts: of every one of which we may say, It is a cockatrice' egg; every one of them a venomous brood, which if it be let alone, will break out into uncleanness; nay, is so already. I remember a saying of the Jews, "A serpent, be he never so little, dash in pieces; for he is a serpent." So these it behoves a Christian to dash betimes; for they cannot but prove serpentine and deadly.

1. There is wantonness in heart. When the heart frisks and frolics in unclean thoughts; and men and women delight in it, and let it alone. How does many a heart feed its delight with walking, in his thoughts, in the garden of pleasure, sporting with such company as is lascivious; realizing the delight, at least, of sin to themselves; though all but in fancy. How many commit whoredom with their own hearts! As the body may be chaste, though defiled in rape, because the mind was chaste; so the mind may be unchaste, though the body want opportunity to commit lust. It is sad, when a man forbears only to act sin, for want of opportunity. There should be another bond to restrain us from sin, than barely the want of opportunity. It may be a riddle;—a man acts sin, before he acts it; and, when he hath acted it, though he acted it not. So a man, by these wanton thoughts, commits uncleanness with his heart, before he comes to his whore. And he commits it again, when past, by delighting to think of it again. As he that chews the cud, when he hath done eating.

2. There is the wantonness of the eyes. "The daughters of Zion walk with stretched-out necks, and wanton eyes," Isa. iii. 16. Or, "high looks and wanton." The Chaldee reads, 'painted.' The Greek and Vulgar, 'Εν νεύμασιν ὀφθαλμῶν, 'Nutibus oculorum:.' 'The nods of the eyes.' The Hebrew, מִשְׁקֵרִית 'deceiving with their eyes,' as it is in the margin. They lay snares with their eyes to catch others, to satisfy their lusts. Eyes that commit adultery; "Whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart." Nay, "having eyes μεστοὺς μοιχαλίδος, full of a whore²." A whore hath taken lodging in them; filled them that they can look at nothing else. Do I need to tell what this wantonness is? It is twofold, or of a twofold acting:—

¹ Matt. v. 28.

² 2 Pet. ii. 14.

1. Eyes talking lasciviously to our own hearts; looking wantonly on man or woman, and desiring after them, and wishing to one's heart the enjoyment of them. Thus Shechem was taken by looking upon Dinah^b, and Amnon by his own sister. Therefore, Solomon's counsel is good^c; "Lust not after her beauty in thine heart: neither let her take thee with her eyelids." And Job^d "made a covenant with his eyes;—Why, then, should I think upon a maid?"

2. Eyes talking lasciviously with other eyes: wanton glances betwixt men and women; catching each other with their eyes. "He winketh with his eyes, speaketh with his feet, teacheth with his fingers^e." Too common such wanton passages; I would it were not too common in the church: and too many make nothing of it. Thus they, like the fly playing with the candle, till at last her wings are burnt at it. The workmanship of the eye is admirable; but it is miserable that it should be employed to so unworthy a use: it is better we were born blind, than to make no better use of our sight. *pp* the Hebrew word for an 'eye,' signifies a 'fountain.' It speaks water; but it is so apt to kindle fire, that it seems to be a burning glass. Yet it ought rather to be a fountain to weep for its sins, as Jeremiah^f wished his: "O that my head were waters, and mine eyes a fountain of tears!"

"Did this man sin," say the disciples to Christ, concerning the blind man, "that he was born blind?" It may sadden one's heart to think, that men should sin by seeing; using eyes to the destruction of the soul, which God gave us for the good both of soul and body. How comfortable is the sight of the eyes! What excellent ends was this sense given us for! To look upon and contemplate the works of God, &c. But wantonness spoils all. One said, that he was made 'Ut cœlum intuear;' i. e. 'To look upon heaven.' So David makes use of his eyes^g; "When I consider thy heavens," &c. How contrary is this use of them,—to use them to wanton away God and the soul! Their best office now is to shed tears.

3. There is the wantonness of the ears. As there be 'itching' ears, so there be 'wanton' ears; ears that delight in filthy talk: "Let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking^h," &c. That is, 'it is not fit to be spoken of among Christians;' not

^b Gen. xxxiv. 2.

^c Prov. vi. 25.

^d Chap. xxxi. 1.

^e Prov. vi. 13.

^f Chap. ix. 1.

^g Psal. viii. 3.

^h Eph. v. 3.

fit for Christians to hearken to any such thing. "Auribus vestris medendum:" "Men's ears do want a cure." How many are there that endure not serious, grave conference! But he that speaks lasciviously, he is a prophet to this people. "Let these sayings sink into your hearts," saith our Saviour. So do these wanton discourses too much; they sink and drain down from the ear into the heart.

And, therefore, as it is reported of Ulysses, that he stopped his ears against the Syrens, that they might not, by their enchanting voices, ensnare him; so should we decline such dangerous discourses. It is a needful lesson, "Take heed how ye hear." "The strange woman flattereth with her words^b." "The lips of a strange woman drop as a honeycomb, and her mouth is smoother than oilⁱ." Satan, by such talk, is an agent in the business. Evil words corrupt good manners.

4. There is a wanton tongue. This is a relative, a husband to the other. This is a broker to a wicked heart, that vents from an evil heart to an evil heart. Some there are, that have tongues tipped from hell; that delight in no other language than ribaldry. The tongue and the heart are created for noble ends. The heart to be a present for God, his habitation, his delight. And does the heart become the sink and jakes of all filthiness? The tongue, that was created to be man's glory,—namely, to praise God; that was created to be the interpreter betwixt men, for love and friendship:—this is to be so much degenerate, as to be a world of iniquity, set on fire from hell: to curse, blaspheme, lie, swear, flatter, boast, talk filthily. Ah! what mouths do too many carry! They that speak the language of Ashdod, were but bastards; so they that with their tongues say they are Christians, and yet let their tongues be wanton and unclean,—they are but bastards, no true Christians. How shall the tune of wanton tongues be once changed!

5. There is a wanton gesture. Courting, dalliance, mixed dancing; what are these, but tinder to lust? Avoid all appearance of evil; and these are the several kinds of wantonness. To conclude, consider these two or three things:—

First; What proportion is there betwixt wantonness, and the purity of the gospel.

^b Prov. ii. 16.

ⁱ Chap. v. 3.

Secondly ; What is the fruit of wantoning, but guilt, and sin, and shame.

Thirdly ; How unlike is this to the divine purity that is in heaven.

VIII.

HEB. V. 7.

The Fear, which seized our Saviour at his Passion, innocent.

FEAR to die may be so circumstantiated, as it may be sinful with a witness : but simply in itself considered, it is not sinful at all. For Peter to be afraid to die, so as that fear put him upon denying his Master ; this was sinful, and sinful again : but for his Master, who had no sin, who could not sin,—to be afraid to die, could that be sinful ?

Let us take up the case of Christ, as to this matter, which will help to clear his case the better. Consider that in Heb. v. 7 : “ Who, in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared.” The last clause, in the original, is short and doubtful,—and by some read, as you have it in the English text, “ He was heard in that he feared ;” and by some, as you have it in the margin, “ He was heard for his piety.” This latter is undoubtedly true, that Christ’s piety and devotion was such, as that his prayers could not but be heard. But certainly the other is the apostle’s meaning, and more pertinent to his discourse. The Greek is short : he was heard ἀπὸ τῆς ἐνλαβείας, ‘ from his fear.’ Like that expression^k, “ Thou hast heard me from the horns of the unicorns :” that is, ‘ thou hast heard me, when I was upon the horns of the unicorns ;’ or, ‘ thou hast heard me, so as to deliver me from them.’ So Christ was heard, when in his fear,—or heard so as to be delivered from it. But the question is, in fear of what ? Of what, but death ? That some will not allow, because it might seem to speak some diffidence or distrust in Christ. But as there is a fear of distrust, so there is a fear in nature : a sinful fear, and a natural fear without sin.

Adam in innocency, though death was not then in being, as the wages of sin ; yet it was natural to him to fear every thing, that might be destructive to his body, or person, or

^k Psal. xxii. 21.

injurious to it. The saints in glory, it is true, are past any such fear, because they are beyond the possibility of any such danger. But wheresoever there is such a possibility, it is natural to have such a fear. The brute beasts, that are free enough of sin, yet will they never be without such fear; because, nature hath put into all living creatures, a natural and essential instinct, to seek and serve their own preservation. And Christ had not been a true man, had he not had such a natural fear of death, as is essential to man, as he is man; and was essential to man, before he was a sinner.

So that to fear to die, simply considered, is not sinful; and, answerably, to desire to have a man's life prolonged, simply considered, is not sinful neither. It was not sin at all for David to beg of God, "O spare me a little^l;" nor for the poor afflicted^m to pray, "O my God, take me not away in the midst of my days." But the warrant, upon which a man comes with such a request, had need to be right and current; and, indeed, such, as amounts to a consideration above mere living still.

IX.

GEN. XXXII. 24.

The Case of Jacob, when he wrestled with the Angel, explained.

IT was the angel Christ, that wrestled with Jacob, Gen. xxxii. 24. That he was then in danger of being killed by this angel, is apparent enough by this,—that his best come off was, that he was lamed by him to his grave. And it is apparent, also, by what Hosea saith of his demeanour at that time, that "he wept and made supplicationⁿ."—"Jacob, why weepest thou? Thou art in the arms of Christ himself."—"But he wrestleth with me, seeking to kill me."—As it was in the case of Moses^o, where the Lord is said "to meet him, and to have sought to kill him." And what is it, that thou makest supplication for? That he would yet spare me, and not take me away. And what is the matter thou art so unwilling to die? Because I have newly fallen into a sin, and the Lord, I see, is offended at it; and it is worse than death to me, to be taken away in the Lord's displeasure. Jacob had newly fallen into the sin of distrust, upon his fear of Esau, and his faith was shaken. And for this, he saw, God

Psal. xxxix. 13.

^m In Psal. cii. 24.ⁿ Hos. xii. 4.^o Exod. iv. 24.

was come forth against him in anger. And how terrible was it to him, to be cut off by God in anger! "He wept." So did David, Psal. xxxix. 12: "Hold not thy peace at my tears:" and "he made supplication." And his supplication was much to the like tenor with that of David in the verse after, "O spare me a little, that I may recover strength;" i. e. that I may recover the strength of my faith, and the assurance of God's favour.

X.

ISAIAH, XXXVIII. 2, 3.

An Inquiry into the Reason of Hezekiah's Tears, upon God's Message to him, that he must die.

HEZEKIAH is sick of the plague, and hath tidings from God, that he must die of it. He receives the tidings with much bitterness and passion. He turns his face to the wall, he prays, he weeps, he weeps sore. And though it be not expressed, yet it may very well be conceived out of his carriage, and the issue upon it, that the tenor of his prayers and tears was, that God would spare his life; "Then Hezekiah turned his face to the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart; and have done that which is good in thy sight. And Hezekiah wept sore^p."

Why, Hezekiah, why weepst thou? Art thou so unwilling to part with the world? No; his mind hath never been upon the world, but upon religion and God. Art thou not fitted to die and meet the Lord? Why, he was never unprepared. Was he afraid of judgment, and that his lot in the other world would not be good? He was secure against that; for he fears not to appeal to God, "Remember, Lord, how I have walked before thee." Why, what ails the man, that he weeps so sadly? Many and many a thousand men, of a less gracious temper than Hezekiah, have taken the tidings of death with a great deal more patience, and less passion. And what ails him to take it so bitterly? Certainly, no bare concernment of his own, either in fear of his soul, or of his body? In truth, the main concernment that moved him, was the concernment of God. Our Saviour

once said, "Weep not for me, but weep for yourselves." Hezekiah weeps not for himself, but, as I may say, he weeps for Christ; he weeps for God, for the cause, interest, and concernment, of God. For,

I. It was sad for him to think that he must die of the plague, a dreadful disease, that destroys suddenly and fearfully; that separates from the comforts of friends, and that seems to carry with it tokens of the anger of God. And it might very well be bitter to him to think of being taken away with a stroke, that sounded somewhat of God's anger. But this was not all: wicked and profane ones would be ready to scoff at his piety and reformation, if he were taken away by so fatal a stroke. See, this is he that hath kept such a coil in pulling down altars, purging the temple, and setting up of religion; and now, behold, what is become of him! He has God's tokens upon him, signs of his anger; and dies not the common death of all men, but by the fearful stroke of the plague. It is no wonder, if the horror of such blasphemy as this, against religion, sat very sadly upon the heart of the good man; and he was afraid, ungodly wretches would take occasion of such blasphemings from the fatal manner of his death. And thus it is the concern of God and his true religion, and not fear of his own carcass, that did stick so much upon this holy man's thoughts, under his dangerous condition.

A very pertinent and needful desire for every Christian to beg of God, that his death may not be such as will open the mouths of wicked men to blaspheme God and religion.

II. It was sad to Hezekiah to die, before he could see Jerusalem, and the people of God entirely delivered from their danger. If you well compute the times of this king, you will find, that that very year, that Sennacherib was so busy and cruel against the cities of Judah and Jerusalem, was the year of Hezekiah's sickness. And observe that passage of Isaiah to him, foretelling him of his recovery, and of fifteen years added to his life^a: "I will deliver thee and this city out of the hand of the king of Assyria." It appears there was danger abroad, and it grieved the good man to the soul to be taken away, before he saw any deliverance.

A very just cause to beg of God to spare life: and it shows, that a man does it not out of bare love of life, or of

^a Isa. xxxviii. 6.

the world, if he pray to God, with submission to his will, to prolong his life; that he may "see the good of his afflicted chosen, and may rejoice with the gladness of his nation, and glory with his inheritance;" as is the Psalmist's petition^r."

III. Hezekiah was now but nine-and-thirty years old, in his strength and prime: young, in comparison of the ages, at which divers then died. And, certainly, you can hardly fancy a more probable reason of his unwillingness to die, that related to him, than this, that he thought he had not done enough for God. He desired to be yet spared, that he might reform more, set up religion more, do more for God and his people. A holy and blessed desire, that aimed at God and his honour, and his people's good; regarding nothing the bare life of this world, or his own carcass, in comparison of this. Much like is that, Psal. lxxi. 18; "Now, Lord, when I am old, forsake me not, until I have showed thy strength to this generation:" 'that I may more praise thee, more impart the knowledge of thee, and thy power, to this generation, and those to come.'

DECAD II.

I.

PSALM, XXXIX. 14.

An Inquiry what Strength that was which David requested, when he prayed to God to spare him, that he might recover 'Strength.'

WHAT David's present affliction was, we cannot tell; whether sickness of body, some dejection of spirit, or some sore trouble from his enemies. It seems most likely to be some sore sickness of body; at which his enemies would rejoice, and so add to his trouble. Imagine it his deadly palsy in his old age, when he could feel no warmth either from his wearing-clothes or bed-clothes. Be it which it will, do we think he prays heartily for the recovery and strength of his body? Doubtless, more especially for refreshing and strengthening in soul, before God should take him.

That which is rendered 'recover strength,' in the Hebrew is אבליגה. Which word is translated by several words, much in tendency to the same thing, or, at least, not much different. In Amos^s, it is used and rendered as here, "That strengthened the spoiled against the strong." In

^r Psal. cvi. 5.

^s Chap. v. 9.

other places it is rendered, "To comfort one's self^t." The Greek hath rendered it here, "Spare me a little, that I may be refreshed."—The Syriac, "That I may have rest."—We will take our English; and applying to the sense of other translations, we cannot better understand it than of 'strength of soul or mind,' 'strength of grace or comfort.' For we can hardly think, that sick or dying David, as he seems very near it in this thirty-ninth Psalm, should beg only recovery of body, to have his health again, and then to die; but that, if he aimed at that, the concernment of his soul was especially in his eye; viz. that God would spare him, that he might get a lively and fit composure to die, without fainting or drooping in soul.

This may justly call us to consider, what spiritual strength a Christian had need to have against he die. Men little consider, how much Christian strength is requisite to encounter with death; and few indeed have clear apprehensions, what dying is. And where are such persons, then, when they come to die? Mention is made^u of "the hour of temptation, which should come upon all the world, to try them that dwell upon the earth." It means a sad persecution of the church, raised by the Jews, not long before the fall of Jerusalem. Of which our Saviour^v: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all men for my name's sake." And of this you read, 1 Pet. iv. 17; "For the time is come, that judgment must begin at the house of God." But that hour of temptation may well be applied to the hour of death, which is an hour of temptation, or trial, indeed; and an hour of trial, that goes all the earth over; and none escapes it, though there be but few that consider it. And what Christian, spiritual soul-strength is required to bear the brunt of this hour of trial?

II.

JUDGES, XVII. 6.

The Necessity of Government, explained from this Text; "In those days there was no king in Israel: but every man did that, which was right in his own eyes."

THIS is the under-song; again, in the last verse^w of this Book; and in preface to chap. xviii and xix; and still where

^t As Job, ix. 27; x. 20, &c.

^v Matt. xxiv. 9.

^u Rev. iii. 10.

^w Judg. xxi. 25.

mention is of some horrid thing a doing; here* of the idolatry of Micah; chap. xviii, of the idolatry of the Danites; chap. xix, of the horrid wickedness of Gibeah; as if it gave a reason of those wickednesses.—Why did Micah set up idolatry? because ‘there was no king in Israel.’—Why did the Danites set up idolatry? because ‘there was no king in Israel.’—Why were the men of Gibeah so abominable? because ‘no king in Israel.’

These stories were all before the time of any judge, though set in the latter end of the book:—among many proofs for which, take these four:—

First, The idolatry in Dan was the first public idolatry: and, therefore, the tribe of Dan is left out in Rev. vii.

Secondly, Phineas was at the war at Gibeah^v; but he could not be alive then, unless it were before the judges.

Thirdly, The sin at Gibeah is spoken of as a beginning of sin^z: “O Israel, thou hast sinned from the days of Gibeah.”

Fourthly, Deborah speaks of the idolatry of Dan, and the loss of Gibeah, as things done and past^a; “They chose new gods; then was war in the gates. Was there a shield or spear found among forty thousand in Israel?”

And why no king in Israel? God had appointed them another government, the Sanhedrim. And that sat in those days, but was corrupt. And thereupon God raised judges: and, when those were corrupt, he raised kings. So that the question is, whether the words mean, ‘before there was any judge, or any king.’ And it is indifferent; for it means before such a one stood up to rule, and reform,—which was God’s disposition of Israel, after they were seated in the land of Canaan. Under the Sanhedrim the land was conquered: they should have had no enemy, had they been as they should; so God promised. They had only the Sanhedrim, which was to see to laws and religion. But that was careless now. And so wars arising, judges stood up. And when judges were evil, then kings. Now this, partly, shows these stories were before the judges; and partly, shows the reason of the evil,—because there was no overseer or reformer.

In the words are two things severally expressed. First, “There was no king.” Secondly, “All did what was right

^v Judg. xvii. 6.

^z Judg. xx. 28.

^a Hos. x. 9.

^b Judg. v. 8.

in their own eyes." And a third thing we may observe upon the connection: They did so, because "there was no king in Israel."

God bids them create a king of their brethren^b, and yet was angry when they asked a king: and he saith, "He gave them a king in his anger;" and, Zech. xi. 6, "I will deliver every one into the hand of his king." How do all these hang together? He appoints how to appoint a king; and yet would not have one. He gives one; but saith, It is in anger. He says, He will give every one into the hand of his king; and yet saith, Evil was for want of a king.—I answer,—

It was God's determination to set up a glorious kingdom; yet he liked not the people's asking a king in imitation of the heathen, and distrusting God's providence for them, as he had showed by the judges. And he raised them kings, and put great charge in their hands; and by those that were good, did great things; as under David, Solomon, Hezekiah, Josiah. It was good, that the people were in the hand of those kings. And it is said by way of threatening, Zech. xi, "I will deliver the men every one into the hand of his king; and they shall smite the land." But that means Cæsar, that they had chosen in opposition to Christ. For that chapter is a mere prophecy of God's judgment upon the leaders among the Jews, for their rejection of Christ. It had been good for Israel now, had they been in the hand of good kings: but there was no king at all; and, therefore, 'every one did what was right in his own eyes.' And hence I raise this doctrine:—

'That it is happy with a people, where there is government to restrain, that every one do not that, which is right in his own eyes.' Even they that are for liberty of conscience, will not deny this. Now to prove this.

The first proof of this is by the rule of contraries. Unhappy the sheep that are without a shepherd; like a man without conscience to govern and restrain him.—Unhappy family, where there is no restraint. Such was Eli's.—Unhappy city, where is no restraint. Such was Sodom:—"This man came in to sojourn, and he will needs be a judge:"—a judge, a governor, indeed, they wanted.—Unhappy with Israel here: for idolatry now began, because

^b Deut. xvii.

there was none to restrain it. And in the last times of the city, when the reins of government were gone, what murders, robberies, oppression, confusion, overspread all! And, in a word, conceive what outrages and uproars would be in London, with whoring, thieving, plundering, if there were no government to restrain.

Second proof. When men do what is right in their own eyes, they do commonly what is not right in God's. This phrase is put in opposition to that, "Right in the eyes of the Lord;" that is, that that he delighted and took content to look on. Evil he cannot behold; but that which is just and good, on that he looks with delight. Man's will and God's are antipodes. If Christ say, "I came not to do mine own will, but the will of God;" making such a difference betwixt his will and God's,—what a vast difference and contrariety is there betwixt man's will and God's! That which is right in man's own eyes, is what makes for his own lusts: "All seek their own," saith the apostle,—in opposition to the things of Jesus. Oppression, wantonness, &c, are right in the eyes of men, but most displeasing to the eyes of God. So was the matter of David with Bath-sheba: "But the thing that David had done, displeased the Lord."

Third proof. That which is not right in the eyes of God, cannot be right or happy for a nation. As happiness consists in the favour, so in the fear, of God. "All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field^d," &c. Please him, and prosper. God dwelt in the midst of the camp in the ark, and that was his 'strength:' but when any there was unclean, he departed. God bids Israel not to multiply horses, to place their trust in them, by their strength to overcome their enemies,—but to fear God their strength. This book shows, when Israel did what was good in their own eyes, they still fell into misery.

Fourth proof. There are but three things to restrain us from doing our own will; conscience, shame, and fear of punishment. How little do the two former prevail without the third! If the government say, 'Let Ephraim alone,' what would restrain him?

1. How rare are men to be ruled by a good conscience^e!

^d Deut. xxviii.

^e Rom. ii. 15.

Most live as if no conscience belonged to the soul: that they have made shipwreck of. The apostle saith^f, “Which show the work of the law written in their hearts, their conscience also bearing witness:” meaning the virtuous of the heathen: the rest were given up to *νοῦν ἀδόκιμον*, ‘a reprobate mind.’ So some are now led by a good conscience; but most live, as if there were no such thing in the world. If there were no let to thieves, cheats, murderers, till conscience restrain, where should we be? Phaeton’s horses, let loose, would fire the world. What would England be in such a licentiousness? As one said of free-will, “Perdidit nos libera voluntas,” “free-will hath destroyed us;” so may I say in this case, Such liberty would undo all. They that are for liberty of conscience, would they have this? Though some liberty be to be granted as to religion, yet we should undo all, if it were so to manners. “Præstat nihil licere quam omnia:” “Better is it, that nothing should be allowed than all things.” You may observe, in the ten commandments, that there is no penalty; but barely, “Thou shalt not do murder,” “Thou shalt not commit adultery,” &c; showing, what proper bond of obedience conscience and duty is. But God saw, that would not avail; and, therefore, added the penalty of death, restitution, retaliation, &c. “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient^g.” The Antinomians misconstrue here, that righteous men are exempted from obedience to the law: but the meaning is,—the law is not to punish the righteous, that make conscience of their ways, but the wicked, that will not otherwise be restrained.

2. Shame will restrain some, that conscience cannot. But that will not do the work neither. There be thousands and thousands, that have no more shame than conscience. “Could they be ashamed? A whore’s forehead: a brow of brass: they could not blush.” Many such complaints in the prophets. It is ever so with the greatest part of every nation. “What fruit had ye then in those things, whereof ye are *now* ashamed^h?” ‘Not *then*, before ye were converted.’ It is but wild, to be ashamed to do that before men, that they are not ashamed to do before God and angels. Yet some such there be: but many there are, that have no shame

^f Rom. ii. 15.^g 1 Tim. i. 9.^h Rom. vi. 21.

for either. Such was the unjust judge, that "feared not God, nor regarded man."

If we were left without restraint of law, would either conscience or shame make one delinquent less than there is? One thief, whore, liar, than there is? And, therefore, restraint by power and penalty is needful; as physic is 'bonum necessarium,' where there is no other help. It includes good sense,—the hangman is as needful in the nation, as the physician: fear of death to restrain from destroying the commonwealth, as well as the physician to recover particular persons. God himself hath given direction and warrant in this case. He hath mercies and invitations; but he hath curses also, and executes judgments. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness^a." When men will not learn righteousness otherwise, judgment makes them do it.

Fifth proof. He set up magistracy for this purpose. "For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid^b," &c. There be many parts of the magistrate's office; to relieve the fatherless, to execute judgment,—especially, to break the horns of the wicked. This is the more needful part of his office; to encourage and defend the good is his work; but those are but few; but numberless numbers to be restrained.

In a word, this is a deputation of Christ in his kingly office, as the ministry is of his prophetic.

The use of this discourse is threefold:—

I. To set ourselves another rule for ourselves, than our own will; to prevent magistrates' restraints. To be a law to ourselves.

II. To assist magistrates with our prayers.

III. To take charge in our several families to restrain vice.

^a Isa. xxvi. 9.

^b Rom. xiii. 3, 4.

III.

Who the 'Sons of God' are, and the calling of the Gentiles, explained from Rom. viii. 21: "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God."

AMONG the children of men, there are some children of God. These words speak something concerning them and their condition.

The prophets speak much of multitudes to be brought in to be 'sons of God.' "I will say to the north, Give up, and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth^b." And, "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons^c." "And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God^d." And Caiaphas, that prophesied but once^e, prophesied, "that Jesus should die for that nation: and not for that nation only, but that also he should gather together into one, the children of God, that were scattered abroad." Therefore, the Holy Ghost, in the New Testament, sets himself to speak to this thing, and to show who these 'sons of God' are.

John^f shows who are, and who are not. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." 'As many as received him,' those were 'sons,' of what nation, quality, or rank, whatsoever.—'Not born of blood, nor of the will of man.' The Holy Ghost sets the regeneration, in opposition to natural generation. In natural generation, men are born of blood, and of the will of man; but it is not so in this. Or else he sets the true begetting and birth of the sons of God, in opposition to those fancied ways, by which the Jews thought men were made children of the godly. They concluded none were children, but of Israel: and if they came to be of Israel, then undoubtedly children. So Christ speaks according to their sense, "It is not meet to take the children's bread, and cast

^b Isa. xliii. 6.^c Isa. xlv. 11.^d Hos. i. 10.^e John, xi. 51.^f John, i. 12, 13.

it before dogs." And the apostle^s confutes this arrogant and erroneous opinion; "Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God." Now, they thought they became the sons of God, or Israelites, these ways:—

I. By being born of blood, *Αἱμάτων*, 'bloods;' that is, long descent of blood of ancestors, even to Abraham; or, by bloods of sacrifice and circumcision.

II. *Ἐκ θελήματος σαρκὸς*, 'Of the will of the flesh;' as they took many wives, and desired many children, accounting all children of promise.

III. *Ἐκ θελήματος ἀνδρός*, 'Of the will of man;' as the Consensus, or Sanhedrim, did bring in proselytes, and make them Israelites. Not this, nor that, nor that makes a son; but he that is born of God; and he is so that receives Christ, and believes on his name.

The apostle is speaking of the same subject, in this chapter, (Rom. viii) ver. 14, 15, 17. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.—And if children, then heirs," &c. And then he comes on to show, whence these sons especially should come, ver. 19:—"The earnest expectation of the creature waiteth for the manifestation of the sons of God," &c. By 'creature' here, and 'whole creation,' ver. 22, is meant nothing but the 'Gentiles,' or heathen world:—a phrase among the Jews ordinarily put so to signify^h. Now, this whole passage is to this purpose: God had prophesied of sons to come from the heathen; and "the earnest expectation of the creature," that is, 'of the heathen,' "waited for this manifestation of the sons of God."

Two or three things there were, that might awaken the heathen world a little, to consider of their wretched case:—
1. It may be, they had the Greek Bible. 2. Howsoever, the Jews, scattered abroad among them, might something convince them of their condition. 3. We may conceive, that against their call God had stirred up their hearts by way of preparative, to be weary of idolatry, and groping in darkness. As against the reformation by Luther, all Christendom de-

^s Rom. ix. 7.

^h Mark, xvi. 15. Col. i. 23.

sired some reformation; and as, against the coming of Christ, the people were in expectation of the Messias. Observe that, John iv. 35: "Lift up your eyes, and look on the fields, for they are white already to harvest." By which words he hinteth at that multitude of Samaritans, and, under them, of heathen, that were ready to be reaped by the gospel. So the 'earnest expectation' of the heathen world, 'waited now for the manifestation of the sons of God.'

Ver. 20: "For the creature was made subject to vanity," &c. Not a few understand this of the frame of the world, made subject to vanity by sin: but the word *ματαιότης*, 'vanity,' means 'vanity of mind.' So Rom. i. 21, *ἐματαιώθησαν*: The Gentiles "became vain in their imaginations."—"The Gentiles walk in the vanity of their mindⁱ:" so the meaning is, that the heathen were given up to the vanity and folly of their own mind. *ὑπετάγη*, 'made subject;' put under such a condition, by the just judgment of God; as the apostle handles it, chap. i. But they are put under in hope, that, in time, it should be better with them.

"For the creature itself also shall be delivered from the bondage of corruption," &c. By 'corruption,' is signified here, as generally in Scripture, sinful corruption, not natural corruptibility, or fading away: 2 Pet. i. 4, "Having escaped the corruption, that is in the world through lust:"—and chap. ii. 19, "servants of corruption." And elsewhere evil men are styled "men of corrupt minds," and "corrupt communication:"—meaning, that the Gentiles shall be delivered from their sadly sinful condition, into the evangelical and spiritual liberty from sin, that the 'sons of God' partake of.

Some understand it of the change of the frame of the world, at the end of the world, and think Peter speaks of the same thing^j: he does, indeed, in some sense, but far from theirs; viz. a new state of affairs in the church, when the Gentiles shall be called. This is the 'new heaven,' and the 'new earth,' that they looked for; of their calling the text speaks, which was now in agitation.

And of that let us first speak a little, partly, for the observing of Providence in so great a work,—and partly, for the understanding of some passages in Scripture.

I. The casting off of the Gentiles was at Babel^k, where

ⁱ Eph. iv. 17.

^j 2 Pet. iii. 13.

^k Gen. xi.

there were four punishments inflicted on them:—1. Destroying their building. 2. Confounding their tongues. 3. Scattering them. 4. The loss of the true religion, with the loss of the Hebrew tongue. And now all the world are heathen, but one family of Heber, and so to Abraham; which was to all the world, as Gideon's fleece to all the earth.

II. So were they given up above two thousand years. A hundred years had been long; and how many souls might have gone to hell in that time! but there were a hundred or two hundred years above two thousand. A strange, mysterious providence! As their calling was a mystery, so indeed was their casting off. O, how few were the sons of God! That, in a manner, all the world should be born to live in blindness, to sin, and to be damned:—better not to have been born. Could not God have let them alone, and never brought them in the world? As Israel said to God, “Why dost thou bring us into the wilderness to die,”—so might they say, “Why hast thou brought us into the world to sin and die?”

For answer to this:—

1. As it is Rom. ix. 20, 21; “Nay, but, O man, who art thou, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?” Such things are not resolved by reason, but into the will and sovereignty of God. As other points are above reason,—the incarnation, the resurrection: let reason scan them: and as the Athenian philosophers¹ styled Paul ‘a babbler,’ when he treated of the resurrection, so the same reason will but laugh at them. But we must resolve them into the power, wisdom, and will, of God; and he knows not what God is, that believes them not.

2. I answer, as it is, Rom. xi. 22; “Behold the goodness and severity of God: on them which fell, severity; but, towards thee, goodness.” Admire at his goodness to thee, in setting thee in so far better condition. One of the Jews' thanksgivings is, “I thank thee, that thou hast made me an Israelite, and not a heathen.” And we have cause to thank God, that we are not heathens, if we consider,—

¹ Acts, xvii. 18.

First, That these are utterly out of the way of salvation; thou in it, if thou wilt hearken to it.

Secondly, These never heard from God; he calls to thee continually. Once for all, if these were condemned, that never heard, "how shall we escape, if we neglect so great salvation^m?"

But we shall not speak to that point of controversy about their casting off, but speak to the text about their calling. And, first, let us take up that of the apostleⁿ; "Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel." Was it not made known to the sons of men before? Did not the prophets speak of this? God told it to Abraham^o, "And I will make of thee a great nation, and I will bless thee.—And in thee shall all the families of the earth be blessed." Jacob to his sons^p; "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."—Moses to Israel^q; "Rejoice, O ye nations, with his people." And how abundant are the prophets in this from end to end! But how it was not known may be considered, either in regard of the persons, or the thing itself:—

I. In regard of the persons. First; It was not imparted at all to the Gentiles before. "It was not made known to the sons of men," in opposition to Israel, who are called, 'the sons of God.' They sat in darkness, and never heard of light, till it came among them, or very rarely; namely, such as had the Greek Bibles. And when it came, how they that never heard of it, rejoiced! "And when the Gentiles heard this, they were glad, and glorified the word of the Lord^r." And, secondly; The Jews would not endure to hear of it. Though they knew it, they would not know it; had not patience to hear it. Take two places and two examples for this. The places are, Acts xxii. 21, 22: "And he said unto me, Depart; for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from

^m Heb. ii. 3.

ⁿ Eph. iii. 5, 6.

^o Gen. xii. 2, 3.

^p Gen. xlix. 10.

^q Dent. xxxii. 48.

^r Acts, xiii. 48.

the earth; for it is not fit that he should live.”—1 Thess. ii. 16; “Forbidding us to speak to the Gentiles, that they might be saved.” The examples are, Luke iv. 28; “And all they in the synagogue, when they heard these things, were filled with wrath.” Why were they so angry? What things had he told them? He had told them before, that “there were many widows in Israel, and unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a widow-woman there. And that there were many lepers in Israel, in the time of Eliseus the prophet, and none was cleansed, saving Naaman the Syrian.” Why were they angry at this? They knew the things were true. But they hinted the call of the Gentiles, as that widow and Naaman were. To that bent Christ’s discourse;—that Israel would not, but the Gentiles should, and would, hearken to him. And one example we have to this purpose long before; and that is in Jonah; who would not go to Nineveh, lest they should be converted; and so Israel cast off; for that stuck on all their stomachs. Deut. xxxii. 21; “They have moved me to jealousy with that, which is not good; they have provoked me to anger with their vanities: and I will move them to jealousy with those, which are not a people; I will provoke them to anger with a foolish nation.”

II. In regard of the thing itself. The doctrine of pardon and justification was not so plain before, until Christ and his apostles cleared it.

This delivery, then, of the creature from the bondage of corruption, is the calling of the Gentiles. Those words, “the creature itself,” deserve their emphasis; and we ought to utter it with this accent, ‘The very Gentiles themselves shall be delivered,’ &c; they that were so abominable, brutish, slaved to sin. The glorious things in the prophets, which many look for yet to be accomplished, are fulfilled long ago in the call of the Gentiles. And take this with you in reading of the prophets,—that their aim is to illustrate this great work. A matter which they, Acts xi. 18, rejoiced at to hear begun: “When they heard these things, they held their peace, and glorified God; saying, Then hath God also to the Gentiles granted repentance unto life.” And for which we, upon the seeing accomplished, have also cause to glorify God with them; both as to the magnifying of his grace, as also for our own sakes and interest.

The Ephesians cried out^s, “Great is Diana of the Ephesians;” and could not tell for what reason: but we, when we hear of this, have known and solid cause to cry out, Glorious is the grace of God; which brought such slaves of sin into the glorious liberty of the children of God. Let me say, as it is 1 Cor. xii. 2, “Ye know, that ye were Gentiles, carried away unto these dumb idols.” Do you not? And consult stories, and they will tell you of the abominable blindness and barbarousness of this our Britain. No nation under heaven went beyond it in these things. And now look upon our Britain, as under the gospel; and find ye not cause to glorify God, upon the promise in the text now accomplished, “The creature itself shall be delivered from the bondage of corruption?” &c. Could you but read Tacitus, Cæsar, and others, to observe how this nation lived as brutes, worshipped idols, sacrificed sometimes men and women, went most naked, were barbarous above the most barbarous: and look upon England now, and we have much like cause of wonder to that, Luke viii. 35; where those who found the man, ‘out of whom the devils were departed clothed, and in his right mind,’ are said to be afraid. How great a mercy does the apostle speak in the words of the text! “The creature itself shall be delivered,” &c.

In it we have night and day, darkness and light; what the Gentiles were as Gentiles, and what as called. Set the contraries one against another; bondage, liberty; corruption, glory. For so it is in the Greek; *ἐλευθερίαν δόξης*, ‘the liberty of glory;’ which is not amiss rendered as we do, “the glorious liberty” (so some do that, Eph. i. 6: “To the praise of his glorious grace”). But it bears a greater emphasis to take it as the Greek hath it, “Into the liberty of the glory of the children of God.” And what is meant by ‘glory?’ Learn this by the contrary term,—it is opposed to corruption, as liberty is to bondage. And, therefore, as corruption means sinfulness, so glory means holiness. And that so it is taken in the phrase of Scripture, the next discourse will show.

^s Acts, xix. 28.

IV.

The Christian's Holiness, as well as his future Happiness, styled 'Glory.'

A HOLY Christian hath a glory here, and a glory hereafter. So that may be taken, 2 Cor. iii. ult. "We are changed into the image of God from glory to glory:" that is, from holiness to happiness. In 1 Pet. iv. 14, mention is there made of the 'Spirit of glory and of God:' "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth on you." We need not dispute, what this 'Spirit of glory' is; take it for the Spirit of holiness, and it gives it but its right title: Rom. viii. 30; "Whom he called, them he also justified; and whom he justified, them he also glorified." Where is 'sanctified?' It is included in 'glorified.' Those that he justified, he endued with the glory of holiness here, and shall reward with eternal glory hereafter. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers!" Jeremiah was one of them: he and the rest were now poor and contemptible in this sad captivity; but they carried a precious glory about them, a value and shining above the finest gold.

Psal. cx. 3: "Thy people shall be willing in the day of thy power, in the beauties of holiness." Some take these 'beauties of holiness,' to mean the 'temple:' but take it in the propriety of the word, and it is a most fit title for 'holiness.' And observe it is, not 'beauty' only, but 'beauties;' הדר' which may well be rendered 'glories:' not one beauty, not one glory, but many joined together; or, all beauties are in holiness, and none in any thing else.

Eph. v. 27: "That he might present it to himself a *glorious* church." Alas! it was a poor persecuted church; but this made it a glorious church; viz. the glory of holiness it was decked withal; for so it follows, "That it should be holy and without blemish."

The Jews speak of בגדי כבוד "clothes of *glory*," that God made for Adam, and that they descended to the first-born. This is the true clothing of the children of God, that God makes for them, as Jacob did for his son Joseph, that they appear by their *glory* the sons of God.

A view and proof of this glory, let us take by comparing

it with all other glories set before you, as the devil did before Christ"; "All the kingdoms of the world, and the glory of them;"—and then set before you a child of God, in the glory of holiness; and what say you to the comparison?

1. It is a glory and beauty that all the world cannot give. Solon said to Cræsus in all his glory, that every peacock was braver. Every lily of the field is finer than Solomon in all his glory. But this is a beauty above art and nature, when God decks and dresseth a saint, and that with his own divine image. You read^v of "putting on a new man after God's image:" a new creature created in righteousness and holiness after God's own image. It is but a poor glory that Satan can give, the kingdoms of the world: it is but a poor beauty that art can give, as Jezebel's face: it is but a poor lustre that nature can give, as skin-deep beauty. That is the glory that God alone can give, that is found no where but in his treasury, 'jewels in his cabinet, the dressings of his wardrobe.

2. It is a glory and beauty, that all the world cannot take away: a treasure, that neither moth nor rust doth corrupt, nor thieves break through and steal. The pitiful bravery of the world, that is blasted in a moment; either fading by its own nature and frailty, or by thieves, or fire, or some other occurrence, or by an immediate hand of God. Ah! glorious holiness, that nothing can undo! "Mary hath chosen that good part, that shall not be taken away from her^w." This is a treasure, that all the devils in hell cannot plunder from the owner. He could plunder, indeed, Job's estate, but he could not his holiness. It is gold that the fire of persecution cannot consume, but refine. A shining of the beauty and image of God in the soul, that cannot be defaced: an everlasting glory that never changeth, but to a greater glory.

3. It is a beauty and glory, that God himself is in love withal, Ezek. xvi. There Judah is said to be 'lovely,' not in the eyes of man, but of God. Holiness is a dress, that only pleaseth God.

^v Luke, iv. 5, 6.

^v Ephes. iv. 24.

^w Luke, x. 42.

V.

An Elucidation of Heb. x. 26, 27: "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking-for of judgment, and fiery indignation, which shall devour the adversaries."

THE sin the apostle speaks of here, is not every sin knowingly committed. For then, how would David and Peter have escaped with their falls? But it is an apostasy from truth once received; that is, the gospel once professed; and an enmity and fighting against it. A sin, that, at ver. 29, he calls, a 'treading under foot the Son of God.' And the apostle John, speaking of the very same sin, calls it 'a sin unto death^x.'

The apostle, in this dreadful passage, hath two allusions to some passages in the Old Testament; one to words, another to things. When he speaks of sinning past sacrifice, he alludes to those words^y, "If any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering; and the priest, &c. But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people." No sacrifice for the wilful sinner, but he was to be cut off by divine vengeance. And when he speaks of 'fiery indignation,' which shall devour the adversaries,—he alludes to those fearful examples in the Old Testament, when ungodly ones, which have been enemies to the ways and ministers of God, have been dreadfully devoured by fire^z.

"The adversaries."

Our English hath well rendered the word 'adversaries.' But there is a peculiar phrase in the Greek, which is not easy to express in English. It is not only, *ἐναντίους*, which had been enough to signify 'adversaries,' but it is *ὑπεναντίους*, which makes it to speak 'subadversarii,' 'under-adversaries;' that is, 'adversaries under a hood,' as I may say; 'adversaries under a pretence.' As the Pharisees, under a pretence of long prayers, devoured widows' houses,—so these, under a pretence of religion, were adversaries to religion; under pretence of piety, were enemies to piety; under pretence of doing God good service, they persecuted God's servants;

^x 1 John, v. 16. ^y Num. xv. 27, 28, &c. ^z As, in Num. xvi, and 2 Kings, i.

under pretence of zeal for the law, they sought to destroy the gospel. And they were ‘under-hood adversaries.’ The Greek word is used again, Col. ii. 14, *ὑπεναντίον ἡμῖν*, ‘contrary to us.’ The word precisely signifies, ‘subcontrary,’ or ‘closely contrary,’ to us. The apostle speaks of Christ’s having cancelled the ceremonial law; which, open-faced, seemed to be for them that used it; sacrifices, to make their peace; purifications, to cleanse them from their uncleanness: but closely, also, they pleaded against them: sacrifices slain, showed that they deserved death; purifications spake, that they were unclean:—and so other of the rites of the law.

Thousands in the world pretend to love God, to walk fair, to be religious; yet, underhand, are God’s adversaries and enemies, as those under-adversaries spoken of in the text before us. None will own, that he is any enemy of God, but he will speak well of God, praise God, will be for God; whereas there is not one of a thousand, but, underhand, is God’s enemy.

These ‘adversaries,’ then, of whom the apostle here more particularly speaks, were apostates that had professed the gospel, and had backslidden from it,—and were become bitter enemies and persecutors of it.

“*Fiery indignation.*”

The Greek is something emphatical, but something difficult. *Πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.* Verbatim thus, ‘zeal,’ or ‘jealousy,’ or ‘anger,’ ‘of fire shall eat up the adversaries.’ Our English hath well rendered it, ‘Fiery indignation shall devour.’ And so the apostle calls God himself, in reference to his consuming of wicked men^a, “Our God is a consuming fire.”

As we may distinguish between the anger of God, that he is sometimes provoked to by the sinning of his own people, and the anger he is provoked to by his enemies; so may we distinguish upon the fieriness of this anger. God’s anger; when he is displeased with the sins of his own people, is a fire indeed; but it is not a ‘consuming’ fire, as it is towards the wicked. That expression^b, “The fire of thine enemies shall consume them,” is an intimation, that there is a fire, which is not the fire of God’s enemies; or such a fire as

^a Heb. xii. ult.

^b Isa. xxvi. 11.

devours them. His anger, indeed, many a time scorched his own people very sore; sometimes, in their own conscience; sometimes, by outward affliction: but it is to refine them, not to consume them. But to the enemies of the Lord, his indignation is a fire that consumes them.

But to review this fire more particularly, let us first consider upon some places, that speak to the same purpose:—

Job, xv. 34: “The congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.” What! does it mean their houses shall be burnt down? O! what fires would then be seen abroad in England, if all that take bribes, should have their houses burnt down! But, in chap. xx. 26, there is mention of ‘a fire not blown,’ that shall consume such wicked ones. “All darkness shall be hid in his secret places, a fire ‘not blown’ shall consume him: it shall go ill with him that is left in his tabernacle.” A fire ‘not blown;’ that is, not such a fire as those we blow: a fire, that needs no blowing, but, when God kindles it, is hot enough, and flaming enough; even the fiery indignation of the Lord.

Isa. ix. 5: “For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning, and fuel of fire.” The prophecy is concerning the destruction and overthrow of the great army of Sennacherib, of which the story is so famous: That whereas other armies are not routed and overthrown without a great deal of fighting, ‘confused noise, and garments rolled in blood;’ this army should be consumed with the burning and fire of the Lord’s indignation. And it was ‘fiery indignation,’ that devoured a hundred and eighty-five thousand soldiers in one night.

“Our God (saith Moses and Paul) is a consuming fire:” and Isaiah’s question is, chap. xxxiii. 14: “Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?” Yes, in the next verse, “He that walketh righteously, and speaketh uprightly, and despiseth the gain of oppressions; that shaketh his hands from holding of bribes,” &c; such a one shall dwell with the devouring fire, and it shall not touch him; as the fiery furnace did not touch a hair of the three children. But look at the beginning of ver. 14; “The sinners in Zion are afraid, fearfulness hath surprised the hypocrites; who shall dwell with the devouring fire,” &c. Not they, but they shall be de-

stroyed and devoured by that consuming fire; as those that cast the three children into the furnace, were consumed by the fire, though they came not into it.

The fire and burning that St. Peter^d speaks of, that should consume the Jewish church, and state, and religion, means not so much the fire that the Romans burnt their city and temple with, as that dreadful fire and fury of God's indignation that consumed all: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up."

And in that dreadful passage concerning the damned, "Their worm never dieth, and their fire never goeth out,"—we need not dispute what kind of fire the fire of hell is; whether material fire; whether it gives light; whether it is of our fire-colour. With such disputes some needlessly trouble themselves and others: God's indignation is fire enough, and hot enough to devour those wretched souls: and we need look no farther.

VI.

Some Description of the Death and Doom of an ungodly Man.

I. If any ask, 'What it is an ungodly man dies of,'—it may very well be answered, 'of the Lord's indignation.' It was the threatening of God to Adam, "Moriendo morieris," "Thou shalt die the death." The ungodly dies, and dies the death natural and eternal. And in his natural death he pays two debts; a debt to nature, because of the sin of Adam; and a debt to God's anger, because of his own sins.

The Chaldee paraphrast renders those words, Deut. xxxiv. 5, על פי יהוה "At the kiss of the Lord;" which we read, "At the word of the Lord." And the Jews speak much of dying at the kiss of God; thereby not only expressing a person's dying in his favour, but to show how sweet the death of God's saints is to them: they are at the kisses, in the embraces of God, as they are dying: they reap sweetness, comfort, happiness, from him, even in dying. But where are the ungodly at that time? under the flaming of his fire, and the scorching of his wrath. As it is, Psal. lxxxviii. 31; "The wrath of God comes upon them, and slays the fattest

of them." It is the wrath of God, that tears the soul from the body, and devours the life like a lion, and there is none to deliver. It is wrath, that cuts him off to make an end of his sinning.

You oft meet with 'cutting off' threatened to such as commit such and such sins; as that in Num. xv. 30; "That soul shall be cut off from among the people." Some conceive it means nothing but 'cutting off' from the congregation by excommunication; but it means God's cutting them off by his wrath and vengeance. And the expression is emphatical, to show their thread is cut, which they would have drawn out in sinning ever, if they might have been let alone. Thus every ungodly man, even in his death, carries God's tokens, dies of God's anger.

II. As we have considered the wretch dying, and having given up the ghost; now let us consider the soul departed out of the body. Ah! wretched soul, where art thou? Come into another world, into a strange world, and such a one as he never dreamed of, and is now confounded to see into what a world he is fallen! A world, where there is neither wine nor women, nor sport, nor pleasure, nor use of any creature. And what a case is that carnal and voluptuous soul in then! A worse place than that that Israel complains of^e; "How are we come into this evil place! It is no place of seed, nor figs, nor olives, nor pomegranates, nor any water to drink." Nay, this is a place where is no sun, nor moon, nor light: a place where there is no friend to comfort, no creature to refresh, no use of any thing that is earthly and bodily. This must needs be a sad change to that soul, that never took any delight, that never thought it lived, but in the use of such.

But this is the least part of indignation, that such a wretched soul meets withal. The holy souls of the saints of God meet with the like deprivation of the use of earthly creatures; and if they had always made them their life and delight, and had nothing else to feed upon but meat, and drink, and money, and pleasure, the case would be much the same. But there is the indignation from the Creator meets the cursed soul, as well as the deprivation of the creature; and that we shall consider in these several particulars:—

^e Num. xx. 5.

First, Think of that, Luke xvi. 22; "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried." And do you not think, the devils carried the soul of the rich man to hell? In the text, indeed, is not expressed so much; but that left it to be gathered by the rule of contrary: if angels carry good souls to heaven, devils carry bad ones to hell.

Acts, i. 18: "Falling headlong he burst asunder, and all his bowels gushed out." The devil had been two or three days bodily in Judas; and when he burst asunder, the devil broke out of him, having torn him. And do you not think he carried his soul with him, as well as took away his life?

It is true, indeed, that the devil is not in the ungodly so bodily as he was in Judas; yet he is said^f, "to work in the children of disobedience." Their souls are under his acting and power, to carry them into all evil. He is the mover and actor of their souls to do his will.

Well, when they are dying, is not the devil busy there, waiting for his prey, and for what he hath looked for all along? Is he not busy to keep that soul for his own, and that it be not taken out of his hand? "For this God is our God for ever and ever; he will be our guide *even* unto death^g." He that hath made God his God for ever, he may be sure to have God his guide even to, and in, his dying. And, on the contrary, he that hath made the devil his god, and ruler, and guide, all his time, he must expect that he will be with him at his death. As the terrible apparition to Brutus in Italy told him, he would be sure to meet him at Philippi, where he was to die.

Well, the ungodly wretch dies. The devil hath led, and ruled, and acted, him to the last gasp: and now the last gasp hath split the soul out of the body, is not the devil there still looking after his prey? Do you think the devil hath done, and looks after that soul no more? No; then is the time that he hath got his prey, and now is seized on the game, that he had been ever hunting after. The dragon^h stood waiting before the woman to devour her child, as soon as it was born. And when the child was delivered, he was frustrate of his prey, because God took care of the child and mo-

^f Eph. ii. 2.^g Psal. xlviii. 14.^h Rev. xii. 4.

ther; for both child and mother were his beloved. But in this case, this great red dragon waits, till the soul be delivered out of the body; and as soon as it is delivered, he grasps it, and seizes on it; for God hath forsaken it, and utterly cast away all care of it. "God hath forsaken it; persecute and take it; for there is none to deliver."

Consider seriously of these two things:—

I. That sinful souls departed are never under preserving providence more.

II. That they are given up to the power of Satan.

I. They are removed from under God's preserving providence. True, they are kept in being, that they may be kept in punishment; but this is avenging justice, rather than preserving providence. "For every one shall be salted with fireⁱ." Every such soul shall be salted with fire. The very fire of its torment shall be as salt to keep it from consuming. It shall be kept in being, that it may be kept in fire. But, first, God hath cast away all care of it; and, secondly, exerciseth nothing of preserving providence towards it. "But the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling^j." Where she^j intimates, that a David, a good man's soul is bound up in the bundle of life with the Lord: but evil men,—their souls be slung out, as out of a sling. God casts them, flings them, away from him; fly where they will, light where they will, sink or swim, he looks no more after them. While wicked men were here, providence preserved them, fed them, clothed them, strove with them with patience, and kept the soul and body, that the devil did not run away with the man bodily: but when the cursed soul is departed out of the body, patience no more, care no more, restraint of the devil no more; but take him, devil, and do thy worst. Which is the second thing to be considered;—

II. That wicked souls are given up to Satan's absolute power. You read of giving up notorious sinners to Satan here, that, if possible, they might be amended. "To deliver such a one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus^k." "Whom I have delivered unto Satan, that they may learn not to blaspheme^l." But when a soul is now past all amend-

ⁱ Mark, ix. 49.

^j 1 Sam. xv. 29.

^k 1 Cor. v. 5.

^l 1 Tim. i. ult.

ing, all hopes of amending,—conceive, with fear and trembling, how God gives up that soul to the roaring lion, to tear and spare not.

And here is one dreadful symptom and evidence of the ‘fiery indignation,’ that God in anger gives up the soul to Satan: and this is a second degree of its misery;—that as it hath lost the use of the creature, so also it hath lost the care and preserving providence of the Creator.

We have an emblem of both in the Egyptians’ sitting in darkness; which conceive of by reading two places; Exod. x. 21. 23, “It was darkness that might be felt. They saw not one another, neither rose any from his place:”—and Psal. lxxviii. 49; where, when the Holy Ghost should mention the plague of darkness in its order, he characterizes it in these terms; “He cast upon them the fierceness of his anger, wrath, and indignation, by sending evil angels among them.” Moses saith, that he sent ‘darkness;’ the Psalmist saith, ‘evil angels,’ or devils; and both most true, darkness and devils: devils in the darkness. Moses saith, “They saw not one another.” The Psalmist intimates, that they saw devils; and yet could not stir from the place where they sat, to run from the sight of them: chains of darkness, that tied them fast that they could not stir. So that the devil may roar, and rage, and terrify,—and the wretches not able to stir an inch from under his power and terror.

The fearful estate of damned souls in Scripture is called ‘darkness,’ ‘utter darkness,’ ‘chains of darkness.’ I need not to cite places. And why darkness? Because the sun, moon, and stars, shine not there, as they do here? Because no candle there? The other world hath nothing to do with such bodily lights as these. These are lights for bodily creatures, not for souls and spirits. The Holy Ghost tells^m you, that in heaven, where there is all light, yet there is nothing to do with such lights as these; “And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light.” Is there darkness in hell, and utter darkness, where is so much fire, and such flames?—Luke xvi. 24: there Dives speaks of his being tormented in flames: fire and flames, and yet darkness. It is the fire of that indignation, mentioned in the Epistle to the Hebrews, that consumes them, and that very fire brings

^m Rev. xxii. 5.

that darkness with it.—‘Darkness;’ for there is not one spark of God’s favour appearing there; nothing but indignation, indignation. And not one beam of favour appearing through any chink there. Everlasting burning, and no intermission. The worm never dies, and never but gnawing; and the fire never quenched, and never but scorching.

And it is ‘darkness,’ because there is no common preserving providence, shining or appearing there. God shows not himself in the least glimpse of his care, or tenderness, or preservation, there. Their state is called ‘outer darkness;’ not ‘utter darkness’ only, as we say, ‘utter extremity,’ &c, but ‘outer darkness.’ The phrase is very considerable. It may be understood, ‘darkness, that is without;’ that is, ‘darkness that is out of heaven:’ as the heathen are said to be ‘without;’ that is, were out of the church; but there the expression is only *τοὺς ἔξω*, ‘those that are out:’ but this expression is *σκοτός ἑξώτερον*, “darkness, that is outer;” as if he should say, ‘that darkness, that is beyond the other darkness.’ And we may very well interpret it, the indignation of God against the wicked in hell, beyond the indignation of God against them here; his casting them off, and casting off his care of them in hell, beyond his casting them off, and casting off his care of them here. His wrath and his casting them off here, is very black and dark; but there it is ‘outer darkness,’ a darkness beyond this darkness.

And now think with yourselves, how fearful a surprisal that soul is surprisèd withal: when it is just departed out of the body, it is, as it were, midwived into the other world by the devil; and the first thing it sees there, is, that it sees itself in the paws of the devil. It makes me remember the story in Saligniacus:—A company of travellers, that went to visit the Holy Land, would needs, for religion’s sake, forsooth, bathe themselves in Jordan, there where John baptized. And as they were refreshing, sporting, and delighting themselves in the water, and swimming, suddenly there comes a crocodile, a dreadful dragon of the waters, and lays hold of a Frenchman, by profession a physician,—snaps him up, and devours him. How miserably and unexpectedly was that poor man surprisèd! So how does the unhappy soul we are

speaking of, find itself surprised, when it suddenly finds itself in the clutches of the great red dragon, ready now to be devoured by him.

VII.

LUKE, XXI. 3.

A Meditation upon the Widow's Mite.

OUR Saviour, sitting in the second court of the temple, called commonly by the Jews, 'The Court of the Women,'—but by the gospel, 'The Treasury' (because there stood the thirteen chests, into which the people put their free-will offerings), sees the rich men casting in largely, and of their abundance. But there comes a poor widow, and casts in a poor pittance, two mites, that make but one farthing; a despicable gift, and such a one as those rich men would make a puff at, to see such a poor business offered. And, as God in another case, Mal. i. 8, Offer such a pittance to a great man, how would he scorn it! But 'God seeth not as man seeth;' God weigheth not as men weigheth, but he seeth and weigheth the mind and heart. And our Saviour seeth, that this woman had put her heart into the treasury with her two mites; that she had cast in her heart and her whole living with her farthing, in the chest she had chosen to put it in; and, accordingly, he weighs, values, and estimates, her offering according to the large heart wherewith she had given it, as the largest gift that was given; nay, larger than all the gifts that were given. "Of a truth I say unto you, That this poor widow hath cast in more than they all^o."

A woman to outvie all the men in her offering,—a widow, all the great married dames and ladies,—and a poor widow, all the rich and wealthy ones, with all their abundance! It is very fortunate for women to bear the bell for piety and devotion in the holy story, and none to go beyond them in zeal and religion; or rather, they to go before all:—the Virgin Mary, Martha, Mary Magdalen, Joanna, Susanna, the Syro-phœnician woman with her great faith, and this poor widow with her great offering. That as Peter's zeal and earnestness in promoting the gospel is more especially recorded in the Acts of the Apostles, to give evidence and assurance of his recovery out of his great fall, in denying his Master,—so the noble zeal and piety of several women is

^o Luke, xxi. 3.

recorded in holy writ, to be an evidence of the recovery of that sex out of its foul guilt of bringing sin into the world, and being first in the transgression.

As the apostle^p speaks something towards such an observation ; “ Adam was not deceived ; but the woman being deceived, was in the transgression. Notwithstanding, she shall be saved by child-bearing,” i. e. by the birth of Christ ; a child born to be a Saviour ; though pangs in child-bearing were laid upon her, as a sad punishment for her transgression.

We might inquire, whether this widow were a true believer, or whether she were still in the Jewish religion and belief, but only more sincerely pious and religious in that way, than others were. And the reason of this inquiry is, that if she were a true believer, or had received the gospel, it may seem strange, that she would contribute to the Jewish service. And if she were not a true believer, it may seem strange, that Christ should give such a testimony to her offering, if it were not offered in faith.

Whether she were the one or other, this act of hers was certainly a pious act. For observe, with me, these few things :—

I. Observe, that all the offerings or gifts, that were thus put into the temple-treasury, were laid out for the maintaining the service of the altar and temple. To buy wood to maintain the fire of the altar, to buy sacrifices for the altar, salt for the sacrifices, oil for the lamps, wine for the drink-offering, &c. Whatsoever was offered in the temple, went to the maintaining the service and religion of the temple.

II. Observe, that the service and religion of temple and people were now grown exceeding corrupt ; and many things of human invention and tradition were added to God’s institutions there. So that our Saviour sticks not to say of the temple, that they had made it ‘ a house of merchandise,’ nay, ‘ a den of thieves ;’ and himself, with a whip, drives buyers and sellers out of the temple.—And yet,

III. Observe, that Christ himself contributed to the maintenance of the service of the temple, though such corruption crept into it. For that tribute-money that is demanded of him^q, and which he works a miracle to pay, find-

ing the money in a fish's mouth, was the half-shekel, that every one was bound to pay yearly; and the money went towards buying the sacrifices for the altar, and for the maintaining of the service there. And as himself did, in that payment, contribute to that,—so he commends this widow, who, in her gift, did show the like contribution to the same thing. For,

IV. Observe, that good might be gathered out of the service there, though such corruptions were crept in; because God's institutions were there, and he had set up his candle there, his worship, which he had not taken down. And every human invention doth not presently destroy a divine institution, though it doth pollute it. And the seven churches of Asia are golden candlesticks still, though God find foul corruption in all of them.

They that will pay nothing to our churches,—that will not come to our churches; nay, will not abide to be buried in our churchyards,—do they see any abominable thing in the service of our churches, worse than the corruptions that were crept into the Jewish religion; worse superstition, worse will-worship, worse corruptions? If they do, let them show it:—if they do not, why do they so despise our churches, and the worship there, when Christ himself refused not to be present at the temple, and to contribute to maintain the service there? Let me ask them, and the negligent comers to church (though they do not quite refuse it), do they think, that our Saviour ever let a sabbath-day pass, in all his time while here, but he was present at the public service, either in the temple, or in the synagogue? Look the gospel through, and see, by the current of the story there, whether ever he absented himself from the public congregation on the sabbath-day.

Read that, Luke iv. 16, to spare more; “He came to Nazareth, where he had been brought up,—and, as his custom was, went into the synagogue on the sabbath, and stood up for to read.” It was his custom to go to the synagogue, to the public service, and congregation, on the sabbath-day; and he never failed of it. And ‘he stood up for to read’ in his own town's synagogue; as owning himself a member of that congregation. For it is not recorded, that he read in any synagogue beside. It was his custom to go to the public congregation on the sabbath-day; it is these men's cus-

tom not to come there. He never absented himself from the public meeting; these men account it religion to absent themselves ever. Is our public service more corrupt than theirs was then? If it be, let them show it. If it be not, let these men give a reason, why they go so directly cross to our Saviour's own practice.

VIII.

A Meditation and Explanation of the "Hope of Christians," according to the Apostle's Account of it, Heb. vi. 17—20.

THAT there is such a thing, the apostle confirms; and what a thing it is, he illustrates, by two particulars a-piece.

I. The sureness of this hope he confirms especially by these two things:—

First; It is made certain by God's promise, and his oath: "Two immutable things, in which it is impossible God should lie."

Secondly; That Christ is gone into heaven before, as an undoubted pledge of the hope for us, that is laid up there.

II. The nature or quality of this hope, he sets out especially by two things also:—

First; That it is "an anchor of the soul, sure and steadfast."

Secondly; That it "entereth into that, which is within the veil."

The hope that is here spoken of, the very words in which it is mentioned, do show what it means; viz. not the hope *in us*, but the hope 'set before us.' "To lay hold of the hope *set before us*." Not the acting of our hope, but the object of it, or what is hoped for: as the Scripture, when it mentions faith, frequently means the object of faith, or the thing believed.

This distinction of hope 'in us,' and hope 'set before us,' see by comparing 1 Pet. iii. 15, with the words we have in hand: "Be ready always to give an answer to every man, that asketh you a reason of the hope that is in you." That they might do; but of the hope 'set before them,' it was not so ready to give a reason: because it is above all human reason, that such hopes should be set before poor sinful men: therefore the Socinians, that would have all things

believed to be measured by human reason, allege that place of St. Peter to little purpose. For it speaks not of giving a reason why such things were to be hoped for (for that is alone to be resolved into God's grace and goodness, which is unfathomable to our reason), but to give a reason and account, what ground they had to hope for such things. Which reason must be fetched from their own conscience and conversation, as well as from God's grace and promises.

Now what these things, hoped for, are, I need not spend time to reckon. They are whatsoever God affordeth for the blessedness of the soul here, or hereafter; grace and glory, redemption and salvation,—the spirit of God here, and the full enjoyment of God for ever. And, accordingly, this hope is called, “The hope of eternal life^r ;”—“The hope of salvation^s ;”—“The hope of glory, and the hope of the gospel^t .” That is, whatsoever the gospel holds out, as declared for, and of, man's blessedness. As^u, “For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel.”

One peculiar hope,—which, indeed, is the cause of all the rest,—we shall observe by and by.

So that to speak of this hope, I might discourse of the excellency, dignity, and certainty, of these things hoped for. But I shall but touch the nature of them, as the apostle gives a character of it: viz. That this hope is ‘an anchor of the soul;’ that it is ‘sure and steadfast;’ that it ‘entereth into that within the veil.’ Every one of which particulars hath its worth and weight.

I. The expression, that it is the ‘anchor of the soul,’ supposeth, that a soul, in this world, is as a ship at sea, ready to be tumbled, and tossed, and carried, with every wind,—if it do not anchor upon the hope, that is set before us within the veil. And blessed be the God of all hope, that hath provided such an anchor for poor souls: that he hath not left us to the mercy of the merciless sea, and blasts of this world; but hath showed us, where we may lie at anchor, and be safe.

II. This anchor is ‘sure’ and ‘steadfast’ in itself, and no moveableness or weakness in it; but, like him that laid it up there, without any change or shadow of turning. And here I might show, that it is ‘sure,’ in regard of him that laid it

^r Tit. i. 2.^s 1 Thess. v. 8.^t Col. i. 23. 27.^u Col. i. 5.

up,—in regard of itself,—and in regard of the certain promises that he hath made of it. I shall cite but this one place for all; “In hope of eternal life, which God, that cannot lie, promised before the world began^v.” It is most ‘sure,’ because God hath promised; because God, that cannot lie, hath promised; and because he hath promised, before the world was; that is, before the law.

III. This hope that is set before us, “entereth into that within the veil.” You see, there is a plain allusion to the high-priest’s entering into the most holy place within the veil, once, a year. And that very hint doth intimate, what the apostle mainly aims at, when he speaks of the hope ‘set before us;’ viz. the blood of Christ, or the merit of his blood in heaven; as the high-priest went into the most holy place with blood. And that was the great day, time, and manner, of atonement, for the sins of the people.

So that, indeed, the blood of Christ, or the merit of his death, is the hope we have in heaven. And that is the proper cause of all the other things that I mentioned, grace, glory, redemption, salvation; all purchased for his people with his blood. The blood of Christ was shed on earth; but the merit of it is with God in heaven. “One deep calleth to another through the noise of the water-pipes.” The deeps of his sufferings and sorrows here, speak, and have their claim above in heaven. As the prophet Isaiah speaks; “I have laboured in vain, and spent my strength for nought, but my reward is in heaven.”

This, that our hope hath to anchor in, is the blood of Christ, brought in within the veil; the merit of Christ, placed before God, to answer for us, to plead for us, to pay for us. So that we may have strong consolation, and a sure hold, if we cast anchor there.

IX.

An Inquiry, why the Jews were so importunate with Christ for Signs and Wonders: and why he was so backward to gratify their Curiosity therein.

THE apostle^w tells us, “The Jews require a sign;” and the evangelists attest it, when they give a particular account of their so doing from our Saviour, in divers places. And he himself confirms it^x; “Jesus said, Except ye see signs and

^v Tit. i. 2.

^w 1 Cor. i. 22.

^x John, iv. 48.

wonders, ye will not believe." The person there considered, to whom he spake, it may be, may illustrate the thing the more. Our English, in the text, calls him, "a noble man;" in the margin, "a courtier^y." And the original word, βασιλικός, signifies, that he was one, that belonged to the king, one of Herod's courtiers. Now, in that court, time was, when John Baptist was heard, revered, and followed^z; but John did no miracles, showed no signs^a: therefore, at last, John's head goes to the block.

Now the reason, why the Jews were so requiring of signs and wonders, besides their hardness of heart, that would not believe without a miracle, was, because they had not had a prophet among them of so long a time. It was full four hundred years, since the spirit of prophecy departed from the nation. For since the death of Zechariah and Malachi, there had been no prophet among them, till these times; no, nor any that had taken upon him to be a prophet. Therefore, it is no wonder, if, when Christ came among them in the evidence of a prophet, they require him to show some wonders, that they might thereby be confirmed, that he was a true prophet, and not a false.

Here, now, at his first coming into his temple, after his entering into his public ministry by his baptism, he reforms and refines,—as the last of the prophets, before prophecy ceased, had foretold^b: "The Lord, whom ye seek, shall suddenly come to his temple. And he shall sit as a purifier, and refiner of silver, and he shall purify the sons of Levi." He overthrows the tables of the money-changers, and whips the buyers and sellers out of the temple, in the authority of a prophet, or Messiah. "Aye! (say the Jews) doest thou these things so authoritatively? I pray thee, what sign showest thou to prove, that thou art either Messiah or a prophet?"

Nay, secondly, they were so urgent in requiring signs from him, that they require a wonder, when they had newly seen a wonder; nay, wonder after wonder, like him in the poet's fiction, that stood chin-deep in water, and was still thirsty, and seeking after water. Observe but two passages:

1. In Matt. xii. 22, there is a man blind and dumb, and possessed with a devil, and Christ heals him. Three miracles in one: and to have done any one of them, either to have given sight to the blind,—or speech to the dumb,—or to

^y John, iv. 46.^z Mark, vi. 20.^a John, x. 41.^b Mal. iii. 1. 3.

dispossess one possessed,—had been enough, and enough again, to have convinced any; much more, when he wrought all these things at once. And yet, at ver. 38, “Certain of the scribes and Pharisees say to him, Master, we would see a sign from thee.”

2. In John vi, at the beginning of the chapter, he feeds five thousand persons with five loaves and two fishes. Who that had seen such a sign and miracle, but would have said as they do, ver. 14, “This is, of a truth, that Prophet, that should come into the world?” And yet some of those very men, that had seen that miracle, eaten of that miracle, and confessed him, that of a truth he was that Prophet, &c, yet are at it; “What sign showest thou, then, that we may see, and believe thee^c,” &c. Why, what would these men have? Can they tell themselves? Yes, and I will tell you. Their foolish and blind traditions had taught them to look for these two signs and wonders from the Messiah, when he came:—

First, That he should raise the old prophets, and the old holy famous men, from the dead.

Secondly, That he should bring down manna from heaven for them. In their old writings and records, they speak much of these two things of their expectation. And I might show some hint in the gospel, that they expected such things. Therefore, let Christ do never so many miracles, yet they will not be satisfied, unless they see him do one or both these things; but are still urging and requiring, “What sign showest thou?”

Now, they are not so urgent to ask a sign, as our Saviour is backward to satisfy their curiosity in such a thing. And to observe, what return he made to their demand of a sign, which was a second thing I mentioned to speak to, let us consider these two things:—

First, That he never did, nor never could be brought to, show them a sign, as a mere sign. You remember his own words; “A wicked and adulterous generation require a sign; but no sign shall be given them^d.” I call that a ‘mere sign,’ which is barely a sign, and nothing else: a wonder, showed towards confirming the doctrine or authority of him, that shows it; and it proves no more. The turning of Moses’s rod into a serpent, and the serpent into a rod again, was a bare sign or wonder, to confirm Moses’s authority; and it

^c John, vi. 30.

^d Matt. xii. 39.

was no more. But the signs and wonders, that he wrought after, in turning water into blood, bringing frogs, &c, were more than signs; for they were also plagues on Egypt, as well as miracles. So the miracles and wonders, which our Saviour did,—healing the sick, cleansing lepers, casting out devils,—were more than mere signs: for they were for the bodily benefit of those, upon whom they were wrought. But mere sign, which was barely a sign, and no more, he never showed; never could be brought to show among them.

And I remember not more than one mere sign, spoken of in all the New Testament; and that was, Paul's shaking the viper off his hand, into the fire, and feeling no hurt by her. Which the church of Rome might have done well to have considered of, before they had made miracles so great a sign of their church as they do.

Secondly, To their requiring of a sign, our Saviour once and again returns an answer about his own resurrection; "There shall no sign be given unto it, but the sign of the prophet Jonas^e:" meaning, as Jonas was three days and three nights in the whale's belly, and at last cast out of his belly on the shore again; so Christ should be three days and three nights in the grave, and then should be restored to life again. And^f when they require a sign, he returns a like answer, "Destroy this temple; and in three days I will raise it up:" that is, 'This shall be an undeniable sign to you, that I am he that is to come; that when you have destroyed this temple of my body, and put me to death, in three days I will raise it up again.' Which was to be the great proof and sign, whereby he evidenced himself to be the Son of God, or the Messiah; namely, by his resurrection from the dead^g.

X.

An explanatory Discourse of the Fall and Punishment of Angels.

WE look not now upon these creatures in their brightness and lustre, in the perfection of their nature, and nobleness of their creation; angels,—morning stars,—courtiers of heaven,—attendants in God's own chamber of presence:—but are to see them in a clear contrary, dismal, and dreary, condition. They had not been so glorious before, but now they are as horrid; not so bright before, but now as ugly; and

^e Matt. xii. 39.

^f John, ii. 19.

^g Rom. i. 4.

not so happy before, but now as miserable and ruined. For St. Peter^h shows them sinning, hurled from heaven, cast into hell, and damned there to chains, and darkness, and judgment, for evermore. “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”

As God once said to Abraham, “‘Lift up your eyes to heaven,’ and mark these stars; and, if you can, number them.” What could be more bright and glorious than they by creation? And what an infinite number of them was made, and fell, when a whole legion of them, several thousands, when they were fallen, dwelt in one poor possessed man! And yet these glorious creatures, bright morning stars for excellency, parallel to the stars of heaven for number,—you may see them all falling from heaven at one time, and tumbling into ruin, perdition, misery, and hell.

And what is that, and where is that, that hath wrought this mischief, and such a desolation? O! it is this wicked Haman, this cursed thing called sin; that never does better, that never will do better; and whose trade is only to ruin and destroy. “The angels that sinned, God spared not, but cast them down to hell.”

Their sinning, which is so shortly expressed here, is uttered by the apostle Jude, that “they kept not their first estate, but left their own habitation.” Now, their ‘first estate’ was righteousness and holiness; and their ‘own habitation’ was heaven and happiness. And when they kept not the one, and left the other, what ‘estate’ did they then come into; and what ‘habitation’ did they then find out? Instead of righteous and holy, they became horridly sinful; and instead of heaven and happiness, their habitation now is hell, and chains of darkness.

As great a change, as it was possible to be, and as it is possible to imagine; unless you should imagine, that God should be changed. Great and sad was the change of Adam, when, from all innocent, he became all sinful,—and from all happy, to all miserable. But this change of the angels, that fell, was more, by how much they were once more happy, as being in heaven already, and Adam but just setting out for it: and in that they, being once fallen, had no possibility of recovery, but Adam had.

And was not their changing from angels to devils, a greater, vaster, and more astonishing change, than if they had been changed from angels to nothing again? For, if their change from angels to nothing had been a strange change, their changing from angels to worse than nothing, was much more strange. And, by the way, may we not say, that they wrought in themselves such a change, as God himself could not have wrought in them? His power did change them from mere nothing to angels. And the same power could have changed them from angels to mere nothing again; but God could not change them into devils; that was their own work. For the most holy God cannot work a creature to wickedness. It is far from the acting (I may say, from the power) of the all-holy God, to work or make wickedness in any creature.

Well, by their own wickedness, from angels they are become devils; from bright morning shining stars, they are become as black as darkness itself; and they that were lately in the highest heaven, are cast into the lowest hell, and delivered into chains of darkness, to be reserved unto judgment.

And now, how may we look upon such a spectacle and change as this? Job's three friends, when they first came to him, misery and sickness had so changed the poor man, that they knew him not: but when they did know him, "they lifted up their voices, and wept^h." Can we know these creatures now? Are these they, that were lately so illustrious and resplendent morning stars, and shone so gloriously in their sphere and orb? Are these they, that were once of God's privy-chamber, and among his choicest nobles and princes attending upon him? Are these they, that ere while were singing, praising, and rejoicing, and are now in hell in chains and darkness? Shall we lift up our voices, and weep for them? It may be some question, whether that may befit us, because they are become devils. And we may take up a more proper rule and practice, "Weep not for those, but weep for yourselves."

Well, shall we rejoice at their casting into hell and damnation? That may be some question, whether that may befit us, though they be devils. But, certainly, we have a more proper work to do, upon the sight and consideration of their

^h Job, ii. 12.

case: that is, to hear and fear, and tremble, and to learn wisdom, from their madness and folly.

In the words before us, you see an intimation of their sin, and of their punishment. The former very briefly related, that they ‘sinned;’ the latter largely expressed, and in several particulars,—viz. that they were ‘not spared:’ that they were “cast into hell, delivered into chains, and reserved unto judgment.”

I. As to the former, it is expressed, that they ‘sinned:’ but what their sin was, is not expressed, neither here, nor, indeed, is it spoken out in plain terms in other places of Scripture. And yet, out of other places, and reason and argumentation from Scripture, it may be reasonably collected and conjectured, what it was; and, for search of it, let us begin here:—

1. Angels could not sin at a lower rate, than wilfully; or of pride; or malice; or of both; or of all. And, indeed, they could not sin at a higher rate than they did. Not at a lower rate, because of their nature, as they were angels; and not at a higher, in regard of their sin, which was aggravated, that nothing could be added.

Ignorance or weakness was far from them, they were created in so noble and excellent a perfection. And deceived into any sinning, they could not be; partly, because of the greatness of their knowledge and wisdom; and partly, because there was none to deceive them. And there can be no deceiving in the world of spirits. It may be probable, that there was a chief, and a captain of them that fell, as there was a chief or captain of them that stood,—viz. our Saviour. For you have mention of the ‘devil and his angels,’ and ‘the dragon and his angels,’ a chief and subordinate. But it is hardly probable, that their chief did deceive them into their rebellion, though he was ringleader in it. As Demetrius led the rest of the silversmiths, that made the insurrection in Ephesus, but deceived them not; for they were all of the same principles.

They were every one their own tempters. And therein was their sin so much aggravated above the sin of Adam. And what stumbling-block they found in heaven, was only in their own hearts; and that not so much any ignorance, or weakness, or being deceived, as desperate wilfulness to have their own will contrary to the will of God.

2. Now, in what particulars this their wilfulness centred, and what it was, in which they would have their own minds, contrary to the mind of God, may be the better conjectured, by tracing them a little from their creation to their fall.

They were created, as is most probable, at the very first beginning of the works of God, when he laid the foundation of the earth, the very first instant of the creation. Moses, indeed, does not mention their creation at all, because he would treat only of things visible;—the great book of nature, and the letters of that book which men see, and from them read the “invisible things of God, his eternal power and Godheadⁱ.”

Upon their first creation, they break into singing and praising God, upon the sight of the glory of him that created them; upon the sense of the gloriousness in which themselves were created; and upon observation of the infinite power of the Creator. From that first instant, they were spectators of God’s proceeding in the six days’ creation: they see him make the firmament, and the sun, moon, and stars of heaven: they see him command the waters, that covered the earth, into their bounds and channels; and they obey him: they see him lay the earth dry, and plant it with all manner of trees, and vegetables, and beasts: they see the whole progress of the creation; and sing, and praise, and shout, for joy, all along. No cause why they should rebel hitherto, can be imagined.

But at last, and the last of his creation, God makes man ‘in his own image,’ in as happy a condition, as an earthly creature could be capable of. He makes him lord of all the creatures: nay, he chargeth the angels themselves to attend upon him, and to be ‘ministering spirits’ to him for his good: as the apostle tells us their charge and employment^j.

This some of them embraced with all willingness of mind; partly, out of most ready obedience to God, for whom, they saw, they could never do too much, who had done so much for them; and partly, out of pure love to man, whom, they saw, God had made their brother; having stamped him with his own image, as well as themselves.

Now, as to the others that fell, what can we imagine to have been the reason of their fall, more probably and properly, than that they envied this honour and dignity of

ⁱ Rom. i. 20.

^j Heb. i. ult.

Adam, and scorned to obey the command and charge that God had laid upon them, to attend upon him?—What, must a piece of clay be so honoured, as to be Lord of the whole creation? Must a lump of earth be waited on by angels? And he that is but dust and ashes, must he be attended on by such morning-stars, the attendants of heaven?—No; they scorn this service: they account themselves too good to do it: it is a business below their dignity. And so, for this malice against man and his honour, and their pride against God and his command, from angels they become devils, and from heaven they are cast into hell; “and reserved there in chains of darkness, to the judgment of the last day.”

For a more proper reason and means of their fall, I suppose, can hardly be given. And their continual malice and hate to mankind, doth very much confirm it: and I believe Eliphaz^k doth speak something home to it. He had said^l, that “God put no trust in his servants, and his angels he charged with folly:—much less might he put trust in poor man, that dwelleth in a house of clay,” &c. And then he comes on and says, “Call now, if there be any, that will answer thee: and to which of the saints wilt thou look? For wrath killeth the foolish, and envy slayeth the silly one.”

The Papists would fain wrest this passage, to prove the invocation of saints departed, because there is mention made of ‘calling and looking to the saints.’ But the meaning of the holy man looks clean another way; viz. to this tenor,—“Call, and look about to all the saints and holy ones whatsoever: and where can you find any that God may put trust in? for wrath killeth the foolish, and envy slayeth the silly one. Wrath against God, and envy against man, killed the foolish and silly angels.” So that God did justly ‘charge them with folly.’

And very justly indeed, take ‘folly’ in its most common acceptation. And let this, that we have mentioned, be their sin and fall, or be it something else (as some other reasons are given), they were ‘fools’ to purpose to forsake heaven, when they might have kept there: ‘to leave their own habitation,’ saith the apostle Jude, and might have inhabited there still:—to be in so blessed company, God and holy angels, and would forsake it; in so blessed employment, as

^k Job, v. 2.

^l Chap. iv. 18.

praising and singing, and would leave it off; in the blessed presence of God, in his favour, in his enjoyment, and weary of these things. “Have I been a wilderness to Israel (saith God), and a land of darkness?” Is heaven become a wilderness, a land of weariness and trying, that they that are there, should be weary of it?

What could be in these creatures’ minds, to make them so mad and desperate, so foolish and besotted? The raze-brained prodigal to forsake his father’s house, where it was so well with him, and to go to wander he knew not whither;—had he been asked a reason, why he would do so, he could have given no better than this, ‘because I will do so.’ And these could be moved by no other reason, than this unreasonable one; they were desperately bent to have their own will, though to the defiance of the will of God. Be that their sin, that we have spoken of, or be it what else it will,—it was, without all doubting, their crossing of the will of God, to have their own wills; and violating some of his commands, upon some wilful bent to have their own mind. It was not ignorance of what he would have them to do: for they knew his will, as well as those angels that stood in obedience; but they would not do what he would have them. It was not of weakness or disability to do what he would have them; for there is no reason to think otherwise, but that they had the same ability of obedience, that the other had.

But it was a desperate wilfulness, and a sturdy resolvedness to have their own wills, let the will of God be what it will. Had one been there to have questioned these rebels, when they first set upon their rebellion; “What do you think to do? Do you think to better your estates by crossing him, that set you in your happy estate? Or do you think to cross God that made you, and he not to meet with you? Or do you think your malice to Adam, will any whit abate God’s favour to him?”—“Well, be it what it will, in event, we will take our own course, and have our own will.”—And this desperate wilfulness was the cursed stumbling-block, that they laid in their own heart; at which they stumbled and fell, and were ruined; and must never rise more.

II. Hitherto we have seen these angels sinning and rebelling against God. Now, let us see them punished and rewarded, as they deserved. “God spared them not, but

cast them down into hell, and delivered them into chains of darkness, to be reserved unto judgment."

It is related in the story of the witch of Endor, that when she saw Samuel appear in his mantle, she cried out for fear: and her reason was, "because I see (saith she) gods ascending out of the earth." Are gods arising out of the earth such a terror to *her*? What terror may devils falling from heaven be to *men*? Satan, like lightning, falling thence, and his angels with him; thousands, and ten thousands, a number numberless. Such another passage is Rev. xii. 9, and forwards; "The dragon, the old serpent, the devil, is cast out of heaven," to the earth, and his angels with him; and this voice follows them,—“Woe to the inhabitants of the earth; because the devil is come down among you, having great wrath.” And it hath been woe to the earth, ever since he came down upon it.

Their punishment, you see, is expressed in several particulars, and all dreadful. The first word, "God spared them not," is the general, which includes all the rest of the particulars; and which may give a reason of all the rest. Why did God "cast them into hell?" Because he would not 'spare' them.—Why did he 'deliver them into chains of darkness?' Because he would not 'spare' them.—And upon the same reason, he "reserves them to judgment;" because he will not 'spare' them.

The expression, "he spared them not," is like the trumpet and voices of Sinai; from lower and milder, growing louder and louder; and becomes as a thunder-clap, out of which came all the thunderbolts following; viz. that they were cast into 'hell,' into 'chains;' because God spared them not.

1. It signifies, in its mildest and lowest sense and degree, that he let them not go unpunished, though they were what they were. Though angels,—though in heaven,—though attendants upon him,—and so nearly related to him;—yet he suffered them not to escape scot-free: he spared them not from punishment, when they sinned. But,

2. The signification of the expression riseth higher; and it means not only, that he would not let them go unpunished, but that he punished them home, sorely, and severely. And so you have the expression signifying in several other places. The man, that saith, "I shall have peace, though I walk after

the imagination of mine own heart; the Lord will not 'spare' him^m." Where the meaning is not only, the Lord will not let him go free, and unpunished, but the punishment of the Lord shall light sore upon him; as it follows in the next words; "But the anger of the Lord, and his jealousy, shall smoke against that man, and all the curses," &c. "His archers compass me round about, he cleaveth my reins in sunder, and doth not spareⁿ." His meaning is, not only, 'he lets me not be in quiet,' but 'he pays me home with sad affliction.' "He shall break it, as the breaking of a potter's vessel, which is broken all to pieces: he shall not spare^o." And so in our common language, when we incite any one to vex or beat another, "O! spare him not;" which in our meaning, is not only, 'let him not go free,' but 'lay on load, and pay him home.'

And so we may very well understand, nay, indeed, we cannot but understand, the expression here, "He spared not the angels that sinned;" that is, he let them not escape, though they were angels, but paid them home with severe indignation; for, "he cast them down into hell, and delivered them into chains of darkness."

The first lash, that God's severity whipped them with, is not expressed in plain terms, but included in the terms that follow. There is no mention of his 'casting them out of heaven;' and yet that is plainly enough intimated, when it is said, 'he cast them into hell.' And there is no mention how speedily this was done; and yet the quickness of the words intimates, and all reason confirms, the quickness of the thing. They 'sinned,' and he 'spared not,' but 'instantly' cast them out of heaven into hell. For, would God suffer such abominable ones to dwell any more with him? They sinned in heaven; but heaven was no place to hold sin and sinners. It is a country, where no venomous thing can live and subsist; and when they are sinners, they must be there no more.

The case minds me of king Uzziah's case, when he was struck leprous in the temple: the text tells us, that "the priests thrust him out; yea, that he himself hastened to go out." For they knew, and he knew very well, that the temple was too clean and holy a place, to hold leprosy and a leper. Heaven cannot hold a sinner, no, not a moment:

^m Deut. xxix. 19, 20.ⁿ Job, xvi. 13.^o Isa. xxx. 14.

but, as soon as ever even the angels are become sinners, away with them; there is no staying for them there.

Nay, could heaven have been heaven to them, if it might be supposed they might have stayed there,—where they could see God only angry, and frowning on them; and the angels that stood, loathing them, and abhorring their company! There they could see nothing, that could be pleasing and contentive to them, when God and the holy angels were become their enemies; and they had lost their interest in them both, and they had lost their own purity and glory. It was time for them to pack out of heaven, even of themselves, when now it was become another kind of thing, than heaven to them. But God packs them out; and, when they had forfeited heaven, the severity of the Lord takes the forfeiture, and away with them out of heaven.

Israel, in the Psalm, despised the pleasant land; and, therefore, God excluded them for ever coming there. These rebels despised that, which the pleasant land signified; and, therefore, they must be hurled thence, that they be no longer there.

It is the opinion of some, that there were so many of these angels that fell, that their number equalled the number of all the men, women, and children, that must be saved; and that God elected so many for salvation, to supply and fill up the room of these angels, that had lost salvation. Not to insist upon the just number, it is without all question, that it was a vast number of them that fell. And do but imagine you saw such an infinite company of morning stars, not so much falling from heaven, as thrown from heaven; and not alighting upon fountains and rivers of water, as the star, Wormword, doth in the Revelations, but lighting in hell, and chains of darkness. And the very imagination may reasonably read to you the dreadful signification of the expression, “God spared not the angels that sinned.”

Upon their sin, and fall, and punishment, how many useful thoughts and meditations may be taken up,—partly, of speculation,—partly, for practice. Let us but take a taste of two or three.

I. When you read of Michael, or Christ, and his angels, and the devil and his angels, Rev. xii, and to the like tenor,

though not in the same terms, elsewhere, you cannot but fairly conjecture these two things:—

1. That there was a head of those that fell, as Christ was the head of those that stood.

2. That doubtless the head of those, that fell, was created a most noble creature indeed; that was set parallel to Christ in this respect, that he was the head of the one company, as Christ was of the other. And I see neither absurdity nor danger, if we should conceive, that he was created the noblest of all creatures; and only Christ, who was no creature, was above him. And I see no reason why not to conceive, that the angels that fell with him, were of as noble a frame and perfection by creation, as they that stood.

This, then, may raise this question and meditation,—what might make the difference, that some of the angels fell, while the other stood; and some stood, while the other fell. The resolution of which I know not where to lodge so properly as in this,—viz. that they that stood, were under Christ's headship,—and they that fell, only left to their created perfection; which, like a glass, was shining and resplendent, but brittle, and soon broken. But,

II. It is very considerable, that these spirits, that were in heaven, could not keep there; and yet the spirits of just men made perfect, being once gotten thither, cannot fall thence. That angels in heaven, should not stand,—and that saints got to heaven, cannot fall. Nay, farther, that angels that were in heaven, could not keep there,—and that a poor sinful creature should get from hence thither, and to keep there for ever.

There was a vast difference between the case and condition of Adam, and these angels, and both their falls: they in heaven already, he but just setting out for it: they tempted themselves, or they had no tempter; he tempted by them, or he had not fallen: they, upon their fall, are cast from heaven, and must never more come there again;—he, upon his fall, recovered for heaven, and, in despite of all their power and malice, getteth thither.

Such is the blessed privilege of being in the state of grace, and having interest in Christ. Both which these wanted, being bottomed only upon the perfection of their own nature, in which they were created. It might seem strange, that Adam, in the state of innocency, when he had

power of perfect obedience, and of standing in his innocency, in his own hand, should be shaken with the very first temptation, and lose all: and yet, when he was fallen, and became sinful, he should break through a thousand temptations, and recover heaven, which he had lost, when innocent. But grace and interest in Christ made the difference; for where before he had no support, but barely himself, and the perfection of his created nature,—now he is supported by Christ, and the spirit and grace of God. But,

III. We may see by this dealing of God with the very angels, his own courtiers of heaven,—how dreadful and terrible God is in his severity against sin and ungodliness.

The dreadful severity of God towards these rebels, you may observe in these three things, of which the words of St. Peter give some intimation:—

I. That he not only cast them into hell, and damned them, but that he dealt thus with them for one disobedience and violation of his one command: “the angels, that sinned, he cast into hell;” that is, for the very first sin, and suffered them not to strike a second stroke on this side hell.

II. That which follows necessarily to be observed upon this; viz. that he gave them not a minute’s space of repentance, but he takes them at the very rebound; and as soon as ever they have sinned, they are damned.

III. That he did not only give them no time and space of repentance, but that he excluded them from all possibility of benefit by repentance, and hopes of recovery; for, he not only cast them into hell, but he reserves them in chains for farther judgment:—no reprieve, no hope, no pardon; ever waiting for the day of execution.

Now, look upon them, and let us reflect upon ourselves. And, first, consider seriously, why it should be so exceeding severe with angels, and not with men. That they should be past all pardon, all recovery, and it should not be so with sinning man: where can we lodge the proper reason of this difference? And what can we say to the cause of it?

I. We might observe, that the angelical nature is incurable, if it be diseased, and no way but death with it. And that old saying, ‘*corruptio optimi pessima*,’ to take place deeply here: and their nature the more deeply corrupted, when it became corrupted, by how much it had been the more pure before.

II. We might observe, that, whereas they, being in heaven, despised heaven, and vilified the delights there, it cannot be imaginable, how ever they should recover heaven again. Poor man was making for heaven, and stumbled, and fell at his first setting out. And it is a great deal more likely, that he might get up, and get onward his journey again, than they that had wilfully cast themselves from heaven, whither he was making.

III. We might observe their sin to have been aggravated with whatsoever might make sin unpardonable. They sinned in heaven; they sinned without a tempter; they sinned as wilfully, proudly, maliciously, as it was possible to sin. And, therefore, the less wonder, if it were impossible they should ever repent and be pardoned. The sin of man was not of so very deadly aggravation; and yet we must not lay the reason of his being pardoned there, but in the infinite mercy of a gracious God. It was not so much, for that man was less sinful than these angels were, that he was therefore pardoned, and they not; but because God was the more merciful. And, whereas to them, that so sinned, he showed severity, to thee he showeth goodness; "if thou continue in his goodness," as the apostle speaks in another case.

Lastly; Let us more nearly yet reflect upon ourselves. Let your thoughts at once look up towards heaven, and down towards hell, and see the angels sinning in heaven, and instantly cast into hell for it, upon their first sinning, and upon the very instant of their sinning. Now, who can give a reason, why we sinners are not thrown after them? Who, among us all, but hath deserved hell as well as they, if God should take vengeance on us, according to our deservings, as he did on them? What have we, then, to say of the patience and mercy that hath so forborne us?

DECAD III.

I.

An Inquiry, which is most to be esteemed,—evangelical Holiness, or absolute Perfection.

THERE is a generation among us, that talk of their perfection, and Pharisaiically boast, that they are perfect: in which you can hardly tell, whether they bewray more arrogance and pride, or more ignorance and folly: folly,—in

that they think they pay such absolute perfection, which it is impossible for poor sinful man to pay; and ignorance,—in that they do not know that God does not require such perfection as they dream of, and talk of, in their dreams.

Well, what then is it the Lord requires? I might give the prophet's answer^a, “To do justly, and love mercy, and walk humbly with God.” But I may give it in one word, ‘holiness.’ It is holiness that the Lord requires, and not such perfection of Pharisee or Quaker, that the Lord requires. It was ‘holiness to the Lord,’ that was written in the forehead of Aaron, in a plate of gold: and it is holiness, that God would have his to be marked with. Need I to cite Scriptures that speak his mind? “Ye shall sanctify yourselves, and ye shall be holy, for I am the Lord^r.” “Ye shall be holy, for I the Lord your God am holy^s.” “Perfecting holiness in the fear of God^t.” “For this is the will of God, even your sanctification^u,” or holiness.

And this his requiring holiness, abates much of requiring absolute perfection. For ‘perfect obedience’ is one thing, and ‘holy obedience’ another. It is utterly impossible to pay absolute perfectness, but it is not impossible to pay holiness. Thousands of holy ones, that have done it, are a cloud of witnesses. And here, upon this point, I may propose to you one or two things, that may seem paradoxes and strange things; but yet which carry with them truth and soberness.

1. That holiness, though cheaper than absolute perfection, yet is more precious than the absolutest perfection that ever man attained to here, and that was Adam's in innocency. It is cheaper, because it may be attained to here, which absolute perfection here cannot be; and yet it is more excellent, because, being attained to, it will never fail,—which Adam's perfection did in three hours.

God aimed man at an absolute, unchangeable perfection, in heaven; and, in tendency hereunto, he created man in a perfection on earth, but changeable; and his perfection was so soon changed, that it lasted but about three hours; and it so sore changed, that it became most absolute imperfection. And where is poor man now? What is now become of that most absolute perfection, to which God aimed

^a Micah, vi. 8.^r Lev. xi. 44.^s Lev. xix. 2.^t 2 Cor. vii. 1.^u 1 Thess. iv. 3.

him in heaven? "Who will bring me into the strong city? Who will bring me into Edom?" What will now bring him to heaven? What will now bring him to his unchangeable perfection? The poor man that is travelling betwixt Jerusalem and Jericho, and fallen among thieves, and wounded, and left half dead; how will this poor man get home, or to his journey's end? A priest passes by, and helps him not. His natural perfection, in which he was created, can help him nothing, for that is quite lost and gone. A Levite passes by, and helps him not: the natural faculties and abilities that are left in him, they can help him little; for they are grown now but infirmities and imperfections. But it is the good Samaritan that must do the work. It is holiness that we speak of, that must heal and recover; for in it is the work of Christ, and the Holy Ghost, as well as any work of the saint himself. Whereas, in the greatest perfection of Adam in innocency, there was only the strength of created nature.

I might, in many things, show the excellent estate of a saint endued with holiness, above the state of Adam in innocency; but I shall only briefly mention these two things:

1. That a saint of God, in the state of holiness that we speak of, hath a better will towards God, than Adam had in innocency; and a better obedience towards God, than Adam had in innocency. This, you will say, is strange; since Adam then had no mixture of sin in him,—and a saint of God, be he never so holy, hath. Do but consider this. A saint of God desires with all his soul, to keep in with God; labours with all his endeavour, to obey God. If Adam would have done so, he could have done it. If he had desired with all his soul to have kept in with God, he could have kept in with God. If he had used his endeavour to have obeyed God, and not to have sinned against him, he could have done it. So that his will clave not so close to God, as a saint's endued with holiness doth. And a saint, though sinful, yet sins not so wilfully, so willingly, as Adam, when he might have stood. He sins, because he cannot help it; Adam could have helped it, and yet he would sin. Now guess, whose will and mind was in better condition.

2. How much more desirable the state of a saint in holiness is, than the state of Adam in his perfection in innocency, guess but by one particular, to spare more. And

that you may take up from those words of the apostle; “Whereby we are made partakers of the divine nature^v.” And so Adam was not: he was made partaker of the divine workmanship, but not of the divine nature. He was not made partaker of the Holy Spirit in the work of sanctification, as a saint of God is. But all his holiness, all his perfection, was rooted and grounded only in his own excellently created nature.

So that by this you see the truth of the paradox I proposed,—that though holiness is cheaper to come by, than absolute perfection (for it may be come by, and the other cannot); yet it is more excellent, precious, and advantageous.

II. A second paradox I have to propose upon this point is,—that God, in requiring holiness, doth not require that we should be sinless (for that he knows is impossible); but he requires that we should not sin. “Go, and sin no more,” is what Christ required of the man, healed at the pool of Bethesda, and of the woman taken in adultery: and it is the all he requires from us, “Go, and sin no more.” Aye, and it is enough and enough again, you will say; for who can do it? Sin no more? Is not that impossible, while we are sinful? And “in many things we sin all,” as the apostle tells us^w. “Sin no more;” that is the state of heaven, where the saint is got above all corruption and temptation: but little one may think to find any such thing on earth.

But I will not be afraid to say, that the meaning of sinning no more, in a gospel sense, is to sin no more wilfully, to sin no more knowingly, customarily, habitually; to leave off to be a sinner, and to be holy. He that clothes himself with holiness, sins no more.

But doth not holiness suppose sinlessness?—For the comfort of some good men under any scruples or fears of conscience occasioned hence, consider two things:—

1. When God requires holiness, as he justly requires it, he requires not of you what holiness is possible for *man*, but what holiness is possible for *you*. There are degrees of holiness; and God requires not, that every one should come up to every degree, but every one to what degree he can. Not every one to be a Bezaleel, to contribute so incomparably skilful work towards the tabernacle; but every one to contribute the best he can. God measures holiness, that he

^v 2 Pet. i. 4.

^w James, iii. 2.

requires from us, not by any men's measure, but by the thing itself. He saith not to us, "Be holy as Enoch, as Abraham, as David, as Paul:" but he saith, "Be ye holy; for I am holy." It is true, the apostle speaks of "perfecting holiness in the fear of God^w;" but his meaning is not to bring it to as great perfection as ever any did, but to bring it to as great perfection as you are able.

There hath been many a good soul, that hath sitten down in much sadness, because they could not find they were so holy, so zealous, so fervent, so very pious, as others they have had their eyes upon. That, as it was the Pharisee's pride, "God, I thank thee, that I am not as other men:" so it is their sadness on the other hand, "Lord, it grieves me, that I am not so good as such other men." Such emulation and imitation is a good persuader; but it is not a good rule. It is a good imitation to holiness, but it is not a good judgment concerning a man's estate. The rule of so judging must be another way.

I may compare holiness to the manna gathered and measured in the wilderness. He that had gathered less than another, when it came to be measured, had as much as the other. The poor Christian that hath not so much holiness as another,—yet, if he have true holiness, it bears as full measure in God's measuring, as he that hath more. For God judgeth by the truth and reality of holiness, not barely by the degree. And,

2. For truth and reality, he looks at the heart rather than the action. As our Saviour looked at the heart, with which the widow in the gospel offered her mites, rather than at the value of the gift itself, which, indeed, was as good as nothing. And in that passage of our Saviour to his disciples, when they were asleep, while they should have been watching with him in his great exigent,—had he judged them by the action, their sleeping,—it had been woe with them; but he judgeth by their heart and spirit: "The spirit is willing, but the flesh is weak." And in his words you see, that the willingness of the heart is that, that he looks after. And the holiness of a man brought into that circle, is reckoned according as his will stands to holiness; so is he holy, or not holy. And if his failing be not in his will, God passeth by the failing of his action.

^w 2 Cor. vii. 1.

II.

LUKE, XII. 47, 48.

An Explanation of those Words of Christ, "That servant that knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

"PREPARED not himself."] In the Greek it is only "prepared not," *μὴ ἐρομάσας*; and the word 'himself' not there. So that some construe it, "prepared not for his lord those things, that his lord would have him to prepare for him." But the sense that our English gives it, may very well justify itself; viz. That prepared not, nor set, himself to do his lord's will; 'nor did it:'—as intimating to this purpose, That, though he was not able to do his lord's will completely, as he should have done,—yet, did he prepare and set himself to do it the best he could? No, he did not. And the Syriac translator, leaving out the next clause, "neither did it," shows, that he understood this in this sense; and that his doing his master's will had been fair, if he had but set and prepared himself, the best he could, to do it.

We might hence observe, that men that will do the will of God, must prepare, bend, and set, themselves to do it. They must take *גזרת לב* as the Jews oft speak, "full bentness and purpose of heart" to do the will of God, if they ever hope to do it acceptably.

"Many and few stripes."] The mention of these may cause us to think of that law, that seems to stint stripes to a set and certain number^x: "If the wicked man shall be worthy to be beaten, the judge shall cause him to lie down, and to be beaten before his face according to his fault, by a certain number. Forty stripes he may give him, and not exceed." Upon which passage let us observe one or two things:—

I. That whereas it is said, "the judge shall cause him to lie down, and to be beaten," the Psalmist alludes to it, when he saith, "the wicked, or ungodly, shall not rise up in judgment:" for so the words are in the original; "they shall not rise up." Upon which some have concluded, that there shall be no resurrection for wicked men; and it were

^x Deut. xxv. 2.^y Psal. i. 5.

the better for them, if there were not ;—but the words are to be taken, as speaking in allusion to that practice : the malefactor that was to be beaten, was to be laid, or bowed down, and so beaten. And in allusion to the same is that², “bow down their backs always ;” as the malefactor’s is, when he is to be beaten.

II. Whereas there is speech of ‘forty stripes,’ it means not, that whosoever was beaten, had so many stripes laid upon him ; but for no offence they were to exceed that number. And they, when they went to the highest, yet ever abated one of that number, lest they should exceed : “Of the Jews, five times, received I forty stripes, save one³.” For they had three cords of the same length tied to a handle ; and with that threefold lash they gave thirteen strokes, which made nine-and-thirty lashings. But there was abatement of stripes according to the abatement of the offence ; and the greater offence had more strokes,—and the less, fewer. As it was a greater offence for a servant not to do his master’s will, when he knew it (therefore, to be beaten with many stripes), than to transgress against it, when he knew it not : therefore that servant was to be beaten with less stripes.

III. He saith, “He that knew his lord’s will, and did it not :” but he saith not, “He that knew not his lord’s will, and did it not.” For it was not likely he should do it, when he knew it not. But he saith, “He that knew not his lord’s will, and committed things worthy of stripes.” For he can do no otherwise that knows not his lord’s will, than offend, and do things that deserve beating. Which is a matter to be considered of about the sins and condemnation of the heathen.

There be four things may be taken notice of from these words of Christ.

I. The bond and equity, that should bind men to the obedience of the Lord’s will.

II. The bond and equity, that binds them over to punishment, if they obey it not.

III. The distinction of the sins of those that live under the knowledge of the law, and word of God, and those that do not.

IV. The gradual difference of their punishment.

² Rom. xi. 10.

³ 2 Cor. xi. 24.

III.

An Inquiry, why God appointed the Jews a carnal, ceremonious Institution.

If any ask that material question,—Why, since God requires to be worshipped in spirit and truth, did he set up a worship carnal and ceremonious, as he did among the Jews;—not the least part of the answer must be, because they were a carnal people, and gross to apprehend the things of religion, doting infinitely on formal services and ceremonious rites. The apostle saith of the Hebrews converted to the gospel, that they were “dull of hearing^b :” much more might he say so of them unconverted. They must have a visible, a gay, a ceremonious, religion; or else no religion will go down with them.

Remarkable is that passage of the apostle^c, “Even so we, when we were children, were in bondage under the elements of the world: as an heir, before he comes to age, is under tutors and governors.” Where you may observe these two considerable things:—

I. That, till the Gentiles came in, to make up the church of God,—the church was in her nonage, in her minority, or childhood. But when they came in, to make up the church, then the church grew into manhood.

II. That because of the childhood of the church then, best pleased with childish things, God saw it requisite to set up such ‘childish, carnal, beggarly’ rudiments among them, as the apostle calls them; because of the dulness and grossness of their hearts to apprehend better.

And what our Saviour saith of one particular of their law^d, “Moses, because of the hardness of their hearts, gave them commandment to give a bill of divorce;” so Moses, because of the grossness and dulness of their hearts, gave them all those ceremonies that made up their religion.

IV.

JOHN, II. 20.

A Meditation upon the Length of Time, the second Temple was in building: “Forty-and-six years was this temple in building.”

NOT to trouble ourselves with the disputes among learned men about the computation of these years,—it is

^b Heb. v. 11.^c Gal. iv. 3.^d Matt. xix. 7.

enough, that we have asserted, by these Jews,—who, no doubt, knew the matter well enough,—that it was so long in building.

Six-and-forty years? A long time. Six times as long, and more than Solomon was building his temple; which yet was far a more noble fabric than this was. And so far more noble, that they which had seen that, and saw the foundation of this laid, wept sadly to see the difference^a.

First, God raised up Cyrus, king of Persia, purposely for this end, that he might be a means for building of the temple, which the soldiers of Nebuchadnezzar had burnt down. “That saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid^b.” “Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut^c.”

Secondly, Cyrus accordingly sends the people out of captivity; gives them commission and charge to build the temple^b; gives order for the measures of it; and restores the silver and golden vessels to it, that had been taken from the temple, when this city was captivedⁱ: the people fall upon work immediately after their return out of captivity^j. So that here was God’s setting on, Cyrus’s concurrence, and the people’s setting about the work: yet, “forty-six years was this temple in building.”

If we look about to observe where the reason lay, why the work went on so slow, we must look three ways:—

I. We may look upon the enemies of the Jews, that put in all the hinderance they could, as you may read in the Books of Ezra and Nehemiah. In Dan. ix. 25, Gabriel tells Daniel, that Jerusalem, street and wall, must be built “in troublous times.” And those two books tell you, how the enemies of the Jews, round about, were “troublous” hinderers all the time.

II. You may look upon the Jews themselves, and find them faulty, and contributing to the slow going on of the work, by their coldness and little forwardness in it. They took more care of building their own houses, than the house

^a Ezra, iii. 12.

^b Ezra, i. 2, 3.

^c Isa. xlv. 28.

ⁱ Ezra, vi.

^e Chap. xlv. 1.

^j Ezra, iii.

of God. "This people say, The time is not yet come, the time that the Lord's house should be built. Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie waste^k?" They had got their own houses ceiled; but the temple of God,—little or nothing at all done to that.

III. Now, you may say, Where is God's providence all this while? Which is a third thing to be looked upon. Did he bring the children to the birth, and wanted strength to bring them forth? Did he set his own work of his house on foot, and yet is it carried on with no more speed, than that forty-six years are taken up, before it be finished? Nebuchadnezzar could build the great Babylon in far less time. And Alexander the Great could build, I know not how many Alexandrias in a few years above six; which is the odd number in this account:—and the work wherein God's own hand was a first and chief mover, to find such a delay!

And so, indeed, God's work of building himself up a house; his work of reforming, repairing a church, a people, a nation, hath ever gone but slowly on; and the wheels of that work ever driven very heavy. Do I need instances? We may take it too sadly at home.

Well; from this present business, of the slow proceeding that is hinted in the foresaid words of the Jews, we cannot but think of God's providence, and may very well be called to consider of it, since there came such interfering in this business, of building God's own house. Which one would have thought Divine Providence would have carried on with more success and speed. Strange dispensation of providence! that seems different, nay, contrary, to itself; and one while to promote one way, another while the contrary. As if the same God, that was well pleased with the building of his house, and commanded it,—seemed as well content, when the building was hindered; and his providence would not remove that hinderance. It was the dispensation of God's providence, that this building of it was begun and set upon; and it was not without the dispensation of his providence, that it went so slowly on, and was hindered. What, is the providence of God at variance with itself? It was a dispensation of providence, that Cyrus, the first king, makes proclamation for the setting upon the building; and

^k Hag. i. 2. 4.

it was not without the dispensation of providence, that Artaxerxes, the second king, made proclamation for the stopping of the work begun. That great God, that could build all the world in six days by word of mouth, could have carried on this building with a great deal more quickness, could have restrained all the enemies that stopped it, and could have taken away all stops. Therefore, it was not without his providence, that it was so long in building, as it was by his providence that it was begun. Dispensations of providence, that seem contrary one to another.

To speak to this point, we may first fitly begin with that¹, "The Lord is not slack concerning his promise, as some count slackness." Here was a thing of a clean contrary tenor. The place we are upon, speaks of building the temple; this of Peter, of destroying it, the city, and the nation. God had promised and foretold of such a thing to come, and it was long first; and as yet not in sight to the most eyes. Thereupon, ungodly men begin to mock, "Where is the promise of his coming" to do that work? "All things continue as from the beginning:" here is no sign, no shadow, of any such matter. Well, saith the apostle, yet, for all this, "God is not slack of his promise, as you count slackness." So God had promised concerning the building of the temple, that all mountains of hinderance should, before Zerubbabel, become a plain; and that he should "bring forth the top-stone thereof with shouting, crying, Grace, grace, unto it^m:" and that "greater should be the glory of that temple than the formerⁿ:" for that "the Lord of the temple himself, Christ, should come unto his temple^o." But where was the performance of these promises, when, all the reign of Artaxerxes, the work wholly ceased, and not one stroke done of it all that while^p? And yet "the Lord is not slack of his promise, as some count slackness."

And how is that, that 'some men count slackness?' As if God minded not his promise, or drowsily and carelessly delayed to perform what he had promised? As that wretched servant in the gospel: "My master delays his coming;" and, therefore, he falls to eating, and drinking, and being drunk, and beating his fellow-servants. And those wretched ones in Isa. v. 19, that make a mock of the promise, as if

¹ 2 Pet. iii. 9.^m Zech. iv. 7.ⁿ Hag. ii. 9.^o Mal. iii. 1.^p Ezra, iv. 24.

it would never be performed, because they saw it not performed already: they said, "Let him make speed, and hasten his work, that we may see it." But God is not slack of his promise, as men count slackness. God's work is still going on towards the end promised, though men see it not; but account him slack, because they see it not. In that case that St. Peter speaks of, the promise of his coming in vengeance against Jerusalem, the wicked mocked and laughed; and 'where is the promise of his coming?' Why, his work, towards that end, was going on as fast as might be. He was gathering in his own by the gospel, out of that wicked generation, that they should not perish with them. And, when that work is done, then his promise will come with a vengeance. So, in this very thing we are upon, while the building of the temple is hindered, God's work towards the finishing is going on.

But to take notice, more particularly, of God's providence and dispensation in such cases, we shall do it from this observation,—that 'all times and events are determined with God:' that nothing occurreth in the world, without his determination and predetermination. He had determined the time, when the temple should be finished; he had determined all the events, that should interpose before. Some have emblemed, or resembled, God by a circle. And a circle is so comprehensive, that there is nothing in the world, but is within the comprehension of it. The everlasting arms reach to all things, encompass all things, though not all alike by way of embracing, yet by way of comprehending. Divine providence is like the universe; nothing is on the outside of it, but all things within. Nothing occurs without, or beyond the bounds of providence, but all within its verge and circumscription. I say, all times and events are determined with God. And to give proof of this, in reference to both times and events, need I to do any more but only remind you of the prophecies in Scripture, wherein were foretold the times and events of things that should come to pass hundreds, thousands of years after? Did not God, that, by his prophets, foretold these things, by his providence determine, foredetermine of those things?

It is said, that all things are determined with God, but not all things are determined with God.

V.

EXOD. XXXIII. 20—23.

How the Face and Back-parts of God are to be understood.

GOD is the best definer of himself. And it is very remarkable there, where God gives account of what he is^r, he tells Moses, that “he cannot see his face; for none can see his face and live: but that he would hide him in the rock, and cover him with his hand, while his glory passed by; and when that was passed by, he would take away his hand, and he should see his back-parts, for his face could not be seen.” Now, what was this ‘glory’ of God, this ‘face’ of God, that could not be seen? It was the dread, and terror, and severity, of God,—as he is a consuming fire. And when that terror was past and over, then, upon the discovery of his back-parts, Moses hears this character of him: “The Lord, merciful and gracious, long-suffering, and abundant in goodness and truth: keeping mercy for thousands, forgiving iniquity, transgression, and sin.” According to that distinction^s, Moses said, “I beseech thee, show me thy glory.” And the Lord answers him, “I will make all my goodness pass before thee.” His glory,—that is, his dread and terror,—is his face, his fore-parts; that that is first to be apprehended of us in our conception of God, before we come to conceive of his mercy.

We are to look on his fore parts-first, before we see his back-parts. As, in his discovery to Elias, he first came in fire, in an earthquake, in a great wind; and then cometh ‘a still, gentle, voice.’ The terror of the Lord is first to be studied, to fit the heart for the right studying of his mercy.

VI.

REV. XX. 5.

An Inquiry,—What that first Resurrection is?

“THE hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live^t.” That this means not the general resurrection at the last day, is plain enough by this,—that he saith, “*The hour is now*, when the dead shall hear,” &c: and he speaks distinctly of the general resurrection, at ver. 28. But the raising of the dead, that he means here, is the raising of the heathen from the death of sin to the life of righteousness: the

^r Exod. xxxiii.^s Exod. xxxiii. 18, 19.^t John, v. 25.

heathen, that had lain two thousand two hundred years in darkness and the shadow of death; that had been "dead in trespasses and sins^u:" buried in all idolatry, ignorance, darkness, wickedness, and abomination, from the confusion at Babel. When Christ came, and sent his voice among them by the gospel, these dead souls lived; as it were, come out of death and the graves, to the life of grace, holiness, and the obedience of the gospel.

And this is that 'first resurrection,' mentioned Rev. xx. 5; when the old serpent, the devil, was bound up by the chain of the gospel: so that he could no more deceive the nations^v:—that he should no more delude the poor heathen with idols, and oracles, and miracles, and such delusions, as he had done. "This is the first resurrection."

Here is a resurrection: the great work of Christ, and a great end of his coming. But it is a resurrection of souls, vile souls, to make them glorious, like his soul: souls changed with a great and blessed change, from death to life. This is the mighty work of a resurrection. Observe, how the apostle sets it out, Eph. i. 19: "What is the exceeding greatness of his power to usward that believe; according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." God's bringing men to believe, his changing them from the state of nature and unbelief, into the state of grace and faith, is the great, 'exceeding great,' work of God's power. Such a mighty working as that was, when God raised Christ from the dead. A first resurrection:—and take that withal, Rev. xx. 6, "Blessed and holy is he, that hath part in the first resurrection: on such the second death hath no power." Either we must have a part in the first resurrection,—the raising of the soul from the death of sin and unbelief;—or never blessed, never holy, never escape the power of the second death.

VII.

ROM. XI. 33.

*An Examination into the Reason of that Eruption of the Apostle,
"O! the depth of the riches both of the wisdom and knowledge
of God!"*

THE cause of which admiration lies in the verse before:—"For God hath concluded them all in unbelief, that he

^u Eph. ii. 1.^v As Rev. xx. 3.

might have mercy upon all." A strange conclusion! Doth it not almost speak to this sense,—they all became unbelievers, that they might become believers? He hath concluded all under darkness, that he might bring them to light. Like Elias pouring water, where he meant to fetch out fire. The twenty-fifth verse of that chapter will help to clear this matter very pregnantly: "Brethren, I would not that ye should be ignorant of this mystery, that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." Blindness, ἀπὸ μέρους, 'in parts,' is happened unto Israel; for that is his meaning. And for the observation of it, take notice of these two things:—

I. That the apostle, throughout the whole chapter, never names the Jews, but Israel; because he is treating of the whole seed of Israel: not the Jews only of the two tribes; but the Israelites of the ten tribes also.

II. The seed of Israel, then, considered in general, had blindness happened to them 'in parts.' First, The ten tribes were blinded by Jeroboam's idolatry; and that was their ruin and casting off. Then the two tribes were blinded by their traditions: and that was their ruin, also, and casting off.

Now, this is the mystery, which he would not have them ignorant of,—that whereas the Gentiles were blinded also, as well as Israel, and before and longer than Israel; and that there were many prophecies and predictions, that they should be at last unblinded, and come to the light; it pleased God to conclude Israel under blindness too,—first, the ten tribes, and then the two,—till the Gentiles should be unblinded by the coming in of the light of the gospel, and then Israel is unblinded also; viz. that "remnant of them that belonged to the election of grace;" as he speaks, ver. 5.

Thus, God concluded all under blindness, all under unbelief, that he might have mercy upon all; the Gentiles under unbelief, the ten tribes under unbelief, and the two tribes under unbelief; that at length he might, as he did at the bringing in of the gospel, show mercy unto all, in bringing Jew, Gentile, and Israelite, to believe.

And observe what he saith in the next verses before: "As ye, O Romans, who are Gentiles, in time past have not believed, yet now have obtained mercy through their unbelief; so these Israelites, also, now have not believed, that through your mercy they might obtain mercy." Their unbelief hath

caused God to hearken unto you, O Gentiles, for his church; and to bring you to believe hereby was great mercy to you. And through this mercy to you, the gospel rising and shining to you (thus bringing you to believe), mercy also ariseth to them in the same shining of the gospel, that they also may believe. Here is mercy to Gentile, mercy to Jew, mercy to Israelite. "God hath concluded all under unbelief, that he might have mercy upon all." And, therefore, "O! the depth of the riches of the wisdom and knowledge of God!"

VIII.

I KINGS, XV. 14.

Asa's perfect Heart, how reconcilable with his Sufferance of the high Places.

It is said concerning Asa king of Judah, "Nevertheless, Asa's heart was perfect with the Lord all his daysⁿ." A human chronicler is not able to say, 'Such a one's heart was perfect with God;' because he is not able to discern, what the heart is. He writes the story of a man's actions; he cannot write the story of his heart, because he cannot know it. But he that held the pen, and wrote these sacred chronicles, the Holy Ghost, saw the carriage of all actions, saw the secret frame and temper of all hearts; and he was able to give judgment of them, whether they were good or evil; and he could not but give right judgment. How happy, then, is this good man, of whom he gives this true and most noble testimony; "Asa's heart was perfect with the Lord all his days." A more renowned memorial than what all your chroniclers can say concerning Alexander the Great, Julius Cæsar, Tamerlane, or the great conquerors of the world. Their story is like that appearance of Elias at mount Horeb, —a dreadful earthquake, a tearing wind, a devouring fire. In their story, nothing but blustering in the world, and blundering of nations, sword, and blood, and fire, and plunder. This is all the noise and sound of their fame. But happy is he that comes off with such a soft, sweet, still voice as this, "Nevertheless, Asa's heart," &c.

The first word, 'nevertheless,' doth bring in an excuse, or pleading, for Asa, in an accusation, that might be laid against him:—'O! he reforms, and pulls down images, and

ⁿ 1 Kings, xv. 14.

destroys idolatry, and keeps ado; and, in the mean while, he lets the people go contrary to the command of God, in offering sacrifices in the high places.' It is true, they do so; and they should not do so; but it is not through any faulting of Asa in his religion and piety; for "his heart is perfect with God" for all this.

"The high places were not taken away." And the high places were taken away, if you compare the story well together. "He took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves." There the high places are taken away; that is, high places used for idolatrous worship. But, in 1 Kings xiv, the high places are not taken away; that is, that were used to the worship of the true God; even their sacrificing to God in every one of their own towns and cities, when they might not lawfully sacrifice any where, but at Jerusalem^p.

And yet you find, that it was their common practice to sacrifice at their own synagogues, in their own towns. And how oft do you find it in the stories of the kings of Judah, yea, of the good kings, as is said of Asa here: "Such and such kings did right in the sight of the Lord: nevertheless, the high places were not taken away: the people still offered in high places." And remarkable is that passage,—which I believe every one doth not observe;—in 1 Kings xix. 10, Elias complains, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets," &c. Elias's converse was with the children of Israel, of the ten tribes, or of Samaria; and of these he complains, that they had thrown down God's altars. "They have thrown down thine altars." Why, God, by his own appointment, had but one altar; viz. that that was at the temple. And then, how doth he speak of 'God's altars' elsewhere? It was of the altars, which they had set up at their own synagogues, whereon to offer to the true God: because, upon every occasion, they thought it too great a journey to go to Jerusalem to offer their offerings.

It might not be an impertinent discussion to search out, under what notion these high places were yet standing, and in use, even in the times of some of the good kings. Whether it were by God's connivance and toleration; as he connived at their polygamy, which was besides the institution

^o 2 Chron. xiv. 3.

^p See Deut. xii. 5, 6.

of matrimony; and as he tolerated their divorces, because of the hardness of their hearts: or was it done by the kings themselves, in the way of policy and prudence, that the people might be eased, as much as might be, in their religion, and not be compelled, more than needs must, to travel to Jerusalem; but that they might offer their sacrifices at their own parish-churches. But I shall not insist upon that inquiry. Whatsoever failing or offence there was in tolerating these high places, yet, “nevertheless, Asa’s heart was perfect with the Lord.” And it was not out of any faltering in his religion, that these high places were not taken away, nor out of any halting with God: for “his heart was perfect.”

It may seem very hard to reconcile these two together,—that he failed to reform thoroughly for God, and yet that his heart was perfect with God. Much more will it seem hard to reconcile what is besides said of him elsewhere, to what is said of him here, that his heart was perfect. When Baasha, king of Israel, comes in war against him, he is shaken in his confidence and reliance upon God, and plunders all the treasures of the temple, to send money to the king of Syria, to fight for him. Can we here subjoin the words before us, “Nevertheless, Asa’s heart,” &c. Nay, yet worse^a,—when he is reprov’d, he claps up the prophet in prison. And can we write under such a passage as that, “Nevertheless, Asa’s heart was perfect?” Nay, yet not much better^b, “He oppressed some of the people at that time.” And^c, in his age, “he grows diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to physicians.” And can the under-song still be, “Nevertheless, Asa’s heart was perfect?”

That his heart was so, is confirmed by the mouth of two witnesses, the Book of Kings and Chronicles; and the mouth of the Holy Ghost hath spoken it twice over, here and there; and his word is truth, and no falsehood in it.

Therefore, the work is, to consider, How these things may be reconciled; how a perfect heart may consist with such failings, or such failings with a perfect heart. And here the great matter is to consider, what a perfect heart is, which God requires and looks after.

I answer,—as the heart means not that fleshly part in our

bosoms, so called, but our affections; so 'a heart perfect with God,' means the bent and affections of the soul perfect towards him; the moving, the inclinations of the soul and affections right towards him: as a wife most dearly, and entirely, and with all her soul, loves her husband. From which parallel I may take up in one particular the whole matter; namely, that a heart perfect with God, is a man that loves the Lord with all the heart, and soul, and mind; and whose whole and entire affections are laid out upon God. And where this is,

First, The aim of the heart will be perfect in reference to God's law.

Secondly, The frame of the heart will be perfect in its own compactedness, as to things relating to God: that is, when there is a divine concert in the soul, when understanding, conscience, will, affections, are all tuned together to the work of God; when all act together in the ways of pleasing and serving God.

This is a perfect heart with God, though in it may be many imperfections; as it was with Asa. Hence may be gathered two conclusions:—

I. That a perfect heart may have its failings.

II. That God passeth by the failings of that man, whose heart is perfect with him.

IX.

ROM. VI. 17.

In what Sense the Apostle thanks God, that "the believing Romans had been the servants of sin."

"God be thanked that ye were the servants of sin." Had he said, "God be thanked that ye were the servants of righteousness," it had been very proper; but to hear him say, "God be thanked that ye were the servants of sin," may make us amazed. One would think this were almost next door to 'blessing an idol,' which is spoken of, Isa. lxvi. 3, —to bless God for men's being sinful. But to clear the apostle's sense, consider two things:—

I. We have some men saying in Latin authors, "Fuimus Troes, sed miserum est fuisse;" i. e. "We were of the city Troy, but it is our unhappiness, that we must say, we were;

and cannot, Now we are." So in this case, "God be thanked that ye *were* the servants of sin;" that it may be said, "Ye were; but that now ye are not." But,

II. Since there is mention of servants, take a parallel, viz. an Israelite, saying thus; "God be thanked, that ye were bondmen in Egypt." His meaning is especially to thank God for their delivery out of Egypt, and what accrued to them upon their being bondmen there. They had never seen so great wonders, never seen so great deliverance, had they not been bondmen. And he thanks not God barely for their bondage, but for the good and mercy that followed it. So, "God be thanked that ye were the servants of sin:" else ye had never known the riches of the grace of God; else ye had never come to prize the infiniteness of his mercy in your deliverance. Ye had never been so careful to be servants of righteousness, but that ye have known what slavery it is to be servants of sin. So that he gives not God thanks barely for their slavery to sin, but especially for what was come to pass with them upon their sinfulness. He would not say to any upon earth, "God be thanked, that ye *are* so sinful:" but he says, "God be thanked, that ye *were*, and are not;" that God made your great sinfulness his opportunity to show you mercy.

X.

ACTS, III. 21.

The Papists, the Millenaries, and the traditionary Jews, confuted from that Place, "Whom the heavens must contain, until the times of restitution of all things," &c.

"HE shall send Jesus Christ to you^x:" and yet "the heavens must contain him." A paradox; unless Christ could be in many places at once. Which the Papists would fain justify, that they may have his body in every sacrament. And yet there is a great truth in this paradox, if we distinguish betwixt the very person of Christ, and the influence that proceeds from him. As God dwelleth in the highest heaven, and yet dwelleth in an humble heart; as the sun is in the firmament, and yet the sun, in his influence, is on the earth also; so Christ, in his body and person, is in heaven; and "the heaven must contain him, till the restitution of all things;" and yet Christ is among men, in the virtue of his

^x Acts, iii. 20.

word, and influence of his Spirit. As the prince is on his throne; and yet the diffusion of his power, justice, clemency, is through his whole kingdom.

The presence of Christ is every where, as he is God; and his Word and Spirit every where, where he pleaseth to send them. But that the body of Christ should be every where, is utterly against all philosophy, divinity, Scripture, and the nature of a body. And the doctrine that Christ's very body is received by every one that receiveth the sacrament, is clean against all these, and against the very nature of a sacrament. But the thing is not worth insisting on; though an argument is commonly taken hence to confute that doctrine.

“Restitution.”] This is a word of difficulty, and requires some resolution; and which, being resolved, will help the better to understand the rest of the verse. Ἀποκαταστάσεως, ‘Restitution,’ or ‘restoring of all things?’ ‘Times of restoring of all things?’ Restitution? To what? To their old estate? Or to a new and a better estate? This expression breeds the main difficulty in this place. And this encourages the millenary to dream of Christ's reigning here on earth a thousand years before the final end of the world. For then they conceive the Jews shall be restored to be a people again, universal peace to be restored to all the world, and “swords beaten into ploughshares, and spears into pruning-hooks.” Then a universal peace, concord, and tranquillity, to be restored to the church,—and all the glorious things the prophets have spoken of, to come to pass, and be settled.

I. The word, indeed, in Greek authors, commonly signifies ‘restoration’ to a former estate. Hence ‘circuitus solis,’ the course of the sun from the vernal equinox to that point again, is called ‘the restoration of the year.’ And so is that to be understood^x, “Lord, wilt thou at this time restore the kingdom to Israel?” That is, that Israel shall have a kingdom, as heretofore. But how does this sense agree here? The restoring of all things in the prophets to their former estate. What former estate can here be meant to be the pattern of another to come? And the millenary will not agree to this interpretation, who dreams not of restoring to any former estate, but to such a one as never was before.

II. Therefore, there may be restoration, or restitution to a better estate. As, Matt. xvii. 11; “Elias truly shall first

^x Acts, i. 6.

come, and restore all things." Now, Elias, in the Baptist, restored not all things to the former estate, but to a new and better. And it is said, "He restored all things." Yet here all things are to be restored still, and the restoration not yet effected. Therefore, that restoration cannot be the restoration here meant neither. Therefore,

III. The meaning is, 'making good,' 'accomplishing,' all things. So Elias Baptist made good all things written of him, and that concerned his office. And the times are coming, when there shall be an accomplishing and making good all things in the prophets. And so the Arabic reads, "Until the times, which shall confirm the fulfilling of all those things, God hath spoken by the prophets." And the Syriac not much unlike.

But it will be demanded then, 'When are those times, when all things spoken, by the prophets, shall be fulfilled?' Truly, reason itself may answer, At the end of the world: for have not the prophets spoke of the end of all things, and of the resurrection both of the just and unjust, and of the eternal reward of both? Till that time, then, the heavens must contain Christ. And where should we look for Christ, at any time, in any generation, but in heaven?

"All things that God hath spoken by the mouth of his holy prophets."] The apostle, in so saying, seems to face the saying of the Jews' traditions in this case. To give you a brief story of their traditions:—

1. Before the captivity they had prophets, Urim, visions of God, apparitions of angels: so that in matters of doubt they resorted to a prophet; as Saul and his servant to Samuel:—in matters of state, to Urim, as David did.

2. After the captivity these ceased; viz. after the first generation. No vision, no prophet, more. So that in how changed a condition were they now! How destitute of their great privilege!

3. Then the devil saw his opportunity, and stirred up some instruments to foist traditions upon them, instead of oracles. And they taught, that God gave a written law, but an unwritten exposition of it. And some glosses, that they had invented themselves, they imposed, as the very words of God to Moses at Sinai. So that every fond invention of men now went current, as the oracles of God. And this is the undoing of the nation to this day. Against these our Sa-

viour so declaimeth^z; “Why do you transgress the commandment of God by your tradition?” And in other places. And the apostle, 1 Pet. i. 18; where he speaks of their “vain conversation received by tradition from their fathers.”

Now, these traditions, in the two greatest points of religion, viz. concerning Christ, and the way of salvation, had introduced doctrines as contrary to the prophets and truth, as might be. They made the way to salvation so easy, that it was no ‘strait gate,’ nor ‘narrow way’ that led thither; but a few ceremonious works, washings, purifications, sacrifices, would do the business. By these they thought they could be justified. And how easy was it to perform these! As for Christ our Messias, they thought he should be a temporal deliverer, and would live always, and converse among them, and instate and keep them in all earthly pomp and prosperity.

To this it is the apostle speaks here, “God will send Jesus Christ” among you, but not as your traditions teach, to be always bodily present with you; for he is now in heaven, and “heaven must contain him;” and there he must be “till the restoring,” or accomplishing, “of all things.” But not of all things that are spoken by your masters of traditions, but which “God hath spoken by the mouth of his holy prophets:” according to the sense of the prophets, not your traditions.

^z Matt. xv. 3.

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EXERCITIA ACADEMICA.

EXERCITIA ACADEMICA^a.

PRECES ET ORATIO

REVERENDI VIRI NON ERUDITI VIRI

DOMINI

JOHANNIS LIGHTFOOT, S.T.P.

QUIBUSCUM SOLENNIA ACADEMIÆ

CANTABRIGIENSIS COMITIA AUSPICATUS EST ANNO SALUTIS, MDCLV,

CUM PROCANCELLARIATU FUNGERETUR.

PRECES.

PATER noster, qui es in cœlis; Pater luminum et misericordiarum; fons vitæ et salutis; lux et vita nostra.

Servata academia te adorât: sospites nos omnes bonitate tua, et beneficiis tuis onerati, te veneramur.

Corona hæc academica ad scabellum pedum tuorum sequæ coronasque suas humillimè devolvit projicitque: divinæ tuæ misericordiæ ac bonitati attribuens, quicquid boni unquam usquam, vel vitas nostras nobis edulcoravit, vel de vita meliori, cœlesti, æterna nobis consuluit.

Summam tuam bonitatem experti sumus, jam inde a primis nostris incunabulis, in diem usque hodiernum. Eandem experimur, et hodiè in nostra hac conventionem, in nostro hoc negotio. *In qua florere videmus adhuc Academias, vivere et valere bonas literas, spirare adhuc et sperare clerum Anglicanum, illum, illas nosque omnes gaudio hodie perfundi. Ut ad oceanum misericordiæ et bonitatis recurrant rivuli gratitudinis, venerationis, officii et laudis, ab eâdem bonitate et misericordia petimus atque imploramus.*

Eandem bonitatem nobis porro propitiam imploramus in præsentem negotio, congressui huic et cæptis nostris aspirantem.

Dirige animos, ut te Alpha et Omega statuam in dictis, factis, cogitationibus nostris: ut te respiciant dominum, apprehendant adjutorium, proponant finem. Aperi oculos, ne cæcutiant ad veritatem, neu lippiant ad sanam doctri-

^a Not in the English folio-edition.—See Leusden's edition, vol. 3. p. 3. The parts distinguished by italics, are now printed, for the first time, from Dr. Lightfoot's manuscript, in the British Museum.—Ed.

nam : sed ut eam vestigantes investigemus, et prosequentes assequamur. Edoce linguas nostras, ut te loquantur, et ne quid in nominis tui dedecus, aut in veritatis tuæ aut religionis nostræ ignominiam, vel mussitent, vel balbutiant. *In die hilaritatis et festivitatis hac nostra, ne vel tui obliviscamur vel nostri; sed lætemur in domino cum reverentia, et in te gaudeamus cum tremore.* Sed cedat totum hoc, quod acturi sumus, in nominis tui gloriam, veritatis et religionis honorem, academix emolumentum, atque nostrum omnium beneficium. Idque per et propter Dominum nostrum Jesum Christum; cui Tecum, et cum Spiritu Sancto, sit omnis honos, et laus, et gloria in sæcula sæculorum.

ORATIO.

VENERANDA CAPITA:

HOSPITES DIGNISSIMI GRATISSIMIQUE:

ACADEMICI ORNATISSIMI:

CORONA UNDEQUAQUE SPECTATISSIMA.

Quod me interpretem suum impræsentiarum designaverit alma mater academia, id mihi oneri esse, utcunque apud me satis sentio, apud vos tamen defensionem mihi futuram, et muneris ipsius spondet assignatio, et vultuum vestrorum serenitas pollicetur. Quibus insidentia ut video oratoris terculamenta, gravitatem, expectationem, aviditatem audiendi, et judicii trutinam; ita una etiam considentia orantis patrocinia, publicam diei hilaritatem, academicæ festivitatis gratiam, levitatem censuræ, et condonandi promptitudinem.

Quod fieri in hospitem receptione est consuetum, id nobis jam incumbit muneris. Apparant vobis alii convivia in interiora ædium ingressis, dapes theologicas, philosophicas, medicas, ferculaque alia academica: me in ædium πρόθυρον expedit alma mater, in ipso limine vos excepturum, nomine et affectibus suis salutaturum, dicturumque, si dici possit, quanto gaudio filios suos adventantes amplectatur, quanta gratitudine vos omnes, comitia hæc sua præsentia vestra cõonestantes, respiciat excipiatque.

Pensum eò magis mihi arduum atque intractabile, quo immodica lætitia et affectus matrum sunt majora verbis.

Dialectum propriam habent materna viscera, et subitanea gaudia, non articulata syllabis, sed silentio; non vocabulis

aut elocutione interpretem sui, sed oculis, lacrymis, stupore, cordis palpitatione, nonnunquam etiam animæ deliquio. Non potuit olim indulgentissima quædam mater gaudium suum de filio diu desperato, at jam reduce, aliter effari, quam inter oscula et amplexus animam efflando. Habet hoc lætitia cum hoste suo curis commune, quod utræque stupent, non loquuntur.

Invitissimus ergo ego in nobile hoc theatrum academicum prodiissem, de iis præsertim dicturus, quæ nec dici quidem possunt, nec possunt taceri, si non oppignoratam mihi a frontibus vestris conspicerem benevolentiam et veniam, et vos insuper eodem cum matre gaudio adstrictos non tam auditores habiturus sim, quam co-oratores, atque ejusdem lætitiæ participes, iisdem affectibus eadem commemoraturos.

Si quid ergo chasmatum occurrerit in oratione nostra, aut quid anhelii; si quid quod tenuitati nostræ sit par nimis, aut causæ agendæ sit nimis impar,—pectora vestra appello, eandem causam mecum actitantia, et hiulca conceptibus vestris integretis, affectibus vestris restauretis deficientia.

Hodierna gaudia cum nuperis et vestris et academiæ periculis si conferantur, et admirationem provocant, et gratitudinem eò magis, quò magis insperata, inexpectata, improvisa: cum vivere nos et academiam et valere læti sentiamus potius, quam quod nobis ita fiat credamus, vel qui fiat intelligamus. Quantillum temporis est elapsum, ex quo funesta nobis undique boavit campana famæ, et clamatum in nos audivimus undequaque, Conclamatum est de academiis, de bonis literis, de clero Anglicano. Diriguimus ad ferale murmur interno gelu, atque intentatam nobis mortem audivimus simul et præsensimus. Et prout præoccupat periculum meticolosa suspicio, prognostico nescio quo præjudicii nexu cruciatum ad nos attraximus ante vulnus. Machinas suas habent timores, ex ipsis cogitationibus nostris fabricatas, quibus sauciant ante ictum, et diutinam mortem præinfligunt ante mortem. Hinc funera nostra non sustinimus meditari, et tamen non sustinimus non meditari funera nostra. Atque ingruens ex ingruenti malo horror ea nobis fingere non edocuit solum, sed coegit, quæ cogitare refugit animus, quæ tamen non potuit non cogitare.

Non fingere nobis, idque mæstis tremulisque animis, non potuimus, qualis futura Anglia erutis oculis, academiis et clero: qualis futura Cantabrigia absque Cantabrigia:

quale spectrum emortuæ academiae, sceleton excarnificatorum collegiorum, Musarum funus, et defunctæ cadaver literaturæ.

Invasit præsertim animos, invasuræ gentem, effigies barbariei, et monstri infandi horrenda facies, in prædia nostra et nos prædam avidè inhiantis et assiduè. Monstrum illud certè, cui academia cibus, atque esca dilaniatorum cadavera collegiorum. Bellua multorum capitum, at certè nullius. Fæx tota erratica, hæretica, vertiginosa, blasphema; quæ nihil novit nisi ignorare, nihil valet nisi male velle. Monstra, quæ olim non credet Anglia sibi se peperisse. At non partus tuus hæc reptilia, ô dulce natale solum, sed tua phthiriasis: nam non tam ex utero genita, quam ex ulceribus, ex statu tuo languido, exsanguis, et decoloris. Prout è corpore tabescente ebulliunt vermes, et squalor sorditiesque pediculescunt.

Quis vicenis abhinc annis tali fato perituram credidisset Cantabrigiam? Quis abhinc binis credidisset non perituram? Increduli fuimus de periculo, cum jam abesset,—cum adesset, de salute. Sic lippiunt homines ad futura, atque hebetudo oculorum ita nos non sinit ultra præsentem fortunam conjectari, ut concolorem semper crastinam hodiernæ auguremur: atque a præsentis futura statuminantes, ex momento, quod adest, diuturnitatem ei parem stolidi præsumimus.

Quantas ergo divino Numini debemus gratias, a quo non solum præter spem hostium liberati sumus, sed supra nostram? Non solum in varium mutata conditio nostra, sed eousque in contrarium, ut spes hostium transierint in desperationem, et metus nostri in gaudia et triumphos. Ita ut non sospitem tantum sibi et nobis redditam videamus hodie academiam, sed lætam, floridam, ovantem, et nobili hac corona coronatam. Sic coronatam annuatim Cantabrigiam, sic Oxonium, videant osores Academiæ, ac invidiant: et qui bonis literis mortem ita nuper sunt machinati, hodiernam vivacitatem intueantur, et livore torqueantur, rumpantur, moriantur.

Edocuit hodierna bonitate Cœleste Numen, et sibi curæ esse academias, et cordi esse bonas literas. Et te vel cœlitus refutatum habes, ô literarum hostis, de dicterio isthoc tuo invido pariter ac amenti, “Non necessarias esse ecclesiæ academias; literatura humana non opus esse ad tractanda divina.” Digna sanè sententia autore tam insano! et digna quidem academiis hostilitas, licet summè indigna! Mirare-

matr unde nata in nos innocuos hæc inimicitia, nisi quod sciamus, nobile et Academicum esse, ab ignobili fæce hominum, a læsi cerebri turba impeti, odio haberi, periclitari. Ego te non amarem, alma mater, ni odissem tales; et speciosa non esses, si non sorderes apud sordidos, si non esses odiosa odiosis.

En quibus ab his nos laboramus paradoxorum paroxis-
mis! Tollantur, inquit, ecclesiæ, ut floreat religio, et ut
vigeat veritas, tollantur hæreses. Ut crescat concordia gen-
tis, crescant schismata, et ut augeatur communio sacra, re-
primatur sacramentum communionis. Diruantur academiæ,
ut orientur idonei concionatores, et extinguantur bonæ li-
teræ atque eruditio, ut apti fiant homines ad populum erudi-
endum. O ænigmata Orci, atque oracula Inferorum! Quæ
vel audiens in saxum transeas. Quid si sub istius phre-
neoseos furore atque ictibus periisses, quam miserum fuisset sic
periisse?

Necessitatem atque usum Academiarum requiris, ô lite-
rarum hostis? Earum institutionem quære, atque originem.
Utilitatem earum nescis, aut dignitatem? Divinum earum
fotum recognosce, et miram protectionem confitere.

Academias primum fundavit ipse Deus, Legi suæ et ec-
clesiæ visibili coætaneas, cum illis convicturas, et non inter-
morituras nisi cum iisdem. Ita illis sunt appendices assutæ,
attextæ, atque, ut ita dicam, accorporatæ, ut cum cariturus
sit mundus ecclesia, cum caritura sit ecclesia lege divina,
tum defutura, et non ante, mundo et ecclesiæ sunt acade-
miæ. Istam immortalitatem liceat bonis avibus vobis augu-
rari, ô deliciae nostræ, Cantabrigia, et Oxonium. Idque non
solum, quod jubet spes et amor, et suadet præteritæ protec-
tionis experientia, et præsentis gratia; sed quod tam arctè
et conjunctè vobis cum ecclesia intersit et religione, ut di-
cere hoc ausim, nec audax tamen sim dicendo, " Non pere-
unte in Anglia vera religione, academias in Anglia non pe-
rituras."

Cum quadraginta octo civitates Levitarum apud Sacram
Paginam recognoscis, totidem academias recognosce; quo
tribus ministerialis, turmatim distributa, studio Legis incu-
buit, docta evasit: atque inde per totam gentem dissemi-
nata, doctrinam et scientiam legis per omnes synagogas se-
minavit. Academiis istis concessit Deus prædia et deci-
mas, quibus enutriti studiis illic incumbentes, in synagogas

tandem per totam gentem sunt transplantati, et doctores populi facti, et concionatores, decimis atque oblationibus, etiam in Synagogis, sunt sustentati.

Teipsum aliosque fallis, ô Antidecimarie, dum decimas ministerio Templi solum alimentum ministrasse aut ipse factus credis, aut fallax imponis populo. Habuit quidem Templum decimas suas, habuerunt etiam academiæ suas, et suas etiam synagogæ. Eas concessit Deus, non tam ad sacerdotium ceremoniale sustentandum, quam eruditum Clerum, discentem in academiis, docentem in synagogis. Non incongrue hic canones Judæorum: "Non cedunt," inquit, "decimæ et oblationes sacerdoti indocto, cedunt autem docto, etiamsi non sacerdoti." Hinc ergo nobis adest, quo argumentis istis respondeatur, quæ contra decimas excogitarunt ingenium crumenæ atque acumen avaritiæ. Leviticæ sunt, inquit, ideoque non evangelicæ; ad cultum ceremoniale alendum solum natæ, ideoque perituræ. Quibus ego, "Cleri sunt," inquam, "ideoque duraturæ: ad ministerium literatum sustentandum institutæ, ideoque Evangelicæ."

En methodum divinæ institutionis: populum peculiarem sibi elegit Deus in ecclesiam: populo electo dat Legem, et Clerum: Clero præcipit Legis studium: studiis aptat sodalitia academica: academiis donat prædia et decimas: Synagogis donat decimas et academicos.

Ab academiis transeamus in academiolas, scholas prophetarum, collegia et hæc studiosorum, loca lucubrationum, et habitacula eruditionis. Rectorem ecce, venerabilem aliquem prophetam, Spiritu Sancto afflatum, et participem revelationum. Discipulos non Spiritu quidem eodem prophetico afflatos, sed prophetica ab ore magistri imbibentes. Illis revelat ille sibi revelata, de voluntate Dei, et statu populi, de temporibus et eventibus Israelis, et supra omnia de mysteriis evangelicis. De Messia, de ejus adventu, temporibus, morte, resurrectione, et ab eo præstandis; studio etiam Legis his omnibus adjuncto. In his academiolis de salute accuratè inquisiverunt prophetæ, quod ait Apostolus Petrus, 1 Epist. i. 10, 11, qui vaticinati sunt de gratia ventura; perscrutantes quodnam et qualenam tempus illud esset, quod a Spiritu Christi, qui in iis erat, fuit indigitatum, cum passiones Christi prædiceret, et gloriam subsequituram.

En vobis Cantabrigiam et Oxonium terræ Israeliticæ!

Nobiles academias, quibus nihil defuit ad doctrinam, et è quibus nihil deesse potuit ad doctum Clerum. Fontes scientiæ Legis, prophetorum evangelii, et fundamenta sempiterna eruditi magistratus, et Cleri literati.

Transilite, si vultis, tempora jugi Babylonici, et novum populi reducis statum novo sub conspectu concipitote. Perierat jam libertas gentis, at scientiæ liberales minimè perierant: atque utcunque premeretur populus sub servitute et tributo, tantum tamen abfuit ut Literatura supprimeretur, ut pondere cresceret, et miseriarum antiperistasi vigeret magis.

Sic sub protrito et proculcato statu Cleri nuper Anglicani germinavit, et adhuc germinat, nobile illud eruditionis germen, editio Bibliorum multilinguium, qua quid generosius vix vidit unquam Respublica literaria, nec quicquam Anglia sibi honorificentius. Opus æternæ famæ, monumentum memorabile in sempiterna secula futurum summæ eruditionis, zeli, et in Deo bonarum literarum protectore fiducia Cleri Anglicani, jam tum summè periclitantis. Macti estote, viri venerandi et doctissimi, qui in opere tam magnanimo desudatis. Pergite, quod facitis, tropæa vobis erigere, patriæque; et perlegant ope vestra omnes gentes Sacra Biblia suis linguis; atque iisdem linguis eadem opera prædicentur fama eruditionis et literatura gentis Anglicanæ.

Sub his temporibus, pressæ licet, floruerunt tamen academias Leviticæ: quarum jam præcipuæ Hierosolymitana et Jerichuntina; hæc collegas continens duodecies millenos, illa numerum istum duplicatum. Atque hic floruerunt doctorum scholæ: quarum præcipuæ suis temporibus Shammæi senis, et senioris Hillelis. Cujus octoginta discipulorum chorus coryphæum habuit Jonathanem Chaldæum paraphrasten. Nec hic insalutatos præterire possum scholarum harum graduatos. Floruerunt in quamplurimis urbibus synedria, in omnibus synagogæ: in omnibus synedriis et synagogis viri plurimi eruditi. Et ut compendio omnia, vix erat oppidum, in quo non esset synagoga,—vix civitas, in qua non plurimæ; (in una urbe Hierosolymitana quadringentæ octoginta) et non synagoga, in qua non decemviratus literatus.

Sic consultum est a Deo de docto clero apud populum Israeliticum, dum esset populus. Et quam æquali cura ab eo itidem sit provisum in ecclesia evangelica, testantur doctissima monumenta veterum, doctiora præsentium. Litera-

turæ gloria non inextincta solum, sed indies coruscantior; academiarum numerus, splendor, salus, fecunditas, et mira contra hostes protectio, atque ereptio è periculis. Te testem provoco, alma mater, historiam et fortunam tuam; nunquam non divini numinis curam tui sentiens, et in secundis et in adversis; semper aut benignitate ejus fruens ad summum usque felicitatis apicem, aut protectione in imo periculi vortice et profundo. Curam tui divinam eloquuntur vel pericula tua, æquè ac felicia tempora; atque utrum plus Deo debeas pro te ædificata, ornata, dotata, an pro te servata, et periculis erepta, in laudem ejus potius determinetur de utroque, quam in litem de hoc vel illo.

Pericula tua mirer magis, an salutem? Nequitiam hominum, quod innocua hostes habueris, an benevolentiam Dei, quod te inermem licet hostes non habuerint? Sic pristina mala evasa solari possunt de præsentibus, sic evasa et pristina, et præsentia spem erigunt de futuro, et gratitudinem certe exigunt sempiternam. Hostem habuimus olim, referente vetustate, Maximinum Herculum, principem Diocletiani, eumque Diocletianissimum, eodem si non sanguine ortum, at eadem certè sanguinolentia. Is inter alia quæ patravit crudelia, Cantabrigiam flammis, ferro, cineribus tradidisse fertur, et ruderibus suis sepeliisse. Gratias, ô Tyranne, quod et nos quoque rabie tua nobilitasti, quod matrem nostram in album decimæ persecutionis martyrum adscripsisti. Sat nominis obiisse sub isto nomine; nec quid coruscantius exhibet lux historica, quam cecidisse manu Diocletiani aut Maximini.

Reviviscentem ex his cineribus paulatim matrem nostram excidio novo excepit pestis Pelagiana; pestis in hoc cæteris lethalior, quod non solum ea infectorum perderet animas, sed corpora etiam eorum, qui non inficerentur, qui nollent infici. Et sic ab ista peste periit Cantabrigia, quia noluit ista peste perire; orthodoxa morte pro veritate occumbere eligens, potius quam pestifera hæresi animas perdere: in hoc triumphans, vel in ipso funere et sepulchro, quod eosdem hostes habuit, quos et gratia Dei.

Ex his ruderibus respirantem, ut nova Pictis, Saxonibus, aliisque illata, academiam exceperunt mala, atque indies nova, nimium quidem esset commemorare; et non est opus, cum paria perpessa fuerit Cantabrigia ab ipsa Cantabrigia, academia scilicet ab oppidanis. Quid memorem

gravatam illam sub Henrico tertio, ut hinc secedere coacta fuisset, ni rex scripto suo subvenisset? Quid magnam academiam partem sub eodem Northamptoniam pulsam ob excitationem in scholares Boreales seditionem? Quid sub Eduardo primo male admodum tractatam, pejus sub secundo, pessime sub secundo Richardo; ut academici vulnerati, membris mutilati, interfecti: librorum omnium direptio, et bonorum: combusta omnia academiam diplomata, archiva, libertatum et privilegiorum monumenta: ac sordido atque infando exemplo universus academicorum cœtus jura et privilegia sua abjurare, atque oppidanis scripto et sigillo rata facta transmittere turpi metu est coactus?

Non hæc vulnera refrico, ut liveant in concives, sed ut sentiantur ad gratitudinem. Pœnas et contumeliam, de hac illata nobis contumelia, dederunt illi olim hodieque, privilegia nobis injuste abrepta suis juste nobis concessis compensantes.

Non multo absimilem passa est fortunam et mater etiam vestra, ô charissimi Oxonienses, ut in utraque sorore æquale specimen ederetur, non carere posse academias hostibus, non caruisse nunquam sospitante Deo. Quid memorem abactam totam academiam vestram sub rege Johanne, et partem huc ad nos, partem ad Radingum commigrantem? Quid sub Henrico tertio huc etiam pulsam, et ad Stamfordiam sub Eduardo tertio?

Quid refricem nuperi belli vulnera, aut tempora a bello nobis periculosa? Quid tremores nostros vix adhuc sedatos, et tepentia adhuc hostium odia? In stuporem potius sistat se oratio, et divinæ bonitatis admirationem, quod post tot rerum discrimina, academiarum pericula, vulnera, funera, vivant adhuc bonæ literæ, vigeant studia, spiret clerus, sperent Cantabrigia et Oxonium. Et sic floreant et floreant hodieque hæc Comitia.

Adjice diurnitatem, O cœleste numen, gratumque in nobis animum, et adjiciuntur omnia. Securitatem exoptare voto nostro est minus; vigilantia nostra potius exoptanda, in qua summa nostra securitas. Res lucubrationum est academia et negotii, et se curantem curat Deus, atque eo invigilat sibi ipsi invigilanti. Semina immortalitatis habeat academia, pietatem, veritatem, eruditionem, et disciplinam. Ut hæc serves, O Cantabrigia, Deus te servabit, et hæc servata te servabunt. Summa tua securitas in hoc sita est, ut

non sis segura ; sed rebus tuis provide, et rebus tuis Deus providebit. Sic rebus tuis Deus provideat.

DIXI.

At quonam se jam recipiat oratio nostra? Infelici et dolendo chasmate interpellatur præsens negotium, lachrymis potius integrandum quam elocutione. Vacuitatem tuam ploramus, O orba jam et inanis cathedra; domini tui lugemus absentiam, ægritudinem, et tui abdicationem. Ægrotant, te ægrotante, comitia hæc nostra, O clarissime Arrowsmithi! Et heu quam te carent patre filii, oratore comitia, oraculo cathedra, ego fratre? Patrem te nobis omnibus dedit veneranda gravitas, hæc cathedra, summa dignitas, et doctrina:—at mihi fratrem non solum fraternus quo me dignavit amor; sed et idem annus, eadem dies, eadem fere hora nativitatis.

Dies Martii vigesimus nonus anni millesimi sexcentissimi secundi virum hunc clarissimum, me que, in lucem edidit simul. Illum quam proxime a Novo Castro super Tinam Northumbrensi, me quam proxime a Novo Castro infra Lineam Staffordensi. Ejusdem fere filios horæ; at tanto illum felicioris horoscopi, quanto influxus Mercurii præstat Saturni, quam magnificentius est Collegium Trinitatis Aulâ Catharinâ.

Illi cessit primogenitura dotes animi et fortunæ, quibus tantum abest ut invideam, ut auctionem omnem iis apprecer et diuturnitatem. Fruatur, bono cum Deo, sorte serena sua, et (O si sereniore) sanitate, et nos eo diu fruamur. Ego interim sorte mea contentus, et de valetudine feliciori gratus, in hoc mihi non possum non aliquantum complacere, quòd tanto viro contigua habuerim natalitia, quòdque ei gemellum me produxerit eadem dies nativitatis, longe licet disparem absimilemque.

Sæpiuscule indixit ille mihi hoc anno, comparandum nobis esse aliquem alium professorem; se, præ corpore valetudinario, non posse ulterius tanto oneri subire: munere suo solum præstiturum ad hæc comitia, ne vacaret cathedra; et inde cathedræ valedicturum.

Cui operi cum multum operæ insumserat et studiorum, cum que jam isti muneri paratum alacremque se haberet; subita ecce ægritudine, nunquam non ægrum, correptum corpus, irrita vota nostra, et spem cassam reddidit, et in dolorem eo usque immutavit, ut corporis ejus ægritudo in animos nostros quodam modo subiisse videatur.

Hinc cathedram hodie vacuam, orbam, mutam, conspicitis,

antehac præsentia ejus lætam, purpura splendentem, et triumphantem eloquentia. At crastino, bono cum Deo, doctore alio dignissimo disertissimoque ornandam, et solitæ restituendam elegantia suæ. Hodiernam vacuitatem repleat patientia vestra, et patientiam vestram in crastinum expectatio. Et ne hiatum patiatur præsens negotium, disputatione theologica integretur.— Ascendat Theologus.

AD RESPONDENTEM.

D. DILINGHAM.

VIR DIGNISSIME,

Videt hæc dies primum cathedram istam in comitiis vacuam, et respondentem patre orbum. Tuum est ergo, pro uno patre virtute tuâ multos comparare tibi patronos. Absit licet hodie pater, qui tibi pugnantæ adstet, aderit cras qui te coronet. Age.

AD D. MINSHULL.

R. D.

In nobili hac acie, tu incedis primipilaris. Pugnam ini, fausto auspicio: et cum peritate atque alumno Sidniensi velitaturus, eam martis artem ede, ut te posse vincere specimen exhibeas, ut tamen non vincas. Age.

AD D. MASTERSON.

R. D.

Novimus vires tuas in palæstra hac theologica. Cum duobus tibi jam res est, cum antagonista et cum tempore; illo, a facie; hoc, a tergo. Tibi, quæso, esto curæ, ut de utroque cures. Age.

AD D. TUCKNEY.

REVERENDE DOCTOR,

Sudores atque asperitates istius arenæ expertus es ipse, non ita pridem, summa cum tua laude: cum te scilicet faustissimo auspicio athletam veritatis in isthoc ipso loco habuerunt prima comitia reviviscentis academiæ a tumultibus belli. Illinc tunc temporis specimen edidisti te posse veritatem defendere; isthinc, te posse defendentium nervos tentare:—novit et ille optime, in veritatis defensione, nervos intendere. Age igitur, nervose et feliciter.

AD D. HORTON.

R. D.

Et te decorarunt quoque prima redivivæ academiæ comitia, et tu illa. Eidem anno ascribentur, sæculis futuris perlegenda, pro-

cancellariatus tuus et resurrectio academiae. Age, vir felicissimi ominis, et hæc comitia nostra etiam virtute tua orna. Sat novimus quantum valeas in veritatis hostes, quantum in veritatis pugilem sat novimus etiam; at experiri cupimus, quam ingenuâ arte veritatem oppugnare potes, et tamen non oppugnare veritatem. Age felici Marte et arte.

AD D. WHICHCOTE.

R. D.

Sub pedibus, ut vides, habes adversarium, at nec stratum nec adversarium; olim collegam, nunc collegis conterminum semper amicum. Pugnae lucro tibi est, quod altiori loco positus in amphitheatri sedibus a desuper vibrare potes in subjacentem in arena. Acuminata quidem sunt spicula tua semper, sed ingenio, sed amore, sed omnimoda suavitate. Et habet ille clypeum veritatem, atque ipsissimam etiam tuam amicitiam. Agite, amici hostes, palæstrarum more, pugnis, at amplexibus.

AD D. SEAMAN.

R. D.

Crescit tibi, ut vides, ex labore labor; ac si hesternus sudor non nisi hodierno sudore abstergeretur. Sic bonum et fortem militem arguit, nunquam frigere, nunquam defatigari. Ex sudore hoc secundo duplicatam reportastis laudem, et nos multiplicatum refrigerium. Age.

AD D. CUDWORTH.

Et tu quoque aliquando expertus es, quid sit in zona ista torrida torrefieri. Miserere in sudorem liquefacti, et brevitate tuâ longo illum labore libera. Age.

AD RESPONDENTEM.

D. DILINGHAM.

Quod olim decantatum a Martiali in arena Romana, id nobis hodie in hac nostra est conspicuum;

“Cum duo certarent, victor uterque fuit.” Et palmam referunt illi, et ille palmam, nec in pugna omnino hostes, et a pugna omnes triumphantes. Amicâ hac hostilitate summe contendentes invicem, ut cedat ab altero victoria alteri, ut cedat ab omnibus victoria veritati. Civicam reportet ergo unusquisque coronam, et de servata veritate, et de servato mutuo officio.

At tu duplicatam, O dignissime respondens, et ob susceptum hoc munus in academia gratiam, et ob præstitum in ejus laudem;

et quod corpus tuum infirmum periculo objecisti, ut officium præstares Almæ Matri, et quod summa animi tua firmitate et virilitate eam honorasti, coram spectatissima hac corona.

Descende igitur, vir clarissime, dignissime doctoratu, duplici redimitus corona, summo applausu academiæ, et ab ea gratiarum actione.

AD COMMENDATIONEM.

Coram in os laudare est adulari: laudatum ab omnibus laudare est actum agere. Et filios hosce meos, hodie mihi tantum genitos, et post hodiernum non futuros filios, si aggrederer collaudare, deficeret dies et filiatio, priusquam deficerent eorum laudes: arrepto ergo bedelli vocabulo, ego ad commendationem:—

Spectatissima igitur corona, et tota universitas, commendo vobis filios hosce meos, quos scio doctrina, moribus, pietate, merito, idoneos et dignos esse gradu doctoratûs.

Commendo eos collegiis suis amandos, colendos, atque omni suavitate amplectendos.

Commendo eos ecclesiæ Dei pastores futuros vigilantissimos, atque omni amore, reverentia, ac favore, dignos.

Commendo eos doctori venerando, professori dominæ Margaretae, crastino die creandos in doctores.

Commendo denique eos, vosque omnes, summo Creatori fovendos, dirigendos, benedicendos, et vita æterna coronandos.

Determinatio ejusdem Reverendi Viri in duas Quæstiones a Doctoratûs Candidato propositas et disputatas in iisdem Comitiiis, ægrotante tum temporis Regio Professore (ARROWSMITH).

Status Integritatis fuit status Immortalitatis.

Vita æterna promissa fuit sub Veteri Testamento.

DE priori eo brevius dicturi sumus, quod eam copiose atque erudite tractaverit atque etiam determinaverit doctissimus respondens. Paucula, quæ pro more loci addituri sumus, non tam in supplementum iis, quæ dicta sunt, assuimus, quam in symbolum assensus nostri conferimus.

In disputationem quidem vocata est hæc quæstio ab omnibus scholasticis, et ab omnibus ferè theologis: at in negativum non determinata, nisi olim a Pelagianis, hodieque a Socino, ejusque grege, turba omnem theologiam perturbante.

Opinati sunt olim Pelagiani, referente Augustino, "Adamum propter corpus animale exiturum fore de hoc corpore ad requiem. Ita ut mors corporis, infert ille, non de peccato accidisse videatur, sed naturaliter, ut animalium cæterorum." In eandem sententiam Socinus^a; "Primum scilicet hominem ante lapsum natura mortalem fuisse; et mortem naturalem, quatenus naturalis est, et omnibus communis, non esse peccati stipendium, sed naturæ nostræ sequelam." Et plura ille, et sui in hunc sensum sparsim.

Ut status ergo et sensus quæstionis clarius elucescat, distinguendum est primo de mortalitate, atque immortalitate, cum in utraque voce lateat aliqua, imò maxima, ambiguitas.

Duplicem ergo statuimus immortalitatem: immortalitatem cum usu creaturarum conjunctam; et immortalitatem absque usu creaturarum, et solo fruente Deo. Hanc solum in cœlo, illam autem in terra: quam habiturus Adamus, si perstitisset in statu integritatis; ab ea tandem in immortalitatem cœlestem migraturus. Et hic incautos irretiunt adversarii, dum immortalitatem Adamo innocuo negantes, de cœlesti solum exempla ducunt, cum usu creaturarum non consistente. Aliter Augustinus, lib. iii. in Genesin, ad cap. xxi: "Nec ipsi morituri, donec terra immortalibus hominibus impleretur." Et paulo post; "Nec hoc quisquam dicere audebit, ciborum indigentiam nisi mortalibus corporibus esse posse."

Vox 'mortalis,' quæ proprie aliquem in sorte aut statu moriendi positum denotat, improprie à quam multis ad Adamum transfertur, eo quod habuerit posse mori. Et hinc nodos quæstioni, et retia improvidis nectunt adversarii, dum terminos 'posse mori,' et 'mortalem esse' converti, incautionibus imponunt. De quo plura dicturi sumus in sequentibus.

Ambiguitate æquè nodosa laborant phraseologiæ istæ, quæ in tractanda hac causa apud theologos occurrunt frequentissimæ: "Stante statu innocentiae: Adamus perstans in integritate: Adamus dum esset innocuus:" atque aliæ istiusmodi, quæ eousque sunt perplexæ, ut vel contradictoria vere de iis possunt enuntiari. Verissimè enim dicitur, "Stante statu innocentiae, Adamus potuit mori:" et verissime etiam, "Stante statu innocentiae, Adamus non potuit mori." Quod et Scotus^b sic profert; "Stante statu inno-

^a Prælect. cap. i. alibique.

^b In lib. Sentent. 2. distinct. 9.

centiæ, potuit mori; ista tamen potentia non fuisset reducta ad actum.” Hęc est, Adamus, cum staret innocuus, potuit mori: at dum perstaret innocuus, non potuit mori. Ita ut non tam in naturæ conditione situm esset Adami posse mori, quàm in conditionis mutabilitate. Quæstionemque sub manibus eò sensu intelligimus, ut Adamo innocuo non solum posse non mori tribuamus, sed dum innocuus, non posse mori vindicemus. Quod et his adstruimus rationibus.

Primò; In isto statu nullus potuit esse mortis finis. Quorsum enim divellerentur anima et corpus, quod fit in morte, cum utrumque purum esset et immaculatum, et indesinenter serviret Deo? Enumerentur omnes fines mortis: esto ad terminandum peccatum actuale, vel esto ad exterminandum originale: esto ad corpus naturale in spirituale immutandum; aut esto ad transplantandum a terrena ad cœlestem patriam. Duo priora Adamum attingere omninò non potuerunt; duo posteriora sine morte potuerunt.

Secundò; In illo statu nullum fuit in Adamo mortis aut mortalitatis principium. Novi quid hic objiciatur de constitutione et compositione corporis ejus elementari, et de posse mori, quod ei adfuisse uno ore fatentur omnes.

Ad quorum primum si quis curiosius respondere velit, per me licet: ego hoc tantum dixerim, si ille, qui elementa creavit, et corpus, et immortalitatem, non potuit corpus ex elementis compositum immortale creare, moriatur sanè innocuus Adamus, et ruat causa nostra. Is certe, qui potuit ex nihilo creare corpus, potuit creatum reddere immortale, utcunque compositum ex elementis. Idem responderem, si objicerentur externa pericula, a quibus potuisset forsan Adamus occumbere morti. Quibus ego, Si ille custodiæ angelorum traditus, ut eum in omnibus semitis ejus servarent, quo minus in lapidem pedem impingeret; si, inquam, ab iis custodiri non potuit, quo minus in mortale aliquod periculum incideret, moriatur sanè, et causa nostra etiam moriatur.

Ad secundum verò opus est accuratiori disquisitione; idque eo magis, quod, ut antea dictum est, retia hinc necantur incautis.

‘Potuit mori, ergo fuit mortalis,’—videtur esse consequentia non neganda, cum revera sit fallacissima, falsissimaque. Nam ejus posse mori non ‘mortalitatem’ sonat, sed ‘posse ad mortalitatem.’ Non ‘potentiam ad mortem,’ sed

‘potentiam ad fieri mortalem.’ Reddatur enim propria ratio, cur potuit mori; quia scilicet potuit labi: quia conditio ejus potuit ita mutari, ut ex statu immortalis potuerit migrare in mortalem. Potuit esse mortalis, quia fuit mutabilis: non autem fuit mortalis, nisi cum esset mutatus. Mortalitas enim ejus non a natura ejus, quamvis mutabili, fluxit, sed a naturæ ejus mutatione. Et mutatio ista, et mutabilitas ista naturæ, non a corporis aliqua corruptibilitate fluxit, sed a mobilitate, ut ita dicam, et mutabilitate animæ, hoc est, libertate arbitrii. Intromissa in corpus non sunt corruptibilitas et mortalitas, nisi prius intromissis in animam corruptione et morte. Ita ut necesse sit, ut lapsum ponas, antequam supponas mortalitatem, et mors ad peccatum referenda sit, non ad naturam.

Perpendatur enim aliquantulum status integritatis. Non tam perfectionem aliquam negativam sonat, quam positivam. Parum dixerit, multum licet quidem dixerit, qui Adamum ideo dixerit integrum, quod fuerit innocuus, immaculatus, et sine peccato: ac in hoc præcipuè constitit integritas protoplasti, quod creatus fuerit in imagine Dei, justus, sanctus, similis Creatori. Quam imaginem dum in dominio statuunt Sociniani, nugantur ut semper; non vel hoc in civilibus advertentes, quod repræsentatio principis in vices ejus gerente dominium suum in subditos creet, non dominium istam repræsentationem. Imaginem principis sui refert; ergo parent subditi: imaginem Dei refert Adamus; ergo dominatur creaturis.

Huc etiam adducamus sensum status immortalitatis, de quo quæstio. Non hoc sibi vult, Adamum in æternum in terra victurum, quod quidem est cœlestem immortalitatem tacitè negare; sed Adamum, utcumque post statutum ei in terris tempus in immortalitatem in cœlis fuerit migraturus, non ideo tamen mortem subiturum, ut eò tenderet, sed divina illa potentia immutandum, quâ vilia corpora nostra potest glorificato eorpori Christi assimilare. Vivere semper in terris non oportuit; at mori tamen non oportuit, nec aut terrena immortalitate semper frui, aut mortalitatem unquam persentire.

His collatis rem sic trutinemus: cum Adamo, si integer perstitisset, præfinitum esset a Deo tempus agendi in terris; cumque eo fine integer creatus esset, ut Deo integre serviret, dum in terris; cumque tempore definito potuerit eum Deus in cœlestem immortalitatem transferre sine morte; quid aliud

est mortalitatem Adami integri hic somniare, quam præmium integritatis mortem inducere, quam præmium peccati aper-
tissimè dicit Apostolus; vel potentiam Dei debilem pronun-
tiare, ad corpus naturale, idque non peccato obnoxium, in
spirituale absque morte immutandum, cum specimen hujus
potentiæ etiam in peccatoribus ediderit, Enocho, et Elia.

De arbore vitæ quod hic adducitur, nihili est, si arbo-
rem istam symbolicam tantum fuisse statuatur: quod a
quamplurimis, idque meritò, concluditur. Quorum argumenta
revolvere nimium esset. Ad illud, quod objicitur ex verbis
Domini de Adamo jam lapso, "Ecce homo factus est sicut
unus e nobis, ad sciendum bonum et malum; jam ergo ne
accipiat de ligno vitæ, et comedat, et vivat in æternum;" et
quæ sequuntur, totam sententiam sarcasum esse assero:
quod de priori ejus parte non negatur a plerisque, et quod
quidem negari non potest: et cur posterior clausula non
eodem ironico sensu sit intelligenda, nulla, ut opinor, ratio
reddi potest. Sed quoniam hanc quæstionem copiosius
tractavit eruditissimus respondens, ulterius in ea non immo-
rabor. Transeo ergo ad secundam.

SECUNDA QUÆSTIO.

Vita æterna promissa fuit sub veteri Testamento.

DE secunda quæstione hoc primum dixerim: admira-
tione potius opus esse, quod negetur, quam, ut confirmetur,
argumentis: cum per totum vetus Testamentum adeo elux-
erit vitæ æternæ lumen et promissio, ut plurimos eam sub
eo adeptos esse non negent etiam ii, qui ejus promissiones
sub veteri Testamento exhibitas esse negant.

Hoc insuper secundò, proæmii vice, addam: Socinianos
contrariam huic nostræ sententiam tuentes, utcunque alibi
ut plurimum Judaizantes et Pharisaizantes, hic profunde
Sadduceizare. Ea est scabiei istorum dogmatum ad novi-
tatem in Christianismo prurigo, ut modo Judaismum sapiant,
modo ultra Judaismum desipiant, modo veritatem Chris-
tianam cum Judæis blasphemant, modo falsitatem tueantur,
quam et Christiani et Judæi habent pro blasphemia. Ex-
pectet, per me licet cuilibet, Judæorum conversionem uni-
versalem illam ac notabilem, quam præstolantur quamplu-
rimi: ego plures ad Judaismum depravatos magis doleo
Christianos, quàm Judæos expecto ad Christianismum con-

vertendos. Et si ad Socinianismum converti sit ad Christianismum converti, maneat per me Judæus adhuc Judæus.

Loca atque argumenta è veteri Testamento desumpta, quæ quidem sunt quamplurima, quibus veritas sub manibus adstruatur, non opus est hic recitare: et quòd ab orthodoxis quibusdam hanc causam defendentibus copiose sit factum; et quòd ex universo veteris Testamenti schemate et tenore uno sub oculis posito satis asseratur. Nam tria hæc tantum seriò perpendantur.

I. Quam absurdum et monstro simile sit, cogitare Deum, per ter millenos et quingentos pluresque annos, ecclesiam sub vera eaque severa religione exercuisse, nulla interim vitæ æternæ exhibita vel promissione vel mentione? Qualisnam ea, quæso, religio, qualis ea ecclesia, quæ nec Deum noverit æternum remuneratorem, nec cœli remunerationem? Et quonam tandem adspirarunt sancti isti, qui vitam ultra hanc mortalem non agnoscentes, ad æternitatem nec adspirare potuerunt, nec sperare? Quam humile interpretibus adversariis sonat illud Dei ad Abrahamum, 'Ego sum merces tua valdè,' si nihil præ se tulerit ultra ævum hoc miserum et mortale! Et quam macilentè ab illis intelligitur beatissimum illud promissum, "Ego ero Deus vester," qui nihil aliud in eo contineri opinantur supra terrenum et mortale! Aliter beatissimus apostolus*, "Patriam potiozem, inquit, expetunt, id est, cœlestem. Non pudet ergo eorum Deum, nec eorum Deum vocari; quia præparavit illis civitatem."

II. Pro prodigio haberi potest, Christum ab ipso primo die Adami per totum usque vetus Testamentum fuisse promissum Seryatorem, at nullam interea de vita æterna per Christum vel mussitatam esse commemorationem. Nuda certè admodum et inanis vox esset Christus, si nihil inde æternæ salutis in auribus sonaret Patrum et Sanctorum sub V. Testamento, ad quos multoties exhibita est Christi promissio. Leviter contritum per eum caput serpentis intellexit Adamus, si nihil salutis ultra hanc vitam intellexit; et tenuiter benedictæ sunt in semine hoc benedicto tribus Israël, si non ultra mortalitatem sunt benedictæ. "Si in hac vita tantum," ut dicit Apostolus, "spes illis in Christo, omnium hominum fuissent miserrimi;" è quibus tamen quamplurimos novimus esse beatissimos.

III. Undenam in tam apertam de resurrectione, mundo

* Ad Heb. xi. 16.

futuro, et vita æterna notitiam evaserunt increduli Judæi, si vita æterna promissio non exstisset V. Testamento? Vice plurium, quæ è Scriptura Sacra hanc rem illustrantia adduci possent, sat satisque est illud Servatoris: “Scrutamini Scripturas: in iis enim videmini vobis vitam habere æternam^c.” Atque inter infinita, quæ in hanc rem facientia occurrunt, ipsorum Judæorum in scriptis suis testimonia, satis sit Anathema istud Talmudicum^d, quo merito feriatur Socius, plusquam Judaizans, adduxisse: “Quicumque, inquit, negaverit resurrectionem mortuorum esse de doctrina legis, portionem nullam habiturus est in mundo futuro.”

Ad accuratam quæstionis hujus ventilationem nihil commodius esse videtur, quam tria illa rimatius perpendere, quæ apud contrarium sentientes imprimis hærent; quæque, ut in istum scopulum impingerent, præcipuè impulerunt.

I. Quod apertè et totidem verbis non occurrat mentio vel vitæ, vel salutis æternæ, vel hæreditatis cœlestis, aut quodcunque aliud statum Beatorum denominat, per totum V. Testamentum,—præsertim verò per totam legem. Sic enim Volkelius^e: “Moses, inquit, promissa enumerans, nullam vitæ æternæ mentionem facit.” Et, “Si ad Israëlitas spectaret, apertè ejus rei deberet fieri mentio.” Et plura apud istius scholæ homines in eundem sensum.

II. Quod in plurimis novi Testamenti locis revelatio vitæ æternæ adscribatur solum N. Testamento. Ad quod adstruendum idem, qui jam citatus, his atque istiusmodi utitur locis atque argumentis. “Illuminavit Deus vitam atque incorruptionem per evangelium^f.” “Salus nostra initium habuit a prædicatione Christi^g.” “Novum fœdus melioribus promissis est sancitum^h.” “Nondum patefacta fuit via in sacrariumⁱ.” Et si qua alia, quæ quidem sunt quamplurima, quæ in eundem sensum eloquuntur.

III. Quod mors et resurrectio Christi, aliaque quæ pro vita æterna hominum præstitit, eousque a V. Testamento sileantur, ut moriturum Christum non noverint ejus discipuli, nisi cum jam esset mortuus; nec resurrectionem ejus crederent, etiam cum jam resurrexisset. Jam vero, si patefacta illic foret vita æterna, et hæc etiam patefieri fuit necesse.

Hæc sunt, quæ contra sentientium animos præcipuè in

^c Johann. v. 39.

^d In Tractatu Sanhedr. cap. x.

^e Lib. de Relig. iii. cap. 11.

^f 1 Tim. i. 11.

^g Heb. xi. 3.

^h Heb. viii. 6.

ⁱ Heb. ix. 8.

hac causa turbant, et quæ quidem in contrariam nostræ sententiam plurimum primo aspectu faciunt; quæque plenè et plenè determinata quæstionem, quæ sub manibus, plenè determinant.

Nimius essem, si omnia, quæ de his vel dici possent, vel deberent, huc cogere: fatigatis lassitudinem non addam. Ultra hæc tria non exspatiabor ad quæstionis determinationem: et de his tribus quanta fieri potest brevitate expediam: et de duobus prioribus simul.

Cur eadem claritate promissiones bonorum spiritualium et æternorum non exhibuerit V. Testamentum, quâ Novum; revelatioque vitæ æternæ N. Testamento adscribatur tantum, inter alias, quas assignare liceret, rationes, hæ potissimum observentur.

I. Populum sub V. Testamento fuisse populum peculiarem, fœdusque cum iis initum fuisse fœdus peculiaritatis, ut ita dicam, et distinctionis ab omnibus aliis gentibus. Huc refert illud Apostoli, ut alia omittam^j: “Novum fœdus pangam cum domo Israël et domo Judæ. Non quale fœdus illud, quod pepigi cum eorum patribus, cum eos educerem è terra Ægypti; quia illi in fœdere meo non perstiterunt.” Non agit hic apostolus vel nudè de fœdere gratiæ, vel omnino de fœdere operum, sed de fœdere peculiaritatis, jam abolendo, et superinducendo fœdere novo. Erat ecclesia Israëlita sub eodem fœdere gratiæ, sub quo et evangelica ecclesia; verum sub tali fœderis hujus administratione, quæ quasi paries intergerinus esset, et populum istum ab omnibus aliis separaret. Cum ergo tota apud eos administratio ad peculiaritatem istam adstruendam summè tenderet, promissiones apertius iis datas eodem tendere necesse est opinari.

Vitæ æternæ promissio ad hanc peculiaritatem non propriè pertinuit, quia ejus participes etiam futuri essent Gentiles. Usquedum adventaret igitur tempus, quo ea esset Gentilibus revelanda, obscurius et quasi languidiore susurro erat promulgata: ita tamen ut Judæi benè audirent, intelligerent, agnoscerent, et fideles crederent et adipiscerentur. Quæ ad populum istum peculiarem, qua peculiarem, spectarent, clara voce et sonantiùs sunt prædicata. Hinc promissionum de temporalibus claritas et frequentia. In quibus verò comparticipationem habituri erant post multa sæcula

^j Heb. viii. 8, 9.

Gentiles, gratia scilicet, et vita æterna,—ea non tam apertè enuntiari æquum fuit et congruum, usquedum adesset tempus, quo fruerentur illi parte sua; ad quorum participationem etiam sunt destinata et reservata.

Atque hinc ad secundum, quod objicitur, non transitur solum, sed et jam respondetur. Revelatio vitæ æternæ, inquiunt, adscribitur solum N. Testamento. Ad loca, quæ ad hoc asserendum afferuntur, quorum nonnulla prius adduximus, adducemus jam et alium: quo quamvis se satis munitam arbitratur sententia contraria,—cum tamen profundius de eo fuerit perquisitum, nostræ non solum non contradicet, sed et suffragabitur.

Locus is est apud apostolum Petrum^k: *Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται, &c.* “De qua salute inquisiverunt et scrutati sunt prophetæ, qui de gratia erga vos sunt vaticinati: investigantes in quodnam et quale tempus indigaret Spiritus Christi in seipsis, cum passiones Christi antea testaretur, et gloriam subsequentem. Quibus revelatum est, quod non sibi ipsis, sed et vobis ea ministrarent, quæ nunc annuntiantur vobis per prædicantes evangelium.” Audiatur hæc enthousiasta primum, et discat, vel ipsos prophetas seria studia et lucubrationes impendisse suis ipsorum prophetiis. Dictavit illis Spiritus sanctus mysteria venturæ salutis: ipsissima verba, quibus illa literis mandavit, subministravit. Hucusque eos actitavit Spiritus prophetiæ. Ast quod ulterius, ut sensum scilicet et mentem eorum, quæ dictaverat Spiritus Sanctus, indagarent, hoc seriæ ipsorum pensitationi atque invigilanti studio relictum. Inquisiverunt seriò, et summo cum studio scrutati sunt de iis, quæ per ipsos literis mandaverat Spiritus Sanctus.

Salus autem, de qua hic Apostolus, et de qua alibi in locis allegatis, non salutem æternam vult nudè consideratam, sed salutem æternam ut sæculis Christianis revelandam. Non æternam beatitudinem simpliciter definitam, sed beatitudinem privilegiis, beneficiis, felicitatibus adventus Christi ac evangelii nobilitatam. Observentur illa, “Quibus revelatum est, quod non sibi ipsis, sed vobis ea ministrarent; quæ nunc annuntiantur vobis.” Heu! qualiter in hæc verba commentaretur adversarius! ‘Revelatum scilicet esse sanctis prophetis, quamplurimos sæculis venturis de vita æterna audituros, eamque adepturos; de propria autem salute ne

^k Epist. i. cap. i. ver. 10—12.

γὰρ quidem vel promissum vel revelatum.' Ah miseros prophetas! aliis fortunatos, non vobis ipsis, præcones bonorum, sed non in vestrum bonum! Infelix Abrahame! in cuius semine, ipse nosti benedicendas omnes gentes, at non teipsum benedicendum!

De salutis ergo aut vitæ æternæ promissione sic est distinguendum: quod scilicet promissa fuerit vita æterna ab ipso primo die Adami ad finem usque V. Testamenti; et quod insuper promissa fuerit clarior revelatio futura de vita æterna: quod Scriptura exhibeat promissiones de salute per Christum hominibus parta, et promissiones de salute ista per Christum hominibus revelanda. Non quod in prioribus promissionibus non sit clarè revelata, sed quod secundum posteriores foret clarius revelanda.

Vitam æternam, et Christum, et vitam æternam per Christum ea claritate norunt omnes fideles sub V. Testamento, ut in Christum crediderint, et vitam æternam per eum sint consecuti: quod ex infinitis utriusque Testamenti locis posset confirmari. Ast ventura fuit, idque non sine summa ratione, longè clarior et Christi et salutis elucidatio. Non quod præterita revelatio non sufficiens fuerit ad Sanctorum sub V. Testamento salutem; sed quod ventura convenientior futura erat adventui Christi, et doctrinæ Evangelii.

Salutem aut vitam æternam, cuius revelatio N. Testamento solum adscribitur, hoc sensu, et non de salute nudè considerata intelligendam esse, satis patet ex clausula ultima commatis istius apud Petrum allegati, ut omittamus alia: *Εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι*: "In quæ" (in ea scilicet, de quibus prophetæ prædixerunt de ventura salute) "angeli cupiunt introspicere." Jam verò quid sit salus et vita æterna propriè dicta, aut nudè considerata, satis norunt angeli ab ipso primo creationis suæ momento, nec in eam, ac si novum quid, *παρακύψαι* iis erat opus: sed de salute, mysteriis evangelicis vestita, hæc esse intelligenda, satis patet ex ipso textu.

Cum ergo revelatio salutis et vitæ æternæ tam eminenter adscribitur N. Testamento, non inde concludendum est eam in V. Testamento non fuisse omnino revelatam; sed non ita revelatam, nec quoad claritatem manifestationis, nec quoad dignitatem prædicationis, nec quoad latitudinem participationis. Et necessaria quodammodo fuit hæc revelationis vitæ æternæ gradualis differentia.

I. Ut Christo, summo prophetæ, et oraculo Dei, reservaretur divinorum de salute mysteriorum summa et nobilissima detectio, et ultra quam nulla. De qua re agitur ab evangelista Johanne, cap. i. ver. 14. 17; et ab apostolo, capitibus ad Hebræos primo et secundo; et alibi ab utroque Testamento frequentissimè. Moses et prophetæ servi in domo Dei de salute concionati sunt; at Christus Filius è sinu Patris longè clarius.

II. Convenientissimum fuit, ut perfectior vitæ æternæ revelatio ad id temporis reservaretur, quo realiter solutum est pretium vitæ æternæ, obedientia et sanguine Christi; et quo devicta sunt vitæ æternæ obstacula, peccatum, mors, et diabolus. Sic etiam doctrina de justificatione obscurius tradita fuit sub V. Testamento,—clarissimè, idque summa congruitate, exhibenda, cum ea realiter præstitisset Christus, quæ ad ipsam hominum justificationem faciunt.

III. Perpendatur quàm altum mysterium, judice Scriptura, et teste quidem re ipsa, fuerit vocatio Gentium, et quàm infinitæ Dei misericordiæ, sive pristinum Ethnicorum statum perpendas, sive vocandorum numerum. Numerosissimus licet esset populus Israëliticus sub lege, ad quem promissiones sunt factæ, ad omnes tamen gentes comparatus, punctilluli tantum instar obtinuit in medio circuli. Ita ut quicquid promissionum de vita æterna isti populo est exhibitum nudè considerata, non tam ad genus humanum pertinere videri posset, quam ad genus Israëliticum, aut semen Abrahæ.

Hinc ergo est factum, ut, cum ad salutis istius participationem vocarentur omnes gentes, adventantibus Christo et evangelio,—de revelatione salutis tunc facta tam sublimiter loquatur Scriptura Sacra, ac si initium jam tunc habente. Cum revelata quidem esset antea salus ab ipso primo die Adami; at tam minutulam humani generis partem attigit ea revelatio, ut vix omnino revelatio dici meruerit, præ ea toti generi humano facta. Huc respiciunt locutiones istæ atque istiusmodi. “Viderunt oculi mei salutare tuum, quod præparasti coram oculis πάντων λαῶν¹.” “Videbit omnis caro salutare Domini^m.” “Gratia Domini salutaris apparuit omnibusⁿ;” atque alia istiusmodi infinita.

Ad tertium, quod objicitur, quod tam parum in V. Testamento reveletur vita æterna, et ad eam media, mors scilicet

¹ Luc. ii. 30, 31.

^m Luc. iii. 6.

ⁿ Tit. ii. 11.

Christi, atque ejus resurrectio, ut ante datum eorum experimentum ipsissimi Christi discipuli, iique verè credentes, ea ignorarent, hæc repono.

Primò, liceat mihi tempora sub lege sic distinguere: in tempora scilicet legis Mosaicæ, et tempora legis Mosaico-Pharisaicæ: hoc est, cum populum Judaicum invasisset Pharisaismus, et vanitas et caligo traditionum. Tempora legis Mosaicæ ea voco, quæ inter datam legem excurrunt et mortem Malachiæ ultimi prophetarum. Tempora subsequenta ad datum evangelium, Pharisaico-Mosaica, aut Mosaico-Pharisaica, non incongruè vocare licet; eo quod retinuerit populus quidem tunc temporum legem Mosaicam, sed adeò a scribis et Pharisæis traditionibus et nugis corruptam et depravatam, ut Mosaica non amplius esset, sed potius Pharisaica. Quod et de totius V. Testamenti depravatione ab iis facta dici etiam potest.

Jam ergo malè arguitur a temporibus Pharisaicis ad tempora prophetica. Atque ex eo, quod discipuli, sub Pharisaismo educati, mortem Messiae ignoraverint atque resurrectionem, male infertur hæc ignota ergo fuisse sub temporibus legis ante exortum Pharisaismum. Dicas mihi, ô Sociniane, quis unquam in ecclesia Israelitica, ante exortum Pharisaismum et enatas traditiones, somniavit regnum Messiae futurum terrena pompa fastuosum, et splendidum mundana gloria? At sic aliquando crediderint discipuli; et sic tunc temporis credidit etiam gens tota. At malè tamen hinc arguitur ista fide fuisse gentem sub temporibus propheticis, atque ante exortum Pharisaismum. Crediderunt tempora Pharisaica, quæ non crediderunt tempora prophetica, atque ea etiam ignorarunt, quæ ista non ignorarunt.

Unde, quæso, cæcitas de morte Messiae? A cæca isthac doctrina de pompa Messiae. At num hanc pompam credidisse sæcula prophetica est credendum? Risui esset, qui hoc existimaret. Tunc temporis non solùm caligo traditionum et nugarum Pharisaicarum doctrinam legis et prophetarum non obnubilaverat; sed et è contra aderant prophetæ, aut a prophetis docti, qui obscuriora legis et prophetarum melius intelligere et explicare erant edocti. Ita ut, licet concederetur promissiones vitæ æternæ non intellectas fuisse sæculis Pharisaicis, aut a nobis è V. Testamento excerpti aut enodari potuisse, nisi hoc nobis innotuisset a N. Testamento (quorum neutrum quidem est concedendum), non tamen inde seque-

retur ignotas eas fuisse Israëlitis degentibus sub temporibus prophetarum.

At verò, utcunque plurimum nebulis et fumo Pharisaismi obscurata esset doctrina sacra, articulum hunc tamen de vita æterna adeo clarè et apertè sunt professi Judæi omnes, etiam Pharisæizantes, ut infinitis testimoniis ex suis ipsorum scriptis patefieri posset, quàm palam resurrectionem, paradisum cœlestem, et salutem æternam fuerint professi. Sed de his hactenus satis, ac fortasse nimium. Ex prædictis, ne ultra vobis molestiam pariam, satis, ni fallor, innotescit, quo audacter et veraciter concludatur, utramque quæstionem esse veram, sanam, solidam, et Scripturis Sacris summè consentaneam.

Bonitati tuæ summæ omnia bona nostra attribuimus, clementissime Deus. Quod vivamus, quod simus, quod benè sit nobis, quod benè sit hodie academiæ,—non nobis, Domine, non nobis, sed tuo nomini sit gloria, qui omnia præstas in nominis tui gloriam. Gratias tibi agimus, quas possumus maximas, pro dilectionis tuæ visceribus in nobis eligendis, in nobis redimendis pro visceribus misericordiæ; pro Filio amoris tui, et pro Filii tui amore; pro dato S. Spiritu; pro Scripturis Sanctis ab eo datis; pro gratia et gloria promissis, oppignoratis, donatis; pro nobis ipsis, academiis, clero, religione, Anglia, è ruina ereptis, et erectis è ruderibus in spem et salutem: pro bonis omnibus, a te nobis concessis, ad hanc vitam facientibus, et ad æternam. Faxis, clementissime Deus, ut eo refluant omnia bona nostra, unde fluunt: ut ad oceanum hunc bonitatis et misericordiæ recurrant rivuli nostri gratitudinis et officii. Reddamus nos tibi bona tua, et tu bonitate tua nos bonos redde.

Respice sereno vultu ecclesiam tuam universam. Has præsertim Britannicas, et Hibernicas. Obtura os hæreseos et blasphemiarum. Adsis propitius academiis, magistratui, et clero. Rege et dirige populum universum. Concede Angliæ apud se redintegrationem, et erga te integritatem: academiis immortalitatem, causæ religionis promissiones tuas, et nobis omnibus vitam æternam. Idque per et propter Dominum nostrum Jesum Christum, cui tecum et cum Spiritu Sancto sit omnis laus et gloria in sæcula sæculorum.

CONCIO AD CLERUM,

IN ECCLESIA

SANCTÆ MARIÆ CANTABRIGIENSIS

HABITA JAN. 12, 1651-2,

PRO GRADU DOCTORATUS.

OREMUS.

SANCTE, sancte, sancte Domine, Deus exercituum, Pater noster, qui es in cœlis, qui Dominus es gloriæ, Deus gratiæ, et Pater misericordiarum, procidimus nos miselli homunciones ad scabellum pedum tuorum, aspicientes in te Dominum tui servi, confugientes ad te Patrem tui filii. At nos, quod ingemiscimus, longè indignissimi, qui vel filii tui nominemur, vel servi. Peccavimus enim in te Dominum,—peccavimus in te, Patrem,—calcitrantes in legem tuam, et officii nostri immemores, et conculcantes evangelium tuum, et misericordiæ tuæ contemptores. Jugum dominationis tuæ à nobis rejecimus, et jugum tui amoris. Ita ut quid nobis reliquum esse possit, nisi à domino proscriptio, à Patre abdicatio, à lege accusatio, ab evangelio iudicium, et ab omnibus condemnatio?

Miserrimè nobis est, ô Domine, et à naturâ nostrâ, et ab actionibus nostris, et à nostrâ voluntate. Miserrimè est nobis, et de malis perpetratis, et de bono non agendo, et de utroque hoc malo non defleto.

Misereat te nostri, qui ipsi nostri non miseremur. In te solo spes nostra, in quem solum peccavimus. Et feliciter est nobis, quòd ad te confugere habeamus, a quo aufugimus. Trahe nos, Domine, ut ad te accedamus. Quære tu nos, et nos te inveniemus. Duplicetur in nos misericordia tua, ut et peccatorum nostrorum nos pœniteat, et peccatorum remissione perfruamur. Effluat in nos fons sanguinis Christi, et tuæ gratiæ, et ut sanemur, et ut abluamur. Rei sumus, polluti sumus, miseri sumus; sed in sanguine Christi, et

gratiâ Dei nostri est, quo justificemur, quo mundemur, quo redimamur. Fiat nobis Christus sapientia, justitia, sanctificatio et redemptio: et sit nobis gratia tua, quod est in se ad omnia sufficiens et efficax.

Sine te nihil possumus, sine te nihil sumus; faxit gratia tua atque infinita misericordia, ut et simus, et possimus, et velimus, et faciamus, quod gratum sit et acceptum in conspectu tuo.

Detege te nobis, et nos nobis ipsis, ut et majestatem tuam revereamur, et humiliemur de miseriâ nostrâ. Accendatur lucerna tua in medio intellectûs nostri. Elucescat in mentibus nostris, atque exoriatur sol justitiæ, quo et illuminentur corda nostra, et calefiant.

Expergefiat conscientia nostra, emundetur a mortuis operibus, atque evigilet ad opus suum et tuum. Aperiantur oculi nostri, ut circumspiciamus, ut et animadvertamus, et cognoscamus ea, quæ faciunt ad pacem nostram et salutem. Excute à nobis omnem stuporem soporemque, ut simus ad sciendum, credendum, sperandum, faciendum, evitandum quæ oportet, habiles, alacres atque expediti.

Eneca in nobis dominium peccati, et elanguescat indies magis magisque peccati fomes. Adapta nos ad omne opus bonum et pium, et sit voluntas nostra ad tuam voluntatem ita efformata et conformis, ut, quod tu vis, velimus,—quod prohibes, detestemur,—sequamur, quocunque vocas,—faciamus, quod imperas,—et quod pati nos vis, miti animo perferamus.

Memores simus, nos hîc advenas esse et peregrinantes; et in valle hac lacrymarum itinerantibus, sit facies semper versa Sionem versûs, et sursum corda elevata. Et manu prehensos, ducas tu nos per hanc eremum in terram promissionis; ut nec per infidelitatem nostram, nec per potentiam, malitiam, aut astutiam hostium nostrorum, occludamur in deserto, aut speratam hæreditatem amittamus: sed et per te ducamur ad te, et ad æternam apud te gloriam et felicitatem.

Respice benignis oculis et sereno vultu universam tuam ecclesiam; miserere ruderum Hierosolymitanorum, cinerum Sionis, et dispersorum Israëlis. Congrega in unum per angelos tuos, ministros evangelii, per tubam evangelicam, electos tuos ex quatuor angulis terræ, tùm Judæos, tùm Gentiles. Elevetur mons Domûs Domini in medio montium, et illûc confluant omnes gentes.

Exurgat Deus, et inimici ecclesiæ tuæ dissipentur. Pereat hæresis, error, et ignorantia. Obturentur ora omnia blasphemantium. Diruatur regnum peccati, et conculcetur Satanas sub pedibus tuorum citò. Evanescant Paganismus, Mahumetismus, Judaismus, et Antichristianismus, et ne sint amplius.

Propitia sint consilia et cogitationes tuæ erga ecclesias Britannicas: resuscita Lazarum, tuum olim dilectum: reedifica vastatum templum, tuum olim habitaculum: redeat pax, veritas et justitia, et unitas: et feliciter aspiret spiritus tuus, ut reviviscant ossa hæc mortua, arida et disjecta, et dissipata. Curæ tibi sint senatores nostri, et iudices, et magistratus. Curæ tibi sint ministri et ministerium evangelii, et sacrorum tuorum. De prophetis tuis, in sacco et cinere jam prophetantibus, derisis, depressis et conculcatis, commoveantur viscera tua, et cura tua provideat. Resurgant è pulvere et luto, exporrectâ benignâ manu Domini, et ne sint ultra in conculcationem et ludibrium.

Vivant academiæ et bonæ literæ vigeantque: easque tu manu tua, et ex misericordiâ tuâ, protege et fove, ne in earum ruinam valeant machinationes impiorum et filiorum Babel, confusionis patronorum molimina, qui dicunt, 'Diruantur, destruantur usque funditus.' Luceant semper radii benevoli vultûs tui in academiam hanc Cantabrigiensem. Adsis musis et musæis nostris. In lumine tuo videamus lucem. Simus omnes docti à Deo, et docti ad Deum. Imbue juventutem academicam cognitione tui, ut memor sit Creatoris sui tempore ætatis suæ matutino. Imbue nos omnes gratiâ tuâ, ut toti tui simus, et studia, actiones et elucubrationes omnes nostras ad te et gloriam tuam referamus.

In gloriam tuam cedat, quod nunc aggredimur. In nomine tuo huc convenimus: sanctificetur nomen tuum in hoc cœpto nostro. Edoce linguam meam, ut, veritatem et magnalia tua eloquendo, te celebret. Edoce aures hasce; ut patulæ sint semper ad verbum divinum, et hospitio digno sermonem tuum excipiant. Edoce omnia corda nostra, ut vocem magni Pastoris Christi agnoscant, ament, et sequantur. Idque per et propter Jesum Christum, &c.

I COR. XVI. 22.

Εἰ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἔστω
Ἀνάθεμα, Μαράν ἀθά.

*Si quis non amat Dominum Jesum Christum, esto Anathema,
Maran atha.*

FILIOLAM suam, ecclesiam Corinthiacam, ægrotantem jam et languescentem, paternis affectibus fletibusque in hac epistola visitat apostolus, et deplorat: convulsam scilicet schismatibus^o; decoloratam moribus^p; phreneticam litibus^q; in ipso denique cultu divino incultissimam^r; ac in summo articulo fidei infidelem^s. Ita subito spuriascit genuina ac generosa proles, absente patre; absente medico, contabescit.

Prima mali labes in hac ecclesia, eademque, quæ et fundi nostri, calamitas, infelicia schismata; misello populo non se ipsum solùm in frusta fractionum divellente, sed friante potiùs et conterente in ipsum pulverem discordiarum. Dixerunt ex illis quidam, "Ego sum Pauli;" alii, "Ego Apollo;" nonnulli, "Ego Petri;" nonnulli, "Ego Christi." Et sic concisum est miserum corpus ecclesiæ in nominalem hanc dissectionem; quam illico secuta est æquè misera animorum atque affectuum realis divisio. Huic malo mendo pharmaca adhibet apostolus in quatuor primis epistolæ capitibus.

Secunda ecclesiæ hujus labes, (dicam an lepra?) res ista incestuosi, de qua apostoli querela^t: "Auditur inter vos, inquit, esse fornicationem istiusmodi, quæ etiam non nominetur inter ethnicos; habere, scilicet, quendam uxorem patris." Triplici sub reatu, capite plectendus fuerat hic nefarius ex legibus Judæorum, prout causam concubitûs istiusmodi prohibiti determinant Talmudici^u.

I. Quòd haberet uxorem alienam.

II. Quòd uxorem patris.

III. Quòd uxorem patris, etiam nunc viventis. Nam et hoc elici posse videtur ex epistolæ secundæ capite septimo, ver. 12; "Scripsi vobis, non propter eum, qui fecit injuriam, nec propter eum, qui passus est."

Quid autem ad hoc facinus Corinthiaci? Facinus inter ipsos ethnicos inauditum: facinus inter ipsos Judæos incre-

^o Cap. i. ^p Cap. v. ^q Cap. vi. ^r Cap. xi. ^s Cap. xv. ^t Cap. v.

^u In Tract. Sanhedr. cap. 7, et Maimonides in Issure Biab, cap. 1, 2.

dulos triplici, si fieri posset, morte piandum. “At vos,” inquit apostolus, “non luxistis,” quod mirum; “imò verò inflati estis,” quod monstrum. Sed talia monstra parit infelix schismatizatio. Huic malo contundendo quintum epistolæ caput impendit apostolus: atque illîc, nisi ego acutè fallar, ille acutissimè, utî et per totam epistolam, talmudizat.

Tertium ecclesiæ hujus malum eccum vobis, cap. 6, litigationes nempe inter se vafras, eas tamen acres et feroces, idque coram ethnico tribunali.

Dum judaizarent, pro piaculo ab ipsis habebatur, regi, magistratui, aut tribunali ethnico, vel minimum honoris exhibere, vel minimum subjectionis præstare: imò summa cum pietate, ut ipsi sibi persuasum voluerunt, contra hæc omnia calcitrabant: at hoc, ipsorum decretalibus innixi, queis cautum erat, ne judicem, regem, aut magistratum agnoscerent; aut revererentur ullum, nisi qui aut ex gente esset Judaica, aut Judaica religione. Hinc illud apostoli Judæ^v, “Dominationem aspernantur, et dignitates incessunt maledictis.” Et hinc illud, quòd tam iterato molimine, et tam fervido hortamine opus erat apostolis, ad doctrinam hanc saluberrimam ipsorum animis infigendam, “Omnis anima potestatibus superintendentibus subjecta esto.”

At jam, posthabito non solùm pristino illo suorum canone, sed et honore Christiani nominis, conculcata reverentia evangelii, et vinculo caritatis non tam rupto quidem, quàm in nihilum corrupto, canina feritate in se invicem ringentes, litigationibus mordacibus sese mutuò exedunt, idque coram ethnico tribunali. Duplici argumento, et singulari consilio huic malo occurrit argutissimus medicus, divinus apostolus.

I. Nôrunt, aut saltem nôsse poterant, “Sanctos judicatos fore mundum:” hoc est, si mea non hallucinetur conjectura, Christianos, fuerint jam licèt pressi sub jugo tyrannidis et dominationis ethnicæ, futuros tamen magistratus, et potestatem judicariam mundi aliquando gesturos. Quod et à temporibus Constantini Magni constat per universum Christianum orbem. Hoc edocuerat longè retro propheta Daniel^w, “Regnum autem, et potestas, et magnitudo regni, quæ est subter omne cælum, detur populo Sanctorum Altissimi.”

II. Nôrunt, aut saltem nôsse poterant, “Nonnullos è

^v Ver. 8.

^w Cap. vii. 27.

Sanctis judicaturos Angelos :” hoc est, si me iterum non fallat conjectura, apostolos, reliquosque sacro-sancti evangelii ministros, per evangelii prædicationem idola, miracula, oracula diabolica stratueros, et potestatem malorum angelorum, per quam per tot sæcula in Ethnicismo de gentibus omnibus triumphaverant, debellatueros, ac sententiam quasi de ipsis latueros. Hoc edocuerat olim divina pagina; hoc jam edocuit assidua experientia.

“ Cum itaque judicia (inquit Paulus) habeatis de iis, quæ hanc ad vitam pertinent, τοὺς ἐν τῇ ἐκκλησίᾳ ἐξουθενήμενους ad judicandum collocate.” Hic iterum, ut videtur, apostolus talmudizat. Et quicumque apud scriptores Talmudicos bene observaverit, quid fuerit בית דין של אמונות, de quo frequentissima apud ipsos mentio, hoc est, ‘Consessus,’ aut Consistorium, ‘privatorum hominum ad dirimendas lites;’ concinniore fortassis adaptaverit interpretationem vocabulo ἐξουθενήμενους, quàm ea, quâ vulgò redditur, nempe ‘contemptibiles,’ aut ‘vilissimos.’

Quartum ecclesiæ morbum observare est cap. xi, eumque complicatum: viros scilicet in publicis precibus judaizantes, dum orarent, capite et facie velatis: fœminas autem nec judaizantes quidem, nec christianizantes, dum publicis adessent precibus, faciebus expansis quasi, et publicatis.

Moris erat apud Judæos, ut, cum ad preces se accingerent, velamine aut tegmine aliquo cooperirent caput et faciem, pudefactionem coram Deo, ac faciei suffusionem hac umbrâ præ se ferentes. Hinc illa usitatissima apud scriptores judaicos locutio, התעטף והתפלל, “Velavit faciem, et dein oravit.” Cui vicinum est illud, quod loquitur Servator de Pharisæis*, Ἀφανίζουσι τὰ πρόσωπα, “Deturpant, deformant facies suas:” nempe pulvere, fimo, aut nigrore aliquo alio vultus ita velârunt quasi, et fœdârunt, ut pude fieri se coram Deo simularent: certè ut, jejunantes, coram hominibus manifestarentur.

Moris etiam Judæis fuit, ut fœminæ in publicum non prodirent, nisi facie velatâ, ואין עליה רדוד, ut loquitur Maimonides, “vel si non esset super ipsam velamentum.” Et hunc morem vocant Talmud Hierosolymitanum et Alpheusius, יהודית דת, “Legem Judaicam,” ומנהג צניעות “Et consuetudinem verecundam.” At non ea verecundia fœminis hisce Corinthiacis in ecclesiâ. Ubi obiter observandum,

* Matt. vi. 16.

vocem $\kappa\alpha\tau\alpha$, quæ ‘velamen muliebre’ significat, ‘dominationem’ etiam sonare: quo sono et sensu reddit apostolus, cùm ait, “Mulier debet habere potestatem super caput.” At hæ Corinthiacæ, utut in plateis, vel alibi palam non ambularent, nisi velatæ, in ecclesiâ tamen et cœtibus ecclesiasticis sedent faciebus apertis et nudatis.

Utrumque errorem castigat apostolus in isto capite; et cautum vult præsertim, ut fœminæ velamenta induant in capita, dum adessent publicis precibus et cœtibus; et hoc “propter angelos:” hoc est, si liceat mihi conjectari, propter diabolos, vel angelos malos, ne scilicet retia et laqueos tentationum nectant oculis atque animis virorum inter precēs et sacra, ex expansâ pulchritudine et venustate facierum muliebrum.

Quintum ecclesiæ malum enumerat apostolus eodem capite, ver. 20; “Cùm convenitis (inquit) eodem loci, hoc non est Dominicam Cœnam edere. Nam unusquisque propriam cœnam præoccupat in edendo; et hic quidem esurit, ille verò est ebrius. Numquid domos non habetis ad edendum et bibendum? Aut ecclesiam Dei contemnitis et pudefacitis eos, qui non habent?” Prohibitum est canonibus Judæorum, ne quis comedat vel convivetur in synagoga. “Prope autem à synagogâ (inquiunt), commune erat quoddam hospitium, vel xenodocheion, et communis hospes, à quo, nomine et sumptibus ecclesiæ, exciperentur advenæ et peregrinantes.”

Huc forsân referamus illud Actor. xviii. 7; “Exiit Paulus è synagogâ, et introiit in domum cujusdam, nomine Justi; quæ domus erat contigua synagogæ.” Et illud Rom. xvi. 23; “Gaius hospes meus, et hospes totius ecclesiæ.” Et illud forsân in eodem capite, “Phœbe, quæ est ministra ecclesiæ in Cenchræis.” Et hoc forsân sensu intelligenda sunt ea loca, quæ loquuntur de excipiendis advenis, et de lotione pedum Sanctorum: et, si per venerandam antiquitatis reverentiam liceret, agapas istas, de quibus frequentissima est mentio et in scriptura sacra, et apud ecclesiasticos scriptores, de epulis et hospitio, ad excipiendos peregrinantes apparatus, potiùs intellèxerim, quàm de cœna aliqua, eucharistiæ antecedanea.

Istiusmodi cœnam antecedaneam cœnant quidem Corinthiaci; sed utrùm ex veteri ecclesiæ totius consuetudine, an ex præsentis ecclesiæ hujus factiosa dissentione, satls ob-

scurum reliquit apostolus. Cœnam quidem cœnant ante eucharistiam, at minimè cœnam τῆς ἀγάπης, non ‘caritatis,’ non communionis, sed invidiæ, sed animositatis et acrimoniæ. In ecclesiam important fercula et dapes, edunt, bibunt, saturantur quidam ditiores, et tantùm non inebriantur; dum pauperiores, et tenuioris fortunæ alii assident spectantes et esurientes. O furor factiose, quò adigis? Quare non cœnas domi, ô Corinthiace? Quid dapibus tuis cum synagoga? Quid cum eucharistia? Nempe ut videant adversæ factionis pauperes ac esurientes comedentem, et famelica invidia atque invida fame contabescant et macerentur. Heu qualia monstra parit infelix schismatizatio!

Sextus et ultimus ecclesiæ morbus fuit Sadducæismus, negantibus quibusdam resurrectionem mortuorum. Contrà quod disputat apostolus, cap. xv. Sæpiuscule apud me sum meditatus, et cogitabundus adhuc quæro, qualisnam fuerit fides apostolorum in Christo, jam mortuo et sepulto, quem non expectarent, non sperarent resurrecturum, Luc. xxiv. 11. Cùm diceretur iis à mulieribus, illum resurrexisse, “visa ipsis sunt verba illarum, quasi deliramenta.” Qualisnam etiam, obsecro, is Christianismus, ubi negatur resurrectio et futurum iudicium, ut à quibusdam in ecclesia hac Corinthiaca; et ubi asseritur Pharisæismus, ut in ecclesia Hierosolymitana? Actor. xv.

Possem et hîc memorare turbidam istam in hac ecclesia in prophetando ἀραξίαν, quam acriter reprehendit apostolus, cap. xiv. Sed de hac re loquendi ansam arrepturi sumus alibi.

Huc usque Corinthiaci morbi, et ad morbos remedia apostolica. Miserum, quòd tam citò et tam malè contabuerit nobilis nuperrimè ecclesia; at felix illud, quòd tam in promptu tabescenti adfuerit nobilis hic medicus.

Est et in versiculo, quem legimus, et quem tractandum elegimus, morbus etiam, isque morbosissimus: est et remedium, sed et illud quasi absque remedio. Vidimus antea morbos, sed sanabiles; vidimus vulnera, sed non desperanda. At qualis est hic morbus, ‘non amare Dominum Jesum?’ Ad priora mala adhibuerat medicamenta et summæ utilitatis, et summæ spei; at quàm sine spe et sine solatio, quod hîc applicatur, cùm vulnus immedicabile ense sic reciditur, “Quisquis non amat Dominum Jesum Christum, esto Anathema?”

Lacrymantem se scripsisse hanc epistolam, refert apostolus in epistola, ad hanc ecclesiam, secunda, cap. ii. 4: "Ex multa (inquit) afflictione, et anxietate cordis scripsi vobis per multas lacrymas, non ut tristitia afficeremini, sed ut cognosceretis caritatem, quam habeo erga vos summam." Vulnere omnia lacrymis rigaverat, medicamenta omnia lacrymis miscuerat, chartam omnem lacrymis maculaverat. At qualesnam, quæso, lacrymæ ad hunc versiculum? Si lacrymæ ad medicinam, quales lacrymæ ad internecionem? Si lacrymatur, vulnera contrectans, et emplastra adhibens; oh, quales fluunt lacrymæ, cum vulnerat, cum interficit, cum damnat!

Divisa quasi sunt viscera apostoli in medio sui: hinc urget caritas in homines, illinc zelus in Dominum Jesum: hinc dolor et lacrymæ de perditione peccantium, illinc ardor et vehementia in hostes Christi: hinc planctus de miseria incredulorum, illinc triumphus de exitio pervicacium. Amatoribus Christi sic optat, "Gratia Domini Jesu Christi sit vobiscum," ver. 23. At non amantibus sic intonatur in versu nostro; "Si quis non amat Dominum Jesum Christum, esto Anathema Maran atha."

Tonitrua loquitur apostolus et fulmina: ille cum timore et tremore audiendus, ista per amorem Domini Jesu evitanda. "Esto Anathema;" en tonitru. Quid hoc sibi velit, quærendum primò. 'Maran atha;' en fulmen. Quid et hoc sibi, quærendum secundò. Et in quosnam præcipuè lethalia hæc tela vibrentur atque effulminentur, quæremus tertio. Et, his inventis, sensum versiculi, atque apostoli animum, ut spero, enucleaverimus.

I. Ad primum quod attinet, sat notum est, interpretes in hunc locum fere omnes uno quasi animo conjectari, atque uno ore pronuntiare, apostolum in hac forma loquendi, formam respexisse Judaicæ excommunicationis. Unus pro multis audiatur Cl. Beza.

"Videtur (inquit) distribui excommunicatio in duas species, nempe in נִדְּוִי et חֵרֶם, quod est Anathema. Et rursus Anathema in Anathema simplex, et Maran atha, sive Shamatha. Quamobrem etiam Paulus, non contentus dixisse Anathema, subjicit postea speciei nomen, hoc est, Maran atha." Hæc ille, et in eundem sensum alii quamplurimi.

De duplici, vel triplici, ut vulgò supponitur, excommunicationis specie apud Judæos, non est quòd multum dissera-

mus. Fusè de ea diximus antea. Quandoquidem autem in memoriam hujus rei obiter sic incidimus, et, ut videtur, ductu ipsius textûs, liceat paucula de ista re in clariorem, si fieri potest, versiculi explicationem admonere.

Primum, quod observatum velim, hoc est, nempe quòd נִדָּוִי vel ea excommunicatio, quæ habebatur 'minor,' expulit et separavit solùm à consortio, sive communionem civili; non autem à communionem in sacris. Memorabile est illud in codice Talmudico Middoth. "Finitâ (inquit) et consummatâ liturgiâ in templo, vel matutinâ, vel vespertinâ, unâ eâdemque portâ egressus est omnis populus, exceptis lugentibus et excommunicatis. Quærebatur ab iis, Quare vos viâ et portâ seceditis diversâ? Respondent; 'Ego lugens; ego excommunicatus.' Quibus iterum, lugenti scilicet, 'Soletur te Deus, qui inhabitat hoc templum.'—Excommunicato autem, 'Dignetur tibi Deus.'" Ecce vobis excommunicatum excommunicationem hac, quæ vocabatur נִדָּוִי, præsentem ad sacra in templo, sicut et aliquis alius ex omni populo.

Pari modo refert etiam Maimonides, vel ipsis leprosis, qui inter omnes נִדָּוִי נִדָּוִי excommunicatos fuerunt excommunicatissimi, adesse licuisse sacris in synagogâ: hoc tantùm proviso, quòd primi ingrederentur, egrederentur ultimi; et, dum adessent, remoti aliquantùm sederent, vel starent, à reliquo cœtu.

Ex his, et pluribus, quæ adduci possent, testimoniis, liquet satis, excommunicationem istam, quæ vocabatur נִדָּוִי, seclusisse tantùm à communionem civili; et hoc præcipuè à communionem civili sancitâ.

Fuit inter Judæos communiõ civilis laxa, et communiõ civilis solenniter sancita. De quâ re copiosè disseritur à Talmudicis in codicibus Erubhin, Baba Kama, Baba Mezia, et Baba Bathra.

'Communiõ laxa' ea fuit, quæ intercessit inter cœtus in nudinis, inter congressos et colloquentes in viâ, inter comedentes ad communem mensam, vel in tabernâ. Atque in hisce rebus, et communicationibus, statutum et decretum est aliquid, quod fuit excommunicationis instar: quod tamen ritè et rectè dici non possèt excommunicatio. Exempli gratiâ, prohibitum erat Judæo, ne comederet cum Gentili; ne quidem in communi tabernâ: neu discipulus sapientum comederet cum aliquo è plebe. Undè ista in Petrum que-

rela^y, “Introisti, et comedisti cum non circumcisis.” Et ista in Servatorem frequentissima, “Comedit magister cum publicanis et peccatoribus.” Et hinc illud apostoli, cap. v. hujus epistolæ, ver. 11; “Cum istiusmodi homine ne comedatis.”

Communionem pactam vel sancitam distinguunt in עירוף et שיתוף. Utramque videtur apostolus innuisse in istâ voce *συναναμίσγυνσθαι* in eodem capite, ver. 11. Communio, quæ vocabatur שיתוף, ea fuit consociatio, quæ fuit inter duos vel plures in uno commercio, negotiatione, aut officinâ: ea, quæ inter dominum et servum, inter conducentem operarios, et conductos, inter deputantem in aliquod negotium, et deputatum. Ea, quæ עירוף vocabatur, fuit inter multos, in communi aliquâ porticu, aut circa commune aliquod atrium, cohabitantes, juris publici in istâ porticu, aut atrio, talis participatio, ut etiam totum fieret unicuique quasi proprium et peculiare. Communionem et participationem hanc sanxerunt solenni ad unam mensam una comestione, unoquoque communicantium vel consociandorum portiunculam aliquam, et solum, in commune hoc epulum contribuente, uti accuratè res describitur in locis allegatis.

Hoc, si non halluciner, facem præfert verbis apostoli in capite citato. “Scripseram,” inquit, vel scripturus fui, “in epistolâ, ne commisceamini cum fornicariis,” vel ullis aliis, Christianum nomen sceleribus suis deturpantibus: hoc est, ne communionem arctiorem cum iis ineatis. At, audito hoc incestuosi facinore, jam stylum acuo, et laxiorem communionem omnino prohibeo, “Ne scilicet cum istiusmodi homine comedatis.”

Talis fuit ea excommunicatio, quæ vocabatur גירוי. Sed hæc in transitu. Satis in rem nostram fuerit, si, quidnam fuerit apud Judæos Anathema, et quidnam sibi velit ‘Maran atha,’ dilucidemus.

Vox Anathema idem sonat, quod Hebræis חרם, prout copiosissimè videre est (ut exempla alia omittamus) apud LXX, interpretes in capite ultimo Levitici, cum Hebræo fonte collatos. Et sumitur hoc vocabulum triplici potissimùm sensu in sacrâ scripturâ. Quod et non immeritò annotavit Auctor Tosaphth ad tractatûs Talmudici Erachin caput tertium.

I. חרמי כוהנים, ‘Anathema,’ seu devotum, ‘Sacerdo-

tibus: hoc est, aliquid, quod, sacratum Deo, necessariò cessèrit sacerdotibus, Dei ministris.

II. חרמי נבחה, 'Anathema,' seu 'devotum Altissimo: hoc est, homines, qui sese Deo devoverint, uti Nazaræi nonnulli: aut qui ab aliis fuerint Deo devoti, ut Samuel puerulus à matre: aut pecunia, aut dona, sacrata in ædificium templi, aut in ministerium sacrorum.

III. חרם אשר יחרם מן האדם, 'Anathema, quod anathematizatur ex hominibus.' Exempla omnium petas licet ex capite Levit. allegato. "Devotum Sacerdotibus," ver. 21. 'Anathema,' vel devotum Deo, ver. 28. Ubi sic LXX, Πάν ἀνάθεμα ἅγιον ἀγίων ἔσται τῷ Κυρίῳ. "Omne Anathema," vel devotum, "sanctissimum erit Domino." 'Anathema, vel devotum, ex hominibus,' ver. 29. Ubi sic iterum LXX, Πάν ὃ ἐὰν ἀνατεθῆ ἀπὸ τῶν ἀνθρώπων οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται. "Omne Anathema (aut devotum) ex hominibus, non redimetur, sed morte multabitur."

Quid autem est 'Anathema ex hominibus?' Respondet Solom. Jarchius: "Cùm morti devoverit Israëlitæ servum, aut famulam suam, Canaanæos." Vel, ut meliùs Menaemus, "Cùm exitio devoverint bellantes Israëlitæ hostes suos, si modò devicerint." Utì ab illis factum est, Numer. 21; "Vovit Israël votum Deo, et dixit, Si mihi tradideris populum istum devictum, anathematizabo ipsum, et civitates ipsius. (Nam sic legunt LXX.) Et vocatum est nomen loci illius; Anathema." Vel, ut optimè Gemaristæ, "Cum aliquis fuerit mortis reus, et plectendus capite à Synhedrio." Hinc illud Talmudicum in tractatu Chetuboth, "omne Anathema ex hominibus non redimetur: hoc est, isti, qui morti sunt obnoxii à Synhedrio." Et hoc idem definit auctor Tosaphthoth in loco antea citato: אשר יחרם מן האדם inquit "Omne Anathema, devotum ex hominibus, non redimetur: hoc eos vult, qui rei sunt mortis à Synhedrio." Quod et illustratur non longè à loco antea memorato in tractatu Chetuboth, hisce verbis; "Eductus est aliquis, inquit illïc Talmudici, capite à Synhedrio damnatus, ad subeundam mortem. Prodit atque intercedit alter, et dicit, Persolvam ego pretium pro ejus redemptione. At frustra hoc dicit, inquit, quia scriptum est, Omne Anathema ex hominibus non redimetur, sed morte morietur."

Si ergò primævam et propriam Anathematis, de quo

agitur in versiculo hoc nostro, naturam inquiramus, fuit certa destinatio hominis alicujus noxii, per magistratum, vel Synhedrium, ad certissimam mortem et exitium. Hinc illud Chaldæi paraphrastæ, ad capitis Isaiaë xliii, versum ultimum; ubi pro eo, quod in Hebræo habetur, אֲתוֹנָה יַעֲקֹב לְחַרֵּם, “Tradam Jacob in Anathema;” vertit ille, אֲמֹסֵר לְקַטְלָא “Tradam, ut occidatur.” Et illud Targumistæ ad cap. ii, Canticorum, asserentis Amalekitas, ab Israëlitis prælio confossos, ‘Confractos esse בְּשִׁמְתָא, Anathemate.’ Et huc pertinet versio illa LXX Seniorum ad caput Numerorum xxi, antea memoratum, “Vovit Israël votum Deo,” &c.

Dum ergò in manu Synhedrii et populi Israëlitici adesset de rebus capitalibus iudicium et autoritas, et vis gladii civilis executiva, nihil aliud tunc temporis fuit Anathema, nisi certa et justa et judiciaria destinatio scelerati et noxii capitis ad certam mortem vel interneccionem. Cùm autem præ jugo Ethnico enervaretur ista autoritas, atque è manu Synhedrii excuteretur gladius, cùm jam non ampliùs in facinorosos ferro et fune animadvertere daretur, in excommunicationem versum est Anathema, et certa ad mortem destinatio in execrationem, et separationem à societate hominum, commutatur. Verbale tunc potiùs est Anathema, quàm mortale; et quem non datur morte mulctare, maledictione feriunt; privantque humanâ societate, quem non conceditur privare humanâ aurâ.

Nimius essem, si omnes Anathematis, in formam excommunicationis jam *μετεμψυχουμένου*, qualitates et misérias explicare aggrederer. Hæc tria tantùm observâsse sat erit in causam nostram.

Primò, quòd fuerit totalis separatio à societate hominum.

Secundò, quòd separatio ista fuerit indicta scelesto aut facinoroso, interneccionem ipsam promerito, si adesset modò autoritas ausis Synhedrii.

Tertiò, quòd ista expulsio à societate viventium (cum fieri non posset à terrâ viventium), conjuncta fuerit cum omnimodâ execratione, maledictione, et, ut ita dicam, rejectione in omnimodum exitium. Quæ omnia à Talmudicis scriptis explicari atque illustrari possent, si daretur locus.

Sed plura hîc non accumulabo. Ex his, quæ jam dicta sunt, non difficile erit interpretari, quid sibi velit apostolus per ‘Esto Anathema:’ nempe quòd, ‘quisquis non amat Dominum Jesum, et sit, et habendus sit, et dignus, et reus

omnimodæ maledictionis, execrationis, atque exitii; detestandus ab hominibus, sine spe veniæ judicandus à Deo.

II. Atque hæc hactenus de primâ istâ phraseologiâ, 'Esto Anathema.' Accedimus ad secundam, 'Maran atha.' Facillimè elicitur horum verborum interpretatio vernacula; sed non æquè facile est interpretationem istam proprio apostolico scopo et proposito adaptare. 'Maran atha' idem sonat Syriacè, quod Latinè, 'Dominus noster venit.' Et sic in ipso textu suo reddit Italus quidam interpres, 'Sia Anathema, Il signore nostro venne.' Sed num hoc sensu velit apostolus, 'Dominus noster advenit,' hoc est, 'est venturus,' — an isto, 'Dominus noster jam advenit,' disputatur à nonnullis: determinandum rejiciemus in subsequentiâ.

Hoc tamen communi sensu consensuque convenit inter quamplurimos commentatores, hanc locutionem 'Maran atha,' portiunculam quandam esse formæ excommunicationis, eamque non minimam, sed summam, sed gravissimam. "Sic signatur (inquit quidam) species extremi anathematis; ac si diceretur, Maledictus esto ad adventum, et in adventu Domini." Domino quasi in manus datur citra ullam spem veniæ. Et huc referunt verba Enoch, Jud. ver. 14, quasi hanc formulam anathematis præ se ferentia, "Ecce venit Dominus cum Sanctis millibus suis, ut judicium ferat adversus omnes," &c.

Hanc tertiam excommunicationis apud Judæos speciem esse asserunt, atque idem sonare cum voce שמתא opinantur.

Liceat mihi, bona cum tantorum virorum venia, liberè effari, quid in hac re sentiam.

I. Non usquam inveni (quæsiverim licèt sedulò) apud ullos scriptores Judaicos, quos evolvi, ubi semel occurrat 'Maran atha' pro forma excommunicationis. Nec memini me invenisse apud ullum scriptorem Christianum vel minimum indicem aut signaculum, quo monstraretur, ubinam loci, aut quo in autore Hebræo, inveniretur ista phraseologia in tali sensu. Imò, ut, quod res est, ulteriùs eloquar, non memini me apud aliquem scriptorem, vel Talmudicum, vel Rabbinicum, phrasin hanc 'Maran atha' in aliquo omnino sensu invenisse unquam usquam.

II. At tacitè fatentur commentatores Christiani, 'Maran atha' quidem syllabicè non occurrere omnino apud Hebræos scriptores: at שמתא, quod idem sonat, occurrere frequentissimè. Nam sic interpretantur, שם אתא, 'Deus venit.'

Aliud autem etymon $\tau\omicron\upsilon$ שמתא afferunt Talmudici, quibus vox illa et satis trita, et satis nota. QuærunT Talmudici, מאי שמתא, “Quid significat Shammatha? Respondet quidam, Sham methah, Illîc, vel in illa, mors. Respondet Shemuel, שם תהא vel תיתי, Ibi sit, vel illuc adveniat mors: sicut scriptum est, Veniet in domum furis maledictio, atque ipsam vastabit, Zech. v.” Hæc illi et alia; at nulla apud ipsos mentio $\tau\omicron\upsilon$ שם אַתָּא.

III. Porrò, quòd vulgò dicatur שמתא tertiam esse formam excommunicationis, eamque gravissimam; hoc non agnoscunt omnino Talmudici. Nam apud ipsos confunditur et coalescit שמתא cum הרם, imò שמתא cum נידוי frequentissimè; ut plurimis demonstrari posset, si esset opus. Nec distinguit Munsterus in lexico suo Chaldaico inter שמתא, et נידוי, excommunicationem minorem.

IV. Oritur fere mihi suspicio, vocem hanc שמתא, fungi instar, enatam esse è stercorario controversiarum et dissensionum, quæ agitatæ sunt inter discipulos Hillelis, et discipulos Shammai.

Sedit Hillel præses Synedrii, et Shammæus ab illo secundus, ad id temporis, cùm nasceretur atque pueritiam ageret Servator noster. Nam obiit Hillel, computo Judaicâ ad Christianam applicatâ, circa annum à nato Christo duodecimum. Hi duo (Synedrii Magni antesignani et primates) de tribus in lege quæstionibus disputârunt perpetuò, et dissenserunt usque ad mortem. Hæreditariâ quasi factione de iisdem etiam dissenserunt eorum discipuli, et à tribus, in octodecim quæstiones, excrevit controversia: et brevi temporis spatio eò multiplicatus est quæstionum numerus, et eò perrexit disceptantium acrimonia, ut pro proverbio tandem hoc haberetur, ‘Controversias inter discipulos Hillelis, et discipulos Shammai, non potest dirimere vel ipse Elias Tisbites.’

Actum et agitatum hîc est, utî aliquando (si non vacillet memoria) à Dominicanis et Franciscanis, disceptantibus de peccato originali in Virgine Mariâ. Disputatum est acriter, semper et ubique. Deventum est non rarò ad pugnas et tumultus: et concessit tandem victoria Hillelianis ex oraculo, prout ipsi effinxerunt, divino. De hâc re Talmud Hierosolymitanum in tract. ‘Beracoth,’ in hæc verba: “Priusquam prodiret (vox cœlestis) Bath Kol, ex æquo amplecti licuit, vel decreta scholæ Hillelis, vel decreta scholæ Shammæi. Pro-

diit tandem Bath Kol, et sic locuta : Et horum, et horum verba, sunt verba Dei viventis; at certa rei determinatio est secundùm decreta scholæ Hillelis. Et exinde quicumque transgressus fuerit decreta scholæ Hillelis, reus est mortis." Hæc ibi.

Ex hoc ego aliquantulum suspicor, Hillelianos hanc vocem שמתא ex composito efformâsse in opprobrium scholæ et discipulorum Shammæi : quos etiam 'Shammothin' denominârunt, vocabulo, ut videtur, ignominioso, et voci שמתא valdè affini. In Talmude Hierosolymitano, Tractatu 'Sheviith,' mentio fit cujusdam R. Eliezer 'Shammothi:' hoc est, ut interpretatur R. Nathan, 'Discipulus Shammæi.'

Utut res evenerit, et vox 'Shammatha' fuerit propagata, nullâ autoritate vel grammatica, vel historica, duci me video, qua fretus, vocem 'Maran atha,' vel cum 'Shammatha' confundam, vel ullo modo pro 'forma excommunicationis' agnoscam.

Quid ergò est 'Maran atha?' Quo meliùs apostoli mentem in hac phrasi investigemus, imprimis observatum velim, quàm magna et terrificata loquatur Scriptura sacra de tremendo adventu Christi ad pœnas sumendas de nequissima et execranda Judæorum gente, in excidio scilicet Hierosolymitano, et abjectione istius populi Judaici, omnino abjectissimi. Quo nihil fere per totam Sacram paginam vel insonatur crebriùs, vel intonatur horrendiùs.

Ex multis, quæ huc adduci possent, Scripturæ locis, ad hanc causam pertinentibus, paucula hæc tantùm enumerabimus: tria nempe, quæ hunc adventum nudè eloquuntur; et tria, quæ adventûs terrorem etiam depingunt.

Primò, observetur illud ad Heb. x. 37; "Adhuc enim pusillum quantulumcunque, et qui venturus est, veniet, et non tardabit." Disseruerat paulò antè apostolus, quæ et qualia passi fuissent fideles et credentes isti Hebræi, ad quos scribit, ab Hebræis incredulis atque infidelibus. "Postquam fuistis illuminati (inquit), ingens certamen afflictionum subiistis," ver. 32. "Cum opprobriis et tribulationibus facti fuistis spectaculum," ver. 33. "Direptionem bonorum vestrorum," vel eorum, quæ vobis suppetebant, "cum gaudio excepistis," ver. 34. Undè autem hæc omnia? Undè hæc persecutio, rapina ac opprobrium? "Passi vos eadem estis à contribulibus vestris, quæ ecclesiæ in Judæâ à Judæis."

Hortatur ergò apostolus, ut bono atque alacri animo perferant, quæ patiuntur,—patiantur, quæ ferunt; hoc insuper addito solamine, quòd ‘Maran atha,’ quòd illico venturus sit Dominus, vindex et ultor, ad pœnas sumendas de nequissimâ istâ gente et persecutrice.

Cui, secundò, consimile est illud Jacobi, v. 8: “Patientes estote, et stabilite corda vestra; adventus enim Domini appropinquat.” Et ver. 9, “Ecce, adstat Judex ante fores.” Et illud, quod toties iteratur Apocal. xxii. 7. 12. 20: “Ecce, venio citò.”

Huc etiam tertio accedit, Servatoris illa ad Petrum de Johanne responsio, Johann. xxi. 22: “Si velim, eum manere, donec veniam, quid id ad te?” Quisnam hic adventus Christi, ad quem mansurus Johannes? Non adventus ille ad extremum iudicium in fine mundi, ut hispidè et hirsutè interpretati sunt quidam; sed hic, de quo agimus, adventus scilicet Domini Jesu ad excidendam execrandam illam gentem Judaicam, et Hierosolymas. Petro prædicit, futurum ut manibus gentis hujus nequissimæ interficiatur: de Johanne autem, quòd eousque viveret, donec de hac gente perfida ultionem videret, et supplicium in hoc adventu Domini ad ulciscendum.

Quò pertinet etiam illud 2 Pet. i. 14: “Scio (inquit) citò futurum, ut deponam tabernaculum meum, sicut Dominus noster Jesus Christus declaravit mihi.” Bene novit quidem ex verbis istis Christi allegatis, Joann. xxi, martyrio se depositurum tabernaculum suum. Sed unde jam novit, se depositurum tam citò? Ex hoc scilicet, quòd ex signis iis, quæ excidium Hierosolymitanum antecessura prædixerat Dominus, appropinquare sciverit adventum Domini ad gentem Judaicam excindendam: ad quem adventum victurum ac mansurum Johannem pronunciaverat Dominus, non autem Petrum.

Hæc hactenus de hoc adventu, prout nudè et simpliciter de eo loquitur Scriptura: ‘Maran atha’ scilicet, vel ‘venturum Dominum Jesum in perditionem Judaicæ gentis ac urbis, à quibus ipse crucifixus, et evangelium summo odio conculcatum.’ Videamus jam, quid etiam loquatur de adventu hujus gloria, majestate ac terrore.

Primò, perpendatur illud, quòd hic adventus vocetur ‘Dies Domini,’ et ‘Dies Domini magnus et terribilis,’ Joël. ii. 31; ut clarè interpretatur Divus Petrus, Actor. ii. Nam

quòd nonnulli ‘ultima tempora,’ et ‘Diem Domini’ in isto propheta loco, ad tempora ultima mundi, adhuc ventura, et ad diem ultimi judicii, referant,—videte quàm malè hoc quadret scopo atque animo Petri in loco allegato. Effuderat Deus spiritum sanctum in apostolos: miratur turba: rem illustrat Petrus ex Joele. “Hoc, inquit, est, et in hoc completum est, quod prædixit Dominus per Joelem: ‘In ultimis diebus effundam de spiritu meo in omnem carnem,’ &c. Atque hæc omnia, ‘antequam veniet Dies Domini magnus et illustris.’” Non in ultimis diebus mundi, nec antequam veniat dies extremi judicii:—nam si in illo sensu intelligendus propheta, quare à Petro adducitur ad id temporis, quo effusus est Spiritus Sanctus sexcentis et ampliùs annis ante finem mundi, et extremum judicium jam elapsis, et qui adhuc supersunt? Sed in ultimis diebus Hierosolymarum, et Judaicæ politicæ, et antequam veniat dies Domini magnus et terribilis judicii et ultionis de Judaica gente et perfidia.

Eodem etiam sensu, atque eâdem claritate, loquitur propheta Malachias^a, “Ecce, mittam ad vos Eliam prophetam,” hoc est, Johannem Baptistam, “antequam veniat dies Domini magnus et terribilis.” Quisnam hic dies? Non extremus mundi, sed extremus Hierosolymarum: aut dies ille, quo advenit Dominus, et terram Judaicam percussit anathemate; prout dictum est in versu sequente.

Secundò, qualia et quanta de hoc suo die ac adventu loquatur Dominus ipse, advertite, Mat. xxiv. 29: “Sol obscurabitur, et luna non edet splendorem suum, et stellæ cadent è cælo, et potestates cæli concutientur:”—hoc est, ‘obscurabitur, corruet atque evanescet, ecclesiæ Judaicæ et gentis gloria, serenitas et vita.’ Nam Scripturam per has loquendi formulas excidium regnorum, ac ruinam gentium denotare solitam esse, tam clare patet in prophetis, ut non sit opus explicatione^b. Christum autem de gentis et generationis istius miserrimâ eversione loqui, clariùs liquet ex ver. 37, quàm ut negetur: “Amen, dico vobis, inquit Christus, quòd non præterierit hæc generatio, donec hæc omnia fiant.” In istâ ætate, in istâ generatione, hæc omnia occursura, hoc est, in excidio Hierosolymitano. Nam quonam aliò hæc omnia, intra istam generationem eventura, referentur?

Liceat ergò totam hanc periocham paulò rimatiùs explorare.

^a Cap. iv. 5.

^b Videatur Isa. xiii. 10. Jer. iv. 13. Apocal. vi. 12, 13.

“ Post tribulationem,” inquit, “ illorum dierum :” hoc est, post acerrimam persecutionem, quam excitabunt perfidi Judæi in credentes. De hac Servator noster eodem capite, ver. 9: “ Tum tradent vos in tribulationem, et interiment vos, et eritis exosi omnibus gentibus propter meum nomen.” Hæc “ ignea illa exploratio,” de quâ 1 Pet. iv. 12; et “ judicium incipiens à domo Dei,” ver. 17: et in quâ videt Petrus se periturum, 2 Pet. i. 14: hæc “ tribulatio illa decem dierum,” Apocal. ii. 10: et, ut uno verbo omnia, hæc valedictoria, ut ita dicam, atque ultima Satanæ in evangelium impugnatio ac impetus, per gentem hanc iniquissimam Judæorum ante ipsorum ruinam.

“ Post tribulationem illorum dierum, Sol obscurabitur,” &c. Hoc est, ‘ jam incipiet evanescere et corruere ecclesiæ et gentis Judaicæ gloria, felicitas, atque etiam vita et existentia,’ ut dictum antea.

Ver. 30: qui tertius est Scripturæ locus, quem produco ad terrorem istius adventûs ulteriùs indicandum: “ Tunc apparebit signum Filii Hominis in cælo, et videbunt Filium Hominis venientem in nubibus.” Cui par est etiam illud, Apocal. i. 7; “ Ecce, venit cum nubibus, et videbit eum omnis oculus, etiam qui eum transfixerunt.” Bene scio, quàm ridicula hîc comminiscantur quidam de signo crucis, vel de signo Christi, crucem gestantis, in æthere apparente, nescio quid (ac etiam ipsi nesciunt quid) garrientes: cùm nihil aliud in his verbis sibi velit Beatissimus Servator, quàm quòd tremendum et visibile specimen potestatis, gloriæ atque indignationis suæ in Judæos et Hierosolymas, hostes suos, sit editurus ante oculos totius mundi; ut meritò hîc agnoscendus siet Messias, et Filius Hominis, pœnas jam sumens de ipsum crucifigentibus, atque evangelium suum aspernantibus. Contempserunt Filium Hominis, dum esset in terris; jam videbunt signum Filii Hominis judicis, vindicis, ultoris è cælo, ut pluribus hic sensus confirmari posset, si esset hîc commentandi locus.

“ Videbunt venientem in nubibus,” collectis quasi in imbrem et tempestatem omnimodæ calamitatis, in miseram istam gentem defluxuræ.

“ Et tum mittet angelos suos cum voce tubæ.” Dirutâ hac gente, olim dilectâ Deo, et ejus ecclesiâ, at jam exosâ et excisâ; mittet Christus nuncios, vel ministros suos, cum voce magnâ tubæ evangelicæ, qui ex omnibus terræ tractibus

et gentibus electos sibi congregent in ecclesiam, et in novum Israëlem Dei.

Hæc omnia ita intelligenda esse de excidio Hierosolymitano, et rejectione Judæorum, et vocatione gentium, per pluribus probari atque illustrari posset, si præsentis esset instituti. Vereor ne jam fuerim justo prolixior. Satis est ad hujus interpretationem, ut dixi modò, quòd dicat ipse Servator, “ Amen dico vobis, non præteribit hæc generatio, usque dum hæc omnia fiant.”

Hactenus de adventu hoc Christi, et de adventûs terrore. Jam tertio observetur advenientis judicium in isthoc solummodo Matthæi commate 28, capitis 19; Dixit Apostolis Jesus, “ Amen dico vobis, quòd vos, qui me secuti estis in regeneratione, cùm sederit Filius Hominis in throno gloriæ suæ, sedebitis et vos etiam in thronis duodecim, judicantes duodecim tribus Israëlis.” Hic iterum spectaculum nescio quod fingunt quidam commentatores scenæ vel tribunalis duodecim apostolorum, Christo assessorum, ad diem extremi judicii, sententiam, ab eo in improbos latam, approbantium. Atque huc adducunt illud apostoli in hac epistola ad Cor. cap. vi; “ Nonne nôstis, quòd sancti judicabunt mundum?”

At bene hic animadversum velim, quòd in hac Christi oratione ne syllaba quidem unica de sanctis, judicaturis mundum, sed tantùm de duodecim apostolis, judicaturis duodecim tribus Israëlis: Christo scilicet tremendam sententiam de Judæis ferente, et doctrina apostolica in judicium cum infideli ac pervicaci ista gente exurgente. Ita ut non de Christo, visibiliter throno insidente,—nec de apostolis, personaliter et reipsa Christo assidentibus, intelligendus sit hic locus; sed de justo et visibili Christi judicio, gentem istam iniquissimam excindente, et de doctrina, ab apostolis prædicata, ipsam redarguente et damnante.

Plurima hujus notæ, de hoc scilicet adventu Domini Jesu in excidium Judæorum, occurrunt sparsim in scriptura sacra, quæ, recto et proprio ipsorum sensu intellecta, et plurimum lucis secum ferunt, et plurimum lucis quamplurimis aliis scripturæ locis præferunt: et de nonnullis summæ disceptationis controversiis feliciter determinant. Memini istius doctissimi cujusdam è nostratibus, millennium Chiliarum probare intentis: “ Dum nos, inquit, clarissimas illas de rebus in secundo Christi adventu prophetias ad primum torquemus, Judæi nos derisui habent, et in infidelitate sua

magis obfirmantur.” Verissimè quidem: sed et hoc liceat etiam retorquere, quòd, dum nos clarissimas illas de secundo hoc Christi adventu, ad perdendam scilicet Judæorum gentem et urbem, prophetias ad ultimum in extremo judicio adventum torquemus, et risu digna nonnulla concludimus, et cum Judæis infidelibus nimis idem sentimus.

His omnibus, quæ dicta sunt, bene perpensis, promptius mihi est clausulam hanc “ Maran atha,” hoc est, “ Dominus noster venit,” ex communi hoc et usitatissimo in Scriptura loquendi modo in hunc sensum interpretari, quàm ad Talmudicam nescio quam phraseologiam, confugere: quæ et apud Talmudicos (quantum auguror) omnino quidem non habeatur.

De hoc ergò, quod hîc dicit apostolus, “ Quisquis non amat,” &c. ut, quæ dicta sunt, in manipulum unum colligamus, sic concludimus.

I. In clausula prima, “ Quisquis non amat Dominum Jesum,” omnes licet Christi nonamatores comprehendat, oculos tamen præ omnibus aliis intendit in Judæos, Domini Jesu osiores summos.

II. In clausula secunda, “ Esto Anathema,” omnes Dominum Jesum non amantes, at diris potissimùm devovet Judæos; idque sub forma Judaicæ excommunicationis extremæ.

III. In clausula tertia, “ Maran atha,” adventum hunc Domini in miseram infidelium istorum perditionem et ruinam comminatur ac denuntiat. Atque hæc omnia in istorum perfidorum terrorem, in credentium cautelam, et in omnium hominum commonefactionem.

III. In secundum horum articulum sistamus aliquantùm: nempe quòd luculentius appareat, apostolum in hisce verbis in Judæos incredulos, et Christum et evangelium blasphemantes, hujus anathematis et maledictionis aciem atque ictum intendere. Quod secundùm pensum, mihi propositum, tertio loco peragendum. Idque ex hisce rationibus ego non possum non augurari.

I. Quòd lingua hîc utatur et dialecto Judaica, ista nempe clausula Syriaca, Maran atha. Græcè locutus fuerat per totam epistolam, Græcè loquitur per omnes epistolas: quòd hîc autem Judaice, et hîc solum, extra omnem controversiam, ipsum de Judæis propria ipsorum lingua loqui, res ipsa clamat.

Pari modo Jeremias^z, Chaldaicæ minans et maledicens idololatriæ, et pariter Israelitas (eodè illico migraturos) ipsam devitare et detestari edocens, Chaldaica loquitur lingua et dialecto, quam rursus non adhibet per totam prophetiam. Sic noster apostolus, Judaicæ infidelitati et pervicaciæ minans et maledicens, et pariter omnes Christianos ipsam devitare et detestari edocens, Judaica loquitur lingua et dialecto, quam rursus non adhibet per omnes epistolas.

II. Quod Judæi præ omnibus hominibus non amarent D. Jesum, imo quod odio summo prosequerentur. Dominum Christum amare quidem præ se ferunt, sed oderunt Dominum Jesum. Messiam vel Christum, quem adhuc venturum præstolantur, maximi faciunt, dum interim Jesum Christum, verum quidem Messiam, detestantur. Probatione hoc non eget; satis hoc legas ubique locorum.

III. Anathemate dignissimo percutit Judæos apostolus ob non amatum Jesum, par pari referens: nam et ipsi Jesum dixerunt anathema. Observetur locus iste capituli xii. hujus epistolæ, ver. 3: "Nemo, per spiritum Dei loquens, dicit Jesum anathema: et nemo potest dicere Jesum Dominum, nisi per Spiritum Sanctum." Arrogarunt Judæi sibi nunc temporis dona prophetica vel spiritualia: et hinc tam multi inter ipsos sub nomine prophetico seductores, de quibus frequentissima historia apud Judæorum historicos. Et non solùm sibi hæc dona arrogarunt, sed et Gentiles istiusmodi donorum omnino incapaces, et non compotes esse, statuerunt. Notus est notabilis, virulentia plenus, et tritus iste ipsorum aphorismus, "Spiritus Sanctus non requiescit super Gentilem."

In isto igitur capite et versiculo determinat apostolus de spiritualibus hisce donis, et hæc concludit: 'Judæos scilicet, jactentur licèt de istis donis et Spiritu Sancto, Spiritûs Sancti tamen non esse participes, quippe quòd Jesum, donorum istorum Dominum, dicerent anathema et execrarentur. Gentiles autem è contrario, quos tanto boatu et cachinno, tanta superbia et contumelia, donis hisce, tanquam indignos, inidoneos et incongruos, exhæreditare, quantum in se est, ambiunt Judæi; tamen Spiritum Sanctum beneficio divino esse adeptos et lucratos: quippe qui Jesum fateantur, et adorent.' Hic planè sensus apostoli in isto versu, uti pluribus, si opus esset, posset demonstrari.

^z Cap. x. 11.

Quo concluso, quod necessariò concludendum, hæc duo vel tria emergunt, non indigna quæ observentur.

Primò, incredulos Judæos, Domini nostri Christi osores, atque Jesum, quantum in se, anathematizantes, dona prophetica et spiritualia, quibus imbutos viderent Christianos, simulasse etiam, ac præ se tulisse, ut evangelio eò meliùs illuderent, idque potissimum spiritu inflati atque adjuti magico et diabolico. Exempla habemus in Scripturis, Simonem Magum, Elymam, filios Scevæ, atque alios: ac in Josepho historiographo alios quamplurimos.

Secundò, hosce seductores se et phantasmata sua ac entusiasmos ita inter Christianos et inter ecclesiam intrusisse ac intermiscuisse, ut à multis dubitaretur, quænam essent veriora Spiritus Sancti dona, et quinam veriores prophetae, evangeliumne, profitentes Christiani an blasphemantes Judæi. Quam quæstionem determinat apostolus in isto capite.

Tertiò, ex isto ergo capite, quod enthusiasmis suis fundamentum substruunt hodierni nostri enthusiastæ, statu quæstionis in isto capitulo, et statu cætûs Corinthiaci in hac re prophetica bene intellectis; satls elucebit, ipsos jactatores hosce nostros exemplum sibi intrusionis, arrogantia, et summæ confusionis imitandum proposuisse.

Sed redeamus ad scopum. Id, quod ex loco allegato perpensum velim, hoc est, nempe Judæis blasphemantibus non insolitum fuisse,—non insolitum dixi? imò usitatissimum, D. Jesum dicere anathema, atque omni anathemate maledicere. In ipsos ergò, atque in ipsos præsertim, anathema meritò et dignissimè retorquet et revibrat apostolus: “ Si quis non amat Dominum Jesum, esto anathema.”

Denique hùc adduco, seu potiùs hùc adducit apostolus illud Isa. lxxv. 15; “ Relinquetis nomen vestrum electis meis in execrationem: te enim interficiet Dominus Deus (*morte secundâ*, addit Chaldæus paraphrasta); servis autem suis vocabitur aliud nomen.” Quid clarius de nomine Christiano? Quid evidentius de excidio gentis Judaicæ? Quid denique ad versiculum nostrum interpretandum lucidius vel accommodatius? “ Relinquetis nomen vestrum electis meis in execrationem:” hoc est, “ Eritis anathema, maledicti in vobismet ipsis, maledicti à servis meis, novo nomine vocitatis.” Nam prophetam de Judæis perfidis et rebellantibus illíc loqui, ipsissimi Judæi non inficiantur: nec quidem ex textu tam lucido possunt inficiari.

Huc etiam adducendum est illud Mal. iv, quo concluditur Vetus Testamentum, "Ne percutiam terram anathemate."

Hisce omnibus bene perpensis, extra omnem aleam apud me positum est, apostolum hoc in loco, et hoc anathemate, Judæos, præ omnibus aliis D. Jesu vel osoribus, vel non amatoribus, diris dicare, et maledictioni omnimodæ devovere.

Patefacto in hunc modum et sensum animo apostoli in hoc nostro commate (nam liceat saltem hoc sperare), duo jam exindè occurrunt aptè et apertè observanda.

Primum hoc, quod generalius, 'quòd misera maledictione et perditione periturus sit, quisquis non amat Dominum Jesum.'

Secundum hoc specialius, quòd et prioris primum et præcipuum exemplum, 'quòd scilicet Judæi præ omnibus mortalibus sub hac maledictione et perditione corruant atque opprimantur, quippe qui præ omnibus mortalibus Jesum non ament.'

Res hïc fere sic se habet, uti olim de anathemate Jerichuntino, Jos. vi. et vii: In priori maledicitur cuilibet sacrilego; in posteriori detegitur ille sacrilegus, Achan, et fit anathema.

De priori, vel generaliori, summa cum utilitate posset dissertari, daretur modo par nobilitati rei eloquentia, atque adæquatum latitudini rei tempus et spatium.

Elegit ergo sibi de posteriori agere oratio nostra: tum quòd exempla pressius animis infigantur, quàm regulæ: tum quòd patebit regula, exemplo clarè patefacto.

'Misera maledictione et perditione pereunt Judæi, ob non amatum Dominum Jesum.'

Audiat hoc Judæus, et credat, et tremat. Audiat Christianus, et caveat, et amet. Osculetur uterque Filium, ne succenseat. Miserrimam Judæorum et conditionem, et perditionem ob non amatum, imò ob exosum, ob interfectum D. Jesum, sine elocutione nostra sonorè eloquitur res ipsa. Loquitur Scriptura Sacra; loquuntur rudera Hierosolymitana; loquitur gentis ipsius per omnes gentes dissipatio; eloquitur ipsa Judæorum cæcitas et obduratio; atque eloquerentur ipsorum cordium Judaicorum saxa, si non essent plùs quàm saxea.

Ut rem propositam rimatiùs et clariùs intueamur, hæc

tria dissertationi nostræ sunt proponenda, tribus versiculi, quem tractamus, clausulis parallela.

I. Qualiter Judæi non ament Dominum Jesum.

II. Quàm misero anathemate pereant ob non amatum.

III. Qualiter Maran atha, Dominus noster advenerit, ultor et vindex in gentem istam, ipsum non amantem.

Primò, quòd Judæi non amaverint D. Jesum, copiosissimè testantur evangelia: quòd non ament, testatur experientia æquè copiosa. Christum amare, ut suprà innuimus, præ se ferunt, sed oderunt Jesum.

Distinctio illa inter ‘amare Christum,’ et ‘amare Jesum;’ inter ‘agnoscere Christum,’ et ‘agnoscere Jesum;’ et si qua sint istiusmodi, floccida licèt videatur et leviuscula, pondus tamen, mihi credite, habet suum suo loco. Quòd toties nomini Christi in novo testamento superaddatur nomen Jesu, non ideo solùm est, ut signetur Christus pro Servatore, prout vox Jesus significat; sed ut Jesus signetur pro vero Christo, quod Judæi inficiabantur. Christum quidem vel Messiam agnoscunt, clamitant, celebrant pleno ore: at Jesum Nazarenum Christum esse, vel Messiam, ore æquè pleno negant pernegantque.

Hinc est quòd nomen Jesu tanta frequentia, celebritate et fervore, à Novo Testamento adhibeatur atque iteretur: non quòd omnibus aliis vel Dei vel Christi nominibus anteponatur, prout somniarunt quidam de istis apostoli verbis, “In nomine Jesu flectatur omne genu;” sed quòd perfidiæ Judaicæ hoc opponatur, quæ Christum quidem quendam professa, Jesum tamen ipsum esse, strenuè negat.

Locum habet hæc observatio in his et hujusmodi locutionibus, in Scriptura quæ occurrunt, plurimis. “Deus hunc ipsum Jesum, quem crucifixistis, constituit et Dominum et Christum^a.” Philippus eunucho Messiam, vel Christum antè agnoscenti, prædicavit Jesum^b. “Quisquis confessus fuerit, Jesum esse Filium Dei, Deus habitat in eo,” 1 Johann. iv. 15: Et in eadem epistola, cap. ii. 22, “Quis est mendax, nisi qui negat, Jesum esse Christum?” Atque alia innumera, quæ, ut dicitur, accommodata ad opponendam Judæorum de Jesu infidelitatem, et contra Jesum pervicaciam, clariori atque pleniori elucent sensu, sic intellecta:

Hoc parùm animadvertunt Anabaptistæ, cùm ex illo Actor. xix. 5, “Baptizati sunt in nomine Jesu,” rebaptizationem

^a Actor. ii. 36.

^b Actor. viii. 35.

arguunt baptizatorum in nomine Patris, Filii, et Spiritus Sancti. Baptizavit Johannes in nomen Christi: nam Jesum, se ipso teste, ipse adhuc non novit^c. Baptizarunt apostoli inter Judæos in nomen Jesu Christi: "Baptizetur unusquisque vestrum in nomine Jesu Christi;" inquit Petrus^d, ut nempe Christum vel Messiam antè quidem agnoscentes, in agnitionem Jesu pro vero Messia inducerent atque obligarent. At inter gentes baptizatum est in nomine Patris, et Filii, et Spiritus Sancti, prout præcipit Servator, "Ite, et docete omnes gentes, baptizantes eos in nomine Patris^e," &c. Falsorum enim Deorum cultores fuerant gentes: in veri ergo tri-unius Dei agnitionem et cultum sunt transferendi et baptizandi.

Si concederetur ergò, Ephesinos hosce, olim baptizatos baptismo Johannis in nomine Christi, jam rebaptizatos esse baptismo apostolico in nomine Jesu (quod tamen non conceditur), parùm tamen inde sequeretur, baptizatos semel in nomine Patris, et Filii, et Spiritus Sancti (utì apud nos baptizantur infantes), debere iterum baptizari in nomine Patris, et Filii, et Spiritus Sancti, prout rebaptizant Anabaptistæ.

Sed quò provehemur? Hucusque è tramite nostro nos diduxit larvatum religionis Judaicæ spectrum, infandum quidem amorem præ se ferens erga Christum, at infando interim odio prosequens D. Jesum Christum.

Frustra mihi foret et supervacaneè, hoc vobis ex evangelicâ paginâ demonstrare: quis enim Christianus hoc satis non novit? Edenti miracula illi ad miraculum usque pervicaces adversantur. In omnes morbos sanantem illi immedicabili malitiâ morbidi insaniunt. In ejicientem dæmonia illi plùs, quàm diaboli ipsi, diabolizant. Suscitanti mortuos illi mortem machinantur. Ipsius à mortuis et sepulcro resurgentis resurrectionem ipsam resepelire oblivione conantur. Quid multa? Nihil usquam dictum vel factum pejus, quàm quod in D. Jesum dixerunt Judæi, et fecerunt. Et nihil fuit odii, furoris, amentia usquam unquam, quod non longè superaret odium, furor, amentia Judæorum in Dominum. Ad infinita illa hujus rei exempla, quæ possent è S. Scripturis peti, possem plurima etiam rabiei et amentia ejusdem monumenta proferre, blasphemias scilicet plùs quàm horrendas, in Servatorem, quibus passim scatent volumina Talmudica, Venetæ præsertim editionis. Sed pereat ipsorum memoria cum ipsis.

^c Johann. i. 31.^d Actor. ii. 38.^e Matt. xxviii. 19.

Unde tibi tam venenata, ô Judæe, in D. Jesum malitia et furor? Unde virulentia ista et rabies? Ex hoc scilicet præcipuè, quòd D. Jesus, verus Messias, ficto et picto Judæorum Messiaë dissimilis non modò fuerit, sed et summè contrarius. Somniârant et finxerant sibi Judæi, imò et adhuc etiam somniant et fingunt Messiam istiusmodi, ut non magis discolor sit albor nigrori, non magis contraria lux tenebris, quàm D. Jesus, verus Messias, Messiaë imaginario fictionis Judaicæ. Et hinc prima mali labes, atque odii origo; quòd viderent D. Jesum, cùm Messiam se exhiberet, non solùm sublimi ac vanæ ipsorum spei atque expectationi de Messia non respondere, sed et contradicere et contrariari, eamque contundere.

In tribus potissimùm articulis comprehendi potest tota Judæorum fides de suo Messia: in quibus cùm se ipsos decepissent, D. Jesum deceptorem sunt arbitrati; quòd non concolor esset isti Messiaë, quem effinxerant.

Primus articulus est de regno Messiaë. Messiam opinantur renovaturum mundum terrenâ in melius mutatione. Hinc est quòd dies Messiaë vocent, ‘Mundum futurum et novam creationem.’ Quibus elogiis et eosdem dies veri Messiaë insignit sacra pagina, sed sensu spiritualiori. Dies hosce opinantur omnimodâ mundanæ felicitatis serenitate Judaicam gentem irradiaturos, atque suaviter calefacturos. Persuadent sibi atque indulgent, debellandos omnes suos terrenos hostes, resuscitandos a mortuis Israelitas, congregandos et vivos et mortuos in terram Israeliticam, ædificandum templum, instituendum regnum terrenæ pompæ, restituendum cultum splendidissime cæremonialem, et, ut unico verbo omnia, terram Judæorum in cælum terrenum convertendum, idque per millennium. יְהוָה עוֹלָמוֹ אֵלֶּיךָ שָׁנִים, “Mundum suum,” inquit, “renovabit per millennium.” Et יָמוֹת הַמֵּשִׁיחַ אֵלֶּיךָ שָׁנִים, “Dies Messiaë mille anni.”—Hæc illi, et quamplurima alia de regno Messiaë sui mere terreno et mundanæ gloriæ. Caveant sibi Chiliastæ, ne judaizent.

Quam fastidiose et quasi a desuper in pauperem, humilem, mitem, passum, crucifixum Messiam nostrum, D. Jesum, despexit et despicit flatuosa illa spes Judaica, Messiam tam fastuosum præstolata! Quanto odio et contemptu stomachantur atque indigne ferunt, Jesum Nazarenum nomen Messiaë sibi assumpsisse, cum tam infinita contrarietate Messiaë suo, quem sibi pingunt, fuerit contrarius!

Secundus articulus est de redemptione Messiae. Messiam quidem agnoscunt redemptorem, sed eodem sensu, quo regem, hoc est, terrenum. Redempturum aiunt Israelitas, licet impœnitentes; redempturum corpora et colla a jugo ethnico; at animas sua ipsorum justitia atque operibus servandas. Doctorem illum futurum summam et novam legem laturum, sed sublimati, ut ita dicam, Pharisaismi, et rituum carnalium repurgatorum; enodaturum difficilia Mosaica, sed in cultum cæremonialiorem. Et, ut uno verbo iterum omnia, talem tantum revera futurum redemptorem, qualis posset esse Julius Cæsar, vel Alexander Magnus, si satis esset Pharisæus.

Ab hac doctrina Judaica de summo articulo fidei, viz. de redemptione per Messiam, quam immenso spatio discreparit doctrina Jesu, qui observaverit, secundam et fœcundam odii in ipsum Judaici causam facile perspiciet.

Tertius articulus est de gestis et actionibus Messiae erga gentes. Odium Judæorum in gentes, quod ubique testantur sacra folia, transfusum ab ipsis volunt in suum Messiam. Fingunt enim illum gentes ineffabiliter osurum, gladio, igne, omnimoda morte et gehenna excisurum: אומות העולם, hoc est, "Nationes mundi" (nam hac loquendi forma, infinita iteratione, utuntur) miserrimæ ruinæ, maledictioni et perditioni destinatas, cum advenerit Messias, absque ulla omnino controversia definiunt et sententiam ferunt. Et hoc legenti Judaicos scriptores ubique observandum palam occurret. Quod per omnem fere scripturam, ubicunque denunciantur minæ, miseræ, maledictiones, ruinæ, gehennah, atque istiusmodi mala, non nominatis iis, in quos intonatur, Judæi hæc semper in אומות העולם, "Nationes mundi," commententur. Millena exempla occurrent legenti vel unicum commentariolum 'Midras Tillin.'

De hac re liceat obiter, et fortassis non incommode, duo observare.

I. Quanto pondere, et quam summa cum ratione illud loquatur apostolus^f, "Quæcunque lex loquitur, iis loquitur, qui sunt sub lege." Nam contrarium perpetuo edocent commentarii Judaici: nempe quod quæcunque loquitur lex, sive accusationum, sive minarum, iis loquitur, qui sunt 'e nationibus mundi.' Dixerat in præcedentibus apostolus, "Declinarunt a via; non est qui facit bonum. Guttur eorum

^fRom. iii. 19.

sepulcrum patens: pedes celeres ad effundendum sanguinem;" atque ejus generis plurima. Quæ omnia Judæus promptissime interpretatur de אומרת העולם, ' Nationibus mundi.' At " quæcunque lex loquitur," inquit apostolus, " iis loquitur, qui sunt sub lege."

II. Quod tam frequenter innuatur in N. Testamento, Deum amasse mundum, Christum mortuum esse pro peccatis mundi, effudisse sanguinem pro redemptione mundi, et quæ alia sunt ejusmodi; hoc non ideo dicitur, ac si pro omnibus et singulis in mundo esset mortuus, sed ut, adhibita etiam hac forma loquendi Judæis usitatissima, jugularetur detestanda illa eorum doctrina, de odio Messiaë in gentes, et earum per manus Messiaë occisione atque exitio.

Quamplurimos quidem Gentiles per et ad Messiam convertendos fatentur quidem, sed sensu suo hoc Judaico: proselytos nempe eos futuros ad fidem Judaicam et Pharisæicam, quæ in tantum distat a Christiana, ut ei vix magis contrarietur ethnicismus.

Notandum et Pharisæis tremendum est illud Servatoris^g, " Væ vobis, Scribæ et Pharisæi, hypocritæ! quoniam circumitis mare et aridam, ut faciatis unum proselytum: et cum fuerit factus, facitis eum duplo magis filium gehennæ, quam sitis ipsi." Ecce vobis conversionem gentium, quam somniabant et quam venabantur: ut fierent scilicet gentiles Pharisæi, et Judæi, ut ita dicam, ' judaizantissimi;' et duplo tandem facti sunt filii gehennæ magis, quam Pharisæi ipsi. At qui hoc, quæso, fieri possit, ut quis posset duplo magis filius esse gehennæ, quam Pharisæus? Animadvertite in ' Actis Apostolorum,' ut his proselytis pro machinamentis ad evangelium oppugnandum usi fuerant. " Judæi excitarunt mulieres religiosas, et excitarunt persecutionem in Paulum^h;" hoc est, proselytissas: " Disputavit in synagoga cum Judæis, et religiosisⁱ;" hoc est, cum proselytis: et si qua alia ejusmodi.

Hæc ergo Judaica fides de ethnicis convertendis, et tale ipsorum odium in non conversos: et hinc ortum est illis asperissimum odium in Dominum Jesum; et quod ille æque non odisset, et quod converteret, sed ad non Judæismum. In synagoga Nazarethana inter suos etiam cognatos et propinquos, cum vocationem gentium innueret tantum ex exemplis

^g Matt. xxiii. 15.

^h Chap. xiii. 50.

ⁱ Chap. xvii. 17.

Eliæ et Elisæi, inter gentes versantium, mortem vix evadit et internecionem^k.

Sed ne in hac parte sim prolixior, atque ut hæc, quæ dicta sunt, et ea quidem, quæ dici possent de odio Judæorum in D. Jesum, odiique causis, in unum quasi glomum conglomerem, non amant D. Jesum, quia non amant Messiam humilem; quia non amant redemptorem non pomposum; quia non amant religionem non cæremonialem. Oderunt D. Jesum, quod ille odit Pharisæismum; quod ille non odit gentes; et quod esset Judaicæ expectationis Messiae quam dissimilimus.

II. Sic illi in Jesum. Videamus jam quid in illos ultor Jesus. Huc usque de ipsorum peccato, id est, de ipsorum odio in Dominum Jesum; sequitur jam, ut agamus etiam de ipsorum pœna, vel anathemate, et execranda conditione ob hoc odium. Et sic transimus ad secundam et tertiam clausulam versiculi, "Esto anathema, Maran atha."

III. 'Misera,' inquam, 'et merita perditione et maledictione pereunt Judæi ob non amatum D. Jesum.'—Huic rei testimonium perhibet unaquæque fere prophetarum pagina, unaquæque fere N. Testamenti. Perpauca hæc multorum vice adducemus.

Matt. xxi: 40: "Agricolæ ob interfectum filium Domini sui, cùm venit Dominus, malos istos malè perdet." Et capite eodem, ver. 42; "A vobis," inquit Servator, "ob lapidem angularem reprobatum, auferetur regnum Dei." Et, "Qui ceciderit super lapidem istum, confringetur: super quem vero ceciderit iste lapis, ipsum conteret." Hic lapis ille positus pro fundamento in Sione^l. Et in hunc lapidem, aut petram, ædificat Dominus ecclesiam suam, Matt. xvi. At Judæis lapis hic 'lapis scandali,' et petra hæc 'petra offensionis^m;' ita ut titubent, corruant, confringantur, illaqueentur, et capiantur, Isa. viii. "Qui ceciderit super hunc lapidem, confringetur; super quem verò ceciderit iste lapis, ipsum conteret." Loquitur hîc Servator ad morem Judaicum: nam qui ad lapidationem damnati erant à Synhedrio, primùm lapidi aspero impingebantur atque illidebantur summo impetu, et deinde lapis gravissimus in ipsos eodem impetu erat illisus.

Matt. 12: 43: "Cùm exierit spiritus immundus ex homine, transit per loca arida, et quærit sibi requiem, et non invenit: in domum ergò suam revertitur, et assumit sibi sep-

^k Luc. 4.

^l Isa. xxviii.

^m Rom. ix. 33.

tem alios spiritus, se nequiores, et, ingressi, habitant illic; et fit ultima conditio istius hominis pejor priore. Ita etiam erit, inquit Servator, pessimæ huic generationi." Ejectus primò fuerat diabolus per prædicationem evangelii è gente Judaicâ: migrat ergò inter gentes et ethnicos: at indè etiam per evangelium abactus, redit in Judæam gentem, jam incredulam, et jam longè, quàm antè, nequiozem.

Sed quid hisce immoror? Quid testimonia scripturæ enumerare aggredior, cùm sint innumerabilia? Quid teste evangelio est opus, cùm rei huic testimonium perhibeant etiam ipsi increduli Judæi? "Quadráginta (inquiunt) annis ante excisas Hierosolymas et exustum templum, ultro et sponte suâ apertæ sunt templi portæ," in futurum, ut Rabban Jochanan Ben Zaccai interpretatus est, incendium. Quod fatentur ex textu Talmudico commentatores Judaici in Zach. xi.

Et iterum alibi. "Quadráginta (inquiunt) annis ante dirutas Hierosolymas, loco suo motum, et sede suâ excussum est magnum Synhedrium: et exindè aliò atque aliò pervagatum est, usque dum expiravit." Fatetur hoc Talmud Hierosolymitanum in tractatu 'Sanhedrin,' et Babylonicum in 'Rosh Hashanah.'

Ac fatentur etiam alibi, quòd per quadráginta annos ante vastatas Hierosolymas, lingula coccinea, quæ inter cornua hirci emissarii Azazel ligari erat solita, non dealbuerit. "Et hoc (inquiunt) triste fuit signum, atque indicium, quod non remissa fuerint peccata Israëlitis." Fatentur hoc Gemaristæ Babylonici in tractatu 'Jomâ.'

Hæc illi in rem nostram apertissimè. Nam quisnam, quæso, Christianus, qui vel historiam Judaicam, vel ethnicam, vel ecclesiasticam vel tantillùm degustaverit, qui non probè noverit annos a crucifixione D. Jesu ad incensum templum et dirutas Hierosolymas, esse, computo inclusivâ, præcisè quadráginta.

Fatentur ergò hîc ipsissimi Talmudici, hostes licèt Christi atque Evangelii sint acerrimi, ipsâ tamen rei veritate, atque ipsius veritatis vi adacti, quòd quadragesimo ante excidium urbis suæ anno quassatum fuerit templum, et ad futuras flammæ apertum; quòd quassatum fuerit Synhedrium, et autoritas judiciaria sede suâ extirpata; et quòd inciderit populus in peccatum irremissibile; idque symptomate quodam visibili demonstratum. Quæ omnia, limatis-

simâ enumeratione annorum computata, in ipsissimum incidunt annum, quo Judæi, perdendo Christum, se ipsos miserimè perdidērunt.

Ut hanc ipsorum miseram et meritissimam perditionem clarius perlegeremus, quatuor primò annotabimus, in quibus et generatio ista, quæ Christum crucifixit, exustasque postea vidit Hierosolymas, et generationes istæ, quæ exinde in hunc usque diem sunt subsecutæ, junctim et ex æquo fuerint miseræ et maledictæ. Deinde quatuor observabimus, in quibus generatio illa prima fuerit distinctè misera à sequentibus. Et quatuor ultimo in loco, in quibus sequentes istæ generationes separatim sint miseræ, ac distinctè ab istâ primâ.

Quod ad primum, in his quatuor rebus æquè miseræ ac maledictæ sunt omnes Judæorum generationes (nam liceat hac voce cum interprete Vulgato uti) à tempore Christi crucifixi, ad hunc usque diem.

I. Quòd pereant sub stupendâ ‘cæcitate,’ atque ‘obduratione,’ ipsissimo ethnicismo cæciori atque magis obduratâ. “Dedit iis Deus spiritum soporis; oculos, ut non videant; aures, ut non audiant, in diem usque hodiernumⁿ.” “Multa videntes, vident nihil; apertis auribus, nihil audiunt^o.” De hoc promptius est, ut simus attoniti, quam ut effemur; ut stupore potius atque admiratione meditemur, quam ut verbis et oratione disseramus.

Quam difficile est verba ista scripturæ sacræ intelligere, quæ ignorantia Judæorum attribuunt ea, quæ in D. Jesum perpetrarunt tanto odio, tanta crudelitate! Qualia sunt ista verba Petri^p; “Scio, Fratres, quod hæc per ignorantiam fecistis, sicut et primores vestri.” Et illa Servatoris in cruce; “Pater, remitte hoc ipsis; nam ignorant, quæ faciunt.” Quo nomine appellanda hæc ignorantia? Quicquid desiderare possunt in Messia, vident in Jesu; et tamen hunc Messiam omnino ignorant. Vident adventantem tempore, a prophetis præstituto, imo tempore, ab ipsis ipsorum doctoribus definito: vident illum omnibus Messia signis et virtutibus insignitum, edentem miracula, suscitantem mortuos, divinissimam sapientiam spirantem, omnia, quæ facturus Messias, facientem; excepto hoc, quod terreno splendore non lucesceret, quod illi somniaverant: et tamen tam longe abeunt, ut in illo videant Messiam, ut Messia inimicissimum

ⁿ Rom. xi. 8.

^o Isa. xlii. 20.

^p Actor. iii. 17.

illum præ omnibus mortalibus judicaverint. O oculos non tam excæcatos, quam omnino erutos atque effossos!

Perpensis gnaviter et serio dictis et factis Domini Jesu cum prædictis de illo a prophetis, et cum iis, quæ etiam doctores Talmudici de et in Messia expectando pronuntiant (de quibus fusissime Galatinus, Hieronymus de Sancta Fide, Mornæus et alii), fatali nescio quo cæcitatæ anathemate, et stupendæ ignorantæ maledictione illos perire, necesse est ut fateamur, et de perditione stupeamus.

II. Misere pereunt et perduntur omnes Judæorum istæ generationes sub Pharisaismo, hoc est, legi innixæ traditionali, et canonibus humanis, (dicam, an belluinis?) spretis interim præceptis Dei, et irrito facto verbo divino, prout ait Servator⁹.

Non parum est, quod dicit Petrus^r, “Redempti estis a vana vestra conversatione, a patribus tradita.” Nam sub ista conversatione pereunt miserrimi Judæi in hunc usque diem. Cum in occasum tenderet sol ac dies Judaicus, traditionibus humanis ita obnubilari cœperunt, ut, omni momento crescente caligine, nox insequeretur horrenda et æterna. A temporibus Hillelianis in densiores tenebras coactæ sunt hæ nubeculæ, magis magisque indies coagmentatæ, usque dum in noctem profundissimam compingerentur; qua miseri Judæi in hodiernum usque Ægyptiacis veluti tenebris obvolvuntur.

Scriptores Judaicos perlegenti, sat pervium atque obvium est observare, quod, quo propius in ruinam suam declinaret iste populus, eo magis traditionum numerus auctus, et traditionum erecta sit autoritas; ita ut tandem in omnia sæcula futura stabilirentur pro Judæorum fidei et morum norma, norma ipsa divina, ut illi volunt, diviniore. Audite, si tam horrenda audire sustinetis, quænam illi loquantur de hisce traditionibus in Talmude Hierosolymitano in tractatu ‘Beracoth.’ חבבים דברי סופרים מדברי תורה, “Amabilia (inquiunt) sunt verba Scribarum, quam verba ipsius Legis: nam verba Legis sunt gravia et levia; et verba Scribarum sunt omnia gravia.” Et rursus: חמורים דברי זקנים מדברי נבאים, “Majoris ponderis sunt verba seniorum, quam verba prophetarum.” Atque alia ejusdem farinae et scholæ blasphemæ quamplurima, quæ piget meminisse.

Sub hoc jugo traditionum ad infernum detruduntur Ju-

⁹ Matt. xv. 6.

^r 1 Pet. i. 18.

dæi quotidie ab annis jam elapsis sedecies centenis, hæreditario patrum reatu, ob interfectum D. Jesum non solùm onerati, sed et sub hæreditario traditionum à patribus onere pressi depressique.

III. Pereunt etiam sub Pharisaismo, propria scilicet justitia freti, et operibus legis ad salutem fisi. Fidem non nõrunt Judæi nisi historicam, et justificationem hominis nisi humanam. De priori contra illos disputat Jacobus apostolus, cap. ii. De posteriori apostolus Paulus in locis Epistolarum suarum quamplurimis: "Judæi (inquit) ignorantes justitiam Dei, et propriam justitiam quærentes statuere, justitiæ Dei non sunt subjecti^s." Nec justitiam Dei nõrunt, nec fidem in Deo. Jam crassa et densa eorum faciei insidet veli Mosis ista portiuncula, "Statuta et judicia mea si quisquam fecerit, in ipsis vivet."

En, quantum illi in sensu suo discrepent à sensu evangelii in quæstione de fide Abrahæ, et ejus justificatione! In historia Abrahami primùm exhibetur aperta doctrina de justificatione per fidem: "Abrahamus credidit Deo, et imputatum est ei ad justitiam^t." Et hinc est, quòd, de illo loquens Isaias^u propheta, ipsius justitiæ nomen fere ei attribuat; "Quis excitavit justitiam ab oriente?" Et hinc est, quòd apostolus^v dicat, "Abrahamum primùm accepisse circumcisionem sigillum justitiæ per fidem." At illi fidem Abrahami de historica tantùm interpretantur; contra quod disputat Jacobus. Et justificationem Abrahami asserunt ex operibus; contra quod disputat Paulus. Usitatissimè dicitur à Judæis, 'Abrahamum adimplèsse totam legem ab Aleph ad Thau.' Et hinc justificatum eum volunt ex suis operibus; quod redarguit Paulus. Et sic justificatum volunt unumquemque salvandum. Ita ut fidem in Christo omnino rejiciant; et, dum ex operibus suis salutem sperant frustra, miserè pereunt in suis operibus.

IV. Dum ad terrenum Messiæ regnum et gloriam, ex vanis ipsorum somniis et spe, frustra inhiant, spirituale et cœleste Christi regnum et gloriam, perditum, perdunt miserimè. Summæ curæ est scripturis sacris, regnum Christi non terrenum depingere, aut temporale, sed spirituale et æternum. Hinc est, quòd vocetur 'regnum cœlorum,' 'mundus venturus,' 'Hierusalem supernum.' Hinc est, quòd ipsissimo illo momento, quo primùm promissus sit Christus,

^s Rom. x. 3.

^t Gen. xv. 6.

^u Cap. xli. 1.

^v Rom. iv. 11.

maledicatur terra^x, ut doceretur, regnum Christi è maledicta hac terra non futurum. Hinc etiam, quod, promissione solio Davidis facta, oriturum inde regem Messiam, contabuerit citò solium illud terrenum, et non terrenum Messiae expectaretur. Plurima ejusdem generis atque eundem in finem occurrunt passim in scriptura.

At quid Judæi? Ex quibusdam prophetarum phraseologiis, malè intellectis, nullum Messiam volunt, ut suprà dictum est, nisi terrenum; et regnum Messiae nullum, si non mundanae gloriae. Et sic, dum somnia sua aucupantur, et nescio quæ ficta et picta sperant, non fictè pereunt, et à Messia et regno suo in æternum exulant.

In his quatuor convenit inter omnes Judæorum generationes, et quoad errorem, et quoad perditionem. Distinguuntur jam inter generationem istam, quæ ante et ad excidium urbis venit, et inter illas, quæ sunt subsecutæ. Et illa etiam quadrifariam misera fuit, et maledicta.

De prima generatione ista dicturus, ab illo Isaiaë oraculo exordiar^y, “ Generationem ejus quis enarrabit?” Scio, quam varie commentatores commententur in hæc verba: nonnulli ea explicant de Christi generatione æterna; quidam de generatione humana; quidam de spirituali; cum et textus ipse, et contextus, satis clarum reddat, sermonem illic non esse *περὶ Χριστοῦ γεννήσεως*, “ de Christi generatione,” qua est genitus, vel generatus; sed *περὶ Χριστοῦ γενεᾶς*, ‘de Christi sæculo,’ sive generatione hominum, in qua ille vixit. Generationis istius nequitiam, improbitatem, malitiam, maledictionem, quis satis possit enarrare?—Audite quid de illa D. Jesus, et Spiritus Sanctus.

“ Generatio hæc,” inquit, “ est mala, adultera atque improba^z ;” “ Generatio adultera et peccatrix^a ;” “ Generatio prava^b ;” “ Generatio incredula, et perversa^c ;” Et, “ Generatio, in quam venturus omnis sanguis effusus, a sanguine Abelis, ad sanguinem Zachariae, filii Barachiae^d.”

Mala et miserias, ac miseriarum genera, quæ perpessa est ista generatio, quis vel possit effari, vel quis, ea fando, temperet a lacrymis? Cædes, rapinas, latrocinia, bella, incendia, famem, pestes, dissipationes, omnis generis ærumnas et miserias, queis paria nec priora sæcula unquam viderant, nec posteriora viderunt adhuc. Legantur de hac re Jose-

^x Gen. iiii.^y Cap. liii. 8.^z Matt. xii.^a Maro. viii.^b Actor. ii.^c Matt. xvii.^d Matt. xxiii.

phus, Egesippus, Gorionides, aliique. Historiam contexere, non est nostri instituti.

Quatuor tantum hic enumerabo, quæ et enumerat beatissimus Servator, cum signa et mala, cladem et ruinam Judaicæ gentis præcessura, prædicit, Matt. xxiv. Quæ licet diversa ab his videantur, ea tamen sunt, quæ et plurimum ad miserias Judæorum augendas contulerunt, et ad illustrandas conferunt.

I. Peperit atque enutrivit ista generatio infinitos Pseudo-Christos, et Pseudo-Prophetas, qui populum infelicem, jam satis ad exitium festinantem, multo velocius ad exitium impulerunt, atque accelerarunt. De his Servator in istius Capitis ver. 11; "Surgent multi Pseudo-Prophetæ, et decipient multos." Et ver. 24; "Exurgent multi Pseudo-Christi, et Pseudo-Prophetæ, et magna edent signa et mirabilia." Cui rei testimonium amplum et egregium perhibet historiographus Josephus.

Novit gens Judaica, illud ipsum fuisse tempus, adventui Messiae a prophetis præstitutum, cum D. Jesus adveniret. "Tunc temporis opinabantur regnum cœlorum appropinquare." Hoc eos tam aperte edocuerat propheta Daniel ex computatione septuaginta suarum hebdomadarum, ut congregarentur ex omnibus duodecim tribubus quamplurimi Hierosolymis, expectationi ac spei suæ illic occursuri. Notanda est emphasis illa^f; "Hæc dixit Caiaphas non ex semet ipso, sed, cum esset Pontifex Max. illius anni, prophetavit:" 'illius anni,' hebdomadas Danielis terminantis, et 'anni illius,' summæ Judæorum spei atque expectationis.

Quamplurimi ergo temporis ex congruitate arripiunt sibi ansam atque audaciam mentiendi, se esse Christum; quamplurimi, se esse nobiles aliquos prophetas; et sic, quantum in illis, eluditur ab his falsis veri Messiae adventus, atque illuditur miserrimo populo de adventu Messiae omnino.

En vobis, ut sibi non constet perfidia, nisi in infidelitate. Præcisum adventus Messiae tempus agnoscunt; at Messiam eo tempore adventantem agnoscunt minime. Adventum Messiae dum mentiuntur, advenire jam fatentur, et tamen negant.

Quæ mala operati sint hi Christi et prophetæ mendaces populo, deceptionum amantissimo, facilius est animo con-

^e Luc. xix. 11.

^f Johann. xi. 49.

jectari, quam ore eloqui. Hæc duo autem potissimum conspectui nostro sese offerunt maxime perspicua.

Primum, quod falsis et fictis hisce suis nominibus, miraculis, prophetiis, atque istiusmodi blasphemiiis, adventum et manifestationem veri Messiae ita obfuscarint, et demerserint, ut Judaica gens sub undis siet in hunc usque diem.

Deinde, quod in infinita schismata, insanias, æmulationes, atque omnimoda facinora, gentem male credulam agitarint atque impulerint. Ab his non minima causa amentiae atque impietatis istius, de qua apostolus, 2 Tim. iii. ab initio; "Illud scito fore, ut extremis diebus instent tempora molesta. Erunt enim homines sui amatores, pecuniae avidi, gloriosi, superbi, maledici, parentibus non obedientes, ingrati, profani, caritatis expertes, implacabiles, calumniatores, intemperantes, immites," &c.

De misera et maledicta conditione et perditione Judæorum ob non amatum D. Jesum, est dissertatio nostra. Cogitate vobiscum, fratres, qualis lues, quale exitium, hi seductores. O utinam hoc non edoceret nos, dolenda nobis de delusoribus istiusmodi experientia! Misere et perditæ certe pereunt, qui seducti, qui delusi pereunt. Et sic perit execranda ista Judæorum generatio.

II. Secundum ætatis vel generationis illius malum et peccati, et pœnæ, fuit horrenda apostasia, relabentibus et retrocedentibus Judæis innumeris a veritate evangelica, quam semel fuerant professi. De hac re Servator in capite allegato, versibus 10. 12; "Tunc offendentur (inquit) multi. Et quoniam abundabit iniquitas, refrigescet caritas multorum." Quam multa millia erant Judæorum, qui crediderunt, et tamen zelo accendebantur legis! Quam diversicolor hic Christianismus. Fidem evangelicam amplexantes ad salutem, amplexantur etiam ad salutem opera legis. Judaica loquuntur lingua, et Ashdodæa. Bove arant et asino.

Ex illegitimo hoc coitu enatum est tandem monstrum apostasiæ, recedentibus quamplurimis a fide et simplicitate evangelii ad apertissimum Judaismum: et non ab evangelio recedentibus tantum, sed et evangelio jam factis hostibus, et acerrimis adversariis. Et hoc primum ovum Antichristi. "Filioli, ultimum adest tempus: et sicut audivistis, antichristum venturum, etiam nunc antichristi multi cœperunt esse; unde scimus, ultimum tempus adesse. E nobis egressi sunt,

sed non erant e nobis ; nam si fuissent e nobis, mansissent utique nobiscum^h.”

2 Thess. ii. 7 : “ Etiam nunc operatur mysterium iniquitatis.”—‘ Etiam nunc,’ cum epistolas has ad Thessalonicenses scriberet apostolus, quæ omnium epistolarum Paulinarum sunt scriptæ primæ: etiam tunc temporis embryo antichristus. Verissime quidem de antichristo Romano intelligitur iste locus apostoli: at verissime etiam intelligendus de antichristo Judaico, non tam Romani patre, quam parte: ejusdem monstri membro, et capite ejusdem corporis, vel anima eadem, in Romanum corpus commigrante. Quid enim Romanismus, nisi purus putus Judaismus, Christi hostis atque evangelii?

Videte, quam concinne adaptari possint verba apostoli ad antichristianismum primo Judaicum, a quo etiam fluxit suo tempore Romanus. Ver. 3; “ Non adveniet dies Christi (inquit), nisi prius venerit defectio, vel apostasia.” Prædixerat hoc Dominus noster Christus, capite prius allegato; futurum nempe, ut, priusquam ille adveniret ad sententiam ferendam, et pœnas sumendas de Judæis in excidio Hierosolymitano, deficerent a fide et deciperentur tam multi, ut, si possibile foret, deficerent et deciperentur ipsi electi. Quam defectionem testantur loca epistolarum apostolicarum infinita.

“ Et revelatus fuerit homo ille peccati, filius perditionis, sese opponens, et efferens supra quicquid dicitur Deus, aut colitur; adeo ut in templo Dei sedeat, tanquam Deus, præ se ferens, se esse Deum.” Non magis papismo conveniunt hæc verba, quam huic Judaismo: qui non amplius jam ex ignorantia hostis esset Christi et evangelii, ut antea, sed nunc, noto et agnito evangelio, vere “ homo peccati, et filius perditionis” sese opponit: supra omnem humanam dominationem sese efferens, etiam supra verbum divinum, supra Christi evangelium et meritum: traditionibus suis atque operibus legis Deum conculcans, atque pro oraculo se ferens. Sed ne hic ultra limites transiliam, quicquid antichristus Romanus, adversus Deum, evangelium et sanctos, hoc idem antichristus hic Judaicus, Romani non tam præcursor, quam pars prior.

III. Tertium generationis hujus, de qua loquimur, malum, ex quo auctior ei accessit perditio et anathema, hoc

^h 1 Johann. ii. 18.

fuit, quod fuerit ‘ prima ecclesiæ persecutrix,’ et persecutrix etiam acerrima: non asperior gens Romana, vel ethnica, vel pontificia.

Sæpiusculum mecum sum miratus, cur ecclesiastici scriptores, in decem illis persecutionibus primævæ ecclesiæ enumerandis, Judaicam hanc vel omnino prætermiserint, vel summo digito vix attigerint, cum hæc et hujusmodi de ipsa loquatur scriptura sacra.

Matt. xxiv: “ Vos tradent in consessus et conventus; cædemini, et coram regibus et præsidibus sistemini. Tradet frater fratrem, et pater filium; et eritis odio omnibus propter nomen meum.”

1 Thess. ii. 14: “ Vos imitatores facti estis ecclesiarum Dei, quæ sunt in Judæa, in Christo Jesu; quippe quod eadem passi sitis et vos a propriis tribulibus, quæ et illi a Judæis.”

1 Pet. i. 6: “ Modicum adhuc (si oportet adhuc) in variis explorationibus tristitia affecti estis, ut probatio fidei vestræ multo pretiosior auro inveniatur.”

Et in eadem Epistola, cap. iv. 12: “ Dilecti, ne exploratione illa per ignem, quæ fit in vobis ad vestri experimentum, percellamini.” Et ver. 17: “ Jam tempus illud advenit, ut incipiat iudicium a domo Dei. Quod si primum incipit a nobis, quis erit finis eorum, qui non obediunt evangelio Dei?”

Unde ergo, ut plura omittam, hæc sanctis tum temporis exploratio, tribulatio et persecutio? Non ab ethnicis, sed a Judæis, sub quibus primoperiit Stephanus, deinde Jacobus Major, postea Jacobus Minor Hierosolymis, Petrus in Babylone Chaldaica, atque alii innumeri, afflictione pressi, et morte multati, quos nominatim non enumerat divina historia.

Hæc observasse in lectione N. Testamenti, et plurimum lucis plurimis exhibebit locis, nisi mea me multum fallat opinio, et plurimum miseræ Judæorum conditionis demonstrabit; qui post interfectum D. Jesum Christum, a Pseudo-Christis fuerint in omnem improbitatem et cæcitatem ducti: antichristianismum primum sunt professi, et ecclesiam Christi primum persecuti.

IV. Quarto et ultimo, quam misera et misere perdita fuerit hæc generatio! Dies hujus excidii vocatur ‘ Dies Domini magnus et terribilis,’ Joel. ii. 31; ut clare interpreta-

tur divus Petrus¹. Judicium hoc vocatur 'Adventus Domini,' ut supra demonstratum est in præcedentibus. Et quam tremendus hic adventus, loquatur ipse Dominus, qui sic advenit: "Sol obscurabitur, et luna non edet splendorem, et stellæ cadent e cælo, et potestates cæli concutientur: et tunc apparebit signum Filii Homini in cælo, et videbunt Filium Homini venientem in nubibus¹." Quorum verborum mentem antea dedimus.

Plura non addam: nam addi possent quamplurima S. S. loca, quæ exitium et excidium Judaicum et Hierosolymitanum tam diris, si ita loqui liceat, et feralibus characteribus depingunt, ut facile sit ex illis ipsis judicare, quam inaudita et nefanda fuerit generationis et gentis istius cædes et ruina. Legatur in hanc rem pro commentario Josephus historiographus.

Transeundum jam esset ad Judæorum generationes, ab isto Hierosolymorum excidio, ad hunc usque diem. Plurimas et miserrimas earum cædes, plurima exilia et juga, plurimas dissipationes et æumnas memorant plurimi historiarum scriptores: de quibus nihil jam dicemus; legantur hæc apud suos autores.

Hæc quatuor tantum enumerabo, spiritualioris aliquantum notæ et miseræ, quæ fuse, si daretur venia, possent explicari.

I. Quod prima hac cæca generatione eo sint cæciores, quo majora ruinæ et rejectionis suæ monumenta vident, et tamen non vident. Vident excisam urbem, ejectam gentem, infinita mala, ex quo Christum crucifixit, genti incumbentia, Gentes totius mundi Deum verum profitentes; et tamen ad statum suum et conditionem magis magisque adhuc cæcutiunt.

II. Sunt prima ista mala generatione, si fieri possit, peiores: utpote qui omnia, quæ vere majores illi sui de Christo, vi veritatis adacti, prædicarunt, eludere atque enervare omni suo studio, acumine atque industria, nituntur. Quod infinitis exemplis posset demonstrari, si esset locus.

III. In manibus habent et evolvunt N. Testamentum, et libros et scripta Christianorum, quibus asseritur veritas Christi et evangelii, et evertitur Judaismus literis, ut ita dicam, majusculis, ut etiam, qui currit, legat: et tamen, quod illic vident, non vident.

¹ Actor. ii.

¹ Matt. xxiv. 29.

IV. Postremo, non est vel tempus, vel terminus, quo definiatur vel concludatur hæc eorum cæcitas et miseria. “Non est,” ut inquit Psaltes, “qui determinet, quamdiu.” In captivitate Ægyptiaca et Babylonica aderat illis verbum prophetiæ, et reditum promittens, et tempus definiens: at his post sedecies centenos annos ne rimula quidem minima, per quam vel tantillum lucis possint adipisci, ut aliquem vel spei vel miseriæ suæ terminum contueantur.

Dubitas, o Judæe, de Jesu nostro, an fuerit Messias. Recognosce gentis tuæ conditionem a tempore, quo Jesus noster ab ea crucifixus. Non alio opus est argumento, quam te ipso. Legas, uti scribatur in ipsis Hierosolymarum cineribus, in gentis et generis tui multifaria miseria et maledictione, quod “Jesum Nazarenum, quem crucifixistis, constituit Deus Dominum et Christum.” Sic pereunt, sic pereant hostes tui, Domine Jesu. Sic “qui non amat Dominum Jesum, esto anathema:” at quisquis amat, “esto ut sol, quando egreditur in virtute sua: et pax sit super verum Israellem Dei.”

Ad te nos recipimus, Domine Jesu, suave nomen, dulcissime Servator. Tibi debetur omnis amor, honor, laus et cultus. Quis te non colat, o rex summe gentium? Quis te non amet, rex sanctorum? Conscii nobis nos sumus et de spreto amore tuo, et de neglecto amore tui. Dum anathema et miseram perditionem te non amantium recognoscimus et effamur, est cur in nos ipsos respiciamus, et verbum hoc tuum et oratio nostra nos ipsos dijudicat. Non amavimus te, Domine Jesu, rei confitemur, vel ut nos decait, vel ut te fuit dignum. Te vocavimus, et te vocamus ‘Dominum, Dominum:’ sed quam minimum voluntatis tuæ ex amore tui fecimus! Quam summus tuus erga peccatores amor! Quam nullus noster in te! Quam magna tu nostri causa præstitisti! Quam nihil nos causa tui! Ex amore nostri tu e cælo descendisti, et, solio gloriæ tuo quasi posthabito, ad crucem usque te humiliasti. Nos ex amore tuo e luto et fimo non ascendimus, ne peccatum quidem unicum crucifigimus, aut morti addicimus. Tu ex amore nostri pretiosissimum sanguinem profudisti, atque animam deposuisti in sacrificium pro peccatoribus. Nos ex amore tui vanitates vanitatum non abjicimus, non deponimus vel minimum carnalis nostræ concupiscentiæ. Heu! quam parum, quam nihil, fecimus ex amore Christi! Heu! quam intus sumus te versus tota

hyems, gelu et glacies! Languorem hunc remitte nobis, clementissime Jesu. Accendatur in nobis ignis tuus, quo incalescamus, et liquefiant corda nostra in lacrymas, pœnitentiam, et amorem tui. Amen.

DISPUTATIO

IN

PUBLICIS COMITIIS

PRO GRADU DOCTORATUS. ANNO DOM. MDCLII.

—◆—

QUÆSTIONES.

Post Canonem Scripturæ consignatum, non sunt novæ Revelationes expectandæ.

Personalis ab æterno certorum Hominum Electio fundatur in Scriptura.

UTRAVIS quæstione vix ulla occurrit quæstio spinosior aut magis nodosa; et quæ vel plura exercuerit ingenia, vel plures generet, ventilata, quæstiones. Nam quantum lubricitatis in articulo de revelationibus! Quantum in themate de electione profunditatis! Et quantum de utraque, quæstione, quæstionis et controversiæ!

Non nostris ergo fisi viribus, aut freti ingenio, pensum hoc in manus suscepimus tam asperum et tam intractabile; sed ipsa rei nobilitate ducti, assidua nunc dierum de hisce quæstionibus altercatione provocati, et duce Scriptura, comite veritate, et divino freti et nixi adjutorio.

Ad pedes ergo tuos provoluti, opem tuam imploramus, lucem tuam præstolamur. Ad divina cæcutimus, et ad omnia spiritualia misere lippiunt oculi nostri; at ipso tuo collyrio ita inungantur, ut decidant ab illis omnes squamæ et caligines, et in luce tua videamus lucem. Adsis propitius cœpto huic nostro. Edoce mentes et linguas nostras, ut nihil, nisi quod dignum, et prout decet, de hisce rebus, de quibus acturi sumus, vel sentiamus, vel loquamur. Abige a nobis omnes tenebras, atque omnes contra divinam veritatem præoccupaciones fuga et pelle; atque ita erudiantur et corda

et linguæ nostræ, per verbum tuum et per spiritum veritatis, ut in spiritu et veritate sacro-sancta hæc mysteria tractemus, ab errore procul et levitate. Revela nobis e Scriptura Sacra, divino canone, quid de Scriptura, quid de revelationibus, sentiendum. Et de electione tua, prout electos tuos decet, et in solatium nostrum, credamus, et in gloriam tuam disseremus. Et protege nos et nunc, et semper, a grassantibus malorum hominum erroribus, et a flatuosis et venenatis deceptorum dogmatibus, quæ serpunt et depascunt ut gangræna.

Solidi simus et stabiliti in tua veritate, et in communi fluctuatione ne fluctuemur. Sapiamus in theologia ad sobrietatem, et ad humilitatem in omnibus studiis et scientiis nostris; et in gloriam tuam cedant quæcunque scimus, studemus, agimus aut molimur, et in salutem animarum nostrarum, et in publicum emolumentum. In eum finem cedat faxis præsens hæc nostra actio et disceptatio per et propter Jesum Christum Dominum nostrum.

Prodit prima quæstio, (quam non solum defendendam, sed et illustrandam probandamque jam suscepimus) gemellipara, geminam enixa quæstionem; de 'ipsa consignatione canonis Scripturæ,' primam; et de 'non expectandis post hunc consignatum, revelationibus,' secundam: utramque satis obscuram ac perplexam.

I. Tribus præcipue articulis agitur controversia de Scripturæ canonis consignatione; primo, 'de ipso canone consignato;' secundo, 'de tempore consignationis;' tertio, 'de modo consignandi.' De primo nihil jam dicturi sumus; de posterioribus duobus pauca tantum delibabimus: quod non totam istam controversiam discutere in animo habeamus; sed ut epocha revelationum non expectandarum, ad quam fit a quæstione nostra calculatio, clarius percipiatur.

Canonem Scripturæ jamdudum et diu retro fuisse consignatum, cum universa in omnibus sæculis ecclesia merito indubitanterque concludimus. Cum ecclesia dixi? imo summa etiam cum ratione; imo summo cum suffragio ipsius Scripturæ Satis enim et ex ipsius rei evidentia, et ex ipsissimo Scripturæ testimonio, elici potest, quo non tuto solum, sed et necessario, concludatur, canonem Scripturæ longe olim et diu retro fuisse consignatum.

Consignationem canonis Veteris Testamenti fassi sunt Christus et apostoli, ut et tota gens etiam Judaica, absque

ulla hæsitatione. “Rex Agrippa,” inquit Paulus, “credis tu Prophetis?” Et ipse sibi ex certo et indubitato totius gentis sensu consensuque respondet, “Scio, quod credis.”

At quando hæc consignatio? Cum nempe per ultimum prophetarum, prophetam Malachiam, ultimam limam apponeret Spiritus Sanctus, et exinde a gente Judaica se retraheret discederetque; quod et fatentur ipsi Talmudistæ. “Post mortem (inquiunt) Haggæi, Zachariæ, Malachiæ, discessit Spiritus Sanctus ab Israele, atque ascendit.” Quo respicit illud Actor. xix. 2; “An sit Spiritus Sanctus, ne quidem audivimus:” id est, an sit ab isto discessu post mortem Malachiæ restitutus.

II. De ‘tempore’ ergo consignationis minus est controversiæ: at quid dicendum de consignandi ‘modo?’ Idem fere, quod et de priore: quod nempe ipsa ultimi calami, per ultimum hunc Spiritus Sancti amanuensem, Scriptis inspiratis appositio, fuerit ipsissima consignatio. Vox סתם apud scriptores Judaicos et ‘sigillare’ denotat, et ‘finire,’ vel terminare. Eodem plane sensu judicamus de consignatione Scripturæ, quod scilicet consignatus sit canon, cum finitus et perfectus est canon. Et hoc ipsum fuerit consignatio, quod jam nil ultra esset, quod adderetur.

Prophetæ sancti, et divino Spiritu afflati, in unoquoque sæculo a Deo ad conscribendum sacrum canonem ordinati et edocti, ab impiis et nefariis hominibus licet pro ludibrio et derisu haberentur, a piis tamen et Deum timentibus pro veris prophetis et habiti sunt, et honorati. Quæcunque ergo illi ex dictamine Spiritus Sancti conscripserant, in manus piorum hominum ab ipsis tradita, pro divino verbo et canone ab illis sunt recepta, æstimata et servata. Et sic tandem perfectus est totus sacer canon Veteris Testamenti. Nam cum ultimus omnium Malachias prophetiam suam conscripserat, piisque, Deumque timentibus, tradiderat, perfectum jam et completum Veteris Testamenti canonem hoc ipso consignat ille, illi recipiunt.

Pari modo judicandum esse de consignatione canonis Novi Testamenti, judicamus. Quòd nempe, cùm ultimus è theopneustis scriptoribus novissimum calamum scriptis suis applicuisset,—ut finitus, ita etiam ex hac ipsa re consignatus est canon; et discesserunt, et desierunt revelationes, non ulteriùs expectandæ.

Crevit minutim Novum Testamentum, eodem modo, quo

creverat Vetus. Quo verò ordine conscripti sint singuli libri, non est hîc narrandi locus. Hæc duo tantùm, quæ ad rem præsentem faciant, liceat mihi hîc observare, quæ et quæstioni ipsi nostræ illustrandæ inserviant; ‘De revelationibus scil. post consignatum Scripturæ canonem non expectandis;’ et quæstioni huic, ex illa ortæ, ‘De consignatione scil. canonis Scripturæ.’

Primum est illud Servatoris apud Johannem^b; “Adhuc multa habeo, quæ vobis dicam, sed nunc non potestis portare. Cum autem venerit Spiritus ille veritatis, ducet vos in omnem veritatem. Non enim loquetur à semet ipso, sed quæcunque audiverit, loquetur, et quæ ventura sunt, annuntiabit vobis.” Satis novi, qualiter hæc verba torqueantur, dum ea, quæ à Servatore per Spiritum revelanda promittuntur, rejiciuntur in sæcula, apostolicum subsequentiâ, etiam ad finem usque mundi. Facile esset, si per tempus liceret, ex ipso loci hujus scopo, ex re ipsa, et ex sensu verborum horum proprio, multis argumentis demonstrare, quòd ad discipulos solùm Christi tunc præsentis, apostolos scil. reliquosque inspirandos, referenda sint hæc verba, et nullo modo in futura sæcula, post apostolicum, rejicienda.

Illud ergo, quòd ex verbis, ita intellectis, observatum velim, hoc est, nempe quòd omnia, quæ revelanda erant per Spiritum Sanctum de veritate divina et evangelica, revelanda erant in sæculo illo, vel ævo apostolico. “Ducet vos in omnem veritatem.” Cùm ergo scripsissent illi omnia ea, quæ ab iis scribi voluit Spiritus Sanctus, conscripta est omnis veritas, consignatus est canon Scripturæ, et revelationes exindè non sunt expectandæ.

Secundum est illud, quòd prædicatur et promittitur per prophetam Joëlem, quòd “in novissimis diebus effundendus esset Spiritus super omnem carnem;” prout prophetiam istam allegat explicatque divus Petrus, Actor. ii. 17. Effundendus ergo erat Spiritus Sanctus iterum, qui sese retraxerat (ut antea diximus) à morte Malachiæ. Effundendus erat “super omnem carnem,” id est, super gentiles æquè ac super Judæos: quòd et factum est, et quòd factum esse, mirantur Judæi, Actor. x. 45. At quid sibi volunt vocabula ista, ‘in novissimis diebus?’ Non ad novissima tempora mundi referenda esse, satis patet ex ore Petri, verba ista ad id temporis, quo effusus est Spiritus, Actor. ii, applicante:

^b Cap. xvi. 12, 13.

“Hoc ipsum illud est (inquit) quod prædicitur per Joelem: In novissimis diebus effundam Spiritum meum.” In isto temporis articulo, quo descendit Spiritus in specie linguarum ignitarum, adimpleta est, vel saltem adimpleri cœpit ista prophetia, ultra vel citra ‘dies novissimos’ (quinamcunque illi sient) non exporrigenda. Dies autem illi sunt dies novissimi Hierosolymarum, cùm jam senesceret urbs ista, et gens Judaica et in mortem ac ruinam jam appropinquantem tenderet et nutaret. Quo sensu istæ loquendi formulæ, ‘In ultimis dierum,’ ‘In novissimis temporibus,’ ‘In ultimis diebus,’ occurrunt sæpissime in perquam plurimis et Veteris Testamenti locis, et Novi.

Ante excidium ergo Hierosolymitanum effusum esse Spiritum, et promissum est per prophetas, et experientia probatum est in apostolis Christi et discipulis. Hinc linguæ, miracula, sanationes, revelationes, atque inspirationes quorundam, quibus amanuensibus uti visum est Spiritui Sancto, ad sacrosanctum Novi Testamenti canonem et codicem conscribendum. Ultimus horum scriptorum cœlestium Johannes evangelista atque apocalypticus: ultimum ille scriptorum suorum omnium conscripsit ‘Apocalypsin;’ qua ad coronidem perducta, perfectus et consignatus est canon Novi Testamenti, et totius quidem jam Scripturæ.

Possum et illud etiam in medium proferre, quod ab omnibus pro aperta libri istius, et totius quidem Novi Testamenti, eandem veritatem spiritumque spirantis, consignatione agnoscitur: idque non immerito, versibus istius libri et novi fœderis antepenultimis. “Enimvero testor cuius audienti verba prophetiæ hujus libri: Si quis apposuerit ad hæc, apponet super illum Deus plagas, scriptas in libro isto: et si quis diminuerit de verbis libri prophetiæ istius, auferet Deus partem ejus è libro vitæ, et ex urbe sancta, et ex iis, quæ scripta sunt in libro isto.”

Apocalypsin suam conscripsit Johannes quàm proximè ante flammam Hierosolymitanam, et gentis Judaicæ eversionem: post cujus urbis et gentis excidium discessisse Spiritum inspirationis atque revelationum, ipsemet in isto libro attestatur, cap. vii. 1. Nam, cùm capite sexto graphicè depinxisset miseram perditionem miseræ istius gentis, per cædes, famem, pestem, et omnimodam calamitatem, perituræ, ita ut obvolvi sub montibus, et sub petris premi præ illis malis eligerent optarentque, quod de excidio isto præ-

dixerat Servator^c, detentionem exindè scribit fuisse venti,—
 “Ne spiraret super terram;” phraseologia è prophetis sump-
 ta, desitionem spiritûs prophetiæ significante.

Ne lapsum me putetis vel lingua vel memoria, cum
 librum Apocalypseos asseram conscriptum ante Hierosoly-
 mitanum; bene novi, quàm à plerisque referatur ad tempora
 Domitiani. Habeo tamen, dum hoc affirmo, cui innitar,
 quod demonstrare, prout res postularet, non patitur tempus.

Ut ergo habeat, ubi pedem figat de hac quæstione nostra
 disputatio, atque ut periodum consignationis canonis Scrip-
 turæ, atque epocham desitionis revelationum calculis æquis
 enumeremus: assero primò, canonem Scripturæ consigna-
 tum fuisse, cùm jam instaret et ad fores esset excidium urbis
 et gentis Judaicæ. Atque assero insuper secundò, post istud
 excidium spiritum prophetiæ desiisse, et revelationes non
 ultrà esse expectandas in æternum.

Non me latet, quàm multa dicantur ab historiographis,
 de visionibus, vocibus cœlestibus, insomniis divinis, et aliis
 istiusmodi revelationum generibus, per sæcula plurima post
 illud tempus exhibitis: qualia etiam de se ipsis garrere non
 erubescunt hodieque nonnulli è nostro sæculo, è nostra gen-
 te. De qua re, et quibus quid habeam, quod respondeam,
 ex sensûs atque animi quæstionis hujus nostræ explicatione,
 satîs elucebit.

Tria sunt, quæ in hac quæstione præcipuè volumus.

I. Quod post consignatum Scripturæ canonem, non sint
 expectanda nova dogmata fidei, quæ vel præter Scripturam
 obtineant, vel supra Scripturam sapiant; multò minùs, quæ
 contra Scripturam machinentur. Divinæ Scripturæ oracula
 pro oraculo cœlimus, extra quod nihil vel sciscitandum, vel
 expectandum, vel æstimandum, quod ad fidem pertineat, aut
 mores, aut bonam conscientiam. Sacrosanctum hunc cano-
 nem veneramur, ut verum, solum, perfectum omnium fidei
 articulorum penuarium, perfectam omnium actionum nos-
 trarum regulam et normam.

Duo tamen hîc non diffitemur.

I. Oriri sæpe et elucescere fere indies novas fidei dog-
 matum, in Scriptura comprehensorum, illustrationes. Ex
 stylo scil. scopo, dialecto, sensu Scripturæ, clarius intellec-
 tis, explicatiores emergunt atque enodatiores oraculorum
 Scripturæ sensus atque explanationes. At hoc non ex nova

aliqua immediata revelatione, sed ex ipsa Scriptura, sibimet attestante, et rerum suarum optimo interprete.

II. Non solum non inficiamur, sed et promptissime alacriterque agnoscimus, spiritum illum sapientiæ et revelationis ad agnitionem Christi omnibus Sanctis concessum esse, de quo loquitur apostolus^c; “ Ut Deus Domini nostri Jesu Christi, Pater ille gloriæ, det vobis spiritum sapientiæ et revelationis in agnitione ipsius, illuminatis oculis mentis vestræ.” At hoc itidem non per novam aliquam immediatam revelationem, sed mediante verbo divino, quam proxime ad corda sanctorum per spiritum gratiæ admoto. Cui consonum est illud apostoli^d, “ Ut spem habeamus per consolationem Scripturarum.” Et illud^e, “ Habemus firmissimum sermonem propheticum, cui, benefacitis, attendentes, veluti lucernæ, in caliginoso loco lucenti, donec dies illucescat, et Lucifer oriatur in cordibus vestris.”

II. Secundum, quod in hac nostra quæstione volumus, hoc est: quod ad eliciendum Scripturæ sensum, aut ad fidei dogmata, in ea comprehensa, explicandum, non expectandæ sint novæ revelationes: hoc est, vel quales olim exhibitæ fuerunt inter Israelitas, aut quales hodie somniant enthusiastæ. Omnimodis revelationibus usus est Dominus ad Sacras Scripturas concinnandas et perficiendas; voce cœlesti, oraculo per Urim et Thummim, visionibus, inspirationibus, insomniis, et si qua alia memorantur in sacra pagina. At post perfectum istum canonem, istiusmodi revelationes, utpote neque in se, neque nobis necessariæ, non sunt ultra expectandæ, eo quod non solum omnis veritas in isto canone sit comprehensa, sed et perfectissima sui etiam interpretatio.

Lis nobis est cum pontificiis de ultima analysi fidei, et de ultimo oraculo consulendo de sensu Scripturæ. Illi ‘ ecclesiam’ statuunt, nos ‘ ipsam Scripturam:’ atque hoc non sine summa ratione, ac summa ipsius Scripturæ autoritate. Ad hoc nempe oraculum, quasi ab ipso Dei digito, diriguntur homines ad omnia quærenda et cognoscenda, quæ ad Deum cognoscendum, et ad salutem acquirendam, faciunt. “ Tota Scriptura est divinitus inspirata, et utilis est ad doctrinam, ad redargutionem, ad correctionem, ad eruditionem, quæ est in justitia; ut perfectus sit homo Dei ad omne opus bonum perfecte instructus^f.” “ Ad legem et testimonium^g.” “ Liber

^c Eph. i. 17.

^d Rom. xv. 4.

^e 2 Pet. i. 19.

^f 2 Tim. iii. 16, 17.

^g Isa. viii. 20.

hic legis non recedet ab ore tuo, sed in eo meditaberis nocte dieque^h.” “ Habent Mosem et prophetas ; ipsos audiantⁱ.” Et plura alia istiusmodi satis nota.

Delirant, qui Scripturas per revelationes explicare præ se ferunt, et Scripturis ipsis ipsi derogant. Revelationibus quidem opus fuisse ad ipsas conscribendas, sat novimus, promptissime agnoscimus ; at revelationibus ad intelligendas et explicandas Scripturas, jam conscriptas, opus esse, non legimus, non invenimus usquam unquam. Detegunt illæ Deum, Dei consilia et voluntatem, prout ipsi visum est et se, et ea, hominibus detegere. Quam minimum autem sui in Scriptura revelavit, si Scripturæ sensus aliunde, quam a se ipsa, petendus !

III. Tertium, quod volumus, hoc est ; quod ad dirigendas vitæ actiones, ad mores instruendos, ad animum, anxietate pressum, solandum et stabiliendum, ad statum animæ spiritualem cognoscendum, non sint expectandæ ullæ revelationes, sed omnia hæc a Scriptura sint quærenda. Impetum animi ducem sequi, quem non ducit verbum Dei, est ducem cæcum sequi, et in foveam incidere. Facilis et expeditus est animus noster et ad nos fallendum et se ipsum, et ad sibi impetus ac afflatus, nescio quos, pro libitu, sæpissime pro libidine sua, efformandum : quos ut sequantur actiones nostræ, urget eadem, quæ impetus hosce ingeneravit, cupido ; et quos dum sequuntur, ex ipso impetu, ac si ex divino aliquo afflatu concepto, audaciam sibi ad istas actiones arripit animus, et acquiescentiam conscientia. At nos firmissimum habemus verbum Scripturæ, ad omnia hæc, quæ nobis scitu opus est, detegenda, et aptum, et datum. A quo divertere et recedere, ut harum rerum cognitionem aliunde hauriamus, est fontem Siloe, aquis vivis effluentem, contemptui habere, et lacunas nobis effodere inaquosas, putridas, foetiditas, et periculi tantum plenas.

Sensu quæstionis sic exhibito, paucula quædam etiam argumenta, quæ ad ejus probationem faciant atque illustrationem, breviter exhibebimus.

Ac primo, historica duo, ad hanc causam pertinentia, observentur.

I. Quod in ipsissimis istis temporibus, in quibus copiosissime affluerunt revelationes, inspirationes ac prophetiæ, ad verbum tamen scriptum etiam tunc temporis reducuntur

^h Jos. i. 8.

ⁱ Luc. xvi. 29.

homines et dirigantur, ut conspicuum est ex locis, antea allegatis. Imo (quod amplius et notatu dignissimum) a fundata ecclesia Israelitica, ad expirantem, licet præsto essent ut plurimum prophetæ atque homines, Spiritu Sancto afflati, hos tamen pro stato et constanti ministerio, quo instrueretur et doceretur populus, non ordinavit Dominus, sed sacerdotes, legis peritos, et Sacræ Scripturæ studiosos. Quam longe ab institutione divina de publico ministerio aberrant hodierni nostri enthusiastæ! Nec aberrant solum, sed et summe contrariantur. Neminem sacrorum ministrum patiuntur, qui sit doctus, qui sit studiosus,—sed eum solum, qui sit Spiritu inflatus, qui possit (ut vulgari dialecto utar) “ prædicare aut concionari per Spiritum.” Prophetas solos volunt ministrare in sacris, cum jam in toto terrarum orbe non sit propheta. At Deus, cum essent prophetæ plurimi, hos non ad statum ministerium constituit,—sed homines, studio doctos, et in lege literatos, nempe sacerdotes. “ De lege interrogate sacerdotes^k.” “ Quum labia sacerdotis scientiam conservarent, et lex ab ejus ore requireretur: ipse enim est nuncius (vel *angelus*, uti legitur in fonte) Domini exercituum^l.”

II. Secundum, quod observatum velim, hoc est: quod Paulus Timotheum Ephesi, Titum in Creta dereliquit, ut presbyteros, vel ministros illic ordinarent in ecclesia, prout patet ex epistolis Paulinis ad utrumque. Quorsum autem hæc? Adfuerat Ephesi, adfuerat in Creta nuperrime Paulus ipse: potuit ipse ordinâsse, potuit ipse, ex impositione manuum suarum, Spiritum Sanctum ordinatis contulisse et donâsse. Cur ergo ad rem istam illos designat, in quorum manibus non erat donatio Spiritus Sancti? (Nam Timotheus et Titus Spiritum Sanctum ex impositione manuum suarum largiri non poterant,—et ipse, qui poterat, nuperrime licet ibidem præsens, non est dignatus.) Ex hoc scil. (nam quidnam aliud causæ proferri potest?) quod post primam istam evangelii ætatem, in qua et frequentissimæ, et summe pariter necessariæ fuerunt revelationes, (non aliter enim tunc temporis homines habiles et idonei esse possent ad prædicandum evangelium. Apostoli ergo, cum ecclesiam aliquam alicubi plantassent, cum essent inde, ad alibi prædicandum, decessuri, quosdam in ecclesia ista, dirigente Spiritu Sancto, seligunt, quos, ex impositione manuum Spiritu Sancto imbutos, simulque a Spiritu Sancto evangelium

^k Hagg. ii. 11.^l Mal. ii. 7.

edoctos, et ad illud prædicandum idoneos redditos, in ministerium publicum designant et constituunt: at post primam, inquam, evangelii istam ætatem) desierit ista Spiritus Sancti donatio, desierint Spiritus ista dona: et jam ulterius ad prædicandum evangelium, atque ad explicandas Scripturas, non expectanda sunt extraordinaria ista dona et carismata; sed studio Scripturæ, et lucubrationibus in verbo divino, incumbendum,—et ex his, comitante sanctitate, acquirenda aptitudo ad munus fungendum, et opus præstandum ministeriale.

Noluit ergo beatissimus apostolus in ecclesiis, ulterius impositione manuum suarum, dona Spiritus Sancti conferentium, ad ministros ordinandos, uti,—quia satis novit, ministerio tali modo imbuto non ulterius uti, visum esse Deo: designat ergo ad hoc opus Timotheum et Titum, atque alios, eximii ejusdem characteris, viros, qui, cum Spiritum largiri non possent, ministros tamen ordinarent, non Spiritu afflatos, sed studio doctos.

Inter plurima argumenta, quæ ad thesin nostram probandam afferri possent, hæc tria tantùm adducemus.

I. ~~Quod non est necessarium, non est expectandum.~~ At revelationes post consignatum Scripturæ canonem non sunt necessariae. Ergo,

Majorem non opus est ut probemus. Minorem probari licet, primò ex Scripturæ ipsius *ἀνταρκεία*, quæ, teste divo Paulo loco ad Timotheum^a, antea allegato, “ad omnia sufficit,” quæ necessaria ad salutem: sufficit ad cognitionem et sapientiam, “ut homo Dei (inquit) sit perfectus:” et sufficit ad sanctitatem et vitam puram, “ut sit (inquit) ad omne bonum opus instructus.” Secundò, ex revelationum ipsarum justâ æstimatione. Licet ex earum incertitudine arguere earum non-necessitatem. Quantum fallaciæ, deceptionis et erroris, potest esse in revelationibus! Angelum lucis potest se fingere angelus tenebrarum: et quidnam omnino est in revelationibus divinis, quod non effingere ac simulare etiam possit princeps tenebrarum et delusionis? Revelationes suas habuerunt olim, ac jam etiam habent, magi ac veneficæ; quibus et ipsi decepti, et alios decipiunt. Omitto dicere (quod non inutiliter etiam dici posset) quàm apta sit hominum phantasia, melancholia, et ardens inquietusque ad hoc vel illud affectus, miras sibi efformare revelationum chimæras, et illuminationis figmenta.

^a 2 Tim. iii. 15.

Miserè certè esset misellis hominibus, si ipsis absolute esset opus re ~~tam~~ incerta, tam fallaci, tam periculosa; si vel ex necessitate præcepti, vel ex necessitate finis, tenerentur ad revelationes, quas vel effingere potest diabolus, et efformare potest animus hominis turbidus et inquietus. Sic ergo arguo.

Si, post consignatum sacrum canonem, novæ revelationes sint necessariæ, tum vel ad supplendum canonis defectum, vel ad emolliendam canonis difficultatem. At non ad supplendum canonis defectum; nam absolutissima est Scripturæ perfectio: non ad emolliendam canonis difficultatem; nam aliam et additam affert secum revelatio difficultatem,— in judicando scil. an sit divina, an diabolica: qua de re judicare habet sacer canon: atque hinc canonem non explicat revelatio, sed de revelatione sententiam fert canon.

II. Quod non promittitur, non est expectandum. At revelationes novæ, post consignatum Scripturæ canonem, non promittuntur: Ergo

Major ex se satis liquet: quippe quòd non solùm vafrum et insipiens, sed et impium sit et indolens, quidvis ad fidem vel ad salutem expectare, quod Deus non promiserit. Ad minorem probandum non tam argumentis opus est, quàm responsionibus; ad loca scil. illa Scripturæ, quæ minorem enervare videntur, quæque à sententiæ nostræ adversantibus in suæ defensionem adducuntur. Inter plurima, hæc quatuor tantùm enumerabimus, et his et aliis pluribus fortassis ab opponentibus impugnandi. “In novissimis diebus, effundam Spiritum meum super omnem carnem^a.” “Erunt omnes docti à Deo^b.” “Non docebunt ultra se invicem, ut me cognoscant; nam omnes me cognoscent^c.” “Vos unctionem habetis, et nôtis omnia. Et unctio, quam accepistis ab eo, manet in vobis; nec necesse habetis, ut aliquis vos doceat; sed ea unctio vos docet de omnibus^d.”

Quibus ut brevissimè et summo cum compendio respondeam. Primò, ad illud Joelis responsum est antea, quod et hic repeto: ‘novissimos’ scil. ‘dies’ non intelligendos esse de diebus novissimis ‘mundi,’ sed de diebus novissimis ‘Hierosolymorum.’ Ad illud Isaïæ, quod et repetit Christus, “Omnes erunt docti à Deo;” respondetur, quòd si de Israelitis intelligendum, edocti fuerant illi sub lege a prophetis, sed sub adventu evangelii edocti fuerant ab ipso Deo,

^a Joel. ii. et Actor. ii.

^b Isa. liv. et Johan. vi.

^c Jer. xxxi.

^d 1 Johan. ii.

nempe Servatore, Deo in æternum benedicto. Quo sensu et apostolus^e, “ Locutus est olim Deus Patribus in prophetis; at ultimis hiscie diebus locutus est nobis in Filio.” Si de gentilibus intelligendum, docti fuerant illi olim a diabolo; at ad lucem evangelicam congregati, “ omnes docti erant a Deo.”

Ad illud Jeremiæ, “ Non docebit ultra vir fratrem suum, dicens, Cognosce Dominum, nam omnes me cognoscent;” dupliciter potest responderi. Primo, quod cognitio non hic sumatur pro mera et nuda cognitione Dei, sed et pro amore. Secundo, innuit propheta, non opus fore sub evangelio proselytorum allectione, quali usi sunt sub lege; ut gentiles ad cognitionem Dei adducerentur; nam omnes gentiles jam congregandi.

Quod ad ‘unctionem,’ de qua loquitur Johannes, quidam, qui de Spiritu intelligunt, pro nobis respondent, quod hoc sibi voluerit apostolus, quod nihil ille jam scribat aut doceat per epistolam, quod non illi prius gustaverant per gratiam: ita ut ipse commonefaciat potius, quam doceat. At rectius alii, mea quidem sententia, qui per ‘unctionem’ intelligunt ~~verbum prædicatum, per quod hi, ad quos scribit Johannes, antea edocti, omnia norunt, quæ ad se muniendos contra grassantes errorum turbas atque impetus, de quibus loquitur apostolus versibus proxime antecedentibus, satis conducant.~~ Sic promissio, per prophetas promulgata, nuncupatur ‘Oleum,’ aut ‘Unctio,’ Isa. x. 27: “ Auferetur in illo die onus ejus ab humero tuo, et jugum ejus a cervice tua, et perdetur jugum propter unctionem,” hoc est, propter promissionem, factam stirpi Davidis. Eodem modo dicitur nomen Christi, per evangelium prædicatum, ‘unguentum effusum,’ Cant. i. 3.

Quæ alia contra sententiam nostram proferuntur Scripturæ loca, hic non enumerabimus.

III. Ubi desiit finis revelationum, desinat etiam oportet expectatio revelationum. At desiit jamdudum finis revelationum: Ergo

Majorem qui negaverit, expectet ille, per me licet, revelationes in nullum finem et in infinitum. Minorem probamus ex animadversione proprii finis revelationum; qui vere hic fuit, ut detegeret Deus se, Filium et Spiritum suum, et suam voluntatem. At hæc omnia ita sunt in Scriptura Sacra elucidata, ac aperta, ut non solum non necesse sit, sed et

^e Heb. i. 1.

non possibile, ut quidquam addatur amplius aut altius. Post tot prophetiæ et revelationum in veteri Testamento oracula; post Filium Dei, aperientem in Novo clare voluntatem omnem Dei; post Spiritum Sanctum, effusum in donis suis tam abundanter et fere omnem ultra mensuram, atque dirigentem in omnem veritatem apostolos prædicantes, ac post omnia scitu necessaria, in Sacro canone comprehensa et conscripta; quid jam reliquum esse possit, ad quod expectare liceat revelationes? An ad explicandam Scripturam? Clavem suam ipsa secum portat. An ad novos articulos fidei generandos? “Scrutamini Scripturas; nam in illis expectanda vita æterna, et hæc sunt, quæ de Christo testimonium perhibent.” An ad dirigendam vitam? “Lex Dei est lux pedibus nostris, et semitis et gressibus nostris lampas et lucerna.” An ad prædicenda futura? Hic hæsitant nonnulli: et hic paullum nos sistamus gressus.

Producuntur in medium exempla plurima, tam antiqua, quam recentiora, sanctorum quorundam hominum, qui, divini spiritus revelatione illuminati, longe et procul futura clare præviderunt, prædixerunt verissime. Citantur prædictiones, aut prophetiæ quædam præmonitiones Lutheri, Hussii, Knoxii, aliorumque plurium, qui futura nonnulla, ac si coram præsentia, ita certe prædixerunt, ut non, nisi divina aliqua revelatione edocti, edocere hæc possent.

I. Non negetur. At parum hoc facit adversus quæstionem nostram. Nam concedatur licet, tales revelationes sanctis hisce viris concessas fuisse; parum tamen inde sequitur, tales revelationes ab istis viris expectandas fuisse. Aliud est asserere de facto, aliud de jure. Descendit aliquando spiritus prophetiæ in hominem impium, ut in Balaamum, in Saulum, in Caiapham; at male tamen inde concluditur, Spiritum prophetiæ ab impio expectandum esse. Aliud est quærere, quid possit fieri,—aliud, quid liceat expectare. Asserimus in thesi nostra, quòd post consignatum Sacrum canonem, non opus sit, imo, quòd non deceat, imo, quòd non liceat, novas revelationes expectare. Idem etiam de exemplis prolatis asserimus; quòd, licet revelationibus istis viros illos dignari non abnuerit Deus, illos tamen eas expectare, non fuerit opus, non fuerit æquum.

II. Loquimur in quæstione nostra de novis revelationibus, hoc est, ac si vicem Scripturæ ullo modo suppleturis, vel pro norma fidei, vel pro norma morum, futuris. Jam

ergo si concedatur, veras et meras fuisse has, quas loquimur, revelationes, minime tamen in usum cesserunt talem, tam insolitum, tam insolentem, ut facile et ex ipsis rebus prædictis et prædicatis observare.

III. Prædicta sunt quamplurima futura ab hominibus quamplurimis, vere et eventui consone, non ex immediato aliquo afflatu, aut revelatione, sed ex lectione Scripturæ, et observatione, et experientia, ut in plurimis horum exemplorum demonstrari posset, si non nimium esset. Sed brevitati studemus. Hæc ergo in præsentiarum sunt satis.

IN

PRÆFATAM QUÆSTIONEM
CARMEN AUTORIS.

Sic evanescent, exorto, sidera, sole,
Et, pudefacta, caput luna inter nubila condit.
~~Sic triduo exorto, prima ad eunabula mundi,~~
Quo solem et lunam non vidit terra, nec æther,
Sed sine sole diem (nam tunc scintillula lucis
Pauper erat mundo candelula pauperiori,
Nec fax infanti jam clarior affuit orbi),
Cùm tandem caput exsereret, curruque triumphans
Prodiret cœli Sol, fulgentissima lampas,
Igne coruscantes quassans et lumine crines,
Perque omnem radios terram, perque æthera spargens,
Attonitum miro mundum fulgore replevit.
Obstupuit natura novo splendore, memorque
Lippæque atque hebetis, quam viderat antea, lucis,
Mutatamque videns tam magno fœnore tædam,
Vix oculis credit, stupefacta: atque, 'Est satis,' inquit,
'Ulterius lucis quid non expecto, nec opto.'

END OF VOL. V.