

THE
WHOLE WORKS
OF THE
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MASTER OF CATHARINE HALL,
Cambridge.

EDITED BY THE
REV. JOHN ROGERS PITMAN, A. M.
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Preacher at the Foundling and Magdalen Hospitals.*

VOLUME XII.

CONTAINING
HORÆ HEBRAICÆ ET TALMUDICÆ;
OR,
HEBREW AND TALMUDICAL EXERCITATIONS
UPON THE
GOSPELS OF ST. LUKE AND ST. JOHN:
UPON
SOME FEW CHAPTERS OF THE EPISTLE TO THE ROMANS:
AND
THE FIRST EPISTLE TO THE CORINTHIANS.

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

MDCCCXXIII.



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JEWISH AND TALMUDICAL
E X E R C I T A T I O N S

UPON THE

EVANGELIST ST. LUKE^a.

^aThe "*Few Chorographical Notes, upon the places mentioned in St. Luke,*" may be found at p. 275. of vol. x.

TO THE
MOST REVEREND FATHER IN CHRIST,

GILBERT,

BY DIVINE PROVIDENCE ARCHBISHOP OF CANTERBURY,
PRIMATE OF ALL ENGLAND, &c.

MAY IT PLEASE YOUR GRACE,

HAVING at length finished (in such a manner as it is) this undertaking of mine upon the Four Evangelists, religion, gratitude, and duty require it from me, to commemorate and recognize the infinite mercy of God towards me, in bringing me thus far, continuing my life, preserving to me that strength of eye-sight, vigour both of body and mind, to and in so great a degree of old age. To all which, the same divine mercy hath added this great benefit,—that it hath indulged me your Grace's compassion, favour, and patronage. This hath not a little sweetened all the rest, securing to me so much leisure for books, tranquillity in my studies, the settlement of my family, and an easy condition of life. Without this, my mind, bent towards studies, must have wanted its opportunities: I must have been to seek for leisure, retirement, and a quiet seat. The blossomings of these my labours (if now there be any thing in them, that is valuable) must have withered in their first putting out, if, by the divine favour, the dew of your Grace's favour had not watered them.

Your Grace may have forgotten (for you are not wont to write your good turns in marble), what great things you did for me in my straits: what kindness and good-will I then found from you,—what industry of doing me good, even to admiration. However, they must never slip out of my remembrance and acknowledgment, till I have forgot myself, and remember no more what I am. But since your humanity hath been such, as cannot be fully spoken out, let me comprise the whole matter in this short compendium;—that my family had perished, if God's mercy, by the means of your compassion, had not saved it.

What shall I render to the Lord for all his benefits? and what to your Grace for so great a one? But can such a one as I think of making returns to God or you? Let God himself, the Father of mercies (since I cannot), become your reward: and, by an addition of his mercy, make me capable of rendering him myself; grant that I might be wholly his, and he yours. I pray that he would long preserve, protect, and direct your Grace, and, at length, make you everlastingly happy. This, from the heart, and without ceasing, is the prayer of,

Most Reverend Father,

Your Grace's most humble .

and most devoted Servant,

JOHN LIGHTFOOT.

HEBREW AND TALMUDICAL

EXERCITATIONS

UPON

THE EVANGELIST ST. LUKE.

CHAP. I^a.

VER. 1: 'Επειδήπερ πολλοὶ ἐπεχείρησαν, &c. “*Forasmuch as many have taken in hand,*” &c.] Whereas it was several years after the ascension of our Lord, before the four books of the holy gospel were committed to writing,—the apostles, the seventy disciples, and other ministers of the word, in the mean time, every where dispersing the glad tidings; no wonder, if any pious and greedy auditors had, for their own memory’s sake, and the good of others, noted, in their own private table-books, as much as they were capable of carrying from the sermons and discourses, which they so frequently heard. Nor is it more strange, if some of these should, from their own collections, compile and publish now and then some commentaries, or short histories of the passages they had met with. [They^b might “take in hand to set forth in order a declaration of those things.”] Which, however they might perform out of very good intentions, and a faithful impartial pen; yet were these writings far from commencing an infallible canon, or eternal unalterable rule of the Christian faith.

It was not in the power of this kind of writers, either to select what the divine wisdom would have selected for the holy canon, or to declare those things in that style, wherein the Holy Spirit would have them declared, to whom he was neither the guide in the action, nor the director of their pen.

Our evangelist, therefore, takes care to weigh such kind of writings, in such a balance, as that it may appear they are neither rejected by him as false or heretical, nor yet re-

^a *Leusden’s edition*, vol. 2. p. 485.—*English folio-edition*, vol. 2. p. 375.

^b The words, enclosed within brackets, have not any corresponding Latin in *Leusden’s edition*.—ED.

ceived as divine and canonical:—not the first, because he tells us they had written *καθὼς παρέδοσαν*, even those very things, which the heavenly preachers “had delivered” to them^d:—not the latter, for to those writings he opposeth, that he himself was *παρηκολουθηκὼς ἄνωθεν*, “one that had perfect understanding of things from above.” Of which we shall consider in its proper place.

Ἀνατάξασθαι διήγησιν “*To set forth in order a declaration.*”] A kind of phrase not much unlike, what was so familiar amongst the Jews, סדר הנדה “an orderly narration:” saving, that that was more peculiarly applied by them to the commemoration of the Passover. And yet it is used^e in a larger sense too, לסדר אנדה דהוה קמסדר אנדתא which you may render, Who was the *Ἀνατάσσων διήγησιν*, “he who set forth in order a declaration.”

Περὶ τῶν πεπληροφορημένων, &c. “*Of those things, which are most surely believed amongst us,*” &c.] Let us recollect what the unbelieving Jews think and say of the actions, miracles, and doctrine of Christ; and then we shall find it more agreeable to render this clause, “of those things which are most surely believed amongst us,” according to what Erasmus, Beza, our own English translators, and others, have rendered it,—than with the Vulgar, “*quæ in nobis completæ sunt rerum,*” “of the things which are fulfilled amongst us.”—They had said, “This deceiver seduceth the people; those wonders he did, were by the power of magic; but we do most surely believe those things, which he did and taught.”

Ver. 2: *Οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ ὑπηρέται, &c.* “*Who, from the beginning, were eye-witnesses and ministers of the word,*” &c.] If *ἀπ’ ἀρχῆς*, “from the beginning,” have reference to the time, wherein Christ published the gospel upon earth, as no one need to doubt; then there is little distinction to be made between *αὐτόπται* and *ὑπηρέται*, ‘eye-witnesses’ and ‘ministers:’ for who, from that time, had been made a ‘minister of the word,’ that had not been an ‘eye-witness,’ and seen^f Christ himself? so that we may easily conjecture who are these *αὐτόπται* and *ὑπηρέται* here, viz. the apostles, the seventy disciples, and others that filled up the number of the hundred and twenty, mentioned Acts i. 15.

^d *English folio-edition*, vol. 2. p. 376.

^e *Sucoah*, fol. 53. 1.

^f *Leusden’s edition*, vol. 2. p. 486.

It is said of Mnason, that he was Ἀρχαῖος μαθητής, “an old disciple,” Acts xxi. 16. It may be supposed of him, that he had been a disciple ἀπ’ ἀρχῆς, ‘from the beginning;’ that is, from the very time, wherein Christ himself published his glad tidings. Those words ἀπ’ ἡμερῶν ἀρχαίων, “a good while ago,” Acts xv. 7, ought to be understood also in this sense.

Ver. 3: Παρηκολουθηκότι ἄνωθεν πᾶσιν. “*Having had perfect understanding of things from the very first.*”] This is not indeed ill rendered, “having understood these things from the very first:”—but it may perhaps be better, “having attained to an understanding of these things from above,—from heaven itself.” So ἄνωθεν, ‘from above,’ signifies οὐρανόθεν, ‘from heaven,’ John iii. 3. 31; xix. 11; James i. 17; iii. 17, &c. For,

I. This version includes the other: for he that hath a perfect understanding of these things *from above*, or by divine inspiration, did understand them *from the beginning*.

II. Take notice of the distinction, that is in Josephus^s, Δεῖ τὸν ἄλλοις παράδοσιν, &c: “He that undertakes to give a true relation of things to others, ought himself to know them first very accurately, ἢ παρηκολουθηκότα τοῖς γεγονόσιν, ἢ παρὰ τῶν εἰδότων πυνθανόμενον, having either very diligently observed them himself, or learned by inquiry from others.” We see he opposeth τὸν παρηκολουθηκότα το τῶ πυνθανομένῳ. Now if St. Luke had writ his history as “he had learned from others” (as they wrote, whom he instances in ver. 1), then he had been amongst the πυνθανομένους, “those that had learned from others;” not the παρηκολουθηκότας. Nor could he promise more than they might do, of whom he said, πολλοὶ ἐπεχείρησαν, &c. “That many had taken in hand,” &c.

Κράτιστέ^h Θεόφιλε. “*Most excellent Theophilus.*”] There is one guesses this “most excellent Theophilus” to have been an Antiochian; another thinks, he may be a Roman: but it is very uncertain, either who or whence he was. There was one Theophilus amongst the Jews, at that very time probably, when St. Luke wrote his Gospel; but I do not think this was he. Josephus mentions himⁱ; “King Agrippa, removing Jesus the son of Gamaliel from the high-

^s Cont. Apion. lib. 1. Hudson, p. 1335. 1. ^h English folio-edition, vol. 2. p. 377.

ⁱ Antiq. lib. 20. cap. 8. Hudson, p. 899. 16.

priesthood, ἔδωκεν αὐτὴν Ματθία τῷ Θεοφίλου, gave it to Matthias, the son of Theophilus: Καθ' ὃν ὁ πρὸς Ῥωμαίους πόλεμος Ἰουδαίους ἔλαβε τὴν ἀρχήν· in whose time the Jewish war began."

Ver. 5: Ἐξ ἐφημερίας Ἀβιά· "Of the course of Abia." They are very little versed in the Holy Scriptures, and less in the Jewish learning, that could imagine this Zacharias to have been the high-priest, when he is said to have been but of the eighth course, and to have attained this turn of attendance by lot.

As to the institution of the courses under the first Temple, there is no need to say any thing, because every one hath it before him, 1 Chron. xxiv. But, under the second Temple, there was indeed some difference, not as to the order of their courses, but as to their heads and families. Of which thing the Talmudists treat largely, and indeed not altogether from the purpose: let them comment in my stead:—

I. "Fourⁱ (משמרות) courses of priests went up out of Babylon; Jedaiah, Harim, Pashur, and Immer, Ezra ii. 36, &c. The prophets, who were conversant amongst them at that time, obliged them, that if Jehoiarib himself should come up from the captivity, that he should not thrust out the course that preceded him, but be, as it were, an appendix to it. The prophets come forth, and cast in four-and-twenty lots into the urn; Jedaiah comes, and having drawn five, himself was the sixth. Harim comes, and having drawn five, himself was the sixth. Pashur comes, and having drawn five, himself was the sixth. Immer comes, and having drawn five, himself was the sixth. It was agreed amongst them, that if Jehoiarib himself should return out of captivity, he should not exclude the foregoing course, but be, as it were, an appendix to it. The heads of the courses stand forth, and divide themselves into the houses of their fathers," &c. We have the same thing in Babyl. Erachin, fol. 12. 2.

If these things be true (and, indeed, by comparing them with the place in Ezra, before quoted, we may believe they are not much amiss), then the Ἐφημερία τοῦ Ἀβιά, "the course of Abiah," both here and Nehem. xii. 17,—must not so much be understood of the stock or race of Abijah, as, that that course retained the name of Abijah still. For though there were four-and-twenty classes made up of the

ⁱ Hieros. Taanith, fol. 68. 1.

four only named, yet did they retain both their ancient order, and ancient names too. If therefore Jehoiarib, i. e. his course, should come up out of Babylon (which, however, did not happen), it was provided, that he should not disturb the fixed and stated order, by intruding into the first place; but retaining the name of Jehoiarib in the first class, which consisted now of those of Jedaiah, Ἐφημερία, his course, should be distributed amongst those orders.

II. The Rabbins^k have a tradition:—there were twenty-four courses of priests in the land of Israel, and twelve courses in Jericho. What! twelve in Jericho? This would increase the number too much. No; but there were twelve of those in Jericho; that when the time came about, that any course should go up to Jerusalem, half a course went up from the land of Israel, and half a course from Jericho, that by them might come a supply both of water and food to their brethren, that were at Jerusalem.”

Gloss:—When the time came that any course should go up^l to Jerusalem, it divided itself, that half of it should go to Jericho,—that they might supply their brethren with water and food, &c.

III. As to the circulation of these courses or turns, we may guess something of it from the Gloss in Midras Coheleth^m. The Midras itself hath these words: “It is R. Chaija’s tradition: It is written, שבע שבתות תמימות תהינה Seven weeks shall be complete, i. e. between the Passover and Pentecost, Levit. xxiii. 15. But when are they so? בזמן ישוע ושכניה when Joshua and Shecaniah do not interfere.”

Where the Gloss, from another author, hath it thus: “When the calends of the month Nisan fall in with the sabbath, then doth the Passover fall in with the sabbath too: and then let them begin to number from the going-out of the sabbath, and the weeks will be complete according to the days of the creation. He takes an instance from Joshua and Shecaniah. For there were twenty-four courses, which took their turns alternately every sabbath: amongst which Joshua was the ninth,—and Shecaniah, the tenth. On the first week of the month Nisan, Jehoiarib was the first course; on the second week, Jedaiah; שבת של פסח כל

^k Bab. Taanith, fol. 27. 1.

^l Leusden’s edition, vol. 2. p. 487.

^m Fol. 82. 4.

שנות המשמרות on the paschal-week, all^a the courses attended together. The six weeks to that sabbath, that immediately preceded the Pentecost, there ministered six courses, Harim, Seorim, Malchijah, Mijamin, Hakkos, Abiah. In the sabbath, that precedes the Pentecost, Joshua enters, but does not attend till after Pentecost. Behold, Joshua and Shecaniah are not between the Passover and Pentecost: for, if Joshua was between the Passover and Pentecost, the weeks would not be complete according to the days of the creation."

He adds a great deal more, but, I confess, it is beyond my reach: such is that, that immediately follows: "They are not complete as the days of the creation; כִּי יֵשׁ לַמְנוּחֵי מִגֵּ' " עַד ג' אוֹ מֵה' עַד ה' " for we may number from three to three, or from five to five, and so Joshua and Shecaniah will enter [upon their course] before the Pentecost. For behold, the sabbath before Nisan, let it be Jehoiarib's turn, וְהָיָה ז' שְׁבוּעוֹת, עַד הַפֶּסַח and let there be seven weeks to the Passover," &c; which must either be some fault in the printer, or a riddle to me, that I cannot tell what to make of.

However, by the whole series of the discourse it appears, that the beginning of the double circulation of the courses, was with the twofold beginning of the year, Nisan and Tisri: as also that all the courses performed their ministry together in the feasts. Here, indeed, is mention only as to the Passover; but we do not want for authorities to make it out, that as they did so then, so also at the feast of Pentecost, and Tabernacles. Let Jehoiarib, therefore, begin the first course in the beginning of the month Nisan; and (remembering, that all the courses together performed their service at the Passover and Pentecost) the courses will all have run out in half the year; for so (taking in those two feasts) six-and-twenty weeks are spent off. Then let Jehoiarib begin again with the month Tisri; and suppose all the courses jointly ministering at the feast of Tabernacles, and they will have finished their round (excepting one week over) by the month Nisan again: which gap of that one week how it is filled up, as also the intercalary month when it happened, would be too much for us to discuss in this place.

IV. The course of Bilgah is put out of its just order,

^a English folio-edition, vol. 2. p. 378.

and thrown into the last place, if that be true, which we meet with in Jerusalem Succah°. They say, "All that went into the Mountain of the Temple, made their entry on the right hand, and went out at the left:—but Bilgah went towards the south, because of the apostasy of his daughter Mary: for she went and married a certain soldier of the kingdom of the Grecians. He came and struck the top of the altar, saying, לוקוס לוקוס O wolf, wolf, thou that devourest all the good things of Israel, and yet, in a time of straits, helpest them not. There are, also, that say, that the reason why this was thus ordered, was, because Bilgah's course was once neglected, when it came about to them to have gone up to have performed their ministry. Bilgah, therefore, was always amongst those that went out, as Isbab was amongst those that came in; having cast that course out of their order."

V. "על כל משמר ומשמר היה מעמד בירושל" For every course, there was a stationary assembly of priests, Levites, and Israelites, at Jerusalem. When the time came, wherein the course must go up, the priests and the Levites went up to Jerusalem; but the Israelites, that were within that course, all met within their own cities, and read the history of the creation, Gen. i; and the stationary men fasted four days in that week; viz. from the second to the fifth."

Gloss:—"There was a stationary assembly מעמד for every course stated and placed in Jerusalem, who should assist in the sacrifices of their brethren:—and, besides these, that were stated in Jerusalem, there was a stationary assembly in every city. All Israel was divided into twenty-four stations, according to the twenty-four courses. There was the station of priests, Levites, and Israelites, at Jerusalem; the priests of the course went up to Jerusalem to their service, the Levites to their singing; and of all the stations, there were some appointed and settled at Jerusalem, that were to assist at the sacrifices of their brethren. The rest assembled in their own cities, poured out prayers that the sacrifices of their brethren might be accepted; fasting, and bringing forth the book of the law on their fast-day," &c. So the Gloss hath it.

The reason of this institution, as to stationary-men, is given us in the Misna; כי והיאך קרבנו של אדם קרב והוא אינו

° Fol. 51. 4.

P Taanith, cap. 4. hal. 2.

עומד על גבי “For how could every man’s offering be made, if he himself were not present?” Now, whereas the daily^q sacrifice, and some other offerings, were made for all Israel, and it was not possible that all Israel should be present,—these stationaries were instituted, who, in the stead of all Israel, should put their hands upon the daily sacrifice, and should be present at the other offerings, that were offered for all Israel. And while these were performing this at Jerusalem, there were other stationaries in every course, who, by prayers and fasting in their own cities, helped forward, as much as they could, the services of their brethren, that were at Jerusalem.

“The^r children of Israel lay on their hands, but the Gentiles do not. The men of Israel lay on their hands, but the women do not. R. Jose saith, Abba Eliezer said to me, We had once a calf for a peace-offering: and bringing it into the Court of the Women, the women put their hands upon it: not that this belonged to the women so to do, אלא מפני נחת רוחות של נשים^s but that the women’s spirits might be pleased.”—A remarkable thing.

The priests, throughout all the courses, grew into a prodigious number, if that be true in Jerusalem Taanith^t; “R. Zeora in the name of Rabh Houna said, That the least of all the courses brought forth eighty-five thousand branches of priests.”—A thing not to be credited.

Καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών. “*And his wife was of the daughters of Aaron.*”] In the Talmudists, כוהנת a ‘priestess;’ viz. one born of the lineage of priests. It was lawful^u for a priest to marry a Levitess, or indeed a daughter of Israel: but it was most commendable of all, to marry one of the priests’ line. Hence that story in Taanith (ubi supr), “Fourscore pair of brethren-priests, took to wife fourscore pair of sister-priestesses in Gophne, all in one night.”

There was hardly any thing among the Jews, with greater care and caution looked after, than the marrying of their priests; viz. that the wives they took, should not, by any means, stain and defile their priestly blood: and that all things, which were fit for their eating, should be hallowed. Hence that usual phrase for an excellent woman, הונגת להנשא, לכהונה “She deserves to marry with a priest.”

^q Leusden’s edition, vol. 2. p. 488.

^r Siphra, fol. 3. 2.

^s English folio-edition, vol. 2. p. 379. ^t Fol. 69. 1. ^u Kiddushin, cap. 4. hal. 1.

Josephus^v speaks much of this care, *ὅπως τὸ γένος τῶν ἱερέων ἄμικτον καὶ καθαρὸν διαμένῃ* “That the whole priestly generation might be preserved pure and unblended.”

Ἐλισάβετ· “*Elisabeth.*”] The Seventy give this name to Aaron’s wife, Exod. vi. 23.

Ver. 6: Ἐν πάσαις ταῖς ἐντολαῖς, καὶ δικαιώμασι, &c. “*In all the commandments and ordinances,*” &c.] So Numb. xxxvi. 13, Αὐταὶ αἱ ἐντολαὶ καὶ τὰ δικαιώματα, “These are the commandments and judgments.” It would perhaps seem a little too fine and curious, to restrain the ἐντολαὶ to the decalogue, or ten commandments, and the δικαιώματα to the ceremonial and judicial laws, though this does not wholly want foundation. It is certain, the precepts, delivered after the decalogue, from Exod. xxi, to chap. xxiv, are called δικαιώματα, “judgments,” or ordinances, Exod. xxi. 1; xxiv. 3.

The Vulgar can hardly give any good account, why he should render δικαιώματα by ‘justifications;’ much less, the followers of that translation, why they should from thence fetch an argument for ‘justification’ upon observation of the commands, when the ‘commands and institutions of men,’ are, by foreign authors, called δικαιώματα; nay, the ‘corrupt customs,’ that had been wickedly taken up, have the same word, 1 Sam. ii. 13; Καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ, &c. “The priest’s custom with the people was,” &c. 2 Kings xvii. 8, Καὶ ἐπορεύθησαν τοῖς δικαιώμασι τῶν ἐθνῶν, &c. “And walked in the statutes of the heathen.”

The word δικαιώματα is frequently rendered by those interpreters from חוקים and חוקת; which, to wave all other instances, may abundantly appear from Psalm cxix. And the very things, which the Jews speak of the Hebrew word, obtain also in the Greek.

“Perhaps^w Satan and the Gentiles will question with Israel, What this or that command means, and what should be the reason of it. The answer that ought to be made in this case, is, חוקה היא It is ordained, it is a law given by God, and it becomes not thee to cavil.”

את חקתי תשמרו “‘Ye shall observe my statutes.’ That is, even those which Satan and the nations of the world do cavil at.—Such are those laws about eating swine’s-flesh; heterogeneous clothing; the nearest kinsman’s [*leviri*] putting

^v Joseph. cont. Apion. lib. 1. p. mihi 918. ^w R. Solomon in Numb. xix.

^x Joma, fol. 67. 2.

off the shoe; the cleansing of the leper, and the scape-goat. If, perhaps, it should be said, That these precepts are vain and needless, the text saith, I am the Lord. I the Lord have ordained these things; and it doth not become thee to dispute them." They are δικαιώματα just and equal, deriving their equity from the authority of him that ordained them.

Ver. 8: Ἐν τῇ τάξει τῆς ἐφημερίας "In the order of his course." "The^y heads of the courses stood forth, and divided themselves into so many houses of fathers. In one course, perhaps, there were five, six, seven, eight, or nine houses of fathers: of the course, wherein there were but five houses of fathers, there were three of them^z ministered three days,—and two, four days: if six, then five served five days,—and one, two days: if seven, then every one attended their day: if eight, then six waited six days,—and two, one day: if nine, then five waited five days,—and four, the other two."

Take the whole order of their daily attendance from Gloss in Tamid, cap. 6: "The great altar [or the altar of sacrifice] goes before the lesser [or that of incense]. The lesser altar goes before the pieces of wood [or the laying-on the wood upon the fire of the great altar]: the laying-on the wood goes before the sweeping^a the inner altar [or that of the incense]: the sweeping of the inner altar goes before the snuffing of the lamps: the snuffing of the lamps goes before the sprinkling of the blood of the daily sacrifice: the sprinkling of the blood of the daily sacrifice goes before the snuffing of the two other lamps: the snuffing of the two other lamps goes before the incense: the incense goes before the laying-on the parts of the sacrifice upon the altar: the laying-on the parts, goes before the Mincha: the Mincha goes before the meal [or the two loaves] of the chief priest: the two loaves of the chief priest go before the drink-offering: the drink-offering before the additional sacrifices. So Abba Saul." But a little after: "The Wise men say, The blood of the sacrifice is sprinkled; then the lamps snuffed; then the incense; then the snuffing of the two other lamps: and this is the tradition according to the Wise men."

Ver. 9: Κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε, &c. "According to the custom of the priest's office, his lot was," &c.] "The^b ruler of the Temple saith, בואו והפיתו Come ye, and cast your lots,

^y Hieros. Taanith, ubi supr.

^z English folio-edition, vol. 2. p. 380.

^a Leusden's edition, vol. 2. p. 489.

^b Tamid, cap. 3. hal. 1.

[that it may be determined] who shall kill the sacrifice, who sprinkle the blood, who sweep the inner altar; who cleanse the candlestick, who carry the parts [of the sacrifice] to the ascent of the altar; the head, the leg, the two shoulders, the tail of the back-bone, the other leg, the breast, the gullet, the two sides, the entrails, the flour, the two loaves, and the wine. זכה מי שזכה He hath it, to whom it happens by lot."

"The^c room Gazith [in which the lots were cast] was in the form of a large hall: the casting of the lots was on the east side of it, some elder sitting on the west. [Gloss: Some elder of the Sanhedrim, that instructed them in the custom and manner of casting the lot.] The priests stood about in a circle; and the ruler coming, snatched off a cap from the head of this or that person, and by that they understood, where the lot was to begin."

"They^d stood in a circle; and the ruler, coming, snatches off a cap from the head of this or that man: from him the lot begins to be reckoned, every one lifting up his finger at each number. The ruler also saith, In whomsoever the number ends, he obtains this or that office by lot: and he declares the number; e. g. there is, it may be, the number one hundred, or threescore, according to the multitude of the priests standing round. He begins to reckon from the person whose cap he snatched off, and numbers round, till the whole number is run out. Now, in whomsoever the number terminates, he obtains that office, about which the lot was concerned. And so it is in all the lots."

I will not inquire at present, whether this casting of lots was every day, or whether for the whole week, wherein such or such a course performed its attendance. It seems, that at this time the number, whatever it was, for the choice of one to burn incense, ended in our Zacharias:—whose work and business in this office, let it not be thought tedious to the reader to take an account of, in these following passages:—

Τοῦ θυμιάσαι "To burn incense."] זכה מי שזכה^e בקשרת "He whose lot it was to burn incense, took a vessel containing the quantity of three cabs; in the midst of which there was a censer full and heaped up with incense: over which there was a cover."

^c Joma, fol. 25. 1.^d Gloss. *ibid.* fol. 22. 1.^e Tamid, cap. 5. hal. 4.

מי שזכה במחתה " He to whom the lot fell of the vessel, wherein the coals were to be taken up, takes it and goes up to the top of the altar; and there stirring the fire about, takes out some of the hottest coals, and, going down, pours them into a golden vessel."

" When^g they had come from hence to the space between the altar and the porch of the Temple, one of them tinkles a little bell; by which, if any of the priests be without doors, he knows, that his brethren the priests are about to worship; so that he makes all speed and enters in. The Levite knows, his brethren the Levites are beginning to sing; so he makes haste and enters in too. Then the chief head or ruler of the course for that time, sets all the unclean in the east gate of the court, that they may be sprinkled with blood."

" When^h theyⁱ were about to go up the steps of the porch, those whose lot it was to sweep off the ashes from the inner altar and the candlestick, went up first: he that was to sweep the altar, went in first, takes the vessel, worships, and goes out."

" He^j who, by lot, had the vessel for gathering up the coals, placeth them upon the inner altar, lays them all about to the brim of the vessel, then worships and goes out."

" He^k who was to burn the incense, takes the censer from the midst of the vessel wherein it was, and gives it to one standing by. If any incense had been scattered in the vessel, he gives it him into his hand; scatters the incense upon the coals, and goes out. He does not burn the incense, till the ruler bids him do it."

Ver. 10: Καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω. " *The whole multitude of the people were praying without.*"] When the priest went in unto the Holy Place to burn incense, notice was given to all, by the sound of a little bell, that the time of prayer was now: as hath been already noted.

I. As many as were in the court, where the altar was, retired from between the Temple and the altar, and withdrew themselves lower: פורשין מבין האולם ולמזבח בשעת הקטרת. " They drew off from the space, that was between the porch and the altar, while the incense was burning."

^f Halac. 5.

^g Halac. 6.

^h *English folio-edition*, vol. 2. p. 381.

ⁱ Cap. 6. hal. 1.

^j Halac. 2.

^k Halac. 3.

^l Joma, fol. 44. 1.

R. Jose saith^m, “That, in five circumstances, the space between the porch and the altar, is equal to the Temple itself. For no one comes thither bareheaded, disturbed with wine, or with hands and feet unwashed. And as they withdraw themselves from the Temple itself in the time of incense, so do they the sameⁿ at that time from the space, that is between the porch and the altar.”

II. In the other courts, they were not bound to retire, or change their place; but in all, they gave themselves to prayer, and that in deep silence:—“The^o fathers ordained prayers in the time of the daily sacrifice:”—And of what kind soever the prayers were, whether their phylacterical ones alone, or their phylacterical in conjunction with others, or others without their phylacterical,—still they uttered them very silently:—“He^p that repeats his prayers in that silent manner, that he does not hear himself, he does his duty. But R. Jose would have it, that he repeats his prayers so, that the sound of his own voice may reach his own ears.”—To this deep silence in the time of incense and prayers, that passage seems to allude, Rev. viii. 1. 3.

When the incense and prayers were ended, the parts of the sacrifice were laid upon the altar; and then the Levites began their psalmody, and their sounding the trumpet.

Ver. 11: “Ὁφθην δὲ αὐτῷ ἄγγελος Κυρίου.” “*There appeared unto him an angel of the Lord.*”] It might be a reasonable doubt, whether ever there had appeared an angel in the Temple; even in the first, when, elsewhere, the appearance of angels was so very familiar; much less in the second, when every thing, of that nature, had so perfectly ceased, till now that the gospel began to dawn and shine out.

What we find related^q concerning Simeon the Just, how “for those forty years, wherein he had served as high-priest, he had seen an angel clothed in white, coming into the Holy Place, on the day of Expiation, and going out again: only his last year, he saw him come in, but did not see him go out again; which gave him to understand that he was to die that year:”—we may suppose this invented rather for the honour of the man, than that any such thing happened for the greater solemnity of the day.

^m Bemidbar Rab. fol. 244. 3. ⁿ Leusden's edition, vol. 2. p. 490.

^o Beracoth, fol. 26. 1. ^p Ibid. cap. 2. hal. 3. ^q Hieros. Joma, fol. 42. 3.

Ἔστως ἐκ δεξιῶν τοῦ θυσιαστηρίου. “*Standing on the right side of the altar of incense.*”] “It is a tradition. The table [of the show-bread] was on the north side, distant from the wall two cubits and a half. The candlestick on the south, distant from the wall two cubits and a half. The altar [of incense] placed in the middle, and drawn out a little towards the east.”

So that the angel, standing on the right side of the altar, stood on the north side: on which side if there were an entrance into the Holy of Holies, as R. Chaninah thinks^s, then we may suppose the angel, by a very sudden and unexpected appearance, came out from the Holy of Holies himself.

Ver. 15^t: Οἶνον καὶ σίκερα. “*Neither wine nor strong drink.*”] That is, if the Jews may be our interpreters, properly enough, “neither new nor old wine;” Numb. vi. 3, מִיַּין וּשְׂכָר, יִיר: Greek, Ἄπ’ οἴνου καὶ σίκερα ἀγνισθήσεται, “from wine and strong drink.”—Targum, מַחֲמַר חֲדָתָא וְעֵתִיק יִיר. “He shall separate himself from wine new and old.” So Deut. xiv. 26.

“R. Jose of Galilee saith^u, Why doth the Scripture double it, יַיִן וּשְׂכָר ‘wine and strong drink?’ For is not wine strong drink, and strong drink wine?”—שְׂכָר is ‘wine’ no doubt, Numb. xxviii. 7; הַסֵּךְ נִסַּךְ שְׂכָר לַיהוָה “Thou shalt cause the strong wine to be poured out before the Lord.” Greek, Σπείσεις σπονδήν σίκερα Κυρίου. Targum, נִסַּךְ רַחֲמַר עֵתִיק “A drink-offering of old wine.”

Whilst I a little more narrowly consider that severe interdiction, by which the Nazarite was forbidden the total use of the vine, not only that he should not drink of the wine, but not so much as taste of the grape, not the pulp nor stone of the grape, no, not the bark of the vine; I cannot but call to mind,

I. Whether the vine might not be the tree in paradise, that had been forbidden to Adam, by the tasting of which he sinned. The Jewish doctors positively affirm this without any scruple^v.

II. Whether that law about the Nazarites had not some reference to Adam, while he was under that prohibition, in

^r Bab. Joma, fol. 33. 3.

^s Joma, fol. 59. 1.

^t English folio-edition, vol. 2, p. 382.

^u Bemidb. Rab. fol. 240. 3.

^v Sanhedr. fol. 70. 1. Bemidb. Rab. fol. 140. 2. et fol. 238. 4, &c.

the state of innocency. For if the bodily and legal uncleannesses, about which there are such strict precepts, Numb. v, especially the leprosy, the greatest of all uncleannesses,—did excellently decipher the state and nature of sin; might not the laws about Nazarites, which concerned the greatest purities in a most pure religion [Lam. iv. 7], be something in commemoration of the state of man before his fall?

There was, as the doctors call it, *יין מצוה* “the wine of command;” which they were bound by precept to drink. Such was “that wine of the tithes,” Deut. xii. 17, 18, that was commanded to be drank at Jerusalem; and the cup of wine to be drank at the Passover. What must the Nazarite do in this case? If he drink, he violates the command of his order: if he do not drink, he breaks the command about tithes, and the laws of his fathers. *יתרצ אליהו* “Let Elias untie this knot, when he comes.”

Ver. 17: *Ἐν πνεύματι καὶ δυνάμει Ἠλίου* “*In the spirit and power of Elias.*”] I. The Baptist is Elias, as our Saviour was David; that is, the antitype, Jer. xxx. 9; Mal. iv. 5; Hos. iii. 5, &c.—It is less wonder, that the Jews, from the words of Malachi, should expect the personal coming of Elijah, since there are not a few Christians, that would be looking for the same thing, although they have an angel in this place interpreting it otherwise, and our blessed Saviour elsewhere himself [Matt. xi. 14]; “This is Elias, that was for to come.”—But they misunderstood the phrase of the “great and dreadful day of the Lord;” as also were deceived into the mistake by the Greek version, “that Elias must come before the last judgment.”

II. It is not said by the prophet Malachi, “Behold, I will send you Elijah the *Tishbite*,” but “Elijah the *prophet*;” which^w perhaps might be better rendered, “Behold, I send you a prophet Elijah.” And I may confidently say, it would not be so wide from the sense and meaning of Malachi, as the Greek interpreters, who, by a prodigious daringness in favour of the Jewish traditions, have rendered it, *Ἴδου ἐγὼ ἀποστελῶ ὑμῖν Ἠλίαν τὸν Θεσβίτην* “I send you Elijah the *Tishbite*.”

III. If I mistake not, “Elias the prophet” is but twice mentioned (I mean in those very terms) throughout the whole book of God: once, in this place in Malachi; the

^w *Leusden's edition*, vol. 2, p. 491.

other, in 2 Chron. xxi. 12. And in both those places I believe it is not meant Elijah the Tishbite in his own person, but some one in the spirit and power of him. That the words in Malachi should be so understood, both the angel and our Saviour teach us; and it seems very proper to be so taken in that place in the Chronicles.

IV. That great prophet that lived in Ahab's days, is called the 'Tishbite,' throughout the whole story of him, and not the 'prophet.' Nor is he called the prophet, Luke iv. 25 (where yet it is said, 'Eliseus the prophet'); nor by St. James, chap. v. 17. For the very word תִּשְׁבִּי 'Tishbi,' which is his epithet, sufficiently asserts his prophetic dignity, when it denotes no other than a 'converter.' For whence can we better derive the etymology? to which, indeed, the prophet Malachi seems to have alluded, "Behold, I send you Elijah the prophet, וְהִשִּׁיב and he shall turn," &c.

V. But^x be it so, that he might be called 'Tishbite' from the city 'Toshah,' as the Targum and other Rabbins would have it (which yet is very far-fetched), that very thing might evince, that it is not he himself, that is meant by Malachi, but some other, because he does not mention the 'Tishbite,' but a 'prophet' Elias, that is, a prophet in the spirit of Elias.

So among the Talmudists, any one skilled in signs and languages is called Mordecai; viz. because he is like him, who lived in the days of Ahasuerus. Menacoth, fol. 64. 2; and the Gloss, *ibid.*

Ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. "To turn the hearts of the fathers to the children." John came ἐν δυνάμει "in the power of Elias;" not that power, by which he wrought miracles [for John wrought none, John x. 41.]; but "in the power of Elias turning the hearts of men," &c. Elias turned many of the children of Israel towards the Lord their God, 1 Kings xviii: so did John, who, over and above, "turned the hearts of the fathers towards their children." Which what it should mean, is something dark and unintelligible. You will hardly allow the Jews' Gloss upon this place, who do so greatly mistake about the person, and who will allow nothing of good to be done by the Elias they expect, but within the compass of Israel. But are not the Gentiles to be converted? They, in the prophets' dialect,

^x *English folio-edition*, vol. 2. p. 383.

are 'the children of Zion, of Jerusalem, of the Jewish church:' nothing more frequent. And in this sense are the words of Malachi, we are now handling, to be understood; 'Elias the Baptist will turn the hearts of the Jews towards the Gentiles, and of the Gentiles towards the Jews.' This was, indeed, the great work of the gospel, to bring over the Jew and Gentile into mutual embraces through the acknowledgment of Christ:—which John most happily begun, who came, that "all men through him might believe," John i. 7: yea, and the Roman soldiers did believe as well as the Jews, Luke iii. 14.

Ἀπειθεῖς ἐν φρονήσει δικαίων. "The disobedient to the wisdom of the just." The Greek in Malachi hath it, Καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, "The heart of a man towards his neighbour." The words of the prophet having been varied, the angel varies too, but to a more proper sense. For the Gentiles were not to be turned to the Jews, as such, or to the religion of the Jews, but to God, "in the wisdom of the just."—"The children to the fathers:" The phrase *fathers*, according to the Jewish state at that time, was of doubtful sound, and had something of danger in it; for by that word, generally, at that time, was meant nothing else but the Fathers of Traditions, to whom, God forbid, any should be turned, to those fathers in the folly of traditions, but to God in the wisdom of the just.

Ver. 18: Ἐγὼ γάρ εἰμι πρεσβύτης. "For I am an old man." If so *old a man*, why, then, was he not sequestered from the service of the Temple, by the law of superannuation? Numb. iv. 3; viii. 24, 25. Hear what the Rabbins say in this case:—

"There^y is something that is lawful in the priests, that is unlawful in the Levites: and there is something lawful in the Levites, that is unlawful in the priests. The Rabbins deliver: The priests, upon any blemish, are unfit; as for their years, they are not unfit; the Levites, for their years, may be unfit, but, by reason of blemish, are not.—From that which is said, that, at the age of fifty years, they shall cease waiting, we learn, that years may make the Levites unfit.—Perhaps the priests also are made unfit through years: and indeed, does it not seem in equity, that if the Levites, whom a blemish doth not make unfit, should yet be made unfit by

^y Cholin, fol. 24. 1.

superannuation,—should not much more the priests be made unfit by superannuation, when even a spot or blemish will make them unfit? But the text saith, This is the law of the Levites; not, This is the law of the priests.—The Rabbins deliver: What time a priest comes to maturity, till he grow old, he is fit to minister: and yet a spot or blemish makes him unfit. The Levite, from his thirtieth to his fiftieth year, is fit for service; but being superannuated, he becomes unfit. How must this be understood concerning the Levites? To wit, for that time, wherein the ark was in the wilderness: but at Shiloh, and in the Temple, they were not rendered unfit, unless through the defect of their voice^z.

Ver. 21^a: 'Εθαύμαζον^b ἐν τῷ χρονίζειν. “*They wondered that he tarried so long.*”] There is something told, of this kind, of Simeon the Just; concerning whom we have made some mention already:—

“The^c high-priest made a short prayer in the holy place.—He would not be long in prayer, lest he should occasion any fear in the people. There is a story of one, who tarried a long while in it, and the people were ready to have entered in upon him. They say it was Simeon the Just. They say unto him, Why didst thou tarry so long? He answered them, saying, I have been praying for the Temple of your God, that it be not destroyed. They answered him again, However, it was not well for you to tarry so long.”

Ver. 22: Ἦν διαεύων. “*He beckoned unto them.*”] There is also ἐένευσον, ver. 62, “they made signs.” חרש רומן ונרמן. The deaf and dumb man, διαεύει αὐτοῖς, καὶ ἐένευσουσιν αὐτῷ, “he nods to them, and they nod to him^d.”

The Talmudists distinguish the judgments, given by a dumb man, into חרנת ראש “the nodding of the head;” and רמית חרש “the dumb man’s making signs.”

“If^e any person be dumb, and yet hath his understanding, should they say to him, May we write a bill of divorce to thy wife, וחרכין בראשו and he nod with his head, they make the experiment upon him three times,” &c. And a little after, אין סומכין על רמית חרש “They do not much rely upon the signs of the deaf and dumb man.” For, as it is in the same place, אין דין מי שנשתתק כדין חרש “The dumb person,

^z See Bemidbar Rab. 222. 3.

^a English folio-edition, vol. 2. p. 384.

^b Leusden’s edition, vol. 2. p. 492.

^c Hieros. Joma, fol. 43. 2.

^d Gittin, cap. 5. hal. 7.

^e Maimon. in Gerushim, cap. 2.

and the deaf and dumb, differ." Gloss: "The one can hear and not speak; the other can neither hear nor speak."

Amongst the doctors, the שמות 'the deaf and dumb person is commonly looked upon, as one made so by some fit of palsy or apoplexy, by which the intellectuals are generally affected: whence the deaf and dumb are, according to the traditional canons, deprived of several offices and privileges, of which others are capable.

This case, therefore, of Zacharias might have occasioned a considerable question, whether he ought not to have been sequestered from his ministry, and deprived of all the privileges of his priesthood, because he had been struck deaf and dumb,—but that it happened to him in so signal and extraordinary a way.

Ver. 24: Περιέκρυβεν ἑαυτὴν μῆνας πέντε "She hid herself five months." "She hid herself five months, saying, Thus hath the Lord dealt with me, in the days, wherein he looked on me, to take away my reproach among men."

She was big with child, it is plain, because God had looked on her, and taken away her reproach among men. She hid herself, because the Lord had dealt so with her, till he had taken away her reproach; giving her so remarkable a son, one who was to be so strict a Nazarite, and so famous a prophet. Lest, therefore, she should any way defile herself by going up and down, and thereby contract any uncleanness upon the Nazarite in her womb, she withdraws and sequesters herself from all common conversation. Consult Judg. xiii. 4.

There were several amongst the Jews, that were wont to take upon them the sect of the Nazarites by their own voluntary vow. [Three hundred at once, in the days of Jannæus the king, came together to Simeon Ben Shetah^f.] But there were but two only set apart by divine appointment, Samson and the Baptist: whom the same divine appointment, designing to preserve untouched from all kind of pollution even in their mothers' wombs, directed that the mothers themselves should keep themselves, as distant as might be, from all manner of defilement whatsoever. Elisabeth obeys; and for the whole time wherein she bore the child within her, "she hid herself," for her more effectually avoiding all kind of uncleannesses; although it is true, we have the

^f Hierosol. Berac. fol. 11. 2. et Nazir. fol. 53. 3.

mention but of five months, by reason of the story of the sixth month, which was to be immediately related, ver. 26.

There is mention of *אשה גדולה בטן* a big-bellied woman, hiding herself for another reason^g.

Ver. 26^h: 'Ο Ἄγγελος Γαβριήλ. "*The angel Gabriel.*"
 "R. Simeon Ben Lachish saithⁱ, The names of angels went up by the hand of Israel out of Babylon. For before it is said, Then flew one of the seraphims unto me; the seraphims stood before him, Isa. vi;—but afterward, the man Gabriel [Dan. ix. 21], and Michael your prince" [Dan. x. 21].

The angel, calls Zacharias back to Dan. ix, where the prediction, concerning the coming of Messiah, was foretold by Gabriel.

Ver. 29: Διαταράχθη, &c. "*Was troubled,*" &c.] I. It was very rare and unusual for men to salute any women; at least if that be true in Kiddushin^j. Rabh Judah, the president of the academy of Pumbeditha, went to Rabh Nachman, rector of the academy of Neharde, and after some talk amongst themselves, "Saith Rabh Nachman, Let my daughter Doneg bring some drink, that we may drink together. Saith the other, Samuel saith, We must not use the ministry of a woman.—But this is a little girl, saith Nachman.—The other answers, But Samuel saith, We ought not to use the ministry of any woman at all.—Wilt thou please, saith Nachman, to salute Lelith my wife?—But, saith he, Samuel saith, The voice of a woman is filthy nakedness.—But, saith Nachman, thou mayest salute her by a messenger.—To whom the other; Samuel saith, They do not salute any woman.—Thou mayest salute her, saith Nachman, by a proxy, her husband.—But Samuel saith, saith he again, They do not salute a woman at all."

II. It was still much more rare and unusual to give such a kind of salutation as this, *χαῖρε, κεχαριστωμένη*, "Hail, thou, that art highly favoured," *אשת חמודות* or *בת חמודות*: by which title Gabriel had saluted Daniel of old: with this exception^k, that it was terror enough so much as to see an angel.

Ver. 32: *Υἱὸς ὑψίστου κληθήσεται* "*Shall be called the Son of the Highest.*" That is, "he shall be called the Messiah:"

^g Jevamoth, fol. 42. 1.

^h *English folio-edition*, vol. 2. p. 385.

ⁱ Hieros. Rosh hashanah, fol. 56. 4.

^j Fol. 70. 1.

^k *Leusden's edition*, vol. 2. p. 493.

for 'Messiah,' and 'the Son of God,' are convertible terms.—Whether the angel expressed it by בר עליון or בר גבוה, is uncertain. It is certain, that both these words were very much in use in that nation. עליון very commonly in use in the Holy Scriptures; גבוה more frequently in Talmudic authors. As to the former, we may take notice of that passage in Rosh hashanah¹:—

“The kingdom of the Greeks made a severe decree, that the name of God should not so much as be mentioned amongst the Jews. But, when the kingdom of the Asmo-neans prevailed and overcame them, they decreed, that they should mention the name of God even in their writings of contracts: for so they wrote לאל עליון כג ליהונן כג בשנת כך וכך ליהונן כג לאל עליון In the year of N. or N. of Johanan the high-priest of the High God.”

But גבוה is much more in use amongst the Talmudists.

Ver. 35: Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, &c. “*The Holy Ghost shall come upon thee,*” &c.] I. This verse is the angel’s gloss upon that famed prophecy, “Behold, a virgin shall conceive and bring forth.” The veracity of which Mary not questioning, believing farther that she herself was that virgin designed, and yet being utterly ignorant of the manner, how so great a thing should be brought about,—she only asks, “How shall this be?” &c. Doubtless she took the prophecy in its proper sense, as speaking of a virgin untouched. She knew nothing then, nor probably any part of the nation at that time so much as once thought of that sense, by which the Jews have now for a great while disguised that place and the word עלמה.

II. Give me leave, for their sakes, in whose hand the book is not, to transcribe some few things out of that noble author Morney^m, which he quotes concerning this grand mystery, from the Jews themselves:—

“Truthⁿ shall spring out of the earth.” R. Joden, saith he, notes upon this place, That it is not said, truth shall *be born*, but shall *spring out*; because the generation and nativity^o of the Messiah, is not to be as other creatures in the world, but shall be begot without carnal copulation; and therefore, no one hath mentioned his father, as who must be hid from the knowledge of men, till himself shall

¹ Fol. 18. 2.

^m De Verit. Christ. Relig. cap. 28.

ⁿ Moses Hadarsan, in Psal. lxxxv.

^o English folio-edition, vol. 2. p. 386.

come and reveal him. And upon Genesis: "Ye have said (saith the Lord), We are orphans, bereaved of our father; such a one shall your Redeemer be, whom I shall give you." So upon Zechariah; "Behold my servant, whose name is Branch:" and out of Psalm cx, "Thou art a priest after the order of Melchizedek:" he saith, R. Berachiah delivers the same things. And R. Simeon Ben Jochai upon Genesis more plainly; viz. "That the Spirit, by the impulse of a mighty power, shall come forth of the womb though shut up, that will become a mighty Prince, the King Messiah."—So he.

Ver. 36: *Συνειληφῦα υἷον ἐν γήρα αὐτῆς* "Hath also conceived a son in her old age."] The angel teaches to what purpose it was, that women, either barren before, or considerably stricken in years, should be enabled to conceive and bring forth; viz. to make way for the easier belief of the conception of a virgin. If they, either beside or beyond nature, conceive a child,—this may be some ground of belief, that a virgin, contrary to nature, may do so too. So Abraham by faith saw Christ's day, as born of a pure virgin, in the birth of his own son Isaac, of his old and barren wife Sarah.

Ver. 39; *Ἐπορεύθη εἰς τὴν ὄρεινὴν, &c.* "She went into the hill-country," &c.] That is, to Hebron, Josh. xxi. 11. For though it is true indeed, that the priests, after the return from Babylon, were not all disposed and placed in all those very same dwellings, they had possessed before the captivity; yet it is probable, that Zacharias, who was of the seed of Aaron, being here said to dwell "in the hill-country of Judah," might have his house in Hebron, which is more peculiarly said to be 'the city of Aaron's offspring.'

Ver. 41: *Ἐσκίρτησε* "The babe leaped in her womb."] So the Seventy, Gen. xxv. 22, *Ἐσκίρτων τὰ παιδία ἐν αὐτῇ*, "The children leaped in her womb." Psal. cxiv. 4, *τὰ ὄρη ἐσκίρτησαν*, "the mountains skipped." That which is added by Elizabeth, ver. 44, *Ἐσκίρτησεν ἐν ἀγαλλιάσει*, "the babe leaped in the womb for joy," signifies the manner of the thing, not the cause: q. d. "it leaped with vehement exultation." For John, while he was an embryo in the womb, knew no more what was then done,—than Jacob and Esau, when they were in Rebekah's womb, knew what was determined concerning them.

"At^p the Red Sea, even the infants sang in the wombs

of their mothers; as it is said, מִמְקוֹר יִשְׂרָאֵל Psal. lxxviii. 27; where the Targum, to the same sense, “ Exalt the Lord, יְעוֹבְרִיא בְמֵעֵי אִמּוֹן ye infants in the bowels of your mothers, of the seed of Israel.” Let them enjoy their hyperboles.

Questionless, Elizabeth had learned from her husband, that 'the child she went with, was designed as the fore-runner of the Messiah; but she did not yet know, of what sort of woman the Messiah must be born, till this leaping of the infant in her womb became some token to her.

Ver. 56: “ Ἐμείνε μῆνας τρεῖς ” *Abode with her three months.*] A space of time very well known amongst the doctors, defined by them to know, whether a woman be with child or no:—which I have already observed upon Matt. i^a.

Ver. 59^r: Καὶ ἐκάλουν αὐτό. “ *And they called it,*” &c.] I. “ The circumciser said^s, Blessed be the Lord our God, who hath sanctified us by his precepts, and hath given us the law of circumcision^t.” The father of the infant said, “ Who hath sanctified us by his precepts, and hath commanded us to enter the child into the covenant of Abraham our father.” But where was Zacharias’s tongue for this service^u?

II. God at the same time instituted circumcision, and changed the names of Abraham and Sarah: hence the custom of giving names to their children at the time of their circumcision.

III. Amongst the several accounts, why this or that name was given to the sons, this was one that chiefly obtained, viz. for the honour of some person, whom they esteemed, they gave the child his name:—which seems to have guided them in this case here, when Zacharias himself, being dumb, could not make his mind known to them. Mahli the son of Mushi, hath the name of Mahli given him, who was his uncle, the brother of Mushi his father, 1 Chron. xxiii. 21. 23.

“ R. Nathan^v said, I once went to the islands of the sea, and there came to me a woman, whose first-born had died by circumcision; so, also, her second son. She brought the

^a Jevamoth, fol. 33. 2. et 34. 2. et 35. 1, &c.

^r English folio-edition, vol. 2. p. 387.

^s Schabb. fol. 137. 2.

^t Leusden’s edition, vol. 2. p. 494.

^u “ Ast ubi jam lingua tua, O Zacharia!” Leusd.

^v Cholin, fol. 47. 2.

third to me. I bade her wait a little, till the blood might assuage. She waited a little, and then circumcised him, and he lived: they called him, therefore, by my name, נתן נביא Nathan of Babylon." See also Jerusalem Jevamoth^v.

"There^x was a certain family at Jerusalem, that were wont to die about the eighteenth year of their age: they made the matter known to R. Jochanan, Ben Zacchai, who said, Perhaps you are of Eli's lineage, concerning whom it is said, 'The increase of thine house shall die in the flower of their age.' Go ye, and be diligent in the study of the law, and ye shall live. They went and gave diligent heed to the law, and lived. They called themselves, therefore, משפחת יוחנן the family of Jochanan, after his name."

It is disputed, in the same tract^y, whether the son, begot by a brother's raising up seed to his brother, should not be called after the name of him, that is deceased: for instance, if one dies without a son, and his name be Joseph, or Jochanan,—whether the son that is born to this man's brother, taking his brother's widow to wife, should not have the name after him, that first had her, and be called 'Joseph,' or 'Jochanan:' Otherwise, indeed, it was very seldom, that the son bore the name of the father, as is evident both in the Holy Scriptures, and the Rabbinical writers. It cannot be denied, but that sometimes this was done; but so very rarely, that we may easily believe the reason, why the friends of Zacharias would have given the child his own name, was merely, either because they could by no means learn, what he himself designed to call him; or else in honour to him, however he lay under that divine stroke at present, as to be both deaf and dumb.

Ver. 78: 'Ανατολή ἐξ ὕψους: "The day-spring from on high." I would readily have rendered it, the "branch from on high,"—but for what follows, "to give light," &c.

I. It is known and observed by all, that קנצ is, by the Seventy, rendered 'Ανατολή, Jer. xxiii. 5; Zech. iii. 8; vi. 12. Now every one knows, that קנצ signifies a *branch*: and as to the word 'Ανατολή,—

II. There is 'Ανατολή ἀγροῦ, as well as 'Ανατολή οὐρανοῦ: Ezek. xvi. 7, Καθὼς ἡ ἀνατολή τοῦ ἀγροῦ. "As the bud [or spring] of the field." Ibid. chap. xvii. 10, Σὺν τῷ βόλω ἀνα-

^v Fol. 7. 4.

^x Bab. Jevam. fol. 105. 1.

^y Fol. 24. 1.

τολῆς αὐτῆς ξηρανθήσεται, “It shall wither in the clod, where it grows.”

And well may Christ, indeed, in this sense, be said to be the Ἀνατολή ἐξ ὕψους, “the branch [or *spring*] from on high,” in opposition to that branch *from below*, by which mankind was undone, viz. the forbidden tree in paradise.

Ver. 80: Ἐν ταῖς ἐρήμοις “*In the deserts.*”] Whether John was an eremite in the sense as it is now commonly taken, we may inquire and judge by these two things: I. Whether there was ever any eremite, in this sense, among the Jews. II. Whether he absented himself from the synagogues; and whether he did not present himself at Jerusalem, in the^s feasts: and to this may be added, whether he retired and withdrew himself from the society of mankind. If he absented from the synagogues, he must have been accounted רע שכני “a wicked neighbour^a.” If from the feasts,—he transgressed the command, Exod. xxiii. 17. If from the society of mankind; what agreeableness was there in this? It seems very incongruous, that he, that was born for this end, “to turn the disobedient,” &c. should withdraw himself from all society and converse with them. Nothing would persuade me sooner, that John was indeed an anchorite, than that which he himself saith, that he did not know Jesus, John i. 31,—whereas he was so very near akin to him. One might think, surely he must have lain hid in some den or cave of the earth, when, for the space of almost thirty years wherein he had lived, he had had no society with Jesus, so near a kinsman of his, nay, not so much as in the least to know him. But if this were so, how came he to know, and so humbly refuse, him,—when he offered himself to be baptized by him? Matt. iii. 14;—and this, before he was instructed, who he was, by the descent of the Holy Ghost upon him? John i. 33.

From this question may arise two more:—

I. Whether John appeared or acted under the notion of a prophet, before his entrance into the thirtieth year of his age? I am apt to think he did not: and hence, I suppose, it is said, concerning him, “that he was in the deserts;” that is, he was amongst the rustics, and common rank of men, as a man of no note or quality himself, till he made himself public under the notion and authority of a prophet.

^a *English folio-edition*, vol. 2. p. 388.

^a Maimon. Tephil. cap. 8.

II. Whether he might not well know his kinsman Jesus in all this time, and admire his incomparable sanctity, and yet be ignorant that he was the Messiah? Yea, and when he modestly repulsed him from his baptism, was it, that he acknowledged him for the Messiah? (which agrees not with John i. 33;) or, not rather, that^b, by reason of his admirable holiness, he saw that he was above him?

"Εως ἡμέρας ἀποδείξεως. " *Till the day of his showing unto Israel.*"] John was unquestionably כהן כּהן " a priest by birth;" and being arrived at the thirtieth year of his age, according to the custom of that nation, he was, after examination of the great council, to have been admitted into the priestly office, but that God had commissioned him another way.

" In^c the room Gazith, the great council of Israel sat, and judged concerning the priesthood. The priest, in whom any blemish was found, being clothed, and veiled in black, went out and was dismissed: but if he had no blemish, he was clothed and veiled in white,—and, going in, ministered, and gave his attendance with the rest of the priests his brethren. And they made a gaudy day [lætum celebrabant diem], when there was no blemish found in the seed of Aaron the priest."

CHAP. II.

VER. 1: Παρὰ Καίσαρος Αὐγούστου. " *From Cæsar Augustus.*"] The New Testament mentions nothing of the Roman government, but as now reduced under a monarchical form. When that head, which had been mortally wounded, in the expulsion of the Tarquins, was healed and restored again in the Cæsars, " All the world wondered," saith St. John, Rev. xiii. 3; and well they might, to see monarchy, that had for so many hundred years been antiquated and quite dead, should now flourish again more vigorously and splendidly than ever.

But whence the epocha or beginning of this government should take its date, is something difficult to determine. The foundations of it, as they were laid by Julius Cæsar, so did they seem overturned and erased again in the death he met with in the senate-house. It was again restored, and, indeed,

^b Leusden's edition, vol. 2. p. 495.

^c Middoth, cap. 5. hal. 4.

perfected, by Augustus; but to what year of Augustus should we reckon it? I would lay it in his one-and-thirtieth, the very year wherein our Saviour was born. Of this year Dion Cassius, lib. 55, speaks thus:—

Πληρωθείσης δὲ οἱ καὶ τῆς τρίτης δεκαετίας, τὴν ἡγεμονίαν τὸ τέταρτον, ἐκβιασθεὶς δῆθεν, ὑπεδέξατο. “The third decennium [or term of ten years] having now run out, and a fourth beginning^d,—he, being forced to it, undertook the government.” Observe the force of the word ἐκβιασθείς: then was Augustus *constrained* or *compelled* to take the empire upon him. The senate, the people, and (as it should seem) the whole republic, with one consent, submitting themselves entirely to a monarchical form of government, did even *constrain* the emperor Augustus (who for some time stiffly refused it), to take the reins into his hands.

I am not ignorant, that the computation of Augustus’s reign might reasonably enough commence from his battle and victory at Actium; nor do the Gemarists count amiss, when they tell us, that “the Roman empire took its beginning in the days of Cleopatra^e.” And you may, if you please, call that a monarchical government, in opposition to the triumvirate, which, at that battle, breathed its last. But that, certainly, was the pure and absolute monarchy, which the senate and the commonwealth did agree and consent together to set up.

Ἀπογράφεισθαι: “Should be taxed.”] The Vulgar, and other Latin copies read, “ut describeretur,” “should be described;” which, according to the letter, might be understood of the setting out the whole bounds of the empire, according to its various and distinct provinces. Only that Æthicus tells us, this had been done before; whose words, since they concern so great and noble a monument of antiquity, may not prove tedious to the reader, to be transcribed in this place:—

“Julius Cæsar Bissextilis rationis inventor,” &c. “Julius Cæsar, the first inventor of the Bissextile account, a man singularly instructed in all divine and human affairs, in the time of his consulship, by a decree of the senate procured, that the whole Roman jurisdiction should be measured out, by men of greatest skill, and most seen [decoratos] in all the attainments of philosophy. So that Julius

^d English folio-edition, vol. 2. p. 389.

^e Avodah Zarah, fol. 8. 2.

Cæsar and M. Antony being consuls, the world began to be measured.

“That is, from the consulship of Cæsar above mentioned, to the consulship of Augustus the third time, and Crassus,—the space of one-and-twenty years, five months, and eight days, all the East was surveyed by Zenodoxus.

“From^b the consulship likewise of Julius Cæsar and M. Antony, to the consulship of Saturninus and Cinna, the space of two-and-thirty years, one month, and ten days,—the South was measured out by Polyclitus; so that in two-and thirty years’ time, the whole world was surveyed, and a report of it given in unto the senate.”

Thus he: though something obscurely in the accounts of the consuls; as also in his silence about the West; which things I must not stand to inquire into, at this time. This only we may observe, that Julius Cæsar was consul with Antony, A. U. C. 710; and that the survey of the Roman empire, being two-and-thirty years in finishing, ended A. U. C. 742; that is, twelve years before the nativity of our Saviour.

Let us, in the mean time, guess, what course was taken in this survey:—I. It is very probable, they drew out some geographical tables, wherein all the countries were delineated, and laid down before them in one view. II. That these tables or maps were illustrated by commentaries, in which were set down the description of the countries, the names of places, the account of distances; and whatever might be necessary to a complete knowledge of the whole bounds of that empire. That some such thing was done by Augustus’s own hand, so far as concerned Italy, seems hinted by a passage in Plinyⁱ; “Quâ in re præfari necessarium est, Authorem nos Divum Augustum secuturos^j, descriptionemque, ab eo factam, Italiæ totius in regiones XI.” “In which thing, we must tell beforehand, that we intend to follow

^b As this paragraph is inaccurate, from the oversight either of Strype or his printer, we subjoin Lightfoot’s original Latin:

“A Consulatu item Julii Cæsaris et M. Antonii, usque in Consulatum Augusti decimum, annis 29. mensibus 8. diebus 10. à Theodoto Septentrionalis pars dimensa est.

“A Consulatu similiter Julii Cæsaris, usque in Consulatum Saturnini et Cinnæ, à Polyclito Meridiana pars dimensa est, annis 32. mense 1. diebus 10. Ac sic omnis orbis terræ intra annos 32. à dimensoribus peragratus est, et de omni ejus contentia perlatum est ad Senatum.”—ED.

ⁱ Lib. 3. cap. 5.

^j *Leusden’s edition*, vol. 2. p. 495.

Augustus, and the description he made of all Italy, dividing it into eleven countries."

And now, after this survey of lands and regions, what could be wanting to the full knowledge of the empire, but a strict account of the people, their patrimony, and estates? and this was Augustus's care to do.

"Recepit^k et morum legumque regimen æque perpetuum," &c. "He took upon him the government both of their manners and laws, and both perpetual:—by which right, though without the title of censor, he laid a tax upon the people three times: the first and third with his colleague,—the second, alone." The first, with his colleague, M. Agrippa;—the third, with his colleague, Tiberius: the second, by himself alone: and this was the tax, our evangelist makes mention of, in this place.

Ver. 2^l: *Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο, &c.* "This taxing was first made," &c.] Not the first taxing under Augustus, but the first that was made under Cyrenius:—for there was another taxing under him, upon the occasion of which the sedition was raised by Judas the Gaulonite.—Of this tax of ours, Dion Cassius^m seems to make mention, the times agreeing well enough, though the agreement in other things is more hardly reducible:—

Αὐτὸς δε ἀπογραφὰς τῶν ἐν τῇ Ἰταλίᾳ κατοικούντων, &c. "He began a tax upon those that dwelt in Italy, and were worth two hundred sesterces: sparing the poorer sort, and those that lived beyond the countries of Italy,—to avoid tumults."

If those that lived out of Italy were not taxed, how does this agree with the tax, which our evangelist speaks of? unless you will distinguish, that, in one sense, they were not taxed,—that is, as to their estates, they were not to pay any thing: but, in another sense, they were; that is, as to taking account of their names, that they might swear their allegiance and subjection to the Roman empire. As to this, let the more learned judge.

Ver. 4: *Διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβίδ.* "Because he was of the house and lineage of David." We read, in the evangelists, of two families, that were of the stock and line of David; and the Talmudic authors mention a third.

^k Sueton. in Octavian. cap. 27.

^l English folio edition, vol. 2. p. 390. ^m Lib. 55.

The family of Jacob the father of Joseph,—the family of Eli the father of Mary,—and the family of Hillel, the president of the Sanhedrim, *והיה מזרע דוד מן שפטיה בן אביטל* “who was of the seed of David, of Shephatiah the son of Abital^a.”

I do not say, that all these met at this time in Beth-lehem:— [It is indeed remarked of Joseph, that he was “of the house of David;” partly, because he was to be the reputed, though he was not the real, father of Christ; and partly also, that the occasion might be related, that brought Mary to Beth-lehem, where the Messiah was to be born.] but it may be considered, whether Cyrenius, being now to take an estimate of the people, might not, on purpose and out of policy, summon together all, that were of David’s stock, from whence he might have heard the Jews’ Messiah was to spring,—to judge, whether some danger might not arise from thence.

Ver. 7: *Οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι*: “*There was no room for them in the inn.*”] From hence it appears, that neither Joseph nor his father Jacob had any house of their own here, no, nor Eli neither,—wherein to entertain his daughter Mary ready to lie-in. And yet we find, that, two years after the birth of Christ, Joseph and Mary his wife lived in a hired house, till they fled into Egypt.

“A° certain Arabian said to a certain Jew, The Redeemer of the Jews is born. Saith the Jew to him, What is his name?—Menahem, saith the other.—And what the name of his father?—Hezekiah.—But where dwell they? *בבירת ערבא ברביתלהם יהודה* In Birath Arba in Beth-lehem-judah.”— He shall deserve many thanks, that will but tell us what this ‘Birath Arba’ is. The Gloss tells us no other, than that this “Birath Arba was a place in Beth-lehem;” which any one knows from the words themselves. But what, or what kind of place was it? *בירה* ‘Birah,’ indeed, is a ‘palace,’ or ‘castle:’ but what should *ערבא* ‘Arba’ be? A man had better hold his tongue than conjecture vainly and to no purpose: otherwise, I might quote that in Sotah[†], *ערבא וערבא דערבא*: which speaks concerning a promise, or a surety for the performance of the law. But I forbear.

Ver. 8: *Καὶ ποιμένες ἦσαν—ἀγραιοῦντες, &c.* “*And there were shepherds, keeping watch over their flock,*” &c.] *אלו הן מדבריות* “These^q are the sheep of the wilderness;

^a Juchas, fol. 19. 2. ° Midras Echah, fol. 48. 3.

† Fol. 37. 2.

‡ Schabb. fol. 45. 2. et Bezah, fol. 40. 1.

viz. those which go out to pasture, about the time of the Passover, and are fed in the fields, וְכֹנָסוֹת בְּרִבְעָה וְאַשְׁמֹתָה, and return home upon the first rain."

"Which is the first rain? It begins on the third of the month Marchesvan. The middle rain is on the seventh: the last, on the seventeenth. So R. Meir:—But R. Judah saith, On the seventh, seventeenth, and one-and-twentieth."

The spring coming on, they drove their beasts into wildernesses, or champaign grounds, where they fed them the whole summer,—keeping watch over them night and day, that they might not be impaired either by thieves or ravenous beasts. They had for this purpose מִגְדַל נֹצְרִים "their tower to watch in," or else צְרִיפִין "certain small cottages," erected for this very end, as we have observed elsewhere. Now in the month Marchesvan^t, which is part of our October, and part of November, the winter coming on, they betook themselves home again with the flocks and the herds.

Ver. 13: Πλήθος στρατιᾶς οὐρανόου αἰνοῦντων. "A multitude of the heavenly host praising God.] The Targumist upon Ezek. i. 24; מִשְׁרִית מַלְאכֵי מְרוֹמָא "A host of angels from above." So in 1 Kings xix. 11, 12, מִשְׁרִית מַלְאכֵי רוּחָא "A host of the angels of the wind. A host of the angels of commotion. A host of the angels of fire: and after the host of the angels of fire, קַל הַמְשַׁבְּחִין בְּחָשִׁי, the voice of the silent singers."

Ver. 14: Δόξα ἐν ὑψίστοις Θεῷ, &c. "Glory to God in the highest." We may very well understand this angelic hymn, if εὐδοκία ἐν ἀνθρώποις, "good-will towards men," be taken for the subject,—and the rest of the words, for the predicate. "The good-will of God towards men, is glory to God in the highest, and peace on earth." Καὶ, and, is put between Δόξα and Εἰρήνη, glory and peace; not between them and εὐδοκία, good-will.

But now this εὐδοκία, or good-will of God towards men, being so wonderfully made known in the birth of the Messiah,—how highly it conduced to the glory of God, would be needless to show: and how it introduced 'peace on the earth,' the apostle himself shows from the effect, Eph. ii. 14; Col. i. 20; and several other places.

Ver. 21: Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν, &c.

^t English folio-edition, vol. 2. p. 391.

^{*} Nedarim, fol. 63. 1. et Taanith, fol. 6. 1. [†] Leusden's edition, vol. 2. p. 497.

“*And when eight days were accomplished for the circumcision of the child.*”] “The^u disciples of R. Simeon Ben Jochai asked him, Why the law ordained circumcision on the eighth day? To wit, lest while all others were rejoicing, the parents of the infant should be sad. The circumcision therefore is deferred, till the woman in child-bed hath got over her uncleanness.” For, as it is expressed a little before, “The woman that brings forth a man-child, is prohibited her husband the space of seven days; but, on the seventh day, at the coming-in of the evening, which begins the eighth day, *לבעלה שובלת ומותרת לבעלה* she washeth herself, and is allowed to go in unto her husband.” If she came nigh him within the seven days, she made him unclean. On the eighth day, therefore, Joseph addresseth himself to make provision for his wife, and to take care about the circumcision of the child.

Ver. 22: “*Ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ, &c.* “*When the days of her purification were accomplished,*” &c.] “R. Asai saith^v, *כל שאמו טמאה לידה* The child, whose mother is unclean by child-bearing, is circumcised the eighth day; but he, whose mother is not unclean by child-bearing, is not circumcised the eighth day.”

You will ask, probably, what mother that is, that is not unclean by child-bearing? Let the Gloss upon this place make the answer:—“She, whose child is cut out of her womb:—as also a Gentile woman, who is brought to-bed to-day, and, the next day, becomes a proselyte; her child is not deferred till the eighth day, but is circumcised straightway.” And the Rabbins, a little after: “One takes a handmaid big with child, and while she is with him, brings forth: her child is circumcised the eighth day. But if he takes a serving-maid, and with her a child newly born, that child is circumcised the first day.”

They^w did not account a heathen woman unclean by child-bearing, because she was not yet under the law, that concerned uncleanness. Hence on the other side, Mary was unclean at her bearing a child, because she was under the law: so Christ was circumcised, because born under the law.

II. After seven days, the woman must continue for three-

^u Pesikta, fol. 16. 5. ^v Schabb. fol. 135. 1.

^w English folio-edition, vol. 2. p. 392.

and-thirty days בְּדַמֵי טְהוּרָה “in the blood of her purifying,” Lev. xii. 4; where the Greek, ἐν αἵματι ἀκαθάρτου αὐτῆς; “in her unclean blood;” far enough from the mind of Moses. And the Alexandrian MS. much wider still: Τριάντα ἡμέρας καὶ δέκα καθήσεται ἐν ἱματίῳ ἀκαθάρτῳ. “She shall sit, thirty-and-ten days, in an unclean garment.”

Pesikta, as before, col. 4, it is written, בְּדַמֵי טְהוּרָה “In the blood of her purifying: אפילו שופעת דם כנהר טהורה though she issue blood like a flood, yet is she clean.” Nor doth she defile any thing by touching it, but what is holy. For seven days, immediately after she is brought to-bed, she lies בְּדַמֵי טוּמְאָתָה “in the blood of her uncleanness;” but the three-and-thirty days following, בְּדַמֵי טְהוּרָה “in the blood of her purifying.”

Παραστήσαι τῷ Κυρίῳ. “To present him to the Lord.”] I. This was done to the first-born, but not to the children, that were born afterward: nor was this done to the first-born, unless בכור לכהן “the first-born were fit for the priest.” For in Becoroth*, they distinguish betwixt בכור לנחלה “a first-born fit for inheritance,” and בכור לכהן “a first-born fit for a priest.” That is, if the first-born should be any ways maimed, or defective in any of his parts, or had any kind of spot or blemish in him, this laid no bar for his inheriting; but yet made him unfit and incapable of being consecrated to God.

II. The first-born was to be redeemed immediately after the thirtieth day from his birth.—“Every^y one is bound to redeem his first-born with five shekels, after he is thirty days old; as it is said, ‘From a month old shalt thou redeem,’ ” Numb. xviii. 16. Not that the price of that redemption was always paid exactly upon the thirtieth day; but that then exactly it became due. Hence in that treatise newly quoted^z: “If* the child die within the thirty days, and the father hath paid the price of his redemption beforehand, the priest must restore it: but if he die after the thirty days are past, and the father hath not paid the price of his redemption, let him pay it.” Where we find the price of redemption supposed as paid, either before or after the thirty days.

III. The women that were to be purified, were placed

* Cap. 8. hal. 1. y Rabbenu Asher in Beracoth, fol. 68. 2.

^z Leusden's edition, vol. 2. p. 498.

^{*} Fol. 49. 1.

in the east gate of the court called Nicanor's Gate, and were sprinkled with blood^b.

There stood Mary for her purifying : and there, probably, Christ was placed, that he might be presented before the Lord, presented to the priest.

Ver. 24: Ζεύγος τρυγόνων, &c. "A pair of turtle-doves." &c.] I. תורים גדולים "The^c turtles were older, and of a larger size:" pigeons, less, and younger. For it is said of pigeons, "two young pigeons,"—but not so of turtles.

This was called קרבן עני 'the offering of the poor;' which if a rich man offered, לא יצא "he did not do his duty." And when the doctors speak so often of קרבן עולה ויורד "an offering rising or falling," it hath respect to this. "For the offering of the richer sort was a lamb; but if his hand could not reach to a lamb, then he offered a pair of turtles, or pigeons. ואם דל הוא But if he was poor, he offered the tenth part of an ephah : therefore is the oblation said to be rising or falling^d."

"King^e Agrippa came one day to offer a thousand burnt-offerings; but a certain poor man prevented him with two turtle-doves. So, also, when one would have offered a bullock, there was a poor man prevented him with a handful of herbs." We have the story at large in Vajicra Rabb. fol. 108. 2.

II. Of the two turtle-doves or young pigeons, one was to be offered as a burnt-offering, the other as a sin-offering. But as to the particular appointment of the one for the burnt-offering, the other for the sin-offering, that is, which should be which,—it is disputed among the doctors, whether it lay in the breast of him or her, that offered it, or the priests^f, to determine it^g.

By the way we may observe, that the blessed Virgin offers a 'sin-offering' for herself. Now, what the meaning and design of a 'sin-offering' was, is evident from Lev. iv, and v.

Ver. 25^h: Συμῶν ὁ ἄνθρωπος δίκαιος καὶ εὐλαβής "Simeon. —The same man was just and devout." I. 'Simeon the Just,' שמעון הצדיק, of whom the Jewish histories tell so many and

^b Tamid, cap. 5. hal. 6.

^c Cholin, fol. 22. 2.

^d Pesikta, fol. 7. 4.

^e Idem, fol. 3, 4.

^f "Utra vero in holocaustum, aut sacrificium pro peccato, an ab ipso, aut ipsa offerente, foret determinandum : an a sacerdote, an sorte, disputatur a magistris." See Lightfoot's original Latin.

^g Joma, fol. 4. 1.

^h English folio-edition, vol. 2. p. 393.

great things, hath nothing to do here. For, as it is certain, that Simeon died long before,—so is it very uncertain, whether he deserved the title of *Just* so well as our Simeon did. Δίκαιος¹ ἐπικληθεὶς διὰ τε τὸ πρὸς Θεὸν εὐσεβὲς, καὶ τὸ πρὸς τοὺς ὁμοφύλους εὖνον· “He was called Just both for his piety towards God, and his charity towards his countrymen.” Grant he was so; yet is it a far greater testimony, that is given of our Simeon.

II. Rabban Simeon, the son of Hillel, was alive, and at Jerusalem, in those very times wherein our evangelist wrote,—his father Hillel also, still living: whom the son succeeded, upon the decease of the father, as president of the council. But as to him, there is nothing famous concerning him, amongst Jewish authors, but his bare name: “Rabban¹ Simeon, the son of old Hillel, a prince of Israel, as his father had been. As you may see in cap. 1. Schabb. לא נזכר במשנה There is no mention of him in Misna.” He was, therefore, no Father of Traditions, neither were there any things recited from him in the Misna:—which, indeed, was very extraordinary: but how it should come to pass, I cannot tell. Whether he had a sounder apprehension of things; or was not *well seen in* [*calluerit*] traditions; or was this very Simeon, the evangelist mentions, and so looked higher than the mere traditions of men:—this is all the hinderance, that Rabban Simeon lived a great while after the birth of our Saviour, and had a son, Gamaliel, whom he bred up a Pharisee.

Προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ· “*Waiting for the consolation of Israel.*”] That is, believing ‘the consolation of Israel’ was nigh at hand. The whole nation waited for the ‘consolation of Israel;’ insomuch, that there was nothing more common with them than to swear by the desire, which they had of seeing it.

“R. Judah^k Ben Tabbai said, אראה בנחמה, So let me see the consolation [*of Israel*], if I have not put to death a false witness. Simeon Ben Shetah saith to him, So let me see the consolation, if thou hast not shed innocent blood.”

“R. Eliezer¹ Ben Zadok said, אראה בנחמה, So let me see the consolation, if I did not see her gleaning barley under the horses’ heels.”

¹ Joseph. Antiq. lib. 12. cap. 2.

^k Chagigah, fol. 16. 2. et Maccoth, fol. 5. 2.

¹ Juchas. fol. 66. 2.

¹ Chetubb. fol. 67. 1.

“R. Simeon^m Ben Shetah said, So let me see the consolation, I saw one pursuing another with a drawn sword.”

“Thoseⁿ which desire the years of consolation, that are to come.”

Ver. 35: Καὶ σοῦ δὲ διελεύσεται αὐτῆς τὴν ψυχὴν. “*Yea, and a sword shall pierce through thine own soul also.*”] “Thy soul,” i. e. “thy life.” It is a prediction, that the blessed Virgin should suffer martyrdom: “This child of thine shall be set for a sign, which shall be spoken against: neither shalt thou escape in the contradiction, that shall be given him,—for thou shalt die by the sword.”—Epiphanius gives some countenance to this exposition.

Ἦτοι ἀπέθανεν ἡ ἁγία Παρθένος, &c. “Whether the holy Virgin died and was buried, her death was crowned with infinite honour; she made a most chaste end, and the crown of her virginity was given her: ἦτοι ἀνηρέθη, καθὼς γέγραπται, καὶ τὴν ψυχὴν αὐτῆς διελεύσεται ρομφαία^p” or whether she was put to death (as is written, ‘A sword shall pass through thine own soul’), she is possessed of glory and a crown amongst the martyrs.”

Ver. 36: Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ. “*Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser.*”] There were, therefore, prophets at this time, among the people.—It is not to be denied, that, *at this time*, there were; that is, when the morning of the gospel began to dawn: but, for four hundred years past, there had not been even one that had deserved that name, however the Jews vainly enough had honoured the memories of some with that title; which we shall not meddle with at this present. But was this Anna accounted a prophetess by the Jews? if so, whence that proverbial expression, “out of Galilee ariseth no prophet?” John vii. 52. She was certainly a Galilean; and for that very reason, probably, it is here remarked, that she was “of the tribe of Aser.”

What think we of that passage in Vajicrah Rabba, fol. 174. 4. and Bemidbar Rabb. fol. 250. 4. נתון בצפון יבא ויבנה, “The king Messiah, who is placed on the north, shall come and build the house of the Sanctuary, which is placed on the south.”—Doth not this savour something of Christ’s coming out of Galilee?

^m Shevuoth, fol. 34. 1. ⁿ Targ. in Jerem. xxxi. 6. ^o Hæres. 78. cap. 23.
^p Leusden’s edition, vol. 2. p. 499. ^q English folio-edition, vol. 2. p. 394.

Ver. 37: Οὐκ ἀφίστατο ἀπὸ τοῦ Ἱεροῦ “ *Departed not from the Temple.*”] I. It may be doubted, whether any women ever discharged any office in the Temple: some think they did. But that, which they allege out of 1 Sam. ii. 22, concerning the women, that assembled at the door of the tabernacle of the congregation,—is quite another thing from any public ministering, if we will admit the Targumist and the Rabbins for expositors. So Exod. xxxviii. 8, נשים הצובאות, women assembling by troops at the door of the tabernacle of the congregation. The Targumists, both here, and in the place new quoted, have it, נשין דאתין לצלאח “ *Women that came to pray.*” The Greek interpreters read it צמאות for צובאות; for they render it, Νηστευσασῶν, αὐ ἐνήστευσαν. And by the same boldness or blindness, wholly left out that clause, 1 Sam. ii. 22; “ *And how they lay with the women, that assembled at the door of the tabernacle of the congregation.*”

It is apparent, that women were wont to come from other parts to the tabernacle for devotion’s sake, not to perform any ministry. So this Anna, by birth of the tribe of Aser, had changed her native soil, and fixed her abode at Jerusalem, partly, for devotion, that she might be the more at leisure for praying in the Temple,—and partly, as a prophetess, that she might utter her prophecies in the great metropolis.

II. “ *She departed not from the Temple;*” that is, not in the stated times of prayer:—according as it commanded Aaron and his sons, Levit. x. 7; “ *Ye shall not go out from the door of the tabernacle.*” Where Siphra, fol. 24. 2, לא בשעת עבודה “ *Not in the time of their ministry.*”

Ver. 42: Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα “ *And when he was twelve years old.*”] “ *Let’ a man deal gently with his son, till he come to be twelve years old: but from that time, let him descend with him into his way of living:*”—that is, let him diligently, and with severity (if need be), keep him close to that way, rule, or art, by which he may get his living.

At twelve years old, they were wont to inure children to fasting, מעת לעת “ *from time to time,*”—or משעה לשעה “ *from hour to hour;*” that they might be accustomed to it, and so be capable of fasting upon the day of atonement.

† Chetubb. fol. 50.

• Joma, fol. 82. 1.

Christ, being now twelve years old וְהָיָה לְדָוִד applies himself to his proper work, $\text{ἐν τοῖς τοῦ πατρὸς εἶναι}$, "to be about his Father's business."

$\text{Σολομὼν δώδεκαετῆς κρίσιν ἐπὶ ταῖς γύναιξιν ἐποίησατο}$
"Solomon, when twelve years old, judged between the two women."

"R. Chama^u saith, That Moses, when he was twelve years old, was taken from his father's house."

Ver. 43: $\text{Καὶ τελειωσάντων τὰς ἡμέρας}$ "And when they had fulfilled the days."] Here ariseth a question,—Whether it was lawful to depart from Jerusalem, before the seven days were ended? If not, why did Peter and Cleophas go away on the third day? If they might, how then is that precept to be understood, about eating the unleavened bread throughout the whole seven days?

I. It is controverted amongst the doctors about that passage, Deut. xvi. 6, 7; "Thou shalt sacrifice the pass-over at the even, at the going down of the sun,—and thou shalt turn in the morning, and go into thy tents;" whether it be lawful, after they had eaten the lamb, to go every one to his own house. This is denied, and that not without reason. For, as it is in the Gloss^v, "On the day of the feast" (that is, the first day of the seven), "the sabbatical limits forbade it." For, on the feast-day, no man ought to exceed the bounds of a sabbath-day's journey. "That, therefore (say they), that is said, 'Thou shalt go into thy tents,' is to be thus understood, 'Thou shalt go into thy tents, that are without the walls of Jerusalem; but, by no means, into thine own house.'"

II. Was it lawful, then, to return home on the second day of the feast? No, it was not. For, on that day, was the general Appearance in the court, and presentment of their offerings. And this seems hinted by R. Elhanani, in another Gloss upon the place newly cited: "There were two reasons (saith he) of their lodging in Jerusalem: the one, because of the feast-day; the other, because of the קרבת or offering."

III. It was not unlawful to depart on the third day, if necessity of affairs required it. But as, in many other cases, the doctors were wont to speak,—so might it be said in this

[†] Ignat. Mart. Epist. ad Magnes.

^v In Chagigah, fol. 17. 2.

^u Shemoth rabb.

^w English folio-edition, vol. 2. p. 395.

יתר משובח it was much more commendable for them to abide in Jerusalem, till all the seven days were ended; and that especially because of the last day, which was a festival or holy-day.

“R. Jose^x the Galilean saith, שלוש מצוות יצונו ברנל There are three things commanded to be done in the feast; 1. חגיגה The Chagigah. 2. ראייה The Appearance in the court. 3. שמחה The Rejoicing.” The *Chagigah*, or the peace-offerings were on the first day:—the *Appearance* in the court, was on the second day:—the *Rejoicing* might be on any day.

IV. In Moed Katon, a treatise that discourseth on things lawful or not lawful to be done in the intermedials of the feast, or in those days of the feast that were not kept holy;—in the very entrance of that discourse, there are several things allowed, which plainly argue absence and distance from Jerusalem.

As to eating unleavened bread, the precept indeed was indispensable, בל יאכל ובל ימצא neither that any thing leavened should be eaten, nor that any leaven should be found in their houses, for seven days together: but no one would say, that this command was restrained only to Jerusalem. It is said in Jerusalem Kiddushin^z, פסחן של נשים רשות, “The women’s Passover is arbitrary:” that is, the women’s appearance at Jerusalem at the Passover was at pleasure. But let them not say, that eating unleavened bread was arbitrary, or at the women’s pleasure: for although they sat at home, and did not go to Jerusalem to the Passover, yet did they abstain from leaven in their own houses.—מצה נאכלה בכל מושב. “The unleavened bread was eaten in every house^a.”

VI. It seems from the very phraseology τελειωσάντων τὰς ἡμέρας, that Joseph and Mary continued at Jerusalem all the seven days; which was indeed generally done by others, for devotion’s sake. And then think, what numerous companies of people must be going away to this or that country,—yea, particularly, how great a crowd might be journeying, together with Joseph and Mary, towards Galilee. So that it may be less strange, if Jesus had not been within his parents’ sight, though he had been among the crowd; nor that though they did not see him, yet that they should not suspect his absence.

^x Pesikta, fol. 75. 3.

^z Fol. 61. 3.

^y Leusden’s edition, vol. 2. p. 500.

^a Hieros. Megillah, fol. 74. 5.

Ver. 44: ἤλθον ἡμέρας ὁδόν. “*They went a day’s journey.*”] The first ordinary day’s journey from Jerusalem towards Galilee, was to Neapolis, of old called Sychem, distant thirty miles. But was this the day’s journey, that Joseph and the company, that travelled along with him, made at this time? The place where Christ was first missed by his parents, is commonly showed at this day to travellers, much nearer Jerusalem, by the name of ‘Beere,’ but ten miles from that city. You may believe those that show it, as you think fit.

Ver. 46: Καθεζόμενον ἐν μέσῳ τῶν διδασκάλων. “*Sitting in the midst of the doctors.*”] I. שם גבתי דיני “There^a are three courts of judicature in the Temple: one in the gate of the Court of the Gentiles; another, in the gate of the Court of Israel; a third, in the room Gazith.”

There was also a synagogue in the Temple, which must be observed.—“The^b high-priest came to read” [those places which were to be read on the day of attonement]. “The chazan of the synagogue takes the book, and gives it to the ruler of the synagogue; the ruler, to the sagan; the sagan, to the high-priest,” &c. Where the Gloss: “There was a synagogue near the court, in the Mountain of the Temple.”

In which of these places Christ was found sitting amongst the doctors, let those tell us, that undertake to show the place, where his parents first missed him.

II. It is not easy to say, what place he could be admitted to, amongst the doctors, especially when that custom obtained, which is mentioned Megillah, fol. 21. 1:—“The Rabbins have a tradition^c: From the days of Moses, to Rabban Gamaliel’s, they were instructed in the law, standing. But when Rabban Gamaliel died, the world languished, so that they learned the law sitting. Whence^d also that tradition, that, since the death of Rabban Gamaliel, the glory of the law was eclipsed.”

Now when it was come to that pass after Gamaliel’s death, that the disciples sat, while the master read, how did they sit? בקרקע “On the ground.”—Hence that passage; “Rabh^e would not sit upon his bed, and read to his scholar, while he sat upon the ground.” Gloss: “Either both should be on the bed, or both upon the ground.”

^a Sanhedr. cap. 11. hal. 2.

^b Joma, fol. 68. 2.

^c English folio-edition, vol. 2. p. 396.

^d See Succah, fol. 49. 1. Juchas. fol. 53. 1.

^e In Megillah, ubi supr.

“The^f disciples of R. Eleazar Ben Shammua asked him, How came you to this great age? He answered them, I never made the synagogue קפנוריא a common way” [that is, I never took my passage through the synagogue, for a shorter cut]. ולא פסעתי על ראשי עם קדש “And I never walked upon the heads of the holy people.” The Gloss^g is, “Upon the heads of his disciples, sitting upon the ground.”

Whether on the naked floor, might be a question, if there were place for it; but we let that pass at this present. For this custom of sitting prevailed after the death of Gamaliel, who took the chair many years after this, that we are now upon. The great Hillel possessed the seat at this time; or if he was newly dead, his son Simeon succeeded him: so that it was the disciples’ part in this age to stand, not to sit, in the presence of their doctors. How, therefore, should it be said of Christ, that he was “sitting among the doctors?” Let the following clause solve the difficulty.

Καὶ ἐπερωτῶντα αὐτούς “And asking them questions.”] It was both lawful and customary for the disciples, or any that were present, publicly to inquire either of the doctor that was then reading, or indeed the whole Consistory^h, about any doubtful matter, wherein he was not well satisfied. Take but two stories out of many others, that may illustrate this matter:—

“R. Judahⁱ ordained R. Levi Ben Susi, for a doctor to the Simonians. They made him a great chair, and placed him in it. Then propounded questions to him [occasioned from Deut. xxv. 9], גרמת יבמה האך חולצת If the brother’s wife should have her hands cut off, how should she loose the shoe of her husband’s brother? רקקה דם מהו If she should spit blood; what then?” Most profound questions certainly! such as require a most cunning sophister to unriddle them.

“There^j is a story of a certain disciple, that came and interrogated R. Joshua, תפילת הערב מה היא ‘Of what kind is evening prayer?’ He answered him, רשות ‘It is arbitrary.’ He came to Rabban Gamaliel, and asked him; he told him, חובה ‘It is that we are in duty bound to.’—‘How, then (saith he), did R. Joshua tell me it is voluntary?’ Saith the other, ‘To-morrow, when I come into the Consistory, do thou come

^f Ibid. fol. 27. 2.

^h Leusden’s edition, vol. 2. p. 501.

^g In Beth Midras.

ⁱ Beresh. Rabb. fol. 90. 3.

^j Hieros. Taanith, fol. 67. 4.

forth and question me about this matter.' The disciple stood forth, and asked Rabban Gamaliel [then president of the Sanhedrim] 'Of what kind is evening prayer?' He answers, חובה 'It is a thing of duty.'—'But, behold,' saith the other, 'R. Joshua saith, It is a thing at pleasure.'—Saith Gamaliel to Joshua, 'Dost thou affirm it to be a thing at pleasure?'—He saith unto him, 'No.'—'Stand upon thy feet,' saith the other, 'that they may witness against thee.' Rabban Gamaliel was then sitting, and expounding. [Probably this very article.] R. Joshua stood on his feet, till all the people cried out to him [*acclamaret*]. They say to R. Hospith the interpreter, 'Dismiss the people.' They say to R. Zenon the Chazan, 'Say, Begin ye;' and they said, Begin thou;' so all the people rose up and stood on their feet. They said unto him, 'Who is it thy wickedness hath not touched?' They went out straightway, and made R. Eleazar Ben Azariah, president of the council.—כמה ספסלים היו שם How many seats were there? R. Jacob Ben Susi saith, Fourscore seats for the disciples of the Wise, beside those who stood behind the bars. R. Jose Ben R. Bon saith Thirty, beside those that stood behind the bars." We have the same story in Bab. Beracoth, fol. 27. 2.

This we transcribed the largier, not only for proof of what we said, of the disciples' asking the doctors questions in the court,—but that the reader might have a little sight of the manner of that court, and how there were many, not only of the disciples of the Wise, but others too that flocked thither.

We may farther add: "In^k a city, where there are not two great Wise men, one fit to teach and instruct in the whole law,—the other, who knows how to hear, and ask, and answer,—they do not constitute a Sanhedrim, although there were a thousand Israelites there," &c. "In^l a city, where there are not two that may speak, and one that may hear,—they do not constitute a Sanhedrim. In Bitter, there were three: in Jabneh, four; viz. R. Eliezer, R. Joshua, R. Akibah, and Simeon the Temanite. הן לפניהם בקרקע He judged before them, sitting on the ground." By him *who hears*, they mean one skilful in the traditions, that can propound questions, and answer every question propounded. Such a one was Simeon the Temanite; who, though he was a man of

^k Maimon. Sanhedr. cap. 1.

^l Sanhedr. fol. 17. 2.

that learning, yet not being promoted to become one of the elders, he sat upon the ground; that is, not on any of the benches of the fathers of¹ the Sanhedrim; but בספסלים 'on one of the seats,' that were near the ground; for they speak these things, as done in the times after the death of Gamaliel. There is nothing absurd therefore in it, if we should suppose Christ gotten into the very Sanhedrim itself. Thither Joseph and his mother might come,—and, seeking him, might find him on the benches of the fathers of the council for that time, they having found him so capable both to propound questions and answer them. For it is plain they did admit of others for other reasons, to sit sometimes in their seats^m. And it is less wonder, if they suffer him to sit amongst them, being but twelve years of age,—when as they promoted R. Eleazar Ben Azariah to the presidency itself, when he was but sixteenⁿ. But if it was in a lower court, it is still less wonder, if he sat amongst them. But that which might be chiefly inquired is, Whether Christ sat amongst them, as one of their disciples? This indeed is hardly credible.

CHAP. III.

VER. 2: 'Ἐπ' Ἀρχιερέων Ἄννα καὶ Καϊάφα. "*Annas and Caiaphas being high-priests.*"] אין ממוין שני כהנים גדולים באחת "They^o do constitute two high-priests at one time." True, indeed: but they promoted a סגן 'sagan,' together with a high-priest.

הוא למעלה לבג" כמו שני למלך "The^p sagan, as to his degree, was the same to the high-priest, as he that was next or second to the king."

They substituted, indeed, on the vespers of the day of Expiation, another priest to the high-priest, that should be in readiness to perform the office for the day, if any uncleanness should by chance have befallen the high-priest¹.

"It^r is storied of Ben Elam of Zipporim, that, when a gonorrhœa had seized the high-priest, on the day of expiation, he went in and performed the office for that day.—And another story of Simeon Ben Kamith, that as he was walk-

¹ *English folio-edition*, vol. 2. p 397.

ⁿ Hierosol. ubi supr.

^p Juchasin, fol. 57. 1. out of Rambam.

^r Hieros. Horaioth, fol. 47. 4.

^m Sanhedr. fol. 40. 1.

^o Hierosol. Sanhedr. fol. 29. 1.

^q Joma, cap. 1.

ing with the king on the vespers of the day of Expiation, his garments were touched with another's spittle, so that Judah his brother went^s in, and ministered. On that day, the mother of them saw her two sons high-priests.

It is, not without reason, controverted, whether the sagan were the same with this deputed priest; the Jews themselves dispute it. I would be on the negative part: for the sagan was not so much the 'vice-high-priest,' as (if I may so speak) one set over the priests. The same with ממונה 'the ruler of the Temple;' of whom we have such frequent mention amongst the doctors: upon him chiefly, did the care and charge of the service of the Temple lie.

אמר להם הממונה "The ruler of the Temple saith to them, Go out and see, if it be time to slay the sacrifice. אמר להם הממונה The ruler saith, Come and cast your lots, who shall slay the sacrifice, who shall sprinkle the blood," &c. The Gloss is^u, ממונה הוא סגן "The ruler is the sagan."

He is commonly called סגן כהנים "The sagan of the priests:"—which argues his supremacy amongst the priests, rather than his vicegerency under the high-priest.

"When^v the high-priest stands in the circle of those, that are to comfort the mourners, סגן ומשוח בימינו the sagan, and he that is anointed for the battle, stand on his right hand, and ראש בית אב the head of the father's house, those that mourn, and all the people, stand on his left hand."

Mark here the order of the sagan; he is below the high-priest, but above the heads of all the courses.

2 Kings xxiii. 4, את כהני המשנה "The priests of the second order:"—Targum, ית סגן כהניא "The sagan of the priests." And chap. xxv. 18, צפניהו כהן משנה "Zephaniah the second priest:"—Targum, צפניה סגן כהניא "Zephaniah the sagan of the priests."

Caiaphas, therefore, was the high-priest, and Annas the sagan, or ruler of the Temple; who, for his independent dignity, is called Ἀρχιερεὺς, or 'high-priest,' as well as Caiaphas; and seems therefore to be named first, because he was the other's father-in law.

פלוגתא דחנן ובני כהנים גדולים "There^w was a dissension between Hanan, and the sons of the chief priests," &c. It

^s Leusden's edition, vol. 2. p. 502.

^u Tamid. cap. 3. hal. 1.

^v Joma, cap. 3. hal. 1.

^w Sanhedr. fol. 19. 1.

^x Chetub. fol. 88. 2. et fol. 105. 1.

was in a judicial cause, about a wife requiring her dower, &c. Where the scruple is, who should these כהנים גדולים these *chief priests* be? whether the^x fathers, and heads of the courses,—or the high-priest only, and the sagan. It was בית דין של כהנים “a^y council of priests:” which we have already spoken to, at Matt. xxvi. 3. Now the question is, whether, by the “sons of the chief priests,” be meant the sons of the fathers of courses,—or the fathers of courses themselves,—or the sons of the high-priest and the sagan; where the high-priest in that court was like נשיא “the prince in the Sanhedrim,” and the sagan אב בית דין “the father of the Sanhedrim.”

“Moses^z was made a sagan to Aaron. He put on his garments, and took them off [viz. on the day of his consecration]. And as he was his sagan in life, so he was in death too.”

Ver. 5: Πᾶσα φάραγξ πληρωθήσεται, &c. “*Every valley shall be filled.*”] The Jews have a tradition, that some such thing was done by the cloud, that led Israel in the wilderness. Instead of many instances, take the Targumist upon Cant. ii. 6: “There was a cloud went before them, three days’ journey, to take down the hills, and raise the valleys:—it slew all fiery serpents in the wilderness, and all scorpions: and found out for them a fit place to lodge in.”

What the meaning of the prophet in this passage was, Christians well enough understand. The Jews apply it to levelling and making the ways plain for Israel’s return out of captivity: for this was the main thing they expected from the Messiah, viz. to bring back the captivity of Israel.

“R. Chanan^a saith, Israel shall have no need of the doctrine of Messiah the King, in time to come; for it is said, To him shall the Gentiles seek (Isa. xi. 10), but not Israel. If so, why then is Messiah to come? and what is he to do when he doth come? He shall gather together the captivity of Israel,” &c.

Ver. 8: Ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. “*Of these stones, to raise up children unto Abraham.*”] We do not say the Baptist played with the sound of those two words

^x English folio-edition, vol. 2. p. 398.

^y Cap. 1. of the same treatise, hal. 5.

^z Pesikta, fol. 11. 4.

^a Beresh. Rabb. fol. 110. 3.

בַּנִּיאַ 'banaia,' and אַבַּנִּיאַ 'abanaia :—he does certainly, with great scorn, deride the vain confidence and glorying of that nation (amongst whom nothing was more ready and usual in their mouths, than to boast that they were the children of Abraham), when he tells them, That they were such children of Abraham, that God could raise as good as they, from those very stones.

Ver. 11 : Ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι. “*He that hath two coats, let him impart to him that hath none.*”] It would be no sense to say, He that hath two coats, let him give to him, that hath not two; but to him that hath none:—for it was esteemed for religion by some, to wear but one single coat or garment:—of which more elsewhere.

Ver. 13 : Μηδὲν πλέον παρὰ τὸ διατεταγμένον. “*Exact no more than that which is appointed you.*”] בֵּין דַּחוּ דְקָא רְקִי יִתְרָא : פּסְלֵינְהוּ “*When^b the Rabbins saw, that the publicans exacted too much, they rejected them,*”—as not being fit to give their testimony in any case. Where the Gloss hath it, יִתְרָא ‘too much,’—that is, πλείον παρὰ τὸ διατεταγμένον, “*more than that, which is appointed them.*” And the father of R. Zeirah is commended in the same place, that he gently^c and honestly executed that trust: “*He discharged the office of a publican for thirteen years: when the prince of the city came, and this publican saw the Rabbins, he was wont to say to them, בא בחדריך עמי “Go my people, enter thou into thy chambers,” Isa. xxvi. 20. The Gloss is, “Lest the prince of the city should see you; and, taking notice what numbers you are, should increase his tax yearly.”*”

Ver. 14^d : Μηδὲ συκοφαντήσητε “*Neither accuse any falsely.*”] Lev. xix. 11, לא תשקר. Greek, Οὐδὲ συκοφαντήσει ἕκαστος τὸν πλησίον, “*Neither lie one to another.*”—Job xxxv. 9, דִּקְוִי. Greek, συκοφαντούμενοι ‘The oppressed.’—See Psal. lxxii. 4; cxix. 122.

Τῶν γὰρ τοι συκοφαντεῖν ἐθέλοντων ἔργον ἔστι λοιδωρίας τετινός προκαταρχεσθαι,” &c. “*The^e manner of sycophants is, first to load a person with reproaches, and whisper some secret, that the other, hearing it, may, by telling something like it, become obnoxious himself.*”

Τοῖς ὀφωνίοις ὑμῶν. “*With your wages.*”] A word used

^b Sanhedr. fol. 25. 2.

^c Leusden's edition, vol. 2. p. 503.

^d English folio-edition, vol. 2. p. 399.

^e Dion Cass. lib. 58. a little from the beginning.

also by the Rabbins:—"The^e king distributeth אופסוניות ללגינותיו *ὀψώνια*, wages to his legions."—"The^f king is not admitted to the intercalation of the year, משום אופסניא because of the Opsonia:"—that is, lest he should favour himself in laying out the years, with respect to the soldiers' pay.

Ver. 22: Ὡσεὶ περιστεράν· "Like a dove."] If you will believe the Jews, there sat a golden dove upon the top of Solomon's sceptre. "As^g Solomon sat in his throne, his sceptre was hung up behind him: ויונה בראשו at the top of which there was a dove, and a golden crown in the mouth of it."

Ver. 23: Ὡν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ· "Being (as was supposed) the son of Joseph."] "A parable.—There^h was a certain orphaness brought by a certain אפטרופוס Epitropus, or foster-father, an honest good man. At length he would place her in marriage. A scribe is called to write a bill of her dower: saith he to the girl, What is thy name? N. saith she.—What the name of thy father? She held her peace. To whom her foster-father, Why dost thou not speak? Because, saith she, I know no other father but thee. שהמגדל נקרא אב ולא המוליד He that educateth the child, is called a father,—not he, that begets it." Note that: Joseph,—having been taught by the angel, and well satisfied in Mary, whom he had espoused,—had owned Jesus for his son from his first birth; he had redeemed him as his first-born, had cherished him in his childhood, educated him in his youth: and, therefore, no wonder, if Joseph be called his father, and he was "supposed to be his son."

II. Let us consider, what might have been the judgment of the Sanhedrim in this case, only from this story: "Thereⁱ came a certain woman to Jerusalem, with a child, brought thither upon shoulders. She brought this child up; and he afterward had the carnal knowledge of her. They are brought before the Sanhedrim, and the Sanhedrim judged them to be stoned to death: לא מפני בנה ודאי not because he was undoubtedly her son, אלא מפני שכרוך אחריה, but because he had wholly adhered to her."

Now suppose we, that the blessed Jesus had come to the Sanhedrim upon the decease of Joseph, requiring his stock and goods as his heir: had he not, in all equity, obtained

^e Midr. Schir. fol. 5. 3. ^f Sanhedr. fol. 18. 2. ^g Bemidb. Rabb. fol. 250. 1.

^h Schemoth Rabba, fol. 160. 4.

ⁱ Kiddushin, fol. 80. 1.

them as his son? Not that he was, beyond all doubt and question, his son,—but that he had adhered to him wholly from his cradle, was brought up by him as his son, and always so acknowledged.

III. The doctors speak of one Joseph a carpenter^j: שאל וגו' אבנימוס הגרדי' "Abnimus^k Gardieus asked the Rabbins of blessed memory, Whence the earth was first created? They answer him, There is no one skilled in these matters; אלא יוסק הבנאי לך אעל אבא יוסק הבנאי but go thou to Joseph the architect. He went, and found him standing upon the rafters."

It is equally obscure, who this 'Joseph the carpenter,' and who this 'Abnimus' was; although, as to this last, he is very frequently mentioned in those authors. They say, that^l "Abnimus and Balaam were two the greatest philosophers in the whole world." Only this we read of him, That^m there was a very great familiarity betwixt him and R. Meir.

Too Ἡλίου: "Which was the son of Heli." I. There is neither need, nor reason, nor indeed any foundation at all, for us, to frame, I know not what marriages, and the taking of brothers' wives,—to remove a scruple in this place, wherein there is really no scruple in the least. For,

1. Josephⁿ is not here called the son of Heli, but Jesus is so: for the word Jesus, viz. *υἱὸς*, not *υἱοῦ*, must be understood, and must be always added in the reader's mind to every race in this genealogy, after this manner: "Jesus (as was supposed) the son of Joseph, and so the son of Heli, and of Matthat, yea and, at length, the son of Adam, and the Son of God." For it was very little the business of the evangelist either to draw Joseph's pedigree from Adam, or, indeed, to show that Adam was the son of God: which not only sounds something harshly, but in this place very enormously, I may almost add, blasphemously too. For when St. Luke, ver. 22, had made [*dixerat*] a voice from heaven, declaring that Jesus was the Son of God,—do we think, the same evangelist would, in the same breath, pronounce Adam 'the son^o of God' too? So that this very thing teacheth us, what the evangelist propounded to himself in the framing of this genealogy; which was, to show, that this Jesus, who had newly received that great testimony from heaven, "This is

^j Sect. 13. of the same treatise.

^l Beresh. Rabba, fol. 73. 4.

ⁿ English folio-edition, vol. 2. p. 400.

^k Shemoth Rabba, fol. 128. 4.

^m Midr. Ruth, fol. 43. 2.

^o Leusden's edition, vol. 2. p. 504.

my Son,"—was the very same, that had been promised to Adam by the seed of the woman. And, for this reason, hath he drawn his pedigree on the mother's side, who was the daughter of Heli, and this too, as high as Adam, to whom this Jesus was promised. In the close of the genealogy, he teacheth in what sense the former part of it should be taken; viz. that Jesus, not Joseph, should be called the son of Heli,—and consequently, that the same Jesus, not Adam, should be called the Son of God. Indeed, in every link of this chain, this still should be understood, "*Jesus* the son of Matthat, *Jesus* the son of Levi, *Jesus* the son of Melchi;" and so of the rest.

And thus the genealogical style agrees with that of Moses, Gen. xxxvi. 2. : אהליבמה בת ענה בת צבעון Which words, if you should render, "Aholibamah the daughter of Anah, the daughter of Zibeon,"—you emasculate Anah,—and make a woman of him, who was a man, and the father of Aholibamah, ver. 24, 25.

2. Suppose it could be granted, that Joseph might be called the son of Heli (which yet ought not to be); yet would not this be any great solecism, that his son-in-law should become the husband of Mary, his own daughter. He was but his son by law, by the marriage of Joseph's mother,—not by nature and generation.

There^p is a discourse of a certain person, who, in his sleep, saw the punishment of the damned. Amongst the rest חמא מרים בת עלי בצלים; which I would render thus, but shall willingly stand corrected, if under a mistake; "He saw Mary the daughter of Heli amongst the shades. R. Lazar Ben Josah saith, תליא בחוטי בויה That she hung by the glandules of her breasts. R. Josah Bar Haninah saith, צירא דתרעא דגהינם קביע באודונה That the great bar of hell's gate hung at her ear."

If this be the true rendering of the words,—which I have reason to believe it is,—then thus far at least it agrees with our evangelist, that Mary was the daughter of Heli; and questionless all the rest is added in reproach of the blessed Virgin, the mother of our Lord: whom they often vilify elsewhere under the name of 'Sardah.'

Ver. 27: Τοῦ Ῥησα, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηοῖ.
 "The son of Rhesa, the son of Zorobabel, the son of Salathiel,

the son of Neri."] 1. That Pedaiah, the father of Zorobabel, 1 Chron. iii. 19, is omitted here, is agreeable with Ezra v. 2. Hagg. i. 1, &c; but why it should be omitted, either here or there, is not so easy to guess.

II. As to the variation of the names both here and 1 Chron. iii, this is not unworthy our observation:—That Zorobabel and his sons were carried out of Babylon into Judea; and, possibly, they might change their names, when they changed the place of their dwelling. It was not very safe for him to be known commonly in Babylon by the name of Zorobabel, when the import of that name was, “The winnowing of Babel;” so that he was there more generally called ‘Sheshbazzar.’ But he might securely resume the name in Judea, when Cyrus and Darius had now fanned and sifted Babylon. So his two sons Meshullam and Hananiah, could not properly be called, one of them, ‘Abiud,’—‘The glory of my father,’—and the other ‘Rhesa,’ ‘A prince,’—while they were in Babylon; but, in Judea, they were names fit and suitable enough.

III. Of the variation of names here, and in Matt. i, I have already spoken in that place: to wit, that Neri was, indeed, the father of Salathiel; though St. Matthew saith, Jechoniah (who died childless, Jer. xxii. 30) begat him: not that he was his son by nature, but was his heir in succession.

Ver. 36^a: Τοῦ Καϊνάν. “*The son of Cainan.*”] I will not launch widely out into a controversy, that hath been sufficiently bandied already. I shall despatch, as briefly as I may, what may seem most satisfactory in this matter:—

I. There is no doubt, and, indeed, there are none but will grant, that St. Luke hath herein followed the Greek version. This, in Gen. xi. 12, 13, relates it in this manner: Καὶ ἔζησεν Ἀρφαξὰδ ἑκατὸν τριακονταπέντε ἔτη, καὶ ἐγέννησε τὸν Καϊνάν, &c. “Arphaxad lived a hundred and five-and-thirty years, and begat Cainan; and Cainan lived a hundred and thirty years, and begat Salah: and Cainan lived, after he had begot Salah, three hundred and thirty years.”

Consulting Theophilus^r about this matter, I cannot but observe of this author, that he partly follows the Greek version, in adding to Arphaxad a hundred years,—and partly not, when he omits Cainan: for so he; Ἀρφαξὰδ δ' ἐτέκνωσε Σαλὰ,

^a *English folio-edition*, vol. 2. p. 401.

^r *Ad Autolye. lib. 3.*

ὧν ἐτῶν ρ λ ε. "Arphaxad, when he was a hundred and thirty-five years of age, begat Salah." Nor can I but wonder at him that translates him, that he should, of his own head, insert, "Arphaxad was a hundred and thirty-five years old, and begat a son named Cainan. Cainan was a hundred and thirty years old, and begat Salah:"—when there is not one syllable of Cainan in Theophilus. A very faithful interpreter indeed!

I. I cannot be persuaded by any arguments, that this passage concerning Cainan, was in Moses's text, or, indeed, in any Hebrew copies, which the Seventy used; but that it was certainly added by the interpreters themselves, partly, because no reason can be given, how it should ever come to be left out of the Hebrew text; and partly, because there may be a probable reason given, why it should be added in the Greek: especially when nothing was more usual with them, than to add of their own, according to their own will and pleasure.

Huic uni forsau poteram succumbere culpæ.

I might, perhaps, acknowledge this one slip, and be apt to believe, that Cainan had once a place in the original,—but, by I know not what fate or misfortune, left now out; but that I find a hundred such kind of additions in the Greek version, which the Hebrew text will by no means own, nor any probable reason given to bear with it. Let us take our instances only from proper names, because our business at present is with a proper name:—

Gen^s. x. 2: Ἐλισά, 'Elisa' is added among the sons of Japhet: and, ver. 22, Καϊνὰν, another 'Cainan' among the sons of Shem.

Gen. xlvi. 20: Five grandchildren added to the sons of Joseph; Mal. iv. 5, 'the Tishbite.'

Exod. i. 11: Ὠν, the city 'On,' is added to Pithom and Raamses.

2 Sam. xx. 18: the city 'Dan' is added to 'Abel.' Not to mention several other names of places in the Book of Joshua.

Now can I believe, that these names ever were in the Hebrew copy? when as some of them are put there *without* any reason; some of them *against* all reason (particularly

‘Dan’ being joined with Abel,—and the grandchildren of Joseph), and all of them with no foundation at all.

II. I question not but the interpreters, whoever they were, engaged themselves in this undertaking, with something of a partial mind; and, as they made no great conscience of imposing upon the Gentiles, so they made it their religion to favour their own side. And according to this ill temperament and disposition of mind, so did they manage their version; either adding or curtailing at pleasure, blindly, lazily, and audaciously enough: sometimes giving a very foreign sense,—sometimes, a contrary,—oftentimes, none: and this, frequently to patronise their own traditions,—or to avoid some offence they think might be in the original,—or for the credit and safety of their own nation. The tokens of all which, it would not be difficult to instance in very great numbers, would I apply myself to it; but it is the last only, that is my business at this time.

III. It is a known story of the thirteen places, which the Talmudists tell us were altered by the LXXII^f elders, when they writ out the law (I would suppose in Hebrew) for Ptolemy. They are reckoned up^t, and we have the mention of them sprinkled up and down^u; as also^v, where it is intimated as if eighteen places had been altered.

Now if we will consult the Glossers upon those places, they will tell us, that these alterations were made, some of them, lest the sacred text should be cavilled at; others, that^w the honour and peace of the nation might be secured. It is easy, therefore, to imagine, that the same things were done by those, that turned the whole Bible:—the thing itself speaks it.

Let us add, for example’s sake [ad Cainanem nostrum], those five souls, which they add to the family of Jacob,—numbering up five grandchildren of Joseph, who, as yet, were not in being,—nay, seven, according to their account, Gen. xlv. 27. *Υἱοὶ δὲ Ἰωσήφ οἱ γενομένοι αὐτῷ ἐν γῆ Αἰγύπτῳ ψυχὰν ἐννέα*: “Children that were born to Joseph in the land of Egypt, even nine souls.”

Now, which copy do we think it is most reasonable to believe,—the Greek, or the Hebrew? and as to the question,

^t Hierosol. Megill. fol. 71. 4. Bab. Megillah, fol. 9. 1. Massech. Sopherim, cap. 1.

^u In Beresh. rab. fol. 10. 3, and fol. 12. 4, and fol. 41. 4, and fol. 110. 1.

^v Shemoth. rab. fol. 123. 1.

^w *English folio-edition*, vol. 2. p. 402.

whether these five, added in the Greek, were anciently in Moses's text, but either since lost by the carelessness of the transcribers, or rased out by the bold hand of the Jews,—let reason and the nature of the thing judge. For if Machir, Gilead, Sutelah, Tahan, and Eden, were with Joseph, when Jacob with his family went down into Egypt, (and if they were not, why are they numbered amongst those that went down?) then must Manasseh, at the age of nine years, or ten at most, be a grandfather; and Ephraim, at eight or nine. Can I believe, that Moses would relate such things as these? I rather wonder, with what kind of forehead the interpreters could impose such incredible stories upon the Gentiles,—as if it were possible, they should be believed.

IV. It is plain enough to any one that diligently considers the Greek version throughout,—that it was composed by different hands, who greatly varied from one another, both in style and wit. So that this book was more learnedly rendered than that, the Greek reading more elegant in this book than in that, and the version in this book comes nearer the Hebrew than in that: and yet, in the whole, there is something of the Jewish craft, favouring and patronising the affairs of that nation. There is something of this nature in the matters now in hand, the addition of Cainan,—and the five souls to the seventy, that went down into Egypt.

How mightily the Jewish nation valued themselves beyond all the rest of mankind, esteeming those seventy souls that went down with Jacob into Egypt, beyond the seventy nations of the world;—he that is so great a stranger in the Jewish affairs and writings, that he is yet to learn,—let him take these few instances; for it would be needless to add more:—

“Seventy^x souls went down with Jacob into Egypt, that they might restore the seventy families, dispersed by the confusion of tongues. For those seventy souls were equal to all the families of the whole world. And he that would be ruling over them, is as if he would usurp a tyranny over the whole world.”

“How^y good is thy love towards me, O thou congregation of Israel? מִשְׁבְּעֵין אֹמִי״ It is more than that of the seventy nations.”

^x Zohar, in Exod. col. 22.

^y Taag. in Cantio. iv. 10.

“The^a holy blessed God created seventy nations; but he found no pleasure in any of them, save Israel only.”

“Saith^a Abraham to God, Didst thou not raise up seventy nations unto Noah? God saith unto him, I will raise up that nation unto thee, of whom it is written, How great a nation is it [*quæ gens tam magna*]?”—The Gloss is: “That peculiar people, *יתירה על ע' אומות* excelling all the seventy nations, that holy nation,—as the holy language excels all the seventy languages.”

There are numberless passages of that kind. Now, when this arrogant doctrine and vain-glorying, if familiarly known amongst the Gentiles, could not but stir up a great deal of hatred, and, consequently, danger to the Jews,—I should rather^b think the interpreters might make such additions as these, through the caution and cunning of avoiding the danger they apprehend, than that ever they were originally in the text of Moses. To wit, by adding another Cainan,—and five souls to those seventy in Jacob's retinue,—they took care, that the Gentiles should not, in the Greek Bibles, find exactly the seventy nations in Gen. x, but seventy-two (or seventy-three, if we reckon *Ἐλισά*, Elisa, also); as also not seventy, but seventy-five souls, that went down into Egypt.

It was the same kind of craft they used in that version, Deut. xxxii. 8; whence that comparison between the seventy souls and the seventy nations took its rise. Moses hath it thus; “When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the people *למספר בני ישראל* according to the number of the children of Israel.” But they render it thus; *Ἔστησεν ὄρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ*. “He set the bounds of the nations, according to the number of the angels of God.” A sense indeed most foreign from that of Moses,—yet which served to obscure his meaning so far as might avoid any danger, that might arise from the knowledge of it. Making the passage itself so unintelligible, that it needs an *Œdipus* to unriddle it; unless they should allude to the Jewish tradition (which I do a little suspect) concerning the seventy angels, set over the seventy nations of the world.

V. But^c now if this version be so uncertain, and differs so much from the original,—how comes it to pass, that the

^a Bemidb. rab. fol. 210. 3.

^b *Leusden's edition*, vol. 2. p. 506.

^a Beresh. rab. fol. 43. 2.

^c *English folio-edition*, vol. 2. p. 403.

evangelists and apostles should follow it so exactly, and that even in some places, where it does so widely differ from the Hebrew fountain?

Ans. I. It pleased God to allot the censers of Korah, Dathan, and Abiram, to sacred use, because they were so ordained and designed by the first owners:—so doth it please the Holy Ghost to determine that version to his own use, being so primarily ordained by the first authors. The minds, indeed, of the interpreters were not perhaps very sincere in the version they made, as who designed the defence and support of some odd things:—so neither were the hearts of Korah, Dathan, and Abiram sincere at all, but very perverse in offering their incense: but so long as their incense had been dedicated to sacred use, it pleased God to make their censers holy. So the Greek version designed for sacred use, as designed for the Holy Bible,—so it was kept and made use of by the Holy Ghost.

II. Whereas the New Testament was to be wrote in Greek, and come into the hands chiefly of the Gentiles,—it was most agreeable,—I may say, most necessary, for them, to follow the Greek copies, as being what the Gentiles were only capable of consulting; that so they, examining the histories and quotations that were brought out of the Old Testament, might find them agreeing with, and not contradicting, them. For instance; they, consulting their Greek Bibles for the names from David backward to Adam, there find “Cainan, the son of Arphaxad.” If St. Luke should not also have inserted it, how readily they might have called his veracity in question, as to the other part of the genealogy, which had been extracted out of tables and registers, not so familiarly known?

III. If there be any credit to be given to that story of Greek version, which we meet with in Aristeas and Josephus, then we may also believe that passage in it, which we may find in Aristeas. Καθώς δὲ ἀνεγνώσθη, &c. “When the volumes of the law had been read through,—the priests, and interpreters, and elders, and governors of the city, and all the princes of the people standing by, said, ἐπεὶ καλῶς καὶ ὁσίως διερμηνεύεται, &c. ‘Forasmuch as this interpretation, is rightly, religiously, and in every thing so very accurately, finished,—it is fit that all things should continue as they are, and no alteration should be made.’ When all had, by

acclamations, given their approbation to these things, Demetrius commanded *διαράσασθαι καθὼς ἔθος αὐτοῖς ἔστιν*, &c. that, according to their custom, they should imprecate curses upon any, that should, by addition, or alteration, or diminution, ever make any change in it. This they did well in, that all things might be kept entire and inviolate for ever."

If this passage be true, it might be no light matter to the Jew, when quoting any thing, in Greek, out of the Old Testament,—to depart in the least from the Greek version; and, indeed, it is something a wonder, that, after this, they should ever dare to undertake any other. But supposing there were any credit to be had to this passage, were the sacred penmen any way concerned in these curses and imprecations? who saith they were? But, however, who will not say, that this was enough for them to stop the mouths of the cavilling Jews, that they, following the Greek version, had often departed from the truth of the original, to avoid that anathema;—at least, if there were any truth in it?

Object. But the clause, that is before us (to omit many others), is absolutely false: for there was neither any Cainan the son of Arphaxad; nor was Jesus the son of any Cainan, that was born after the flood.

Ans. I. There could be nothing more false as to the thing itself, than that of the apostle, when he calleth the preaching of the gospel *μωρίαν*, 'foolishness,' 1 Cor. i. 21; and yet, according to the common conceptions of foolish men, nothing more true. So neither was this true in itself, that is asserted here; but only so in the opinion of those, for whose sake the evangelist writes. Nor yet is it the design of the Holy Ghost to indulge them in any thing, that was not true; but only would not lay a stumbling-block at present before them. "I am made all things to all men, that I might gain some."

II. There is some parallel with this of St. Luke and that in the Old Testament, 1 Chron. i. 36: "The sons of Eliphaz, Teman, and Omar, and Zephi, and Gatam, and Timnah, and Amalek." Where it is equally false, that Timnah was the son of Eliphaz,—as it is, that Cainan was the son of Arphaxad. But far, far, be it from me to say, that the Holy Ghost was either deceived himself, or would deceive others! Timnah was not a man, but a woman; not the son of Eliphaz,

but his concubine; not Amalek's brother, but his mother, Gen. xxxvi. 12. Only the Holy Ghost teacheth us, by this shortness of speech^d, to recur to the original story, from whence these things are taken,—and there consult the determinate explication of the whole matter: which is frequently done by the same Holy Spirit, speaking very briefly in stories well known before.

The Gentiles have no reason to cavil with the evangelist in this matter; for he agrees well enough with their Bibles. And if the Jews, or we ourselves, should find fault, he may^e defend him from the common usage of the Holy Ghost, in whom it is no rare and unusual thing, in the recital of stories and passages well enough known before, to vary from the original, and yet without any design of deceiving, or suspicion of being himself deceived; but according to that majesty and authority that belongs to him, dictating and referring the reader to the primitive story, from whence he may settle and determine the state of the matter, and inquire into the reasons of the variation. St. Stephen imitates this very custom, while he is speaking about the burial of the patriarchs, Acts vii. 15, 16; being well enough understood by his Jewish auditory, though giving but short hints in a story so well known.

III. It is one thing to dictate from himself,—and another thing to quote what is dictated from others, as our evangelist in this place doth. And when as he did, without all question, write in behalf of the Gentiles, being the companion of him, who was the great apostle of the Gentiles,—what should hinder his alleging according to what had been dictated in their Bibles?

When the apostle names the magicians of Egypt, Jannes and Jambres, 2 Tim. iii. 9, he doth not deliver it for a certain thing, or upon his credit assure them, that these were their very names, but allegeth only what had been delivered by others, what had been the common tradition amongst them; well enough known to Timothy, a thing about which neither he nor any other would start any controversy^f.

So when the apostle Jude speaks of Michael contending with the devil about the body of Moses, he doth not deliver it

^d *Leusden's edition*, vol. 2. p. 507.

^e *English folio-edition*, vol. 2. p. 404.

^f See Menacoth, fol. 85. 1. Targ. Jonath. Exod. i. Aruch. in יורק and Numenius in Euseb præparat. Evangel. lib. 8. cap. 8.

for a certain and authentic thing; and yet is not to be charged with any falsehood, because he doth not dictate of his own, but only appeals to something that had been told by others, using an argument with the Jews, fetched from their own books and traditions.

IV. As it is very proper and even necessary towards the understanding some sentences and schemes of speech in the New Testament, to inquire in what manner they were understood by those, that heard them from the mouth of him that spoke them, or those to whom they were written;—so let us make a little search here, as to the matter now in hand. When this Gospel first appeared in public amongst the Jews and Gentiles; the Gentiles could not complain, that the evangelist had followed their copies: and if the Jews found fault, they had wherewithal to answer and satisfy themselves. And that particularly as to this name of ‘Cainan’ being inserted, as also the five souls being added to the retinue of Jacob;—the learned amongst them knew from whence he had it; for what reason this addition had been made in the Greek version, and that St. Luke had faithfully transcribed it thence: so that if there were any fault, let them lay the blame upon the first authors, and not him that transcribed it.

V. To conclude: Before the Bible had been translated for Ptolemy (as it is supposed) into the Greek tongue, there were an infinite number of copies in the Hebrew in Palestine, Babylon, Egypt, even every where, in every synagogue: and it is a marvellous thing, that in no antiquity, there should not be the least hint or mention of so much as one Hebrew copy amongst all these, that agrees with the Greek version. We have various editions of that version, which they call the Septuagint, and those, pretty much disagreeing among themselves: but who hath ever heard or seen one Hebrew copy, that hath, in every thing, agreed with any one of them? The interpreters have still abounded in their own sense, not very strictly obliging themselves to the Hebrew text.

CHAP. IV.

VER. 1: *Ἦγετο ἐν τῷ πνεύματι* “*Was led by the Spirit.*” In St. Matthew it is, *Ἀνήχθη ὑπὸ τοῦ πνεύματος*, “*Was led up of the Spirit.*” By which I would suppose our Saviour

caught up by the Holy Spirit into the air, and so carried into the wilderness. The reasons of this conjecture are, I. Because we read of the like thing done to Philip, Acts viii. 39, 40. The same, also, is supposed concerning Elijah, 1 Kings xviii. 12; 2 Kings ii. 16. II. It is probable, the devil also might snatch Jesus up into the air, having this occasion to pretend himself no other than the Holy Ghost, who had caught him up and brought him already into the wilderness: and under^g this notion, he might require that worship from him, as if he himself was, indeed, the Holy Ghost. III. We must not pass by the method, which St. Luke takes in describing the order of the temptations, somewhat different from that of St. Matthew. The temptation upon the pinnacle of the Temple is mentioned by St. Matthew, and that, most truly, the second in order: but in St. Luke, it is reckoned the third; adding, that “when the devil had ended all his temptation, he departed from him for a season.” But now, according to St. Luke, how did Christ get down from the pinnacle again? He tells us, that he was carried up thither by the devil, and there (according to his method in the story) the temptation was ended: how, then, did Christ get down again?—Observe but what follows; Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν, “Jesus returned in the power of the Spirit into Galilee:” and then join the stories, as they are joined in St. Luke:—the devil set him on the pinnacle of the Temple, and there urgeth him to cast himself down; but when he could not persuade him, he leaves him standing on the pinnacle, and all the temptation was ended; and Jesus, by the power of the Spirit, returned into Galilee. May we not suppose, that the evangelist would, by this, give us to understand, that Christ, after the temptation was ended, was carried through the air by the Holy Ghost into Galilee, as he had been caught up before by him, and been brought into the wilderness, yea, and under that pretence [or upon that occasion], had been snatched up by the devil himself to the pinnacle of the Temple and to a very high mountain?

Ver. 2^h: Ἡμέρας τεσσαράκοντα “*Forty days,*” &c.] Moses, in his dealings with God, fasted forty days, three times, one after another. It was sufficient for Christ, having withal so great a conflict with the devil, to do it but once. Moses’s

^g English folio-edition, vol. 2. p. 405.

^h Leusden’s edition, vol. 2. p. 508.

first quadragesimal, was Exod. xxiv. 18: his second time was, after he had destroyed the golden calf, Deut. x. 10: the third was, after the tables of the law had been made anew, Exod. xxxiv. 28. About that very time of the year, wherein Moses ended his last forty-days' fast, Christ began his; viz. about the middle of the month Tisri; and how long he continued it on in the month Marchesvan, it is not difficult to apprehend.

Ver. 5: 'Εν στιγμή χρόνου. “*In a moment of time.*”] ברנע ‘*In momento.*’ So the Vulgar. Now what quantity of time a *moment* contains, if it be worth the while to inquire, the doctors tell us:—

אחד מהרבוא ושמונת כמה רגע “How much is a moment? אחד מהרבוא ושמונת בשעה Itⁱ is the fifty-eight thousand, eight hundred, eighty-eighth part of an hour.”—Very accurately calculated truly!

Ver. 13: 'Απέστη ἀπ' αὐτοῦ ἄχρη καιροῦ. “*He departed from him for a season.*”] The devil had now found by experience, how much in vain it was for him to attempt our Saviour by suggestions, or those kinds of allurements, by which he inveigles mankind; and therefore he watches for an opportunity of trying his arts upon him some other way: which at last he doth, both by himself and by his instruments. And when that season drew near, and the devil returned to his proper business, we find there is mention made of Satan entering into Judas, and that “now the prince of this world cometh,” John xiv. 30.

Ver. 16: 'Ανέστη ἀναγνῶναι. “*He stood up to read.*”] That we may frame the better judgment of this action of our Saviour's, let us a little look into the customs of the synagogue:—

I. They read standing up.—Piske קרא: and Rabbenu^k Asher; “They do not read in the law, otherwise than standing up. Nay, it is unlawful for him that readeth, to lean upon any thing. Whence comes it, that he that readeth in the law, is bound to stand up? Rabh Abhu saith, Because the Scripture saith, Do thou stand by me.—Nor ought any one to lean any^l way, as it is in the Jerusalem. R. Samuel Bar Isaac, going into a synagogue, found one expounding, and leaning against a pillar. He saith to him, This is not

Beracoth, fol. 7. 1.

^k In Megillah, cap. 3.

^l English folio-edition, vol. 2. p. 406.

lawful: for as the law was given with reverence, so are we to handle it with reverence too."

They preferred the law before the prophets, and the law and the prophets above the Hagiographa, or holy writings^m: and yet they yielded that honour to the prophets, that even they should not be read but standing up. Whence that is particular, which they say concerning the Book of Estherⁿ, "A man may read out of the Book of Esther, either standing or sitting. But not so out of the law."—Christ, in this, followed the customs of the synagogue, in that while he read the law, he stood up,—while he taught it, he sat down.

II. He that read in the prophets, was called מפטיר 'Maphtir;' and was appointed to that office by the ruler of the synagogue.

"Rabh^o Bibai was a great man לעיין במלי שמיא in taking care of the things of God. And Mar was a great man לעיין מתא במלי in taking care of the things of the town."—The Gloss is: "Of the things of God, that is, about the collectors of the alms, and the distribution of it, וסדר מתרגמנין and the ordering those that were to expound, and read the prophets."

It is probable, that Christ did, at this time, offer himself as a Maphtir, or as one that would read in the prophets, and preach upon what he read; not beforehand appointed to it by the ruler of the synagogue, but rather, approved of, when he had offered himself. For those of Nazareth had heard of some miracles, which he had wrought at Capernaum, ver. 23: and therefore no wonder, if they were very desirous to hear something from him, answerable to those great things he had done.

III. Piske הראש: "He^p that reads in the prophets, ought not to read less than one-and-twenty verses." Here our Saviour doth not seem to have observed the custom of the synagogue, for he read but two verses: and yet he did nothing but what was both allowable and usual. And that is worth our taking notice of, which we meet with^q, אם היה בשבת, תורגמן או דרוש "If there be an interpreter, or preaching, on the sabbath-day, they read out of the prophets, three, or five, or seven verses, and are not so careful to read just one-and-twenty."

^m See Gloss. in Schabb. 115. 1.

ⁿ Megill. fol. 21. 1.

^o Kiddushin, fol. 76. 2.

^p In Megillah, artic. 22.

^q Massecheth Sopherim, cap. 12.

“ If there be an interpreter [or interpretation] on the sabbath-day:”—was there not always one on every sabbath-day? So that neither Moses nor the prophets might be read, unless one stood by, that could expound: as seems abundantly evident both from the Traditions and the rules, that concerned such a one.

These words, therefore, אם היה בשבת תורגמן או דרוש I would understand in such a sense; ‘ If either the interpreter should, in his exposition, enlarge himself into a sermon, or any other should preach,’ &c.—For the interpreter did sometimes comment and preach upon what they read. And probably Christ did, at this time, both read and properly^r interpreted.

“ Jose^s the Maonite expounded in the synagogue of Maon. ‘Hear, O ye priests; hearken, O house of Israel; and give ye ear, O house of the king,’ Hos. v. He said, The Holy Blessed God is about to snatch away the priests and set^t them in judgment, saying unto them, ‘ Why have ye not laboured in the law? Have you not had the use and enjoyment of four-and-twenty portions belonging to the priests?’ They say unto him, ‘ They have not given us any thing.’—‘Hearken, O ye house of Israel; why have you not given those four-and-twenty portions to the priests, which I have commanded you in the law?’—They answer him, ‘ Because of those who are of the house of the prince, who devour all themselves.’—‘ Give ear, O house of the king, for judgment is towards you; for to you I have said, That this should be the rule concerning the priests: to you, therefore, and over you, is it turned a rule of judgment.’—Rabbi [the prince] heard this, and was displeased with it.”

“ After^u these things did king Ahasuerus promote Haman the son of Hammedatha.”

“ Rabh Joseph expounded it, בטר פתנמיה האילן רבי מלכא, After these things, the king promoted Haman of Hammedatha the Agagite, the son of Cuza, the son of Aphlet, the son of Dio, the son of Diusot, the son of Paros, the son of Nidan, the son of Baalkan,” &c. See loc. and compare it with the Targumist upon Esther, chap. iii. 1.

“ A^v reader in the prophet פורס על שמע enlargeth upon Shemaa” [the manner and form of the thing we have in Mas-

^r “ Et fuit forte Christus jam et lector, et proprius interpretes.”—Original Latin.

^s Beresh. Rabb. sect. 80.

^t Leusden's edition, vol. 2. p. 509.

^u Massech. Sopherim, cap. 13.

^v Megil. fol. 24. 1.

sech. Soph. cap. 14]; “he passeth before the ark, and lifteth up his hands” (that is, in order to give him blessing); “but if he be a child, his father or his master doth these things in his stead,” &c. But the Gloss tells us, That these things are to be understood of ‘an ordinary reader of the prophets,’ מִן שְׂרָגִיל לְמַפְטִיר. Now Christ was an extraordinary reader. However, he read here, which he did not do in any other synagogue; for this was the synagogue to which he belonged, and he read as a member of that synagogue.

Ver. 17^v: Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἠσαίου. “And there was delivered unto him the Book of Esaias.”] I. The minister of the church kept the sacred books in his custody, and brought them out to be read, when they met together in the synagogue.

“The^x high-priest came to read [on the day of Expiation]; חֲזַן הַכְּנֹסֶת the minister of the synagogue takes the book of the law, and giveth it to the ruler of the synagogue,” &c. Where the Gloss is, חֲזַן הַכְּנֹסֶת שָׁמַשׁ “The chazan of the synagogue, that is, the ὑπηρέτης, the minister.” From him did our Saviour receive the book, and to him he returned it again.

II. If it be asked, whether he received the book of the prophet Isaiah by itself, or joined with the other prophets, it is not easy to determine it. We may gather something from what vulgarly obtained amongst them.

“The^v Rabbins deliver: Let a man frame the law, and the prophets, and the holy writings, into one volume: they are the words of R. Meir. But R. Judah saith, Let the law be apart, by itself: the book of the prophets by itself: and the book of the holy writings [Hagiographa], by itself. And the Wise men say, Every book by itself.”

But we may ask, if every prophet was by himself? Isaiah by himself? Jeremiah by himself? &c. It is probable they were: for so they sometimes divided the law into single quintanes [or fifth parts].

All know what title the books of the law do bear in the front of the Hebrew Bibles, viz. חֲמֵשׁ חֻמְשֵׁי תוֹרָה “The five quintanes of the law.”—Genesis is חֻמֵשׁ רִאשׁוֹן ‘the first quintane:’ Exodus is חֻמֵשׁ שֵׁנִי ‘the second quintane;’ and so of the rest. Concerning the dividing of every of these

^v English folio-edition, vol. 2. p. 407.

^y Bava Bathra, fol. 13. 2.

^x Joma, fol. 68. 2.

^z See the tract Sopherim, cap. 3.

quintanes into particular volumes, consult the tract Sopherim, in the place already quoted.

גוללין ספר תורה במטפחת חומשין “They^a fold up the book of the law in the cloth of the quintanes, and the quintanes in the cloth of the prophets and Hagiographa: but they do not fold up the prophets and Hagiographa in the cloth of the quintanes, nor the quintanes in the cloth of the law.” And a little after; “They lay the law על חומשין upon the quintanes, and the quintanes upon the prophets and Hagiographa; but not the prophets and Hagiographa upon the quintanes, nor the quintanes upon the law:”—that is, not any one single quintane, upon all the quintanes made up into one volume. So the Gloss hath it; “A quintane; that is, a book of the law, in which there is only one quintane.”

Seeing, therefore, that the book of the law was sometimes divided in this manner, into distinct books,—we may judge as well, that the greater prophets might be thus divided also, and the twelve lesser made up into one volume. Hence, perhaps, that passage^b: “The reader of the prophet might skip from one text to another: ואין מדלגין מנביא לנביא but he might not skip from prophet to prophet: ובנביא של ונבניא של but, in the twelve prophets, it was lawful.” For they were all made up in one volume ready to his hand; and so were not the greater prophets.

Give me leave, therefore, to conjecture, that, on that sabbath, wherein these things were transacted in the synagogue at Nazareth,—that section, which was to be read in the prophets, was, according to the rubric, in the prophet Isaiah; and, upon that account, the minister of the synagogue delivered that book to our Saviour, when he stood up to read.

Καὶ ἀναπτύξας τὸ βιβλίον, εὔρε τὸν τόπον, &c. “*And when he had opened the book, he found the place,*” &c.] In the Talmudic language I would render it thus, גולל ית ספרא אשב, גולל ית דוכמא or, גולל את הספר in Hebrew, “unrolling the book.” But then, how should we render πτύξας τὸ βιβλίον, ver. 20? Even in the very same words, גולל את הספר “rolling up the book.”

The^c high-priest, after the reading of the law, גולל ספר תורה ומניחו בחיקו Πτύξας τὸ βιβλίον τοῦ νόμου, “rolling, or folding up, the book, puts it into his bosom.” And yet

^a Megill. fol. 27. 1.

^b Megill. fol. 24. 1.

^c Joma, cap. 7. hal. 1.

It is said^d, אין גוללן ספר תורה בציבור, which we must not render “they do not fold up,” but “they do not unfold, or unrol, the book of the law in the synagogue.”

They^f unrol a prophet in the congregation; but they do not unrol the law in the congregation.” That is, as the Gloss hath it, גולל ספר מענין לענין “They^g unrol from one place or passage, to another passage in another place.” So they were wont to do in the prophets, but not in the law.—And upon this account was it permitted for the reader to skip, in the prophet, from one place to another, because it was permitted them to unrol the prophet, either a single prophet, or the twelve lesser, in the synagogue; but as to the law, it was not allowed them so to do.

And^h they put the questionⁱ, עד כמה הוא מדלג, “How far may he skip? כדי שלא יפסוק התורגמן So that he that interprets, do not break off.”—The Gloss is, “Let him not skip from the place he reads, unless that he may unrol לגול הספר the book, and be ready to read the place to which he skips, when the interpreter ceaseth.”

And because it was not lawful for him so to unrol the law in the synagogue, “On the kalends of the month Tebeth, if it proved to be the sabbath-day, they brought three books of the law, and read, in one of them, the place for the sabbath,—in another, that for the kalends,—in the third, that for the feast of Dedication^j.”

The words, therefore, of our evangelist, ἀναπτύξας τὸ βιβλίον, to me seem not barely to mean, that he *unfolded*, or *opened* the book; but that, being opened, he unrolled it from folio to folio, till he had found the place he designed to read and expound. Which though it was not the section appointed by the rubric for the day, yet did not Christ much recede from the custom of the synagogue, which allowed the reader to skip from one place to another.

Ver. 23: Ἱατρὲ, θεράπευσον σεαυτόν. “Physician, heal thyself.”] “You will say unto me this proverb: Physician, heal thyself.” I would express it thus in the Jerusalem language, אתון מתילין לי מתלאדין : אסיא אסי יתך.

Physician, heal thine own lameness.”

Ver. 25: Ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία, καὶ μῆνας ἕξ.

^d Fol. 70. 1.

^e Leusden's edition, vol. 2. fol. 510.

^f Massech. Sopherim, cap. 11,

^g Megill. fol. 32. 1.

^h English folio-edition, vol. 2. p. 408.

ⁱ Megill. fol. 24. 1.

^j Joma, fol. 70. 1.

^k Beresh. rab. sect. 23. et Tanchum, fol. 4. 2.

“*When the heavens were shut up three years and six months.*”] This number of “three years and six months” is much used both in the Holy Scriptures, and in Jewish writings; concerning which we have more largely discoursed in another place. And although, both in the one and the other, it is not seldom used allusively only, yet, in this place, I can see nothing hinder, why it should not be taken according to the letter in its proper number, however, indeed, there will be no small difficulty to reduce it to its just account.—That there was no rain for three years together, is evident enough from 1 Kings xvii, &c: but whence comes this addition of ‘six months?’

“Elijah said to Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word; אם יהיה השנים האלה If there shall be these years.” These words include three years at the least, because he saith, שנים years, in the *plural*, and not שנתים years, in the *dual*.

And chap. xviii: “The word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab, and I will send rain upon the earth.” In the *third year*;—where, then, shall we find the *six months*?

I. Doubtless, both our Saviour, and his apostle St. James, chap. v. ver. 17, in adding six months, do speak according to the known and received opinion of that nation; which is also done elsewhere sometimes, in historical matters in the New Testament.

St. Stephen tells us, Acts vii. 16, that the bones of the twelve patriarchs were carried over from Egypt, and buried in Sychem, when holy writ mentions only the bones and burial of Joseph:—wherein he speaks according to the vulgar opinion of the nation¹.

Again, ver. 30, he tells us, That Moses was forty years old, when he fled into the land of Midian, and that he tarried there forty years more, when Moses himself mentions nothing of this circumstance:—this he speaks agreeably to the opinion of that people^m.

II. Neither our Saviour nor St. James says, that Elijah shut up the heavens three years and six months; but Christ tells us, “That the heaven was shut up, in the days of Elias,

¹ See Hierosol. Sotah, fol. 18. 3. and Bab. Bava Kama, fol. 92. 1.

^m See Beresh, Rab. sect. 100.

three years and six months:"—and St. James, "That Elias prayed that it might not rain; and it rained not upon the earth by the space of three years and six months."

May I, therefore, have leave to distinguish in this manner?—Elijah shut up the heaven for three years, that there might be no rain, as in the Book of Kings: and there was no rain for three years and a half, as our Saviour and St. James relate.

III. The words of Menander, in Josephus, may help a little towards the untying this knot: *Μέμνηται^m δὲ τῆς ἀνομβρίας ταύτης καὶ Μένανδρος ἐν ταῖς Ἰσοβάλου τοῦ Τυρίων Βασιλέως πράξεσι, λέγων οὕτως, Ἄβροχία τε ἐπ' αὐτοῦ ἐγένετο, ἀπὸ τοῦ ὑπερβερεταίου μηνὸς ἕως τοῦ ἐχομένου ἔτους ὑπερβερεταίου.* "Menander also makes mention of this drought in the acts of Ithobalus, king of Tyre, saying, There was no rain from the month of October, to the month of October the year following."

It^a is true, he shortens the space of this drought, by making it continue but one year; but however, having placed the beginning of it in the month of October, he gives us a key that opens us a way into things more inward and secret.

IV. Consider the distinction of the 'former' and the 'latter rain,' *יורה ומלקוש* Deut. xi. 14; Jer. v. 24; Joel ii. 23.

"The^o Rabbins deliver: *יורה במרחשון ומלקוש בניסן* The former^p is in the month Marchesvan; the latter, in the month Nisan."

The Targumist in Joel ii. 23: "Who hath given you the first rain in season *בירה ניסן ומלקישא* and the latter, in the month Nisan." See, also, our note upon chap. ii. 8.

R. Solomon, upon Deut. xi, differs a little; but we are not solicitous about the order, which should be the first,—either that in the month Marchesvan, or that in the month Nisan: that which makes to our purpose is, that rains were at those stated times; and for the rest of the year, generally, there was no rain.

V. Those six months, mentioned by our Saviour and St. James, must be accounted before the beginning of the three years, and not tacked to the end of them, as is very evident from this,—that it is said, "The *third year*, Elijah showed himself to Ahab," &c.

^m Antiq. lib. 8. cap. 7. Hudson, p. 378. 31.

ⁿ English folio-edition, vol. 2. p. 409.

^o Taanith, fol. 6. 1. ^p Leusden's edition, vol. 2. p. 511.

. In the beginning, therefore, of those three years, we believe Elijah shut up heaven, upon the approach of that time, wherein the rains were wont to fall in the month of Marchesvan, and opened heaven again the same month, at the end of three years. Nor is it nothing, that Menander speaks of the ἀβροχία, 'the drought,' taking its beginning in the month October, which, in part, answers to the Jews' Marchesvan: for consult that passage, chap. xviii; "Ahab said unto Obadiah, Go into the land, unto all the fountains and all the valleys; perhaps we may find grass to save the horses alive." No one will say, this search was made in the winter, but in the summer: not *before* or *in* the month Nisan, when the rains were wont to fall; for what hay or grass could be expected at that time? but when the year grew on to the summer, then was it a seasonable time to inquire after hay and grass. Reckon, therefore, the time of Ahab's and Obadiah's progress in this search: the time, wherein Elijah and Obadiah meeting together, Ahab fell in with them: the time, wherein the Israelites and the prophets of Baal were gathered together at mount Carmel; when Elijah sacrificed there, and the followers of Baal were killed: and certainly it will be more probable, that the unlocking of the heavens and the fall of the rains happened in that usual and ordinary season, the month Marchesvan, than any other part of the year. Three years ago, in that month when the rains were expected, according to the common season of the year, Elijah shut heaven up, that it should not rain; and now, at the close of three years, when the season for those rains recurred, he unlocks the heavens, and the rains fall abundantly.

VI. Now, go back from Marchesvan, the month wherein the prophet locked up heaven, to the month Nisan preceding, and, those six months between, they were also without rain, according to the ordinary course of the year and climate. In the month Nisan it rained; the rest of the year, to Marchesvan, it was fair and held up: when that month came, the rains were expected; but Elijah had shut the heavens up, and they remained shut up for the space of three years ensuing. So that, though he did not shut up heaven above the space of three years, yet there was no rain for three years and six months.

Ver. 27: Νεεμάν ὁ Σύρος "Naaman the Syrian."] These instances galled those of Nazareth, upon a twofold account:

I. That they looked upon themselves as vilified by these examples; especially if we consider the occasion, upon which our Saviour brought them. 'Thou hast wrought miracles in Capernaum; do something also here, in thine own city.'—'No, you are unworthy of it, as Israel of old was unworthy of the prophets Elijah and Elisha, who were therefore sent amongst the Gentiles.'

II. That, by these instances, he plainly intimated the calling of the Gentiles, than which nothing could be more grating in the ear of the Jews. Elijah was sent to a heathen woman, and a heathen man was sent to Elisha: and both of them were turned from heathenism to the true religion. Those words, therefore, of Naaman, 2 Kings v. 17, 18, I would thus render; "Thy servant will henceforth offer neither burnt-offering, nor sacrifice to strange gods, but unto Jehovah. And concerning this thing the Lord pardon thy servant [viz. concerning my former idolatry], that, when my master *went* into the house of Rimmon to worship there, and leaned upon my hand, I also bowed myself in the house of Rimmon; for that I bowed myself in the house of Rimmon, the Lord pardon thy servant concerning this thing."

Ver. 29^q: Εἰς τὸ κατακρημνίσαι αὐτόν. "*That they might cast him down headlong.*" By what authority, or by what legal process, could those of Nazareth do this? There was, indeed, a court of judicature consisting of three men, because a synagogue was there; but it was not in the power of that court to decree any thing in capital matters.—It may be asked, whether that licence, that was permitted the קנאים the "zealots" extended thus far: "He^r that steals the consecrated dishes, and curseth by a conjurer" (that is, curseth God in the name of an idol), "and goes in to a heathen woman (that is, openly, as Zimri, Numb. xxv. 6), קנאין פוגעין בו the zealots slay him. And the priest that ministers in his uncleanness, his brethren the priests beat out his brains with clubs." But doth this licence of the zealot belong to all persons upon all occasions? When Nathanael said, "Can there any good thing come out of Nazareth," he does not seem there to reflect so much upon the smallness and insignificancy of the town, as the looseness and depravity of its manners [oppidanorum].

^q English folio-edition, vol. 2. p. 410.

^r Sanhedr. fol. 81. 2.

Ver. 33^s: Ἐχων πνεῦμα δαιμονίου ἀκαθάρτου. “*Who had a spirit of an unclean devil.*”] An expression something unusual. Perhaps it points towards the pythonic or necromantic spirit: how these are distinguished amongst the doctors, we may see in Rambam in Sanhedr. cap. 7. hal. 4. Both of them (though in a different manner) invited and desired the inspirations of the devil. But of this thing I shall treat more largely, at chap. xiii. 11.

CHAP. V.

VER. 1: Τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ λίμνην. “*To hear the word of God, he also stood by the lake,*” &c.] For they were wont to teach also without the synagogue and Beth Midrash, in the highways and in the streets.—“*Rabban^t Jochanan Ben Zacchai taught in the street, before the Mountain of the Temple, the whole day.*” See the Gloss upon it:—“*Ben^u Azzai taught in the streets of Tiberias.*”

This custom R. Judah forbade in this canon^v: “*Let not the doctors teach their disciples in the streets.*” And accordingly he severely rebuked R. Chaijam, because he taught his brothers’ sons in the street.

And yet it is related of the same R. Judah^w, רבינו חוה רבינו באורייתא לעי באורייתא “*R. Judah sat labouring in the law*” [κοπιῶν ἐν λόγῳ καὶ διδαχῇ, ‘labouring in the word and doctrine,’ as the expression is 1 Tim. v. 17], “*before the Babylonish synagogue in Zippor: there was a bullock passed by him to the slaughter, and it lowed.*” This bullock because he did not deliver from the slaughter, he was struck with the toothache for the space of thirteen years.

Ver. 5: Δι’ ὄλης τῆς νυκτὸς κοπιάσαντες. “*We have toiled all night.*”] In the Talmud’s way of expressing it כול שחריתא ליליא “*Laborious all night.*”—ימא כול שחריתא “*Labouring all the day.*”

Ver. 7: “*Τοῖς μετόχοις.*” “*To their partners.*”] לשותפים If indeed they were joined in such a kind of partnership, which Maimonides speaks of^y in שולחן ערוך ושותפים.

Ver. 12^z: Ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνήρ πλῆρης λέπρας. “*When he was in a certain city, behold, a*

^s Leusden’s edition, vol. 2. p. 512.

^t Pesachin, fol. 26. 1.

^u Erubbin, fol. 29. 1.

^v Moed Katon, fol. 16. 1.

^w Beresh. Rab. sect. 33.

^x So Bava Mezia, fol. 83. 10.

^y Cap. 4, &c.

^z English folio-edition, vol. 2. p. 411.

man full of leprosy."] "The^a walled cities are more holy than the land of Israel in general, שמשלחין מתוכן המצורעים because they cast out the leprous from them." Which must be understood (if we allow of the Rabbins for interpreters) of cities, that had been walled from the days of Joshua. If this city, which the evangelist here mentions, were of that number,—no leper would have been suffered in it, unless absolved from his uncleanness by the priest. For the leprosy remained after that absolution; and the sick man was not healed, but restored to the church. That the man is here said to be πλήρης λέπρας, "full of leprosy;" the passage may not impertinently be compared with Lev. xiii. 12, 13.

Whether he had been purified by the priest before or no,—however, Christ sends him to the priest, to offer what was required from the leper, that was 'cleansed.' The law of Moses hardly supposeth the leper *healed*, when he was made *clean*. It is a question, indeed, whether the disease was ever curable, but by a miracle. And therefore is this man sent to the Temple to show himself to the priest, and offer εἰς τὸ μαρτύριον αὐτοῖς, "for a testimony unto them," ver. 14: that is, that he might bear witness, that the leprosy, an incurable disease, was now healed by miracle, as formerly it had been in Miriam and Naaman: and so there was now a great prophet arisen in Israel.

Ver. 17: Ἐν μιᾷ τῶν ἡμερῶν. "On a certain day."] In Talmudic writing it is, חד יומא as also זמנא זמנא "On a certain time."

Ver. 27: Ἐπὶ τὸ τελώνιον. "At the receipt of custom."] : בית מכס 'The^b house of tribute.'—"This thing is like a king of flesh and blood, passing by בית המכס the house of tribute. He saith to his servants, Pay the tax to the publicans."

Ver. 39: Ὁ παλαιὸς χρηστότερός ἐστι. "The old is better."] : הלא מיושן יפה הוא "Is^c not the old better?"—The Gloss is, יין מיושן של שלש שנים "Old wine: that is, of three years old." : חמרא בת תלתא טרפיי. "Wine^d of three leaves."—The Gloss is, "Of three years: because from the time, that the wine had produced that wine, it had put forth its leaves three times."

^a Kelim, cap. 1. hal. 7.

^b Succah, fol. 30. 1.

^c Beracoth, fol. 51. 1.

^d Schabb. fol. 129. 1.

CHAP. VI.

VER. 1: 'Εν σαββάτῳ δευτεροπρώτῳ. "On the second sabbath after the first." I have spoken to this already, in notes upon Matt. xii:—let me add a few things in this place.

It is a controversy amongst the Jewish doctors, and the Baithuseans, about the exposition of those words, that concern the offering of the sheaf of the first-fruits; ממחרת השבת "On the morrow of the sabbath," Levit. xxiii. 10, 11.

Gloss^e. "The^f Baithuseans desired, that the first day of the Passover should be on the sabbath, that the offering of the sheaf might fall on the first day of the week: and that the feast of Pentecost might also fall on the first day of the week. For they interpreted those words^g, יניפנו ממחרת השבת, 'The priest shall wave the sheaf on the morrow of the sabbath,' as if the sense of them were, On the morrow of the sabbath of the creation."

Against this the Rabbins dispute, with one consent, and indeed, truly enough,—affirming, that, by the "morrow after the sabbath," must be understood the 'morrow after a sabbatical-day,' or after the first day of the feast. So the Targumist, Siphra, Solomon, Menahem, &c. So, also, the Greek version. We may see their arguments in Siphra, and Pesikta, and Menacoth, fol. 65. 1. The principal argument is that of Rabban Jochanan disputing with a Baithusean, in the place last quoted:—"One scripture (saith he) saith, You shall number fifty days" (that is, from the day, wherein you offer your sheaf, unto Pentecost), Levit. xxiii. 16. "Another scripture saith, Ye shall count seven sabbaths, Levit. xxiii. 14; Deut. xvi. 9. כאן בי"ט שחל להיות בשבת This, if the first day of the feast happen on the sabbath: כאן בי"ט שחל להיות באמצע שבת that, if the first day of the feast happen in the middle of the week."

His meaning is this: If the first day of the seven-days' feast of the Passover happen on the sabbath, then the sheaf being offered the next day after, the feast of Pentecost will fall on the next day after the seventh sabbath. But if that first day happen in the middle of the week, then, from the offering of the sheaf the next day, we must not count seven sabbaths, but fifty days.

^e Leusden's edition, vol. 2. p. 513.

^f In Rosh hashanah, fol. 22. 2.

^g English folio-edition, vol. 2. p. 412.

For instance: suppose we the lamb eaten on the third day of the Jewish week, which with us is Tuesday,—Wednesday was the first day of the feast; and, on Thursday, the sheaf was offered; then on Thursday again, accounting fifty days, is the feast of Pentecost. Here seven sabbaths come between, and four days after the last sabbath, before the Pentecost. Where, numbering by sabbaths shortens the space of time; but numbering by fifty days, fixes the matter beyond scruple. And at once it concludes these two things: I. That the offering of the sheaf was not restrained to the next day after the sabbath, but to the day after the sabbatical day, viz. the first day of the feast. II. That the day of Pentecost was not restrained to the first day of the week, as the Baithuseans would have it, but might fall on any day of the week.

What should be the Baithuseans' reason, why they so earnestly contended to reduce the day of Pentecost always to the morrow after the sabbath, or the first day of the week,—is not easy to comprehend. Perhaps, he that disputes the matter with Rabban Jochanan gives some hint of it, when he tells us, “Our master Moses loved Israel, and knowing *שעצרת יום א'* that the feast of Pentecost should be but for one day, did therefore appoint it on the morrow after the sabbath, that Israel might rejoice two days together.”

Whatever the reason was, it is certain they misunderstood that phrase *ממחרת השבת* as to the offering the sheaf, ‘the morrow after the sabbath,’ when it was to be understood of the ‘morrow after a sabbatical-day.’ And so the Greek version, *Καὶ ἀνοίσει τὸ δράγμα ἔναντι Κυρίου δεκτὸν ὑμῖν, τῇ ἐπαύριον τῆς πρώτης*. “And he shall offer the sheaf before the Lord to be accepted for you, on the morrow after the first day of the feast.”

Let us take an instance of this in the last Passover our Saviour kept.

The paschal lamb was eaten on the fifth day of the week, our Thursday; the first day of the feast was the sixth day of the week, our Friday,—the day, on which our Lord was crucified. The day declining towards night (about the time that our Lord was buried), they went out, that were deputed by the Sanhedrim to reap the sheaf: and on the morrow, that was their sabbath, whiles our Saviour slept in the grave, they offered that sheaf.—That day, therefore, was the *δευτέρα*,

or the second day, and from thence they counted the weeks to Pentecost. And the sabbaths, that came between, took their name from that δευτέρα, "that second day." The first sabbath after that was δευτεροπρωτον, 'the first sabbath after the second day;' and the next sabbath after that was δευτερο-δεύτερον, 'the second sabbath after the second day;' and so of the rest.

"The^b first day of the Passover is called the sabbath; and they counted after that שבע שבתות המיוחסין אלי seven sabbaths, that had relation to that." Note that, המיוחסין "That had relation or alliance."

Ver. 12: Ἐν τῇ προσευχῇ τοῦ Θεοῦ. "In prayer to God:" or, "In the prayer of God."] Compare this kind of phrase with what is said, Beracoth, fol. 7. 1: "R. Jochanan, in the name of R. Jose, saith, מתפלל שהב'ה מניין How doth it appear that the Holy Blessed God doth pray? From thence, that it is said, I will bring them to my holy mountain, and make them joyful תפלתם לא נאמר בבית תפלתי in the house of *my* prayer. It is not said, of *their* prayer, but תפלתי of *my* prayer. Whence it follows, that the Holy Blessed God doth pray. But how doth he pray? saith Rabh Zutra Bar Tobijah, Rabh saith, Let it be my good pleasure, that my mercy overcome my wrath."

עשה לו הקב"ה סוכה והיה מתפלל בתוכה "The^j holy blessed God made him a tabernacle and prayed in it: as it is said, His tabernacle is in Salem, and his dwelling-place in Zion. Now, what doth he say, when he prayeth? יהי רצון שאראה בבנין ביתי Let it be my good pleasure, that I may see my dwelling-place built.'

I cannot but laugh at their triflings, and yet withal observe the opinion that nation had, and compare it with this phrase, προσευχῇ τοῦ Θεοῦ, 'The prayer of God.' They will have it, that God prays not by way of supplication, but authority: "So let it be." Thus our blessed Lord^k sometimes, Πάτερ, θέλω, "Father, I will," John xvii. 24. Whether the phrase in this place should be thus interpreted, I do not determine.

Ver. 38: Μέτρον καλὸν πεπιεσμένον, &c. "Good measure pressed down," &c.] I. Concerning מדות גדושות ומחוקות

^b Rambam in Adaioth, fol. 22. 1.

^j Beresh. rabb. fol. 63. 3.

ⁱ English folio-edition, vol. 2. p. 413.

^k Leusden's edition, vol. 2. p. 514.

“measures heaped up and stricken off,” see Menacoth, fol. 87: “R. Meir saith, It is said, עשרון עשרון לכבש האחד A tenth. A tenth to every lamb. Whence is hinted, that there were two עשרונות decimaries [or tithing measures] in the Temple: עשרון גרוש one heaped up, ואחד מחוק the other stricken off. ‘The heaped up,’ was that, by which they measured all their bread-corn for holy uses [כל המנחות]. ‘That which was stricken off,’ was that, whereby they measured the cakes, or the high-priest’s loaves.”—“All the measures in the Temple were heaped up, besides that of the high-priests.”—Now the Gloss, giving the reason why this was not heaped up as well as the other, tells us, “It was, because he was to divide the flour into two-tenths; if therefore, the measure was heaped up, some of the fine flour would spill upon the ground, as he moved it this way and that way in dividing it.”

“Rabh^m Papa asked, מלא הפני [plenitudo pugillorum] The filling of the priest’s hand, whereof we have mention, מחוקות או גרושות, was it by the measure stricken off, or heaped up? R. Aba saith to Rabh Ishai, The filling of the priest’s hand, of which we have mention, was neither by the measures stricken off, nor heaped up, אלא שפופיא but by measures floating over.”

II. Every one may observe, that our evangelist, in his repetition of this sermon upon the mount, doth omit many things, that are set down in St. Matthew; those especially that have relation to the dictates and glosses of the scribes and Pharisees, about manslaughter, oaths, divorces, &c; or their customs in their prayers, fasts, and alms, &c. Writing for the service of the Gentiles, he passeth over what respected the Jews.

CHAP. VII.

VER. 2: “Ὁς ἦν αὐτῷ ἐντιμος” “*Who was dear unto him.*”] So was Tabi to his master Rabban Gamaliel: of whom we meet with several things up and down, particularly that in Beracoth, fol. 16. 2: “When his servant Tabi was dead, he received consolations for him. His disciples say unto him, ‘Master, thou hast taught us, that they do not use to receive consolations for their servants.’ He answered them saying,

¹ Menacoth, fol. 90. 1.

^m Joma, fol. 48. 1.

'My servant Tabi was not as other servants; he was most upright.' "

Ver. 5: Τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν " *He hath built us a synagogue.*"] I. It was no unusual thing for one single man to build a synagogue at his own charge: "If" any man build a house, and afterward consecrated it to a synagogue, it is of the nature of a synagogue." Gloss: "Any^o one that builds a synagogue, and gives it to his fellow-citizens," &c.

And the doctors in that treatise^p dispute much upon this question,—Whether it be lawful to sell a synagogue, or to alienate it to any civil use: and, amongst the rest, they suppose some one, building a synagogue,—but would, at last, reserve it to his own proper use.

II. They^q had no scruple as to a Gentile's building it, since the holiness of the place consisted not so much in the building, as in its being set apart, and dedicated to holy use; of which we have some instance in Herod's building the Temple. Such a one had this centurion approved himself towards the Jewish nation, that, concerning his liberality and devotion in being at the charges of building, they found no reason to move any scruple.

Ver. 12: Ἐξεκομίζετο τεθνηκώς " *A dead man was carried out.*"] Amongst the Talmudists, מות יוצא "A dead corpse going out," is commonly a phrase, which is, first, understood of carrying the corpse out of the court-gate.

"At^r what time do they take their beds lower [*inclinant*]? from the time that the person deceased is carried out of the court-gate of his own house."

Secondly, It is taken also for carrying the corpse out of the city: for לא היו בתי קברות סמוכין לעיר "the burying-places were not near the city^s."

"The^t infant, dying before it be thirty days old, יוצא בחיק is carried out in the bosom: and is buried by one woman and two men."

בן ל' יוצא בדלוסקמא "An infant of thirty days old, is carried out in a little coffin. R. Judah saith, Not in a coffin that is carried on men's shoulders, but in their arms."

^o Kitzur Piske דוראש in Megillah, artic. 41.

^o In Rabbenu Asher, *ibid.* fol. 37. 2.

^p Megillah, cap. 4.

^q *English folio-edition*, vol. 2. p. 414.

^r Hieros. Beracoth, fol. 5. 4.

^s Gloss. in Kiddushin, fol. 80. 2.

^t Moed Katon, fol. 24. 1.

בן ג' שנים יוצא במטה "A child of three years old is carried out in a bed:"—and so onward from that age.

"Οχλος ικανος συν αυτη" "Much people was with her." R. Simeon^u Ben Eliezer saith, הוצא במטה רבים מצהיבין עלי, For the dead that is carried out on his bed, there are many mourners: but if he be not carried out on his bed [but in גלוסקמא or דלוסקמא a coffin], there are not many mourners.

ניכר לרבים רבים מתעסקין עמו "If the deceased person be known to many, then many accompany him."

There were ordinarily^w at such funerals נושאי מטה וחילפיהן "those that carried the bier, and some to take their turns, and some also to take their turns again." For, as the Gloss hath it, הכל חפצין לזכות בו "Every one desired that office."

There were, also, עומדין בשורה those that stood in order about the mourners to comfort them^x.

Ver. 14: Ηψατοτης σοροῦ "Touched the bier." In Syriac, קרב לערסא "He approached to the bier."—The Talmudist would say, נגע במטה "He came to the bed of the dead:"—which, indeed, is the same, 2 Sam. iii. 31, אחרי המטה "David followed after the bed."—The Targumist, בתר ערסא 'After the bier.'

"Jacob^y said to his sons, Beware ye, שלא יגע ערל במטתי, that no uncircumcised person touch my bed, lest he drive away thence the Divine presence."

Ver. 37: Γυνη αμαρτωλος "A woman that was a sinner." I. Women of an ill name amongst the Jews were such as these:

"She^z who transgresseth the law of Moses, and the Jewish law."—The Gloss is, "The Jewish law,—that is, what the daughters of Israel follow, though it be not written."

"Who is she, that transgresseth the law of Moses? She that gives her husband to eat of what is not yet tithed:—she that suffers his embraces, while her menstrua are upon her:—she that doth not set apart a loaf of bread for herself:—she that voweth, and doth not perform her vow."

"How doth she transgress the Jewish law? If she appears abroad with her head uncovered:—if she spin in the streets:—if she talk with every one she meets. Abba Saul saith, If she curse her children. R. Tarphon saith, If she be loud and

^u Moed Katon, fol. 24. 1.

^w Beracoth, cap. 3. hal. 1.

^y Beresh. rabb. sect. 100.

^v Leusden's edition, vol. 2. p. 515.

^x Ibid. et Chetub. fol. 8. 2.

^z Chetub. fol. 72. 1.

clamorous." The Gloss is, "If she desire coition with her husband within doors, so very loud that her neighbours may hear her."

Maimonides upon the place: "If when she is spinning in the street, she makes her arms so naked, that men may see them:—if she hang either roses, or myrtle, or a pomegranate, or any such thing, either at her eyes or cheeks:—if she play with young men:—if she curse her husband's father in the presence of her husband," &c.

II. However^a, I presume the word *ἀμαρτωλός*, 'sinner,' sounds something worse than all this, which also is commonly conjectured of this woman; viz. that she was actually an adulteress, and every way a lewd woman. It is well known, what the word *חַיָּוִת* 'sinners,' signifies in the Old Testament, and what *ἀμαρτωλοί*, 'sinners,' in the New.

Ver. 38: *Καὶ σῆσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω* "And stood at his feet behind him."] She washed his feet, as they lay stretched out behind him: of which posture we treat more largely in our notes upon John xii.

Ver. 47: "Ὅτι ἠγάπησε πολὺ" "For she loved much."] If we consider these two or three things, we shall quickly understand the force and design of the word *ὅτι*, *for*, &c.

I. That this was not the first time, when this woman be-took herself to our Saviour; nor is this the first of her receiving remission of her sins. It is supposed, and that not without good reason, that this was Mary Magdalene. If so, then had her 'seven devils' been cast out of her before; and at that time her sins had been forgiven her, our Lord at once indulging to her the cure both of her body and her mind. She, therefore, having been obliged by so great a mercy, now throws herself in gratitude and devotion at the feet of Christ. She had obtained remission of her sins before this action: and from thence came this action,—not from this action, her forgiveness.

II. Otherwise the similitude, which our Saviour propounds about forgiving the debt, would not be to the purpose at all. The debt is not released, because the debtor loves his creditor; but the debtor loves, because his debt is forgiven him. Remission goes before, and love follows.

III. Christ doth not say, She hath washed my feet with her tears, and wiped them with the hairs of her head, and

^a English folio-edition, vol. 2. p. 415.

anointed me with ointment, οὐ χάριν ἀφέωνται αἱ ἁμαρτίαι, “therefore her sins are forgiven;” but οὐδὲ χάριν λέγω σοι ἀφέωνται, &c. “For this cause I say unto thee, Her sins are forgiven her.” He tells Simon this, that he might satisfy the murmuring Pharisee. “Perhaps, Simon, thou wonderest within thyself, that since this hath been so lewd a woman, I should so much as suffer her to touch me: but I must tell thee, that it is very evident, even from this obsequiousness of hers and the good offices she hath done to me, that her sins are forgiven her: she could never have given these testimonies and fruits of her gratitude and devotion, if she had still remained in her guilt, and not been loosed from her sins.”

CHAP. VIII.

VER. 2: Μαρία ἡ καλουμένη Μαγδαληνή “*Mary, called Magdalene.*”] Whence should she have this name?

I. We have observed above, in our notes upon Matt. xxvii. 56, that there is mention made in the Talmudic authors of מרים מגדלא שיער נשיא “*Maria Magdila sener Nashaia, the daughter of Maria, a plaiter of women’s hair;*” who, they say, was the wife of פפוס Papus Ben Juda, but an adulteress. They make this Papus contemporary with Rabban Gamaliel (of Jafneh) and R. Joshua^b, and with R. Akibah^c: who all lived both before and after the destruction of Jerusalem: so that the times do not very much disagree. And probable it is, that the Gemarists retained some memory of our Mary Magdalene in the word מגדלא ‘Magdila.’

II. We farther observe in our notes upon John xii, that there was a certain town near Jerusalem called ‘Magdala,’ of a very ill fame, which perhaps was Bethany itself^d; or be it some other, yet might our Mary (if she was the sister of Lazarus) not unfitly be called^e Magdalene,—either as she might have lived there some time, being there married,—or have imitated the whorish customs of that place. But I am apt to think, that Bethany itself might go under the name of Magdala.

Ἐξ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει. “*Out of whom went seven devils.*”] As to the number *seven*, we contend not, when there is hardly any thing more useful than to put this certain number for an uncertain. Our difficulty is, whether these words

^b Hieros. Bava Bathra, fol. 15. 1.

^c Gloss. in Schabb. fol. 104. 2.

^d Leusden’s edition, vol. 2. p. 516.

^e English folio-edition, vol. 2. p. 416.

are to be taken according to their letter, or according to the Jewish sense, who were wont to call vices by the name of devils: as, "An evil affection is Satan^f:"—"Drunkeness by new wine is a devil^g." If this Mary be the same with the woman that was a sinner in the foregoing chapter, as is believed,—then, by *devils*, seems to be understood the *vices*, to which she was addicted: especially when both the Pharisee and evangelist call her a 'sinner,' rather than 'demoniac.' But this we leave at the choice of the reader.

Ver. 3: Χουζᾶ. "*The wife of Chusa.*" We meet with such a name in Haman's genealogy: "The^h king promoted Haman the Hammedathite, the Agathite, בר כוזא the son of Chuza," &c. The Targumist, Esth. v, reckoning up the same genealogy, mentions not this name, and differs in others. Only this let us take notice of by the way,—that 'Chuza' is a name in the family of Haman the Edomite,—and this Chuza here was in the family of Herod, who himself was of the blood of the Edomites.

Ver. 18: Ὅς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ. "*To him that hath, shall be given.*" "God'sⁱ measure is not like the measure of flesh and blood. The measure of flesh and blood is this: An empty vessel is receptive; but a full one can take in no more. But God's measure is this, The full vessel is receptive of more, but the empty vessel receives nothing; according as it is said, אם שמוע תשמע If, hearing, thou wilt hear; that is, If thou hearest, thou shalt hear; if thou dost not hear, thou shalt not hear.—The Gloss is, "If thou accustom thyself to hear, then thou shalt hear, and learn and add." That is not much unlike, Beracoth, fol. 55. 1: "God doth not give wisdom, but to him, with whom is wisdom already."

CHAP. IX.

VER. 3: Μῆτε ἀνὰ δύο χιτῶνας ἔχειν. "*Neither have two coats apiece.*"] Either my computation of times very much deceives me, or the winter was now coming on, when the apostles were sent forth; and yet Christ forbids, that they should be clothed with a double garment. It was not much, that they should be forbid to take money or provision for their journey, because they were to have their food administered to them, as the reward of their preaching the gospel: but to

^f Gloss. in Joma, fol. 67. 2.

^g Massech. Sopher. cap. 13.

^h Gittin, fol. 77. 2, &c.

ⁱ Succah, fol. 46. 2.

strive with the cold and winter, without sufficient clothing, seems something hard.

I. It was not an unusual thing in that nation, that some, out of a more religious severity, did cloth themselves but with a single garment: of which thing, we have already spoken in notes upon Mark xiv. 51; to which probably that passage, Schabb. fol. 118. 2, may have some reference: "R. Jose saith, Let my portion be *ממתי בחולי מעיים* with those, who die of the disease in their bowels: for, saith Mar, Very many righteous men die of the disease in their bowels;" viz. a disease contracted by the austerities of their life, both as to food and clothing. And so it is said particularly of the priests.

"The^j priests walked barefoot upon the pavement, and used water, and were not clad *בגד אחד* but with a single garment. And from this custom, their natural vigour languished, and their bowels grew infirm."

For^k this very reason, was there a physician appointed in the Temple, upon whom the charge lay of remedying this evil:—whom we might, not unfitly, call the 'bowel-doctor.'

Now, it may be inquired, whether our Lord, from this example, prescribed this severity to his apostles, not allowing them more than a single garment, when this journeying of theirs, to preach the gospel, was a winter's work: for they returned from this journey a little before the Passover. Compare the tenth verse of this chapter, and so on, with John vi. 4, and so on. But let us a little enlarge upon this subject.

In both the Talmuds^l, there are reckoned up eighteen several garments, wherewith the Jew is clothed from head to foot. Amongst the rest, two shoes, two buskins, &c: but those, which are more properly called garments, and which are put upon the body, are reckoned these:—

I. *מקטורין* "Mactoren:" which word is variously rendered by several men. By the Gloss *מנטול*, I suppose a 'mantle:' by Aruch *מעיל*, a 'cloak;' by others, a 'hood.' In the Gloss upon Bava Bathra^m, it is made the same with 'Talith.'

"Resh Lachishⁿ went to Bozrah; and, seeing some Israelites eating of fruits that had not been tithed, forbade them. Coming before R. Jochanan, he saith to him, *אר מקטורין עלך*

^j Gloss. in Shekalim, cap. 5.

^k *English folio-edition*, vol. 2. p. 417.

^l Hieros. Schabb. fol. 15. 4, et Bab. Schabb. fol. 120. 1.

^m Fol. 57. 2.

ⁿ Avodah Zarah, fol. 58. 2.

לִי Even while thy mactoren [or cloak] is upon thee, go and recall thy prohibition."

2. קולבין של פשתן "Kolbin of thread."—Which the Babylonians call קלבוס 'Kolbos.' The ordinary Jewish garment was טלית 'Talith,' the outward garment,—and חלוק 'Chaluk,' the inward. But, in the place quoted, is no mention of 'Talith' in so many syllables^o at all; but instead of it חלוק, a Greek word for a Hebrew one, חלוק, that is Κολόβιον, 'a coat.'

Epiphanius^p, speaking of the scribes, "Moreover, they wore garments distinguished by the phylacteries, which were certain borders of purple." Ἄλλ' ἐπειδὴ στολὰς, εἴτ' οὖν ἀμπεχόνας οἱ τοιοῦτοι ἀνεβάλλοντο, καὶ Δαλματικάς, εἴτ' οὖν Κολοβίωνας, &c. "They used long robes, or a certain sort of garment, which we may call 'Dalmatics,' or 'Kolobia,' which were wove in with large borders [*segmentis*] of purple."

That he means the טלית 'Talith,' the thing itself declares; for those borders of purple were no other than תוצית the 'Zuzith,' certain skirts, hung and sewed on to the 'Talith.'

3. חלוק של צמר "A woollen shirt," the inward garment.—Whence the Gloss. חלוק קמושא על בשרו, "The Chaluk was the shirt upon his skin."—Hence that boast of R. Jose^q, "that, throughout his whole life, the roof of his house had not seen what was within that shirt of his."

II. And now the question returns,—viz. whether, by those δύο χιτῶνας, in the place before us, should be meant, those two kinds of garments, the 'Talith' and the 'Chaluk,' that is, that they should take but one of them? or those two kinds doubled; that is, that they should take but one of each? Whether our Saviour bound them to take but one of those garments? or whether he forbade them taking two of each?

I conceive, he might bind them to take but one of those garments: for, although χιτῶν, when joined with ἱμάτιον, may be applied to some particular garment,—yet, when it is not so joined, it may signify only clothing in general. When our Lord commands them μὴ ἐνδύσασθαι δύο χιτῶνας, "not to put on two coats,"—the foregoing words may best explain, what he means by it: for when he cuts them short

^o Leusden's edition, vol. 2. p. 517.

^q Schabb. fol. 118. 2.

^p Lib. 1. cap. 15.

^r Mark vi. 9.

of other parts of garments and necessaries, such as a scrip, a staff, and sandals,—we may reasonably suppose, he would cut them short of one of the ordinary garments, either the ‘Talith’ or the ‘Chaluk.’

This may seem something severe, that he should send them out, in the winter-time, half naked: but, 1. This well enough became that providence, which he was determined to exert towards them in a more peculiar manner, as may be gathered from Luke xxii. 35, and to the charge of which he would commit them. Of such a kind and nature, was his providence in preserving them, as was shown towards the Israelites in the wilderness, which suffered not their garments to wax old, which kept their bodies from decay and diseases, and their feet unhurt by all their travel. 2. It suited well enough with the mean and low estate of that kingdom of heaven, and of the Messiah, which the apostles were to preach up and propagate; so that, from the view of the first publishers, the Jews might learn to frame a right judgment concerning both the Messiah and his kingdom,—viz. they might learn to believe in the Messiah, when they should observe him capable so wondrously to protect his messengers, though surrounded with such numberless inconveniences of life: and might farther be taught, not to expect a pompous kingdom, when they see the propagators of it, of so mean a degree and quality.

The words of the Baptist, ὁ ἔχων δύο χιτῶνας, μεταδότη, “He that hath two coats, let him impart,” &c, may be also understood in this sense,—that he that hath both the Talith and the Chaluk, may give to him that is naked and hath neither, either the one or the other.

Ver. 8^t: “Ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη.” “That one of the old prophets was risen again.”] So is the expression again, ver. 19; in which sense the ὁ προφήτης, “that prophet” must be taken, John i. 21. 25, that is, ὁ προφήτης τις τῶν ἀρχαίων ὃς ἀνέστη, “one of the old prophets that is risen again.”

Although they looked for no other prophet (excepting Elias only) before the appearing of the Messiah, yet doth it seem, that they had an opinion, that some of the ancient prophets should rise again,—and that the time was now at hand, wherein they should so do; and that, because they

^s Luke, iii. 11.

^t English folio-edition, vol. 2. p. 418.

made such frequent mention of it in their common talk, that “some one of the old prophets had risen again.”

Ver. 30: *Μωσῆς καὶ Ἠλίας* “*Moses and Elias.*”] The Jews have a fiction, that Moses shall come with Elias, when Elias himself comes. “The^u Holy Blessed God said to Moses, As thou hast given thy life for Israel in this world,—so, in the ages to come, when I shall bring Elias the prophet amongst them, *באחת באין שניכם באין באחת* you two shall come together.”

But the rise and foundation of this opinion is very ridiculous indeed, having its first ground from Nahum i. 3, *יקוה בסופה ובשערה דרכו*. But Moses, when an infant, was thrown into *סופה*, Exod. ii, and Elias went up into heaven, *בשערה* 2 Kings ii. This it is for such as these to allegorize the Holy Scriptures!

They also feign, that Moses was raised up at the same time with Samuel by the witch of Endor:—

“Samuel^v thought, that day had been the day of judgment; and, therefore, he raised Moses along with himself.”

“Moses^w did not die [for the just die not]; but went up into the highest, to minister before God.”

Ver. 31: *Ἐλεγον τὴν ἔξοδον αὐτοῦ* “*They spake of his decease.*”] The French and Italian translation do render this word *Ἐξοδον* too loosely. The French, “Disoyent sur l’issue:”—the Italian, “Dicevane il successo suo.” And I wish the English have not done it too narrowly [*nimis stricte*]; “They spake of his decease.”—It were better, “They spake of his departure.” For the ascent of Christ into heaven was his *Ἐξοδος*, as well as his death: nay, I may say, more, if, at least, in the word Exodus, there be any allusion to the Israelites’ going-out of Egypt. For that was in victory and triumph, as also the ascent of Christ into heaven was.

There is no question, but they did, indeed, discourse with him about his death and the manner of it,—viz. his crucifixion^x; whereas, Moses and Elias themselves did depart without any pain or anguish:—but I should think, however, that there is more contained in that word; and that the expression *ἀναλήψεως αὐτοῦ*, “the time of his receiving up,” ver. 51, hath some reference to *ἔξοδον αὐτοῦ*, “his departure.”

We meet with the word *ἔξοδος* in the Greek version, Prov.

^u Debharin Rabba, fol. 293. 4.

^v Vajicra Rabba, fol. 195. 3.

^w Pesikta, fol. 93. 1.

^x Leusden’s edition, vol. 2. p. 518.

xxx. 12: "There is a generation accounteth itself righteous, τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν, but yet hath not washed its going-out:" obscurely enough, indeed, and beside the text. They read it ἰθὺς ἰθὺς, when in the original it is ἰθὺς ἰθὺς, "And yet is not washed from its filthiness."

Ver. 51: Ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. "When the time was come, that he should be received up."] It is a difficulty amongst some, why there should be any mention τῆς ἀναλήψεως, 'of his receiving up,' when there is no mention of his death. But let it be only granted, that, under that expression ἔξοδον αὐτοῦ, is included the ascension of Christ,—and then the difficulty is solved. The evangelist seems from thence to calculate. Moses and Elias had spoken 'of his departure' out of this world, that is, of his final departure, when he took leave of it at his ascension into heaven: and from thence forward, till the time should^y come, wherein he should be received up, he steadfastly set his face towards Jerusalem, resolving with himself to be present at all the feasts, that should precede his ἀνάληψιν, 'receiving up.'

He goes, therefore, to the feast of Tabernacles; and, what he did there, we have it told us, John vii. After ten weeks, or thereabout, he went up to the feast of Dedication, chap. xiii. 22; John x. 22; and, at length, to the last feast of all, his own Passover, chap. xvii. 11.

Ver. 52: Εἰς κώμην Σαμαρειτῶν. "Into a village of the Samaritans."] It may be a question, whether the Jews, in their journeying to and from Jerusalem, would ordinarily deign to lodge in any of the Samaritan towns. But if necessity should, at any time, compel them to betake themselves into any of their inns,—we must know that nothing but their mere hatred to the nation could forbid them: for "Their^z land was clean, their waters were clean, their dwellings were clean, and their roads were clean." So that there could be no offence or danger of uncleanness in their dwelling; and so long as the Samaritans, in most things, came the nearest the Jewish religion of all others, there was less danger of being defiled either in their meats, or beds, or tables, &c.

Ver. 55: Οὐκ οἴδατε οἷον πνεύματος ἐστε ὑμεῖς. "Ye know not, what manner of spirit ye are of."] What Elias once did to those of Samaria, the sons of Zebedee had an ambition

^y English folio-edition, vol. 2. p. 419.

^z Hieros. Avod. Zarah, fol. 44. 4.

to imitate in this place; dreaming (as it should seem) that there were those thunders and lightnings in their very name 'Boanerges,' that should break out at pleasure for the death and destruction of those, that provoked them. But, could you not see, O ye sons of Zebedee, how careful and tender your Master was, from the very bottom of his soul, about the lives and well-being of mankind? How he healed the sick, cured those that were possessed with devils, and raised the dead;—and will you be breathing slaughter and fire, and no less destruction to the town, than what had happened to Sodom? Alas! you do not know, or have not considered, what kind of spirit and temper becomes the apostles of the Messiah.

Ver. 60: "Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς" "*Let the dead bury their dead.*"] The Jews accounted of the Gentiles, as no other than dead.—עמי הארצות אינן אִחִים "The people of the earth" [that is, the Gentiles] "do not live." And as the Gentiles, so even amongst themselves, these four sorts are so esteemed: ארבע הן חשובין כַּמְתִּים "These four are accounted as dead,—the blind, the leprous, the poor, and the childless."

CHAP. X.

VER. 1: 'Ἐβδομήκοντα' "*Seventy.*"] Why the Vulgar should have "seventy-and-two,"—they themselves, I suppose, are able to give no very good reason:—much less the interpreter of Titus Bostrensis,—when, in the Greek copy before him, he saw only ἑβδομήκοντα, why he should render it 'Septuaginta duos,' 'seventy-two.'

Aben Ezra, upon the story^c of Eldad and Medad, hath this passage: "The Wise men say, That Moses took six out of every tribe, and the whole number amounted to seventy-and-two: but whereas the Lord had commanded only seventy, the odd two were laid aside." Now, if God laid aside two of those, who had been enrolled, and endowed with the Holy Spirit, that^d so there might be the just number of seventy only,—we can hardly imagine, why our Saviour should add two, to make it seventy-two and not seventy. "It^e was said to Moses at Mount Sinai, Go up, thou and Aaron, and Nadab and

^a Chetubboth, fol. 3. 2.

^c Numb. xi.

^b Shemoth rabb. fol. 123. 1.

^d *English folio-edition*, vol. 2. p. 420.

^e Vajiera rabba, fol. 178. 1.

Abihu, and seventy of the elders of Israel: so will the Holy Blessed God ordain to himself in the world to come *שיבא של* משלו *אזקנים* a council of elders of his own people." Now the number of this consistory, the doctors determine to be no other than seventy. A council of 'seventy-two' was never heard of amongst the Jews, but once only at Jabneh:—

"R. Simeon^f Ben Azzai saith, *מקובל אני מפ"ע"ב זקנים* I received it from the mouths of the seventy-two elders, on the day, when they made R. Eliezer Ben Azariah one of the Sanhedrim." Nor did they then remove Rabban Gamaliel, although he had displeased them.

Ver. 3^g: "Ως ἄρνας ἐν μέσῳ λύκων." "*As lambs among wolves.*" It is added in another evangelist, "Be^h ye wise as serpents," &c: with which we may compare that in Midras Schirⁱ; "The holy blessed God saith concerning Israel *הם תמימים כינים* Those that belong to me, are simple as doves, *הם ערומים כנחשים* but amongst the nations of the world, they are subtle as serpents."

Ver. 4: Μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. "*Salute no man by the way.*" I. We have a passage something like this elsewhere^j; "If thou meet any man, salute him not;" that is (as is commonly expounded), do not hinder thy journey by discoursing with any in the way. But the same reason doth not hold in this place; the business of these disciples not requiring such mighty expedition. They were commanded out, *two by two*, to this or the other place or city, where Christ himself was to come in person; nor was it necessary, they should run in so great haste, that they should make no stay in the way. Only having appointed them to such and such places, their business indeed lay no where but in those very places, to which they had been particularly sent, to proclaim the coming of Christ there, and not to be telling it in the way. The twelve apostles that were sent, their business was to declare the coming of the 'kingdom of heaven';—these, the coming of the 'King himself.' No wonder, therefore, if the apostles were not forbidden to salute any in the way; for their province was, wherever they came, to tell the world that the kingdom of heaven was come: but these were only to give notice, that the Messiah was coming: and that, in those places only to which he was to come,—and not to any, whom they should meet cursorily in the way.

^f Jadaim, cap. 3. hal. 3.

^h Mat. x.

ⁱ Fol. 17. 3.

^g Leusden's edition, vol. 2. p. 519.

^j 2 Kings, iv. 29.

II. It was a very usual thing in that nation, upon some accounts, not to salute any in the way, no, not any person at all. “He^k that is mourning for the dead, let him not salute any person, for the first seven days of his mourning.” If thirteen^l fasts had been celebrated, by order of the Sanhedrim, for the imploring of rain, and yet no rain had fallen,—then they “diminish from their business, and from building, and from planting, and from espousals and marriage, ובשאלת, and from saluting each other, as men under the rebukes of heaven :” that is, they abstained from all these things.—חבירים אין שאלת שלום ביניהם.—“The religious do not use to salute one another; but if any of the common people do, at any time, salute them, they return it בשפה רפה וכבוד ראש in a very low voice, with all gravity, veiling themselves, and sitting in the posture of mourners or excommunicate persons^m.”

Whether that of the apostle, “Salute one another with a holy kiss,” might not have some reference to this usage, might be a matter for our inquiry, if there were place for it; but I forbear.

What, therefore, doth our Saviour intend by this prohibition, ‘Salute no man by the way?’ would he imitate this Jewish custom, that he would have them taken for mourners every where?

I. He would have all, that belonged to him, conformable to himself,—that every one, from the quality of the messengers, might, in some measure, judge what he was, that sent them; as we have already hinted concerning the twelve apostles. He himself was “a man of sorrows;” and if his messengers do represent some such thing, either in their looks or behaviour, the people might the easilier guess, what kind of person he was, that commissioned them.

II. Christ had a twofold end in designing them to the places, to which he, in his own person, had determined to come;—namely, that thither all persons should assemble themselves to his doctrine for the healing of their souls: and that those, that were diseased, might be gathered thither, in order to a cure. Now it was very fit and convenient, that theⁿ behaviour of those, that were to assemble the people to these ends, should be mournful and solemn, to testify the fellow-feeling they had with the afflicted and miserable.

^k Rambam in Moed Katon, cap. ult.

^m Ibid. fol. 14. 2.

^l Taanith, fol. 12. 2.

ⁿ English folio-edition, vol. 2. p. 421.

Ver. 8: Ἐσθίετε τὰ παρατιθέμενα ὑμῖν “*Eat such things, as are set before you.*”] The traditional canons were so very precise and curious, about not eating unless what were clean, what had been duly tithed, and from which the Trumah had been duly separated,—that it might be almost a wonder, the strict traditionists should not be famished, if they lived and fed only by canon.—“Let not the קהל the religious serve at the table of a laic, unless all things be rightly prepared and decimated.”

From the irksomeness and perplexity of this niceness doth our Saviour acquit and absolve his followers; partly, that he might introduce the gospel-liberty; partly also, consulting the necessity of his disciples, who if they had been bound up to that strictness in meats,—what could they do, when their converse was to lie chiefly amongst persons, perfectly unknown to them?

Ver. 18: Ἐθεώρουν τὸν Σατανᾶν, &c. “*I beheld Satan,*” &c.] “Lucifer falling from heaven,” Isa. xiv. 12, is the king of Babylon, divested of his throne and dominion. So is Satan in this place. The word ἐθεώρουν, “I beheld,” I would refer to this very time: “When I sent you forth, I saw Satan’s fall at hand, that he should be immediately despoiled of his power and tyranny.” For when the Messiah had determined to exhibit himself, and, in order thereunto, to send out so numerous a multitude of persons, that should publish his appearance,—it was absolutely necessary, and it could not otherwise be, but that the power of Satan should sink, and his government be shaken.

It is probable, these seventy disciples were sent out upon the approach of the feast of Tabernacles, and when there now remained about half a year to the death of Christ. In which interval^p of time, Christ showed himself more openly, both by the preaching of these persons, and also in his own personal exhibition of himself; than before he had done. All which things determining in his death, whose death was also the death of Satan, might give him a very just occasion of saying, “I beheld Satan, as lightning, fall from heaven,” thrown out of his throne and kingdom. Compare Rev. xii. 8, where ‘heaven’ is to be interpreted ‘the church.’

Ver. 25. Καὶ ἰδοὺ Νομικός τις ἀνέστη “*Behold, a certain lawyer stood up.*”

^p Hieros. Demai, fol. 22. 4.

^p Leusden’s edition, vol. 2. p. 20.

§ *Some few Notes concerning the Jewish Doctors.*

The word Νομικός we meet with, in Matt. xxii. 35, where the Syriac hath it ספרא, 'a scribe.' So Luke vii. 30; as also in this place, and chap. xi. 45. Nor without reason, when he, in St. Matthew, εἷς ἐξ αὐτῶν, νομικός, "one of them, which was a lawyer," is said to be, Mark xii. 28, εἷς τῶν Γραμματέων, "one of the scribes."

However, there seems some difficulty from a passage in our evangelist^a, where, Οὐαὶ ὑμῖν, Γραμματεῖς, "woe unto you scribes," and Ἀποκριθεὶς δὲ τις τῶν νομικῶν, "Then answered one of the lawyers," seems to make some distinction betwixt them. As to this, we shall make some remarks in its proper place. In the mean time, let it not seem tedious to the reader, if we discourse some things concerning the doctors of the law, with the various classes and orders of them, that we may the better judge of that sort of men, of which we have so frequent mention in the Holy Scriptures. And,

I. It is not unknown, how the name 'Scribe' was a general title given to all the learned part of that nation, as it is opposed to בור the 'rude' and illiterate person. "If two persons eat together, ששניהם סופרים and are both scribes, they each of them say grace singly for themselves: אבל אחד סופר וי אחד בור, but if one of them be a scribe, and the other an illiterate person, the scribe saith grace, and it sufficeth for the other that is unlearned^r."

Indeed, the first original of the word סופרים did more peculiarly signify the 'numberers.' נקראו ראשונים סופרים "The ancients were called סופרים 'numberers,' because they numbered all the letters of the law: for they said ו Vau in גרון (Lev. xi. 42) is the middle letter in the whole book of the law," &c. The Gloss gives another reason out of the Jerusalem Talmud; namely, "Because they numbered all the points and contents of the law, as the forty principal servile works save one," &c.

Should^t we indeed grant, that the first original of the word had such narrow bounds as this,—yet does not this hinder, but that it afterward enlarged itself so far as to denote any person learned in the law, and every doctor of it: nay, that it extended itself even to מלמדי תינוקות "the school-masters, that taught children:" if not to the very לבלרין 'Li-

^a Chap. xi. 44, 45.

^r Beracoth, fol. 45. 2.

^s Kiddush. fol. 30. 1.

^t English folio-edition, vol. 2. p. 422.

bellarii,' those, whose business it was to write out bills of divorce, and forms of contracts, &c. Of which two, there is mention made, amongst the ten sorts, whereof if none should happen to be in a city, it was not fit for any disciple of the Wise to abide in it^u.

II. That the fathers of the Sanhedrim were more emphatically called the 'scribes,' is so well known, that it needs no confirmation. That passage in the evangelist^v sufficiently shows it; "The scribes and Pharisees sit in Moses's chair:" that is, on the legislative bench, or in the Sanhedrim: where also the Sadducees, that were of that council, are called 'scribes:' and the scribes are distinguished there from the Pharisees, not that they were not scribes, but because all the 'scribes' there were not 'Pharisees.'

III. There was a certain degree of doctors or 'scribes,' that were in the Sanhedrim, but were not members of it: these are commonly called **הרנים לפני חכמים** "Those who gave judgment in the presence of the Wise men, **ראויין להוראה**, fit for the office of legislators," but not yet admitted. Such were Simeon Ben Azzai, and Simeon Ben Zumah^w. Such also was Simeon the Temanite, of whom we have made mention elsewhere, out of Sanhedr. fol. 17. 2, **הן לפניהם בקרקע**, "He judged in the presence of the Sanhedrim, sitting upon the ground." He did not sit on the bench with the Fathers, as not being one of their number,—but on the seats below, nearer the ground: him the Fathers consulted, in difficult matters. A shadow of which we have in England of the judges, men learned in the laws, who have their seats in our House of Lords.

Whether he that was particularly called the **חכם** 'the wise man,' was of the number of the fathers, or only of this kind of judges, I shall not at present dispute, but leave the reader to judge from this story: "Rabban^x Simeon Ben Gamaliel was the **נשיא** the president of the Sanhedrim: R. Meir was **חכם** Chacam, or the Wise man; and R. Nathan **אב ב'ד** the vice-governor." Now when Rabban Simeon had decreed something that disparaged R. Meir, and R. Nathan, "Saith R. Meir to R. Nathan, **אני חכם** I am the Chacam [or the Wise man]: and thou art the vice-president. Let us remove Rabban Simeon from the presidency; then thou wilt be the president; and I, the vice-president."

^u Sanhedr. fol. 17. 2. ^v Matt. xxiii. 1. ^w Horaioth, fol. 2. 2. ^x Ibid. fol. 13. 2.

There is nothing more common, and yet nothing more difficult, than that saying, "The school of Hillel saith so and so, and the school of Shammai so; וחכמים אומרים but the Wise men say otherwise." It is very obscure, who these 'Wise men' should be. If we should say the Sanhedrim, it is plain, that one part of it consisted of the Shammæans,—and another part, of the Hillelites. If so, then it should seem, that these 'Wise men' are those judges, of whom we have spoken: unless you will assign a third part to the Sadducees, to whom you will hardly attribute the determination of the thing, and much less the emphatical title of 'the Wise men.' But this we leave undecided.

IV. Let us a little inquire out of the Sanhedrim,—we shall find variety of scribes and doctors of the law, according to the variety of the law itself, and the variety of teaching it. Hence^y those various treatises amongst the Rabbins; the Micra, Misna, Midras, Talmud, Agadah, &c.

1. מקרא 'Micra,' is the text of the Bible itself: its reading, and literal explication.

2. משנה 'Misna,' the doctrine of traditions and their explication.

3. מדרש 'Midras,' the mystic and allegorical doctrine and exposition of the Scriptures: "For^z Moses, of old times, hath, in every city, them that preach him, being read in the synagogues every sabbath-day." Now these were the ways and methods of preaching him.

I. As to the written law (for every one knows they had a twofold law, 'written' and 'oral,' as they called it), they had a twofold way of declaring it, viz. explaining and applying it according to the literal sense of it, εἰς οἰκοδομὴν, παρακλήσιν, καὶ παραμυθίαν, "for edification, exhortation, and comfort," as the apostle^a hath it; or else by drawing allegories, mysteries, and far-fetched notions out of it. As to the former way, the rulers of the synagogue seem to have respect to it in what they said^b to Paul and Barnabas: Εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαόν, λέγετε, "If ye have any word of exhortation for the people, say on." As to the latter, the instances are endless in the Jewish writings every where,—so far, that they have even melted down the whole volume of the Scriptures into tradition and allegory.

^y Leusden's edition, vol. 2. p. 521. ^z Acts, xv. 21. ^a 1 Cor. xiv. 3. ^b Acts, xiii. 15.

It is not easily determined, whether those preachers were so of a different order, that one should wholly addict himself to the plain and literal exposition and application of the Scriptures,—the other, only to the mystical and more abstruse way of teaching. There is no question, but both these did frequently meet both in one preacher, and that in one and the same sermon: and indeed I cannot tell, but that the word אגדה 'Agadah,' may sometimes denote both these ways of expounding and interpreting the law^c. When a certain person, being interrogated about certain traditions, could give no answer, the standers-by^d said, דלמא לית בר אולפן בר אגדה הוא "Perhaps he is not skilled in the [traditional] doctrine: but he may be able to expound." And so they propound to him Dan. x. 21, to explain.—To which that also agrees well enough^e, בעלי אגדה מתוך שהן דרשנין וגו' "The Masters of the Agada, or expositions, because they are Darshanin" [or profound searchers of the Scriptures], "are honoured of all men; for they draw away the hearts of their auditors." Nor does that^f sound very differently as to the thing itself; בשבת היו דורשין דרשה "On the sabbath-day, they discussed discussions" [i. e. in the Scriptures, Ἐρευνῶντες τὰς Γραφὰς^g, 'searching the Scriptures'] "to the masters of families, who had been employed in their occasions all the week; and while they were expounding, they taught them the articles about things forbidden, and things permitted them," &c.

To these kinds of mystic and allegorical expositions of Scripture (if at least it be proper to call them *expositions*) they were so strangely bewitched, that they valued nothing more than a skill in tickling or rubbing the itching ears of their auditors with such trifles. Hence that passage^h, "R. Joshua said to R. Jochanan Ben Bruchah, and to R. Eleazar the blind, מה חדוש הוה לכם בבית מדרש היום What new thing have you met with to-day in Beth Midras? They answered and said, We are all thy disciples, and drink wholly at thy waters. To whom he; It is impossible, but you should meet with something novel every day in Beth Midras."

II. As to the oral law, there was also a twofold way of explaining it, as they had for the written law :

^c Beresh. Rab. fol. 90. 3.

^d English folio-edition, vol. 2. p. 423.

^e Gloss. in Bava Kama, fol. 10. 1.

^f Ibid. in Schabb. fol. 115. 1.

^g John, v. 39.

^h Hierosol. Chagigah, fol. 75. 4.

I. The former way we have intimated to us, in these words : “ Theⁱ book of the law, when it grows old, they lay-up with one of the disciples of the Wise men, **ואפילו שונה** and **ואפילו שונה** even although he teach (**Δευτεροῖ**) the traditions.” The passage seems very obscure, but it is thus explained by the Gloss : “ Albeit it doth not any way help the disciples of the Wise men **בתלמוד ובגמרא** in Talmud and Gemara, **אלא** but in Misnaioth, and Beriathoth.” that is, He that would only read the body of the traditional law, and render the literal sense of it,—and not he that would dispute scholastically, and comment upon it. For

II. There were doctors, that would inquire more deeply into the traditions,—would give some accounts (such as they were) of them,—would discuss difficulties,—solve doubts, &c ; a specimen of which is the Talmudic Gemara throughout.

Lastly, Amongst the learned, and doctors of that nation, there were the ‘ Agadici,’ who would expound the written law in a more profound way than ordinary, even to what was cabalistical. These were more rare, and (as it should seem) not so acceptable amongst the people. Whether these are concerned in what follows^j, let the reader judge :—“ R. Joshua Ben Levi saith, **יבא עלי** So and so let it happen to me, if, in all my life, I ever saw **ספרא דאגדתא** the book Agada above once [*nota illud*] ; and then I found a hundred seventy-and-five sections of the law, where it is written, ‘ The Lord hath said, hath spoken, hath commanded.’ They are according to the number of the years of our father Abraham, as it is said, **לקחת מתנות באדם** To receive gifts for men, &c. A hundred forty-and-seven psalms, which are in the Book of Psalms [mark the number] are according to the number of the years of our father Jacob ; as it is written, Thou art holy, and inhabitest the praises of Israel. A hundred twenty-and-three turns, wherein Israel answereth Hallelujah [to him that repeats the Hallel], are according to the number of the years of Aaron,” &c. And as a coronis^k, let me add that passage in Sanhedrim^l, **אם בעלי מקרא הן**, “ If they be masters of the textual reading, they shall be conversant in the Law, the Prophets, and the Hagiographa. **אם בעלי משנה הן** If they be masters of the Misna, they shall be conversant

ⁱ Megillah, fol. 26. 2. ^j Hierosol. Schabb. fol. 15. 3. et Midras Tillin, fol. 20. 4.

^k Leusden's edition, vol. 2. p. 522.

^l Fol. 101. 1.

in Misna Halacoth and Haggadoth. ואם בעלי תלמוד הן And if they be masters of the Talmud, they shall be conversant in the traditions of the Passover, in the Passover: in the traditions of Pentecost, in Pentecost: in the traditions of the feast of Tabernacles, in the feast of Tabernacles.”

These all, whom we have mentioned, were scribes, and doctors, and expounders of the law; but which of these may, properly and peculiarly, challenge to themselves the title of Νομικοὶ, or ‘lawyers,’ whether all, or any particular classis of them? The latter is most probable: but then, what classis will you choose? or will you distinguish betwixt the νομικὸς and νομοδιδάσκαλος, ‘the lawyer’ and ‘the teacher of the law?’ I had rather the reader would frame his own judgment here. And yet, that I might not dismiss this question wholly untouched, and, at the same time, not weary the reader with too long a digression, I have referred what is to be alleged in this matter, to my notes upon chap. xi. 45.

Ver. 26: Πῶς ἀναγινώσκεις; “How readest thou?”] An expression very common in the schools, מאי קראת “What readest thou?” when any person brought a text of Scripture for the proof of any thing. The^m Rabbins have a tradition, באה למעלה באה לעולם על המעשר that “the disease of the squinancy came into theⁿ world upon the account of tithes.” (The Gloss hath it: For eating of fruits that had not been tithed.) “R. Eliezer Ben R. Jose saith, It was for an evil tongue. Rabba saith, and it is the saying also of R. Joshua Ben Levi, מאי קראת What readest thou? The king shall rejoice in God; every one that sweareth by himself, shall glory: כי יסבר [thence comes אמסרה] for the mouth of them that speak lies, shall be stopped.”—And^o a little after, upon another subject: “R. Simeon Ben Gezirah saith, מאי קראת What or how readest thou? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock:” Cant. i. 8.

We will not be very curious in inquiring, whether our Saviour used the very same form of speech מאי קראת, or קראת, or בישר, or איך קראת, or any other. In this only he departs from their common use of speech, in that he calls to another to allege some text of Scripture; whereas it was usual in the schools, that he that spoke that, would allege some place himself.

^m Schabb. fol. 33. 2.

ⁿ English folio-edition, vol. 2. p. 424.

^o Psal. lxxiii. 11.

Ver. 27: Καὶ ἐξ ὅλης τῆς διανοίας σου “*And with thy whole mind.*”] In this answer of the man, there are these two things observable:—

I. That our Saviour brings-in this clause, which in so many terms is not in Moses^p, where the rest are: בכל לבבך ובכל נפשך ובכל מאורך: where the Greek both of the Roman and Alexandrian edition render בכל מארך, ἐξ ὅλης τῆς δυνάμεώς σου, which is the same with ἰσχύος, “with all thy might.” But where is διανοίας? I pass by other copies, wherein though is some varying, yet there is not this, which is now before us.

Our Saviour hath the same clause elsewhere^q, but not in the same order; Καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, “with all thy mind and with all thy strength:”—here it is, “with all thy strength and with all thy mind.” What shall we say therefore? Shall we suppose it writ, to this sense, in the Hebrew, in their phylacteries? this we can hardly think. Was it added by the Greek interpreters, and so the evangelists take it from thence? we see it is not so. What, then, doth מארך signify both ἰσχὺν and διάνοιαν? both ‘strength’ and ‘mind?’ Here, indeed, the hinge of the question turns. That it denotes ‘strength,’ no one doubts; yea, and the Rabbins suppose it denotes ‘Mammon’ too, with whom the Syriac and Targumist agree: but still, where doth it signify τὴν διάνοιαν, ‘the mind?’

1. Take such a Gloss, as is frequently in use amongst the allegorizing doctors^r: בכל מארך בכל מדה ומדה שהוא מודד לך “With what measure he shall mete to thee, do thou praise him exceedingly.” Where, we see, they play with the sound of words, מארך and מדה and מודד, which is a very common thing with them to do. Aben Ezra: “מארך is of the same sense with מארך, ‘exceedingly, exceedingly:’ and intends thus much: Love him exceedingly, as much as ever thou art able, and let thy love be perfect in thine heart.”

2. To this we may add, if we think fit, what they commonly require in all religious services; viz. כוונת לב “the preparation and the intention of the mind.” From all which we may conceive, that this was the common interpretation of that clause ובכל מארך; and that ἐξ ὅλης τῆς διανοίας, “with thy whole mind,” was not added without just cause, but upon some necessity, there being something of obscurity.

^p Deut. vi. 5.

^q Mark, xii. 30.

^r Beracoth, fol. 54. 1.

in the word מארך; and so we might be apt to apply it only to our bodily or outward strength and might. Moses's words, therefore, are rendered by the evangelists, not strictly and according to the letter, as they are in him, or were in the parchments in the phylacteries,—but both according to their full sense and tenor, as also according to the common and received interpretation of that nation.

“R. Levi^s Bar Chajothah went to Cæsarea, and heard them קריין שמע אלונסתתן reciting their Shemaa” [or^t their phylacteries] “Hellenistically” [i. e. in Greek], &c. Now, whether the clause we are now handling, was inserted there, it would be in vain to inquire, because not possible to find: but if the Jews thought it included in the word מארך, which is not unlikely,—then is it probable, that the Hellenists used it expressly in the Greek tongue.

I cannot but take notice of the words of the Jerusalem Targumist just now alleged; שמע קלון קריין שמע: what should that word קלון mean? Aruch, quoting this passage, hath it thus, שמע לון דהו קרו שמע; so that קלון seems to be the same with לון, and ק is redundant; which is not unusual with the Babylonian Talmud,—but, with the Jerusalem, hardly ever, or very rarely.

The second thing observable in this man's answer, is, that he adds, “And thy neighbour as thyself:” which indeed was not written in the schedules of their phylacteries:—otherwise I should have thought, the man had understood those words of our Saviour, πῶς ἀναγιγνώσκεις, ‘How readest thou,’ as if he had said, “How dost thou repeat the sentences of the^u phylacteries?” for he reciteth the sentence, as it was in their phylacteries,—only adding this clause, “And thy neighbour,” &c. Now the usual expression for the recitation of their phylacteries was קריין שמע which, word for word, is, “They read the Shemaa;” which also is so rendered by some, when indeed they commonly repeat them without book. הקורא מגילה על פה “He that reads the Book [of Esther] orally:” i. e. as the Gemara explains it, “Without book,” or “by heart.”—It is queried^v, “Why they repeat those two sections every day? R. Levi^x saith, Because the ten commandments [of the decalogue] are comprehended therein.” And he shows farther, how they are comprehended, saving only (which is very observable) the second command-

^s Hieros. Sotah, fol. 21. 2.

^u English folio-edition, vol. 2. p. 435.

^v Hieros. Berac. fol. 3. 3.

^t Leusden's edition, vol. 2. p. 523.

^v Megill. fol. 17. 1.

^x Deut. vi. 4, &c. and xi. 13, &c.

ment. Afterward indeed they confess, "It was very fitting, they should every day repeat the very decalogue itself; but they did not repeat it, lest the heretics should say, that only those commandments were given to Moses on Mount Sinai." However, they did repeat those passages, wherein they supposed the decalogue was summed up.

Whether, therefore, this lawyer of ours understood the words of our Saviour, as having respect to that usage of repeating their phylacteries; or whether he, of his own accord, and according to his own opinion, would be giving the whole sum of the decalogue, he shows himself rather a *textual* than a *traditional* doctor, although the word νομικός, 'lawyer,' seems to point out the latter rather.

Ver. 29: Καὶ τίς ἐστὶ μου πλησίον; "And who is my neighbour?"] This doubt and form of questioning, he had learned out of the common school, where it is thus taught in Aruch, in בן ברית. הוציא כל אומות באמרו רעהו. "He excepts all Gentiles, when he saith, His neighbour."

"An^y Israelite killing גר תושב a stranger-inhabitant, he doth not die for it by the Sanhedrim; because it is said, כִּי יִשָּׂא אִישׁ עַל רֵעֵהוּ. If any one lift up himself against his neighbour. And it is not necessary to say, He does not die upon the account of a Gentile: for they are not esteemed by them for their *neighbour*."

"The^z Gentiles, amongst whom and us there is no war, and so those that are keepers of sheep amongst the Israelites, and the like,—we are not to contrive their death: but if they be in any danger of death, we are not bound to deliver them: e. g. If any of them fall into the sea, you shall not need to take him out: for it is said, Thou shalt not rise up against the blood of thy neighbour; וְאִין זֶה רֵעֶךָ but such a one is not thy neighbour."

Ver. 30: Ἀνθρώπος τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχώ. "A certain man went down from Jerusalem to Jericho."] This was the most beaten and frequented road in the whole land of Israel,—and that, not only as it led to Perea, but also upon the account of that great traffic, that was between these two cities,—especially because of the courses, that were as well in Jericho as Jerusalem. Of which we have discoursed elsewhere^a. To which I shall superadd this passage out of Jerusalem Taanith^b: "The former prophets instituted four-

^y Maimon. in הוציא cap. 2.

^a See notes upon chap. i. 5.

^z Ibid. cap. 4.

^b Fol. 67. 4.

and-twenty courses, and for every course היה עמוד בירושלם there was a stationary classis of priests, Levites, and Israelites in Jerusalem. It is a tradition: Four-and-twenty thousand was the stationary number out of Jerusalem, וחצי עמוד מיריחו and half that station out of Jericho. Jericho could, indeed, have produced an entire station; but that it would give the preference to Jerusalem; and, therefore, it produced but half."

Here, therefore, you may see, in this historical parable, why there is such particular mention made of a priest and Levite travelling that way,—because there was very frequent intercourse of this sort of men between these towns; and that upon the account of the stations above-mentioned.

Ἀγροαῖς περιέπεσεν. "He fell among thieves."] It is with great confidence, I see, but upon what foundation I cannot see, that the commentators generally make Adummim the scene of this robbery, above all other places. It is true, the road betwixt Jerusalem and Jericho was dangerous enough; and for that reason (as is commonly believed) there was placed a band of soldiers "betwixt^c Ælia and Jericho," for the safeguard of passengers: but, whereas it is said, that the place is called 'Adummim,' i. e. "a place of redness, from the blood that was spilt by robbers there," this seems to have very little force in it: because the place had that name of 'Adummim' even in^d Joshua's days, when we can hardly suppose the times to have been so pestered with robberies, as they were, when^e our Saviour uttered this parable. See Josh. xv. 7, where if we consider the situation of 'the going-up to Adummim,' it will appear, it was not very distant from Jericho.

Ἡμιθανῆ. "Half dead."] The Rabbins term it נוטה למות "next to death;" beyond which condition, on this side death, was only גוע 'one just expiring.'

Ver. 31: Ἰδὼν αὐτὸν ἀντιπαρῆλθεν. "When he saw him, he passed by on the other side."] And why, I pray, priest and Levite, do ye thus pass by a man in such a miserable condition? Was he not an Israelite? It is true, ye had learned out of your own schools, not to succour a Gentile, no, nor a keeper of sheep, though he was an Israelite: now was this wounded man such a one? or did ye think, ye should have contracted some pollution by touching one half dead?—The

^c Notit. Imper. Orient.

^d English folio-edition, vol. 2. p. 426.

^e Leusden's edition, vol. 2. p. 524.

word Ἀντιπαρήλθειν, 'passed by on the other side,' seems to hint, as if they passed by him, keeping their distance from him: let them tell the reason themselves. For my part, I would impute it wholly to the mere [puro puto] want of charity.

Ver. 33: Σαμαρείτης δέ τις. "But a certain Samaritan." Οὐ^f συγχρῶνται Ἰουδαῖοι Σαμαρείταις, "The Jews have no dealings with the Samaritans:"—that is, so as to be obliged by them for any courtesy done to them. But would this Jew, half dead, reject the kindness of the Samaritan at this time?—This person being of a nation, than which the Jews hated nothing more, is brought-in showing this kindness to the Jew, on purpose to give the plainer instance, 'who is our neighbour.' It might seem more proper to have said, that the Samaritan acknowledged the wounded man for his 'neighbour,' in being so kind to him: but our Saviour intimates, that he was the wounded man's 'neighbour;' thereby teaching us, that even a stranger, yea, an enemy (against the doctrine of their own schools), is no other than our 'neighbour.'

Ver. 34: Ἐπιχέων ἔλαιον καὶ οἶνον. "Pouring in oil and wine." It^g is a tradition. סכך אלונתית לחולה בשבת "They spread a plaster for the sick on the sabbath-day: that is, upon condition they had mingled it with wine and oil on the evening of the sabbath. But if they have not mixed it on the sabbath, it is forbidden.—A tradition. R. Simeon Ben Eliezer saith, That it is allowed by R. Meir, both to mingle the oil and the wine, and also to anoint the sick on the sabbath-day."

Ver. 35: Ἐκβαλὼν δύο δηνάρια. "He took out two pence." Aruch in מ: "A shekel of the law is שלע selaa, and is of the value of four pence." So that the half-shekel is 'two pence.'—A price that was to be paid yearly by every one, as a ransom for his soul or life. Whence^h, not unfitly, we see 'two pence' are paid down for the recovery of this man's life, that had been wounded and half dead.

Ἐδωκε τῷ πανδοχεῖ. "And gave them to the host." The Rabbins retain this Greek word, using פנדוקי, however the author of Aruch calls it *Ismaelitic*, or *Arabic*. חנות בלשון קמא פונדק "A tavern or inn (saith he), in the Ismaelitish language, is called pandak." It is true, indeed, the Arabic

^f John, iv. 9.^g Hieros. Beracoth, fol. 3. 1.^h Exod. xxx. 13.

version useth this word in this place; but it is well known, whence it takes its original. "Twoⁱ men went into פונדק an inn; one, a just,—the other, a wicked, man. They sat down apart. The wicked man saith לפונדקי τῷ πανδοχεῖ to the host, Let me have פסיוני אחד one pheasant, and let me have קונדיטון Conditum, or Hippocras. The just man said to the host, Let me have a piece of bread and^j a dish of lentiles. The wicked man laughed the just man to scorn,—‘See how this fool calls for lentiles, when he may have dainties.’ On the contrary, the just man, ‘See how this fool eateth, when his teeth are to be immediately dashed out.’ The just man saith לפונדקי, τῷ πανδοχεῖ to the host, ‘Give me two cups of wine, that I may bless them:’ he gave them him, and he blessed them, and rising up gave to the host a piece of money for the portion, that he had eaten, and departed in peace. But there was a falling out betwixt the wicked man and his host about the reckoning, and the host dashed out his teeth.”

Ver. 38: Μάρθα ὑπεδέξατο αὐτὸν, &c. “*Martha received him,*” &c.] Our Saviour is now at the feast of Tabernacles: and visits Bethany, where there had grown a friendship betwixt himself and Lazarus’s family, upon his having cast out so many devils out of Mary his sister. For it is no foreign thing to suppose, she was that Mary, that was called ‘Magdalene,’—because Bethany itself was called ‘Magdala.’ As to the name ‘Martha,’ see notes upon John xi: and as to the name ‘Magdala,’ see notes upon John xii.

CHAP. XI.

VER. 1: Δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης· “*Teach us to pray, as John also taught his disciples.*”] What kind of request is this, that this disciple, whoever he is, doth here make? was he ignorant of, or had he forgot, that form of prayer, which the Lord had delivered to them in his sermon upon the mount? If he had not forgot it, why then doth he require any other? Doth he mean,—‘Lord, teach us to pray, for John hath taught his disciples?’ or thus, ‘Teach us a form and rule of prayer like that, which John had taught his?’ This latter is the most probable; but then it is something uncertain, what kind of form that might

ⁱ Midras. Tillin, fol. 16. 3.

^j *English folio-edition*, vol. 2. p. 427.

bek, which the disciples of John were taught. As to this inquiry we may consider these things:

I. It is said of the disciples of John, *Νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται*, “They fast often, and make prayers,” Luke v. 33: where, upon many accounts, I could persuade myself that *δεήσεις* ought to be taken here, in its most proper sense, for ‘supplications.’ To let other things pass, let us weigh these two:—

1. That the Jews’ daily and common prayers, ordinary and occasional, consisted chiefly of benedictions and doxologies, which the title of that Talmudic tract, which treats of their prayers, sufficiently testifies, being called *ברכות* “Benediction,” as also that *תפילה*, “Tephillah,” the general nomenclature for prayer, signifies no other than *שבח* ‘praising,’ i. e. benediction, or doxology.—To illustrate this matter, we have a passage or two not unworthy our transcribing:—

יבול ישאל אדם צרכיו ואחר יתפלל “Perhaps^l a man begs for necessaries for himself, and afterward prayeth. This is that, which is spoken by Solomon, when he saith, *אל מהרנה* To the prayer, and to the supplication.” I omit the versions, because the Gemarists interpret it themselves; *בקשה* ‘Rinna’ is ‘Tephillah,’—and ‘Tephillah’ is ‘Bakkashah.’ Their meaning is this: The first word of Solomon’s, *רנה* ‘Rinnah,’ signifies ‘prayer’ (*תפילה*) as the Gloss hath it, i. e. ‘Prayer with praise,’ or ‘doxology’): the latter word, *תפילה* ‘Tephillah,’ signifies ‘petition,’ or supplication; Gloss, ‘Begging for things necessary.’

It cannot be denied, but that they had their petitionary or supplicatory prayers; but then, the benedictory or doxological prayers were more in number, and more large and copious: especially those, which were poured out occasionally or upon present emergency. Read the last chapter of the treatise I newly quoted, and judge as to this particular: read the whole treatise, and then judge of the whole matter.

2. It may be reasonably supposed, that the Baptist taught his disciples a form of prayer different from what the Jewish forms were. It stands with reason, that he, that was to bring-inⁿ a new doctrine (I mean *new*, in respect to that of the Jewish), should bring-in a new way of prayer too; that

^k *Leusden's edition*, vol. 2. p. 525.

^l *Beracoth*, fol. 31. 1.

^m 1 Kings, viii. 28.

ⁿ *English folio-edition*, vol. 2. p. 428.

is, a form of prayer, that consisted more in petition and supplication, than the Jewish forms had done; nay, and another sort of petitions, than what those forms, which were petitionary, had hitherto contained. For the disciples of John had been instructed in the points of regeneration, justifying faith, particular adoption, sanctification by the Spirit, and other doctrines of the gospel, which were altogether unknown in the schools or synagogues of the Jews. And who would imagine, therefore, that John Baptist should not teach his disciples to pray for these things?

II. It is probable, therefore, that, when this disciple requested our Saviour that he would teach his disciples *καθὼς Ἰωάννης* as John had done,—he had respect to such kind of prayers as these; because we find Christ so far condescending to him, that he delivers him a form of prayer merely petitionary,—as may appear both from the whole structure of the prayer, as also in that the last close of all the doxology, “For thine is the kingdom,” &c. is here left wholly out; being asked for a form that was *δητική*, he took care to deliver one to them, that was merely supplicatory. This is confirmed by what follows concerning the man requesting some loaves of his neighbour,—adding withal this exhortation, “Ask, and it shall be given you; seek, and ye shall find.” Which two things seem to answer those two things, by which supplicatory prayer is defined; these are *שאלה* Sheelah, ‘asking,’ and *בקשה* Bakkashah, ‘seeking:’ for if there may be any difference in the meaning of these two words, I would suppose it thus, ‘Bakkashah,’ or ‘seeking,’ may respect the things of God; so “seek ye first the kingdom of God,” &c: and ‘Sheelah,’ or ‘asking,’ may respect those things, which are necessary for ourselves: which texture we find very equally divided in this present form of prayer, where the three first petitions are in behalf of God’s honour, and the three last in behalf of our own necessities.

It was in use amongst the Jews, when they fasted, to use a peculiar sort of prayer, joined with what were daily, terming it *תפילת תענית* “the prayer of the fast.” This we have mentioned in Taanith^o, where it is disputed, whether *מתענין לשעות* “those, that fasted for certain hours” only, and not for the whole day, ought to repeat that prayer of the fast: as also, in what order and place, that prayer is to

be inserted amongst the daily ones. Now if it should be granted, that John had taught his disciples any such form, that might be particularly adapted to their fastings,—it is not very likely, this disciple had any particular reference to that, because the disciples of Christ did not fast, as the disciples of John did. It rather respected the whole frame of their prayers, which he had instructed them in,—which consisted chiefly ἐκ δεήσεων “of petitions and supplications.”

Object. But, probably, this disciple was not ignorant, that Christ had already delivered to them a petitionary form in that Sermon of his upon the Mount: and, therefore, what need had he to desire, and for what reason did he importune, another?

Answer. It is likely, he did know it; and as likely, he did not expect the repetition of the same again: but being very intent upon what John had done for his disciples, did hope for a form more full and copious, that might more largely and particularly express what they were to ask for, according to what he had observed probably in the form that had been prescribed by John: but the divine wisdom of our Saviour knew, however, that all was sufficiently comprehended in what he had given them. And as the Jews had their קצור ‘short summary’ of those eighteen prayers epitomized,—so would he have this form of his a short summary of all, that we ought to ask for.

Ver. 4^p: Μη̄ εισενέγκῃς ἡμᾶς εἰς πειρασμόν. “*And lead us not into temptation.*”] I am much deceived, if this petition is not, amongst other things, and indeed principally, and in the first place, directed against the visible apparitions of the devil, τοῦ πονηροῦ, “The evil one:” as also his actual obsessions: by which the phrase of God’s ‘leading us into temptation’ is very much softened.

The doxology, ‘For thine is the kingdom,’ &c, is left out, because it was our Saviour’s intention, in this place, to deliver to them a form of prayer, merely petitionary; for which very same reason, also, ‘Amen’ is omitted too. For ἐρεῖ Ἀμὴν ἐπὶ τῇ εὐχαριστίᾳ, “He shall say Amen at thy giving of thanks:” and, indeed, they commonly ended all their prayers, even those that consisted most of petition, with thanksgiving and benediction; concluding in this manner, “Blessed be thou, O Lord, who hast thus done, or thus

commanded," or the like; and then was it answered by all, 'Amen.' This we may observe in those Psalms, that conclude any portion of that book, and end with Amen: upon what subject soever the Psalmist is engaged, either throughout the whole psalm, or immediately before the bringing forth of Amen, still he never doth mention Amen, without some foregoing^s doxology and benediction, "Blessed be the Lord God, &c. Amen and Amen." In St. Matthew, therefore, we find 'Amen,' because there is the doxology: in St. Luke, it is wanting, because the doxology is so too. You may see more of this in notes upon Matt. vi.

Ver. 15: 'Εν Βεελζεβοῦλ ἄρχοντι τῶν δαιμονίων. "*Through Beelzebub the chief of the devils.*"] I. As to this name of Beelzebub I have elsewhere^t discoursed, and do still assert the reading of it with the letter *l*, in the end of it, viz. Beelzebul, against the Syriac, Persian, Vulgar, and other translations, which read it Beelzebub. The Italian cautiously indeed, but not purely, 'Beelzebu,' that he might not strike upon either the one or the other reading: but, in the mean time, I will not answer for the faithfulness and candour of the interpreter.

II. Amongst the Jews, we may observe three devils called the 'chief,' or 'prince of the devils:'—1. 'The angel of death;' who is called ראש כל הסטנים "Prince" of all the Satans." 2. שדא אשמודון "The devil Ashmodeus:" of him afterward. 3. 'Beelzebub,' in this place. Now as to vindicating the writing of it by *l* in the end of the word, and not *b*:

III. It is a question, whether there were such a thing as Beelzebub in 'rerum naturâ.' Why should not the deity of the place take his farewell, when Ekron, the place of this deity, was wholly obliterated? When there was no more an idol nor oracle at Ekron, did not the demon cease to be Beelzebub any longer, although it did not cease to be a demon? Wherever, therefore, Ekron was under the second Temple, or the place where it had been under the first,—you can hardly persuade me, there was any idol or oracle of Beelzebub, and so not Beelzebub himself. I will not here dispute, whether Achor, the Cyrenians' tutelar god against

^r See Psalm xli, and lxxii, and lxxxix, and ovi.

^s English folio-edition, vol. 2. p. 429.

^t Matt. xii.

^u Elleh Haddebharim Rab. fol. 302. 2.

flies^v, hath any relation or affinity with the name of Ekron. Let it be granted, that Beelzebub might change his soil upon some occasion, and remove from Ekron to Cyrene: but then how should he come to be the 'prince of the devils,' when all his business and power was only among flies?

It may not be improbable, perhaps, that he might be first or chief of those demons, or 'Baalim,' that Ahab brought among the Israelites; and so Ahaziah his son, in the midst of his affliction and danger, might fly for refuge to that idol, as what had been the god of his father: but what is it could move the ages, following at so long distance of time from this, that they should esteem this demon, 'Beelzebub,' the 'prince of the devils?' Here I confess myself not well satisfied: but as to Beelzebub, something may be said.

IV. I have already shown in notes upon Matt. xii, that the Jewish doctors (and such were these, who contended with our Saviour) did give idolatrous worship the denomination of זבול 'Zebul,' or 'dung,' for the ignominy of the thing; and so was the nation generally taught by these Rabbins. I gave some instances for the proof of it, which I shall not here repeat,—but add one more: "It^w is said of Joseph" [when his mistress would have tempted him to adultery], "that he came into the house to do his business. R. Judah saith, יום ניבול וזיבול היה It was a day of fooling, and of dunging,—it was a day of theatres." Where the Gloss upon the word זיבול 'Zebul,' 'Stercoration,' saith thus: "It is a word of contempt, and so it is expounded by R. Solomon in the treatise Avodah Zarah, and Tosaphoth; viz. That זיבול signifies to sacrifice [that is, to idols]; and they prove it out of Jerusalem Beracoth, where it is said, He that seeth a place "אשר מובלין שם לעז" where they dung [that is, offer sacrifice to an idol], let him say, Whoso offereth sacrifice to strange gods; let him be accursed." Which words we have also alleged out of the Jerusalem Talmud.

V. Now, therefore, when idolatry was denominated 'Zebul' amongst the Jews, and indeed reckoned amongst the grievousest of sins they could be guilty of,—that devil, whom they supposed to preside over this piece of wickedness, they named him 'Beelzebub,' and esteemed him the 'prince of the devils;' or (if you will pardon the expression) the 'most devilized of all devils [*dæmone dæmonissimo*].'

^v Plin. lib. 10. 28.

^w Midras Schir. fol. 2. 1.

VI. They give the like title to the devil Asmodeus. אַשְׁמוּדַאי מַלְכָּא דְּשִׂידֵי "Asmodeus the king of the devils."— שִׂידָא שְׂרִידוֹן דְּרוּחַתָּא "The devil, the prince of the spirits." Which elsewhere² is expounded, שִׂידָא אַשְׁמוּדַאי "The devil Asmodeus." For in both places, we have this ridiculous tale: "There was a certain woman brought forth a son in the night-time, and said to her son [a child newly born you must know], Go, and light me a candle, that I may cut thy navel^a. As he was going, the devil Asmodeus, meeting him, said to him, Go, and tell thy mother, that, if the cock had not crowed, I would have killed thee," &c.

The very name points at 'apostasy,' not so much that the devil was an apostate, as that this devil provoked and enticed people to apostatize: Beelzebub amongst the Gentiles, and^b Asmodeus amongst the Jews, the first authors of their apostasy. Whether both the name and demon were not found out by the Jews to affright the Samaritans,—see the place above quoted^c: "When as Noah went to plant a vineyard, אַשְׁמוּדַאי בּוֹ שִׂידָא אַשְׁמוּדַאי the demon Asmodeus met him and said, שׁוֹתֵפִי עִמָּךְ Let me partake with thee," &c. So that, it seems, they suppose Asmodeus had a hand in Noah's drunkenness. כִּיִּן שִׁחַטָּא מְרִדּוֹ אַשְׁמוּדַאי "When he [that is, Solomon] sinned, Asmodeus drove him to it," &c. They call the 'angel of death' by the name of 'prince of all Sattans;' because he destroys all mankind by death, none excepted.

Ver. 31: Βασιλίσσα Νότου, &c. "*The queen of the south,*" &c.] I. I cannot but wonder, what should be the meaning of that passage in Bava Bathra^d; כּל אֹמֵר מַלְכַת שְׁבָא אִשָּׁה הִיְתָה "Whoever saith, that the queen of Sheba was a woman, doth no other than mistake. מַאי מַלְכַת שְׁבָא מַלְכוּתָא What then is the queen of Sheba? The kingdom of Sheba." Would he have the whole kingdom of the Sabeans to have come to Solomon? Perhaps what is said, that מַלְכַת שְׁבָא came בְּחַיִל כְּבֹד מְאֹד "with an exceeding great army" (for so is that clause rendered by some), might seem to sound something of this nature in his ears. But, if there was any kind of ambiguity in the word מַלְכַת, as indeed there is none, or if interpreters doubted at all about it, as indeed none had

^x Gittin, fol. 68. 1.

^z Beresh. rabb. fol. 39. 3.

^b English folio-edition, vol. 2. p. 430.

^y Vajicra rabb. fol. 70. 2.

^a Leusden's edition, vol. 2. p. 527.

^c Beresh. rabb. col. 4.

^d Fol. 15. 2.

done,—the great oracle of truth hath here taught us, that the queen did come to Solomon: but why doth he term her the ‘queen of *the south*,’ and not the ‘queen of *Sheba*?’

II. There are plausible things, upon this occasion, spoken concerning ‘Sheba of the Arabians,’ which we have no leisure to discuss at present. I am apt rather to apprehend, that our Saviour may call her the ‘queen of the south,’ in much a like sense, as the king of Egypt is called, in Daniel, ‘the king of the south.’ The countries in that quarter of the world were very well known amongst the Jews by that title: but I question, whether the ‘Arabian Saba’ were so or no. Grant that some of the Arabian countries be in later ages called ‘Aliemin,’ or ‘southern parts;’ yet I doubt, whether so called by antiquity, or in the days of our Saviour.

Whereas it is said, that the ‘queen of the south’ came to hear the wisdom of Solomon, is it worth the patience of the reader, to hear a little the folly of the Jews about this matter? Because it is said, that she came to make a proof of his wisdom by dark sayings and hard questions,—these doctors will be telling us, what kind of riddles and hard questions she put to him. “She^e saith unto him, If I ask thee any thing, wilt thou answer me? He said, It is the Lord that giveth wisdom. She saith, What is this then? וְיִצְאֵן וְשֵׁן זְנִיבֵי There are seven things go out and nine enter. שְׁנֵי מִיָּדַי שְׁתֵּי מִיָּדַי שְׁתֵּי מִיָּדַי שְׁתֵּי מִיָּדַי Two mingle [or prepare] the cup, and one drinks of it. He saith, There are seven days for a woman’s separation, that go out,—and nine months for her bringing forth, that come in. Two breasts do [mingle, or] prepare the cup, and one sucks it. Again saith she, I will ask thee one thing more: What is this? A woman saith unto her son, Thy father was my father; thy grandfather was my husband; thou art my son, and I am thy sister. To whom he answered וְהֵן בְּנֹתַי שֵׁל לֹטְהֵן Surely they were Lot’s daughters.” There is much more of this kind; but thus much may suffice for riddles.

Ver. 33: Οὐδεὶς δὲ λύχνον ἄψας, &c. “No man, when he hath lighted a candle,” &c.] The coherence of this passage with what went before, seems a little difficult; but the connexion probably is this: There were some, that had reviled him, as if he had cast out devils by the prince of the devils; others that had required a sign from heaven, ver. 15, 16. To the

^e Midr. Mishla, about the beginning.

former of these he gives an answer, ver. 17, 18; and, indeed, to both of them, ver. 19, and so on. This passage we are upon, respects both; but the latter more principally: q. d. "You require a sign of me: would you have me light a candle, and put it under a bushel? would you have me work miracles, when I am assured beforehand, you will not believe these miracles? Which however, of themselves, they may shine like a candle lighted up,—yet, in respect to you that believe them not, it is no other than a candle under a bushel, or in a secret place."

Ver. 36^f: "Ἔσται φωτεινὸν ὄλον·" *The whole shall be full of light.*] This clause seems so much the same with the former, as if there were something of tautology; εἰ οὖν τὸ σῶμά σου ὄλον φωτεινὸν, &c. "If thy whole body therefore be full of light," &c. Our Saviour speaketh of the eye after the manner of the schools,—where the 'evil eye,' or the 'eye not single,' signified the covetous, envious, and malicious mind: "Do not bring such a mind along with thee, but a candid, benign, gentle mind; then thou wilt be all bright and clear thyself, and all things will be bright and clear to thee. If you had but such a mind, O! ye carping, blasphemous Jews, you would not frame so sordid and infamous a judgment of my miracles; but you would have a clear and candid opinion concerning them."

Ver. 38: "Ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου·" *That he had not first washed before dinner.*] Had the Pharisee himself "washed before dinner," in that sense, wherein βαπτίζεσθαι signifies the washing of the whole body? It is hardly credible, when there was neither need, nor was it the custom, to wash the whole body before meat, but the hands only. This^g we have spoken largelier upon elsewhere^h; from whence it will be necessary for us to repeat these things;—that there is נשילת ידים 'a washing of the hands,' and there is טבילת ידים 'a dipping of the hands.' This clause we are upon, refers to this latter. The Pharisee wonders, that Christ had not washed his hands; nay, that he had not dipped them all over in the water, when he was newly come ἐξ ἀγορᾶς, that is, ἐκ τῶν ὄχλων ἐπαθροισομένων, ver. 29, "from the people, that were gathered thick together."

Of how great esteem this washing their hands before

^f English folio-edition, vol. 2. p. 431.

^g Leusden's edition, vol. 2. p. 528.

^h Vid. notes upon Matt. xv. and Mark vii.

meat, was amongst them,—besides what I have alleged else where, take this one instance more: “It is storied of R. Akibah, that he was bound in prison, and R. Joshua ministered unto him as his הגרסי, or reader. He daily brought him water by measure. One day, the keeper of the prison met him, and said unto him, ‘Thou hast too much water to-day.’—He poured out half, and gave him half. When he came to R. Akibah, he told him the whole matter. R. Akibah saith unto him, ‘Give me some water to wash my hands:’ the other saith unto him, ‘There is not enough for thee to drink; and how then shouldest thou have any to wash thine hands?’ To whom he, ‘What shall I do in a matter, wherein there is the guilt of death? It is better I should die [that is, by thirst] than that I should transgress the mind of my colleagues:’” who had thus prescribed about washing of hands.

And a little after; “Samuel saith, בשעה שתקן שלמה עירובין ונטילת ידים “ At that time, wherein Solomon instituted the Erubhin and washing of the hands, there came forth Bath Kol, and said, ‘My son, if thy heart be wise, even mine shall rejoice.’” Observe here (at least if you will believe it), that Solomon was the first author of this washing of hands.—“Whosoever¹ blesseth immediately after the washing of hands, אין השטן מקטרג באותה סעודה Satan doth not accuse him for that time of his repast.”

Ver. 39: Ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, &c. “Now do ye Pharisees make clean the outside of the cup and the platter,” &c.] This our Saviour speaks of the persons, and not of the vessels; which is plain, in that,

I. He saith τὸ δὲ ἔσωθεν ὑμῶν, “Your inward parts,” &c; so that the sense is to this purpose: ‘You cleanse yourselves, outwardly indeed, by these kinds of washings; but that which is within you, is full of rapine,’ &c.

II. Whereas he saith, οὐχ ὁ ποιήσας τὸ ἔξωθεν, “He that made that, which is without,”—he doth not speak it of the artificer, that made the cup of the platter, but of God. Else what kind of argument is this? ‘He that made the cups and the platters, made both the outside and the inside of them:’—what then? ‘Therefore do ye make yourselves clean both outside and inside too.’—But if we refer it to God, then the argument holds forcibly enough:—‘Did not

¹ Erubhin, fol. 21. 2.

² Hieros. Beracoth, fol. 2. 4.

God, that made you without, make you within too? he expects, therefore, that you should keep yourselves clean, not only as to your outside, but as to your inside too.'

III. It is hardly probable, that the Pharisees should wash the outside of the cup or platter, and not the inside too. Take but these two passages out of this kind of authors themselves: "Those^k dishes, which any person eats out of over-night,—they wash them, that he may eat in them^l in the morning. In the morning, they wash them, that he may eat in them at noon. At noon, that he may eat in them at the mincha. After the mincha, he doth not wash them again; but the cups, and jugs, and bottles, he doth wash, והולך לו כל היום כולו and so it goes throughout the whole day," &c. I will not give myself nor reader the trouble to examine the meaning of the words: it suffices, that here is mention only of washing, and that the whole vessel, not of this or that part only: and the washing of such vessels was שטיפה, 'by dipping them in water^m.'

"Allⁿ vessels שיש להן אחרים ותוך that have an outside and an inside, if the inside be defiled, the outside is also; but נטמא נטמא תוכו if the outside be defiled, the inside is not defiled. One would think this was to our purpose, and asserted the very literal sense of the words we have in hand, viz. that the cups and the platters, although they were unclean on the outside, yet, in the inside, they might be clean; and it was sufficient to the Pharisee, if he cleansed them on the outside only. But the vessels, here mentioned (if the Gloss may be our interpreter), are such שראויין להשתמש בהן בתוכן ובאחוריהן "which they might use, both the outside and the inside" indifferently. Some of them are recited by the Gemarists, viz. sacks, wallets, night-caps^o, pillow-bears, &c.

Our Saviour, therefore, does not here speak according to the letter,—neither here, nor in Matt. xxiii. 25, when he saith, "Ye make clean the outside of the cup and of the platter;" but by way of parable and similitude.—'You, while you are so very nice and officious in your external washings, you do nothing more, than if you only washed the outside of the cup or dish, while there was nothing but filth and nastiness within.'

Ver. 40: "Αφρονες" "Ye fools."] שופים a word very com-

^k Schabb. fol. 118. 1. ^l English folio-edition, vol. 2. p. 432. ^m Vid. Aruch in עשוי.
ⁿ Pesach. fol. 17. 2. ^o "Indumenta cervicalium ac pulvinarium."

mon to the nation.—“ Rabban° Jochanan Ben Zacchai said to the Baithuseans, שוטים Ye fools, how prove you this?”—“ Esau^p said, קין היה קין Cain was a fool.—Pharaoh said, שוטה היה Esau was a fool.—Haman said, פרעה היה Pharaoh was a fool.—Gog and Magog will say, שוטים הראשונים They were all fools that are gone before us.”—Hence that common phrase, שוטה שבעולם “ O thou most foolish thing in all the world.”

Ver. 41^q: Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην “ *But rather give alms of such things as you have.*”] This seems ironically spoken, and in derision to the opinion they had concerning alms.

I. As to the version of the word τὰ ἐνόντα, may we not suppose, it signifies not only “ quod superest,” “ that which is over and above,” as the Vulgar,—but also “ quod penes vos est,” “ all that you have,” as Beza:—or not only something, that may have respect to the riches of this world, but something also that may have respect to the doctrines and tenets of the Pharisees. As if the meaning was this, “ ‘ Those things which are amongst you,’ i. e. which obtain commonly amongst you, are to this purpose, ‘ Give but alms, and all things are clean unto you.’ ” When I observe amongst the Talmudists, how the word אית and איתא is used, when any thing is put or determined (especially when איתא חמי occurs, I question whether it be the same with איתא חמי ‘ come, see;’ or, ‘ it is so, see’), I cannot but persuade myself, that the ἐνόντα in this place looks something that way: ‘ Your inward part is full of ravening; but the positions and tenets that obtain amongst you, are, *Give alms,*’ &c.

II. However, grant that τὰ ἐνόντα denotes “ that which is over and above,” or “ that which you have” (for I will not be very tenacious in this); yet is it hardly probable, that our Saviour utters this as his own, but rather as the words and opinion of the Pharisees. Nor do I think, that he speaks these things directly, or by way of direction *to them*, but that he cites their tenets in mere scoff and displeasure. For, indeed, this principle was the spawn of their own schools, that giving of alms had a value in it, that served for atonement, justification, salvation, every thing. Hence that common term that reached so comprehensively צדקה,

* Menacoth, fol. 65. 1.

^p Vajiora Rab. fol. 197. 3.

^q Leusden's edition, vol. 2. p. 529.

‘righteousness.’ And hence is it, that, in those numberless places in the Holy Scriptures, where the praises of ‘justice’ and ‘righteousness’ are celebrated, and all the blessings of it pronounced, they apply it all to the giving of alms. Take one instance for all: “Rabh^r Asai saith, שקולה הצדקה כנגד כל המצוות Alms is equivalent to all the other commandments.”—“R. Judah^s saith, Giving of alms is a great thing; for it hastens our redemption. It is written, צדקה תציל ממות Righteousness [i. e. *giving of alms*] delivers from death.—Alms-giving delivereth from sudden death, and from the judgment of hell. R. Meir saith, If any wicked man should make this objection, that if your God love the poor, why doth he not feed them? do thou make this answer; It is, that we, by them, might be delivered from the judgment of hell.”

I wish, indeed, that the Greek interpreters have not a touch of this [*micam aliquam ejusdem salis sapiant*], when they so oftentimes render צדקה ‘justice’ by ἐλεημοσύνην, or ‘giving of alms.’—So that the reader may judge, whether our Saviour either would teach, that rapine, injustice, and unrighteousness, might be cleansed by giving of alms; or that he would give them any counsel of this nature, when he knew they were sufficiently tinctured with this kind of doctrine already.

Ver. 45: Ἀποκριθεὶς δὲ τις τῶν Νομικῶν “*Then answered one of the lawyers.*”] Here seems a little difficulty, that whereas, in the foregoing verse, it is said, “Woe unto you scribes and Pharisees,” it is not subjoined Ἀποκριθεὶς δὲ τις τῶν Γραμματεῶν, “*Then answered one of the scribes,*” but τις τῶν νομικῶν, “*one of the lawyers;*” which scruple perhaps the Vulgar observing, made him leave “scribes and Pharisees” wholly out. Our Saviour inveighs more peculiarly, and by name, against the Pharisees, ver. 37. 42, 43; and at length joins the scribes with them, ver. 44. Hence that lawyer cavils and complains, either that he had named the scribes in terms, or that he had accused the Pharisees of nothing, but what the scribes might be equally accused of. As to this very scribe, did not he wash his hands before dinner, as the Pharisees did? for it is said of all the Jews, ἐὰν^u μὴ πύγμαῖν νίψωνται, “*except they wash their hands oft, eat not.*” Did not the scribe tithe mint and rue as well as the Pha-

^r Bava Bathra, fol. 9. 1.

^t English folio-edition, vol. 2. p. 433.

^s Ibid. fol. 10. 1.

^u Mark, vii. 3.

risee? when we find that *מעשר ירק מרבנין* “the tithing of herbs was instituted by the Rabbins.” In^v a word, the scribes and the Pharisees go hand in hand in that discourse of our Saviour’s, Matt. xxiii; where he blameth both the one and the other for the same things. So that it is plain enough, why this man complains; but it is not so plain, why he should be termed “one of the *lawyers*,” and not “one of the *scribes*.”

I. It is not very easy distinguishing betwixt the scribe and the Pharisee, unless that Pharisaism was a kind of tumour and excrescence as to superstition and austerities of religion, beyond the common and stated practice of that nation, even of the scribes themselves. Whether that distinction betwixt *יחיד* ‘singular,’ and *תלמיד*, ‘a disciple,’ hints any difference as to the austerity of religion, I cannot affirm; I will only lay a passage or two in the reader’s eye for him to consider.

“The^w Rabbins have a tradition, Let no one say, *תלמיד אני* I am a Disciple, *אני ראוי להיות יחיד* I am not fit to be made a Singular.” The Gloss hath it, “I am not fit to begin the fasts with the Singulars.” And the Gemara a little after; “The Rabbins have a tradition: Every one that would make himself a Singular, let him not make himself so: but if any one would make himself a Disciple, let him.” And at length; *אין תלמיד חכם רשאי לישב בתענית* “It is not lawful for a Disciple of the Wise to continue in fastings, *שממעט במלאכת שמים* because he diminisheth from the work of God:” that is, he ceaseth from learning and teaching.

One^x would here think, that it is plainly distinguished betwixt a Pharisee, and any other; and yet the Gemarists, in the very same place, say thus, *כל תלמידי חכמים יחידים* “All the Disciples of the Wise are Singulars.” At length they query, *איזהו יחיד ואיזהו תלמיד* “Who is a Singular, and who is a Disciple? A Singular is he that is worthy *למנותו פרנס על* to be preferred to be a pastor of a synagogue. A Disciple is he, who if they ask him any thing concerning a tradition in his doctrine, he hath wherewithal to answer.” So that by a ‘Disciple’ they mean not him, that is now a learning,—but him who hath already learned, and now teacheth; but, in other places, they apply both these to the Disciple.

“R. Jochanan^y saith, Who is a Disciple of the Wise? he

^v Joma, fol. 83. 2.

^x Leusden’s edition, vol. 2. p. 530.

^w Taanith, fol. 10. 2.

^y Schab. fol. 104. 1.

whom they prefer to be pastor of a synagogue: he who, if they ask him about any tradition in any place, hath wherewithal to answer." The difference between these, however confounded in this place, was this: that תלמיד the 'Disciple' could answer doubts and questions, fetched out of that place or from that subject, upon which he had taught or read; but יחיד 'the Singular,' could answer all doubts "raised from any place, בכל מקום אפילו במסכת בלה even out of the treatise concerning marriages." That mention of the 'pastor' and the 'teacher,' Eph. iv. 11, we seem to have some shadow of it here: תלמיד the 'Disciple' is the 'teacher,' and יחיד the 'Singular' is 'the pastor of the synagogue:' and perhaps if these things were observed, it might give some light into that place of the apostle.

II. As תלמיד 'the Disciple' and יחיד 'the Singular' are sometimes confounded, sometimes distinguished,—so also is the scribe and the Pharisee. They are sometimes confounded; for many of the Pharisees were scribes: and they are sometimes distinguished; for many of them were of the common people, and not scribes. Perhaps it may not be improperly said, that there were Pharisees, that were of the clergy,—and Pharisees, that were of the laity. He whom we have now before us, was a scribe, but not a Pharisee; but it is not easy to give the reason, why he is termed a *lawyer* and not a *scribe*. Here is some place for conjecture, but not for demonstration. As to conjecture, therefore, let us make a little essay in this matter:—

I. I² conceive that the Νομικός, and Νομοδιδάσκαλος, the 'lawyer' and 'teacher of the law,' may be opposed to the Sadducees, to whom the Pharisee is diametrically opposite; for they were contrary to them in their practice of the traditional rites, as much as they could; and these again abundantly contrary to them in traditional doctrines. The Sadducees had, indeed, their scribes, or their teachers, as well as any other party: and there is frequent mention of סופרי צדוקים 'the scribes of the Sadducees.' And from this antithesis, probably, is Rabban Gamaliel termed Νομοδιδάσκαλος, 'a doctor of law.' For^a there was then an assembly of the 'sect of the Sadducees,' ver. 17: and when Gamaliel, who was of the other sect, made his speech amongst them, it is easy to conceive why he is there termed Νομοδιδάσκαλος, 'a doctor

² English folio-edition, vol. 2. p. 434.

^a Acts, v. 34.

of law.' For the same reason we may suppose the person, here before us, might be called *νομικὸς*, 'one of the lawyers,' and not 'a scribe,'—because there were scribes even amongst the Sadducees.

II. I conceive, therefore, that the *νομικοὶ* and *νομοδιδάσκαλοι* were the traditionary doctors of the law. As to Gamaliel, a doctor of the law, the thing is without dispute: and if there were any difference between the lawyers and doctors of the law,—yet as to this matter, I suppose, there was none. Let us consider this following passage: "It^b is a tradition: R. Simeon Ben Jochai saith, He that is conversant *במקרא* in the textual exposition of the law, hath a measure, which is not a measure. He that is conversant in Misna, hath a measure, from whence they receive a reward: but if he be conversant in the Talmud, there is not a greater measure than this. Always betake yourself to the Misna, rather than the Talmud. But R. Jose Ben R. Bon saith, This which thou sayest, obtained before the Rabbi had mixed with it manifold traditions: but from the time that he mixed with it manifold traditions, always have recourse to the Talmud, rather than to the Misna."

Now, I pray, who is he, that, according to this tradition, merits most the title of a 'doctor of law,' *νομικοῦ* or *νομοδιδασκάλου*? He that is conversant *במקרא* in the exposition and interpretation of the written law, and the context of it, alas! he doth but little; and for all the oil and labour he hath spent, hath only a measure, which is not a measure. But he that is conversant in the Misna and Talmud, in the traditional doctrine or exposition of the traditional law,—he bears away the bell [*palmam fert*]; he hath some reward for his pains, and is dignified with the title of doctor.

III. If there were any distinction betwixt *νομικὸν* and *νομοδιδάσκαλον* (which I hardly believe), we may suppose it might be this;—either that the *Νομοδιδάσκαλος* had his school and his disciples, and the *Νομικὸς* had none; or that the *Νομικὸς* was conversant in the Misna, or the plain and literal exposition of traditions,—and the *Νομοδιδάσκαλος*, in the Talmud, or a more profound and scholastic way of teaching.

However, be there this distinction betwixt them, or some other, or indeed none at all,—yet I presume they were both doctors of traditions, and expounders of that which they

^b Hieros. Schab. fol. 15. 3.

called the oral law, in opposition to the scribes, whether amongst the Jews or the Sadducees, who employed themselves in the textual exposition of the law.

Ver. 46: Καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάτετε
 “ *And ye yourselves touch not (the burdens) with one of your fingers.*”] That the Νομικοὶ (as we have already said) were the ‘doctors of traditions,’ is a little confirmed by this,—that what our Saviour reproacheth them for, were merely traditionals: this particularly, that they laded men with such ‘yokes of^c traditions,’ and yet they themselves would not touch or move them with one of their fingers.

This exposition indeed vulgarly obtains,—‘You lay grievous burdens upon others, which, in the mean time, you indulge yourselves in, and will not undergo them by any means.’ This interpretation I cannot but admit; but yet must inquire, whether there be not something more included in it. For whereas ‘he that would prescribe light things to himself, and burdensome to others,’ was commonly accounted and called רשע ערום ‘a wicked cunning fellow^d’: and whereas there is frequent mention of this or that Rabbin, המחמיר על עצמו “who would lay this or that burden upon himself,” which he would acquit others of; it may be a question, whether this exposition, so commonly received, doth indeed speak out the whole sense and meaning of these words.

I apprehend, therefore, our Saviour might not only rebuke the remissness and indulgence they gave themselves, but farther, their strictness and tenaciousness about their own decrees. They made light of the commandments of God, at their own pleasure; but would never diminish the least tittle of their own. That they might remove or take away any part of the divine law, they employ both hands; but, as to their own constitutions, they will not move one finger.

Ver. 49^e: Διὰ τοῦτο καὶ ἡ σοφία Θεοῦ εἶπεν “ *Therefore also said the wisdom of God.*”] This form of speaking agreeth well enough with that so much in use אמרה מדת הדין “the rule of judgment saith.” Amongst numberless instances, take that of the Targumist^f; “Is it fitting that the daughters of Israel should eat the fruit of their own womb? ענת מידת דינא? The rule of judgment [*retributive justice*] answered and said,

^c Leusden's edition, vol. 2. p. 531.

^d Sotah, cap. 3. hal. 4.

^e English folio-edition, vol. 2. p. 435.

^f Thren. 2. 2.

וַיִּקְרָא Was it also fitting to kill a priest and a prophet in the sanctuary of the Lord, as ye killed Zacharias," &c.

Ver. 51: "Ἐως τοῦ αἵματος Ζαχαρίου." "Unto the blood of Zacharias."] If our Saviour had not, in the evangelist St. Matthew, added "the son of Barachias,"—no one could have doubted, that it referred to any other than Zacharias the son of Jehoiada, whose slaughter is recorded, 2 Chron. xxiv. It is certain, the Jews own no other Zacharias slain in the Temple but himself: and what they say of his slaughter, I have already taken notice upon that place in St. Matthew out of both the Talmuds^s. We meet with the same things in Midras Echah^b, and Midras Cohelethⁱ: out of which last, give me leave briefly to transcribe these passages:—

"The blood of Zachary boiled up two hundred and fifty-two years, from the days of Joash to the days of Zedekiah. What did they do? They swept into it all the dust [*of the court*] and made a heap; yet it ceased not, but still boiled and bubbled up. The Holy Blessed God said to the blood, הֲאֵינִי עֲנִיתָ Behold the time is come, that thou exact thy *διαθήκη* [that was, Let the Lord behold, and require it at your hands]. When Nebuzar-adan came, and inquired, What this matter was? They answered, That it was the blood of heifers, andrams, and lambs, which they had sacrificed.—Afterward, when he came to understand what the matter was, he slew eighty thousand priests, and yet the blood would not stanch, but broke out and flowed as far as the tomb of Zachary. He brought together, therefore, the Sanhedrim, both the Great and Less, and slew them over that blood, and yet it did not cease," &c.

I hardly indeed think, that those that relate this matter, did really believe it to have been actually so; but only would, by such flowers of rhetoric and strained hyperboles, paint out the horrible guilt of the murder of Zacharias; which by how much the more horrible it was, by so much the more did it agree with the guilt of the murder of our blessed Lord.

And however a great part of it, in these relations of theirs, may be mere flourish,—yet, by the whole framing of the thing, it must needs be observed, that the slaughter of this Zacharias was so famous and rooted in the minds of that people generally, that when our Saviour speaks of one Za-

^s Hieros. Taanith, fol. 69. 1, 2. Babyl. Sanhedr. fol. 69. 2. ^b Fol. 79. 2, 3.
ⁱ Fol. 93. 1

charias, slain between the Temple and the altar, it cannot be imagined, that they could understand him pointing at any other than this very man. As for his father being here called Barachias, and not Jehoiada, we have spoken to that matter elsewhere^k.

If any one hesitate about the changing of the name, let him say by what name he finds Jehoiada recited in that catalogue of priests set down in 1 Chron. vi. It must be either some other name, or else we must suppose him wholly left out of that number. If by another name, you will say (supposing he be also called Barachias) he was then a man of three names. This indeed is no unusual thing with that nation for some to have more names than one: nay, if you will believe the Jewish doctors, even Moses himself had no less than ten^l.

Ver. 52: "ἤρατε τὴν κλεῖδα τῆς γνώσεως" "*Ye have taken away the key of knowledge.*"] Should we render it, "Ye have taken the key of knowledge" (that is, to yourselves); or, "Ye have taken it away;" there is not much difference. They took the key of knowledge to themselves, when they arrogated to themselves only all profoundness of wisdom and learning,—hereby indeed 'taking it away' from the people, because they taught them nothing but trifling and idle stuff.

The word for *key*, being in their language מפתח, brings to mind the word פתח, which was so very much in use amongst them for one that was teaching. Instances of this were endless: there are enough of it in that long preface, prefixed to that Midras Threnorum, that hath for its title פתיחתא דהכנימי, "The Openings of the Wise;" where (as indeed almost every where else)^m it is so frequently said, פתח ר' R. such a one 'opened;' for I cannot tell how betterⁿ to render it. I know indeed that פתח oftentimes signifies, 'he began:' to which is opposed סתם or סיים 'he ended:'—but here it is used, when any Rabbin produceth any text of Scripture, and either glosseth or discourseth upon it by way of exposition, allusion, or allegory: "While he opened to us the Scriptures^o." There is no one that observes the places, but will easily suppose there is more signified by the expression than mere 'opening his mouth.'

^k Vid. Notes at Matt. xxiii.

^m English folio-edition, vol. 2. p. 436.

^l Vajicra Rabb. fol. 165. 3.

ⁿ Leusden's edition, vol. 2. p. 532.

^o Luke, xxiv. 32.

CHAP. XII.

VER. 1: Ἐπισυναχθεῖσῶν τῶν μυριάδων “*When there were gathered together an innumerable multitude of people.*”] There is no one would understand this in the very letter of it; as if the number of the people, here present, were at least twenty thousand, but a very great number. So Acts xxi. 20: Πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων; “*How many myriads of Jews which believe?*”

This, probably, denotes the mighty success of the seventy disciples preaching the gospel, who had so clearly and effectually taught concerning Christ, and told them of the places that he had determined to come to, that the people had flocked together in those vast numbers, ready upon all occasions to meet him, when they heard the Messiah was making his approaches to this or that town.

Ver. 3: Ὁ πρὸς τὸ οὖς ἐλάλησατε “*That which ye have spoken in the ear.*”] I have elsewhere^o spoken of a doctor whispering in the ear אמוריה or מתרגומניה, “*of his interpreter.*” The reason of this usage is given us in Chagigah^p, שהתורה ניתנה בלחש, “*Because the law is delivered silently:*” and the reason of this is, ניתנה בחשא' מפני השטן, “*It is delivered silently, because of Satan^q.*”

However, these words are not to be understood of any such kind of whispering into the ears of the interpreter, but concerning any matter, that may have been spoken in never so much secrecy and design^r not to have been known again. The doctor whispered into the ear of the interpreter, to that end, that his disciples might publish what he had said. But here is meant, Whatever any had the greatest purpose to conceal, yet God will reveal it;—not much unlike that passage in Eccles. x. 20. Our Saviour intimates the folly, as well as the wickedness, of dissimulation,—because, in time, the visor shall be taken off, and the most dissembled hypocrisy exposed to naked view.

Ver. 6: Οὐχὶ πέντε στρουδία πωλεῖται ἀσσαρίων δύο; “*Are not five sparrows sold for two farthings?*”] Two sparrows were sold for one farthing^s,—and five, for two. We find, that doves were sold in the Temple upon the account of women in child-bed, and their issues of blood, by whom a pair of turtles and young pigeons were to be offered, if they had not

^o Notes upon Matt. x. 27.^p Fol. 14. 1.^q Sanhedr. fol. 26. 2.^r “*Dicta secretissime ac mussitantissime.*”^s Matt. x. 29.

wherewithal to present a more costly sacrifice. So probably the sparrows were likely to be sold, upon the account of lepers, in the cleansing of whom they were made use of, Lev. xiv. 4. I confess the Greek version in this place hath not δύο σπουργιά “two sparrows,” but δύο ὀρνίθια, “two little birds.” And yet if you will believe the far-fetched reason that R. Solomon gives, you will easily imagine, that they are sparrows that are pointed at: “The leprosy (saith he) came upon mankind for an evil tongue, שהוא מעשה פטפוטי, דברים that is, for too much garrulity of words: and therefore, in the cleansing of it, they used צפרים, sparrows, that are always chirping and chattering with their voice.”

Καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ Θεοῦ. “*And not one of them is forgotten before God.*”] “R. Simeon^s Ben Jochai standing at the mouth of his cave [wherein he lay hid for the space of thirteen years], he saw a certain man catching of birds. And when he heard Bath Kol out of heaven, saying, ‘Mercy, mercy,’ the birds escaped: but when he heard Bath Kol saying, ‘The pain of death,’ then was the bird taken. He saith, therefore, ציפר מבצעדי שמיא, לא מתצדא A bird is not taken, without God; much less, the life of a man.” This passage is also recited in Midras Tiltin^t; but the circumstances vary.

Ver. 9: Ὁ δὲ ἀρνησάμενός με, &c. “*But he that denieth me,*” &c.] Consider, whether, in these words and in the following verse, our blessed Saviour do not point at those two unpardonable sins, apostasy, or denying and renouncing of Christ,—and blasphemy, or the sin against the Holy Ghost. The first is called “a sin unto death^u.” And so, in truth and in the event, is the latter too. I find them, indeed, confounded by some, who discourse upon the sin against the Holy Ghost,—when yet this difference may be observed,—viz. that apostasy cannot properly be charged on any but who have already professed Christianity: but blasphemy against the Holy Ghost was uttered by the scribes and Pharisees, at that time, that they disowned and rejected Christ.

Ver. 13: Μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν “*That he divide the inheritance with me.*”] I. In the titles of brethren, this obtained amongst them, that as the eldest was called בכור ‘the first-born,’—so the younger was called פשוט ‘simple,’

^r English folio-edition, vol. 2. p. 437.

^t Fol. 15. 1.

^s Beresh. Rabb. fol. 88. 4.

^u 1 John, v. 16.

because without the title of 'First-born.' It seems to be only two brethren here, betwixt whom the complaint is made; but which of them is the complainant, it is not so easy to determine. You will say, the younger most probably, because it is more likely that the first-born should wrong the younger,—than the younger, the first-born. And yet, in that court of judicature, which they called דִּינָא דְנֹרֵר אִוּוּ אִנּוּר [Judicium detrahe tu, aut ego traham];" the younger might be troublesome to the first-born, as well as the first-born to the younger. That matter was thus:—

“When^w a father had bequeathed to his first-born and younger son a servant and an unclean beast,” which could not be parted in two, then saith the one to the other, “Do thou draw, or I’ll draw;” that is, Do thou redeem thy share, or I will redeem mine. Now here the younger brother may be perverse, and as well hinder the redemption, as the first-born.

II. In the division of inheritances, how many vexations and quarrels may arise, both reason and common experience do abundantly teach us. The Rabbins are very large upon this head; and suppose that great controversies may arise either from the testament of the father, or the nature of the inheritance, or the quality of the sons; as if the younger son be a disciple of the Wise men, and the elder not; if the younger be made a proselyte, the elder a Gentile, &c. But in the instance now before us, the complaint or controversy is not about dividing, but about not dividing; because the first-born, most probably, would not gratify the younger in that thing.

The judges, in that case, was the bench of the Triumviri. These were the δικάσται, ‘judges’ in the controversy, and decreed concerning the right or equity of dividing: and either some were appointed by them, or some chosen by those between whom the cause depended, as arbiters in the case, and these were the μερισται, ‘dividers,’ those that took care as to the equality of the division. Now we cannot easily suppose, what should move this man to appeal to our Saviour as judge in this matter, unless either himself, or brother, or both, were of the number of his disciples.

Ver. 19: Ψυχὴν, ἀναπαύου, φάγε, πίε, &c. “Soul, take thine

^v Leusden's edition, vol. 2. p. 533.

^w Bava Bathra, fol. 13. 1.

ease, eat, drink," &c.] "When* the church is in distress, let not any man then say, I will go into mine house, and will eat and drink, וישלום עליך נפשי, and peace be to thee, O my soul. For if any one shall so do, it is written of him, Behold joy, and gladness, slaying oxen, and killing sheep^y, eating flesh, and drinking wine: let us eat and drink, for tomorrow we shall die. But what follows? It was revealed in mine ears by the Lord of hosts, Surely, this iniquity shall not be purged away from you, till you die."—And what if he should so say and do, when the church is not in distress?

Ver. 20: Ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. "This night, shall thy soul be required of thee."] However this following story hath something in it that may be laughed at,—yet hath it something in it, that is serious enough:—"The^z Rabbins say;—It fell out in the days of R. Simeon Ben Chalaphtha; that he went to a certain circumcision, and there feasted. The father of the infant gave them old wine, wine of seven years old, to drink, and said unto them, With this wine will I grow old in the joy of my son. They feasted together till midnight. R. Simeon Ben Chalaphtha trusting to his own virtue, went out at midnight to go into the city: in the way he finds the angel of death, and observes him very sad: saith he to him, Who art thou? He saith, I am the messenger of the Lord:—And why then (saith he) art thou so sad? He saith unto him, משיחתן של בריות I am sad for the speeches of those who say, I will do this or that ere long, though they know not, how quickly they may be called away by death. That man with whom thou hast been feasting, and that boasted amongst you, With this wine I will grow old in the joy of my son; behold the time draws nigh, that, within thirty days, he must be snatched away. He saith unto him, Do thou let me know my time. To whom he answered, Over thee and such as thou art, we have no power; for God, being delighted with good works, prolongeth your lives."

Ver. 24: Οὐδὲ ταμείον, οὐδὲ ἀποθήκη. "Neither storehouse nor barn."] I am mistaken, if the Jerusalem writers would not render it לא מרתף ולא גורן: for מרתף was the 'storehouse,' where they laid-up their fruits; and גורן was the

* Taanith, fol. 11. 1. y English folio-edition, vol. 2. p. 438.

^z Elleh Haddehbarim Rabb. fol. 300. 1.

'barn,' where they laid-up their grain. It is commonly rendered the 'floor;' but there, it is meant the 'barn-floor.' Our Saviour takes an instance from God feeding the ravens, Job xxxviii. 41, Psal. cxlvii. 9, where it is R. Solomon's remark: "Our Rabbins observe, that the raven is cruel towards its young; but God pitieth them, and provides them flies [*muscas*], that breed out of their own dung."—Now the reason they give, why the old ones are so unmerciful to their own young, is in Chetubboth^a, where the Gloss thus explains the minds of the Gemarists speaking of the young ones אוכמי וחזירי both 'white' and 'black:' "When they grow black, the old ones begin to love their young; but while they are all white, they loathe them."

In that very place there occurs this passage, not unworthy our transcribing:—"There was a certain man brought before Rabh Judah, because he refused to provide for his children. Saith he to those that brought him, יארוך ילד ואבני מתא שדיא The dragon brings forth, and lays her young in the town to be nourished up. When he was brought to Rabh Chasda, he saith unto them, Compel him to the door of the synagogue, and there let him stand, and say עורבא בעי בניה, The raven seeks her young ones; but this man doth not seek [or own] his children.—But doth the raven seek her young ones? Behold it is written, God feedeth the ravens, which cry unto him. לא קשיא This hath no difficulty in it. הא בחזירי הא באוכמי This is said of them, while they are white, 'that God feeds them:' but that is said of them, when they are become black, 'that the raven owneth her young.'"—But the Gloss hath it thus: "It seems, as if he with his own voice should cry out against himself and say, The raven owneth her young. But there are those that expound it, As if the minister of the synagogue should set him forth and proclaim upon him, The raven acknowledgeth her young,—but this man rejects his own children."—Tell it to the church, Matt. xviii. 17.

Ver. 30: Τὰ ἔθνη τοῦ κόσμου, &c. "*The nations of the world,*" &c.] אומות עולם is a very common form of speech amongst the Jews, by which they express the Gentiles, or all other nations beside themselves. Κόσμος and Αἰὼν have a peculiar propriety in sacred writ, which they have not in profane authors: so that Αἰὼν hath relation only to the

^a Fol. 49. 2.

Jewish ages,—and κόσμος to the nations, that are not Jewish. Hence Συντέλεια τοῦ Αἰῶνος, Matt. xxiv. 3, is meant, “the end of the Jewish age,” or world. And πρὸ χρόνων αἰωνίων, Tit. i. 2, is “before the Jewish world began.” And hence it is, that the *world* very often, in the New Testament, is to be understood only of the Gentile world.

Ver. 37^c: Παρελθὼν διακονήσει “*He will come forth, and serve them.*”] וְהָיָה שֶׁיִּשְׁבֵּת בְּשֹׁמְרֵי הַלֶּחֶם “He that serves at the table, goes about, while the guests sit.” Παρελθὼν seems to denote the same thing here; unless it may refer to some such thing as this, viz. that the master will *pass by* his dignity, and *condescend* to minister to his own servants.

Ver. 38: Ἐν δευτέρῃ φυλακῇ, καὶ ἐν τρίτῃ “*In the second watch, and in the third.*”] In the very dead watches of all, at least, if there be not a solecism in speech. [In vigiliis scilicet (absit solæcismus) somnolentissimis.] At the first watch, they went to bed; and at the fourth watch, the time of getting up again came on: so that the second and the third watch was the very dead time of sleep.

Ver. 47: Δαρήσεται πολλάς “*Shall be beaten with many stripes.*”] There was a stated number of stripes, and that was forty, beyond which no malefactor, condemned by the judges to that punishment, ought to receive. Whence that passage^e seems a little strange: “He that kills a heifer, and afterward two of that heifer’s calves, סוּפַג שְׂמוֹנִים, let him be beaten with fourscore stripes.”—How so? fourscore, when they ought not to exceed above forty^f? They might not exceed that number for one single crime: but if the crime was doubled, they might double the punishment. And it may be a question, whether they did not double their accusations upon St. Paul, when they multiplied their stripes, he himself^g telling us, that five times he had received forty stripes, save one.

But did every one that was adjudged by the court to stripes, did they always receive that number exactly, of thirty-nine? no doubt, the number was more or less, according to the nature of the crime. Which seems to be hinted in Pesachin^h; אַכַּל פּוֹטִיתָא לִוקָה אַרְבַּע “He that eateth the poti-tha” [some creeping thing of the sea], “let him be beaten

^c English folio-edition, vol. 2. p. 439.

^e Cholin, fol. 82. 1.

^g 2 Cor. xi. 24.

^d Gloss. in Bathra, fol. 57. 2.

^f Deut. xxv. 3.

^h Fol. 24. 2.

with four stripes: **חמש לוקה** **לוקה** **לוקה** **לוקה** **לוקה** He that eateth a pismire, let him be beaten with five: **שש לוקה** **לוקה** **לוקה** **לוקה** **לוקה** He that eateth a hornet, let him have six."—If this be the sense of the words, then here may arise a question, with what kind of scourge they were beaten? if with that scourge of three cords, that was used when they gave nine-and-thirty stripes, repeating their strokes by a scourge of three cords thirteen times,—how then could they inflict four or five stripes with such a scourge as that was?

But as to the number of stripes, which the master might inflict upon his slave, that was not stated, but left to the pleasure of the master, according to the nature of the crime:—which seems hinted at in these words of our Saviour, and in the following rule amongst the Jews, some kind of measure still being attended to:—

מותר לעבוד בעבד כנעני בבפוך "It is allowed to deal with a Canaanite [that is, a Gentile] slave with severity. But though this is *de jure*, yet there is a law of mercy, and rule of wisdom, that a man should be gentle, pursuing righteousness, not making the yoke heavy upon his servant, lest he afflict him."

Ver. 49: **Καὶ τί θέλω, εἰ ἤδη ἀνήφθη;** "And what will I, if it be already kindled?"] **Τί θέλω** "What will I," seems to be used after the manner of the schools, where **מאי אני אומר** "What do I say," is the same with, "I do say this:" and so **מאי אני מקיים** "What do I decree or approve," is the same with "This I do decree or approve." So **מאי אני רוצה, τί ἐγὼ θέλω,** "What will I," is the same with "This I will."—Thus, in these words of our Saviour, "What will I, if it be already kindled,"—the meaning is, "This I will, that it be already kindled." Now, what kind of fire this was, which he would have already kindled, he himself explains ver. 51, and so on [*porro*].

CHAP. XIII.

VER. 1: **Περὶ τῶν Γαλιλαίων** "Of the Galileans."] If this report concerning the Galileans was brought to our Saviour immediately after the deed was done, then was this tragedy acted by Pilate, a little before the feast of Dedication; for we find Christ going towards that feast, ver. 22. But the time of this slaughter is uncertain: for it is a question,

¹ Maimon. Avadim, cap. 9.

² English folio-edition, vol. 2. p. 440.

whether they, that tell him this passage [*rem*], relate it as news which he had not heard before,—or only to draw from him his opinion concerning that affair, &c.

It is hotly disputed amongst some, as to the persons whom Pilate slew. And,

I. Some would have them to have been of the sect of Judas the Gaulonite; and that they were therefore slain, because they denied to give tribute to Cæsar. He is called, indeed, “Judas of Galilee^k,” and^l there is little doubt, but that he might draw some Galileans into his opinion and practice. But I question then, whether Christ would have made any kind of defence for such, and have placed them in the same level with these, upon whom the tower of Siloam fell,—when it so plainly appears, that he taught directly contrary to that perverse sect and opinion. However, if these were of that sect (for I will not contend it) then do these, who tell this to our Saviour, seem to lay a snare for him, not much unlike that question they put to him, “Is it lawful to give tribute to Cæsar, or no?”

II. There is one, that confounds this story with that of Josephus^m, which he relates from him thus abbreviated; “In Galilæa, autem,” &c. “In Galilee, there were certain Samaritans, who, being seduced by a notorious impostor, moved sedition at mount Gerizim, where this cheat promised them to show them the sacred vessels, which, he falsely told them, had been hid by Moses in that place. Pilate, sending his forces upon them, suppressed them; the greater of them were taken, and adjudged to deathⁿ.” I admire, how this learned man should deliver these things with so much confidence, as even to chastise Josephus himself for his mistake in his computation of the time for this story, concluding thus; “cum revera tamen cædes,” &c. “When, indeed, this slaughter, made upon the Samaritans by Pilate, seems to be that very slaughter of the Galileans, mentioned by St. Luke, chap. xiii. 1.”

Whereas, in truth, Josephus mentions not one syllable either of Galilee or sacrifice, or the Galileans, but Samaritans: and it is something a bold thing to substitute ‘rebellious Samaritans’ in the place of ‘sacrificing Galileans.’ Nor is it probable, that those, that tell this matter to our

^k Acts, v. 37.

^l Leusden's edition, vol. 2. p. 535.

^m Antiq. lib. 18. cap. 5.

ⁿ Ludov. Capel. Hist. Jud. Compend.

Saviour, would put this gloss and colour upon the thing, while they related it.

III. The feud and enmity, that was between Pilate and Herod^a, might be enough to incense Pilate to make this havoc of the subjects of Herod.

Ἐν τὸ αἷμα Πιλάτος ἔμιξε: “*Whose blood Pilate mingled.*”] “David^o swore to Abishai, As the Lord liveth, if thou touch the blood of this righteous man [Saul], אֲנִי מַעְרֵב דַּמְךָ בְּדַמּוֹ I will mingle thy blood with his blood.”—So Pilate mingled the blood of these sacrificers, with the blood of those sacrifices, they had slain. It is remarkable, that, in Siphra^p, “The killing of the sacrifices בּוֹרִים בְּנָשִׁים וְנַעֲבָדִים כְּשִׁירָה בּוֹרִים בְּנָשִׁים וְנַעֲבָדִים may be well enough done, by strangers, by women, by servants, by the unclean; even those sacrifices that are most holy, provided that the unclean touch not the flesh of them.”—And a little after; “At the sprinkling of the blood, the work of the priest begins; and the slaying of them may be done by any hand whatever.”

Hence was it a very usual thing for those that brought the sacrifice, to kill it themselves; and so, probably, these miserable Galileans were slaughtered, while they themselves were slaying their own sacrifices. For it is more likely, that they were slain in the Temple, while they were offering their sacrifices,—than in the way, while they were bringing them thither.

Ver. 4^q: Ἐφ’ οὗς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ. “*On whom the tower in Siloam fell.*”] ‘The pool of Bethesda’ was ‘the pool of Siloam;’ and from thence all that adjacent part of the city is denominated Siloam. And, therefore, it is left doubtful, whether this tower were built over the pool, that is, over the porches of the pool,—or stood something remote from it, in those parts that yet bore the name of Siloam. And if the article τῷ does not determine the matter, we must continue still in doubt. Will grammar permit, that that article should be prefixed to that part of the city? It is certain, that the very pool is called κολυμβήθρα τοῦ Σιλωάμ, ‘The pool of Siloam.’ So that I conceive this tower might be built over the porticoes of the pool, and might overwhelm those eighteen men, while they were busied

^a Luke, xxiii. 12.

^o Midras Tillin, fol. 7. 4.

^p Fol. 4. 1. et Zevachin, fol. 31. 2.

^q English folio-edition, vol. 2. p. 441.

^r John, ix. 7. 11.

about purifying themselves (and so this event falls in the more agreeably with that of the Galileans), or as they were expecting to be healed at the troubling of the waters: for it is very uncertain, at what time this tower fell.

Ver. 7: Ἴδὸν, τρία ἔτη ἔρχομαι, &c. “Behold, these three years I come,” &c.] There was no tree, that was of a kind to bear fruit, might, lightly and upon every small occasion, be cut down, that law providing against it, in Deut. xx. 19, 20; where the Pesikta observes, that there is both an affirmative, and also a negative command, by which it is the more forbidden, that any tree of that kind should be cut down, unless upon a very indispensable occasion.—“Rabh^t saith, Cut not down the palm, that bears a cab of dates. They urge, And what of the olive, that that should not be cut down? If it bear but the fourth part of a cab. R. Chaninah said, לא שכיב שבחה ברי אלא דקץ לאינתא יבלא זמנא My son Shibchah had not died, had he not cut down a fig-tree before its time.”

Ver. 8: Σκάψω περὶ αὐτήν, καὶ βάλω κοπρίαν “I will dig about it and dung it.”] The Talmudists, אני מעדר ומזבל.

“They dung it and dig it,” &c.—The Gloss is; “They lay dung in their gardens to moisten the earth. They dig about the roots of their trees, they pluck up the suckers, they take off the leaves, they sprinkle ashes, and they smoke under the trees to kill worms.”

Ver. 11: Πνεῦμα ἔχουσα ἀσθενείας “Having a spirit of infirmity.”] I. The Jews distinguish between spirits, and devils, and good angels.—“All^v things^w do subserve to the glory of the King of kings, the Holy Blessed One, אפילו רוחות even spirits אפילו שדים, also devils אפילו מלאכי שרת, also ministering angels.”

The difficulty is, in what sense they take ‘spirits,’ as they are distinguished from ‘angels’ and ‘devils:’ when it is probable, they did not mean human souls. But these things are not the business of this place.

II. Therefore, as to this phrase in St. Luke, πνεῦμα ἀσθενείας, “a spirit of infirmity,” let us begin our inquiry from this passage: “It^x is written, ‘If I put the plague of leprosy

^t Bava Kama, fol. 91. 1.

^v Sheviith, fol. 35. 1.

^w Leusden's edition, vol. 2. p. 536.

^x Bemidb. Rabb. fol. 157. 2. et Midras Schir. fol. 2. 3.

^y Horaioth, fol. 10. 1.

in a house of the land of your inheritance.' R. Judah saith, This foretells such plagues to come upon them. R. Simeon saith, פֶּרַט לְנֹגְעֵי אֹנוֹסִין He excepts those violent plagues, that do not render a man unclean.—Where the Gloss is, אִם בָּאוּ נֹגְעֵי עַיִן נִפְחָת שֶׁד דְּלֵא מִטְמוֹ " If those plagues come by the insufflation of the devil, which do not defile the man." And the Gemara a little after; " Rabba saith, פֶּרַט לְנֹגְעֵי רוּחוֹת He excepts the plagues of spirits. Rabh Papa saith, He excepts the plagues of enchantments." Where the Gloss again hath it; " Those plagues, which are inflicted by the insufflation of the devil, not by the hands of men."

I. You see, therefore, first, that it was a most received opinion amongst the Jews, that diseases or plagues might be inflicted by the devil. Which is plain also from the evangelists; because our Saviour, in this very place, tells us, that the 'bowing together' of this woman was inflicted upon her by Satan.

2. They conceived farther, that some diseases were inflicted, that were unclean,—and some, that were not unclean. The unclean were the leprosy, issues, &c: not unclean, were such as this woman's infirmity, &c.

III. They² distinguish betwixt רוּחַ רָעָה 'an evil spirit,' and רוּחַ טּוֹמְאָה 'an unclean spirit.' Not but they accounted 'an unclean spirit' ill enough, and 'an evil spirit' to be unclean enough; but that they might distinguish the various operations of the devil, as also concerning the various persons, possessed and afflicted by him.

1. They acknowledged, that evil spirits might inflict diseases.—"Whomsoever^a either the Gentiles, or רוּחַ רָעָה evil spirit drive;" i. e. beyond the bounds of the sabbath. Where the Gloss is; "The evil spirit is the devil, that hath entered into him, disturbs his intellectuals, so that he is carried beyond the bounds."—But Rambam saith, "They call all kind of melancholy an evil spirit."—And elsewhere: רוּחַ רָעָה חוּלִי "an evil spirit," i. e. 'a disease.'

2. רוּחַ טּוֹמְאָה 'The unclean spirit,' amongst them, was, chiefly and more peculiarly, that devil, that haunted places of burial, and such-like, that were most unclean.—רוּחַ טּוֹמְאָה "The unclean spirit, i. e. the devil, that haunts burying-places."—"Thither the necromancer betook

^y Levit. xiv. 34.

^a Erubhin, fol. 42. 2.

² English folio-edition, vol. 2. p. 442.

^b Gloss. in Sanhedr. fol. 65. 2.

himself" (as the Gemara hath it, which I have also quoted in another place); "and when he had macerated himself with fasting, he lodgeth amongst the tombs, to the end that he might be the more inspired by the unclean spirit."—Nor is it much otherwise (as they themselves relate it) with the אוב בעל אוב 'the python,' or prophesying spirit. "For the Rabbins deliver: זה המדבר בין הפרקים The python is he, that speaks between the parts." The Gloss is, "He that raiseth a dead person, and sits between the parts of the bones," &c.

Hence that reason of our conjecture concerning that demoniac, Luke iv. 33; that he was either a necromancer, or pythonist, taken from that unusual way expressing it, which is there observable, not ἔχων πνεῦμα ἀκάθαρτον, "having an unclean spirit," nor ἔχων δαιμόνιον ἀκάθαρτον, "having an unclean devil;" but ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, "having a spirit of an unclean devil."

There were, therefore, two sorts of men, whom they accounted under the possession of an "unclean spirit," in their proper sense so called:—those especially, who sought, and were ambitious to be inspired of, the devil, amongst tombs and unclean places: and those also, who, being involuntarily possessed by the devils, betook themselves amongst tombs and such places of uncleanness. And whether they, upon whom the devil inflicted unclean diseases, should be ranked in the same degree, I do not determine. There were others, who were not acted by such diabolical furies, but afflicted with other kind of diseases, whom they accounted under the operation רוח רעה חולי "of an evil spirit of disease or infirmity." Not ἀκαθαρσίας, 'of uncleanness,' but ἀσθενείας 'of infirmity.' And, perhaps, the evangelist speaks according to this antithesis; that this woman had neither a spirit of 'uncleanness,' according to what they judged of a spirit of uncleanness; nor νόσον ἀκαθαρσίας 'a disease of uncleanness,' but πνεῦμα ἀσθενείας 'a spirit of infirmity.'

Ver. 15: "Ἐκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ; "Doth not each one of you, on the sabbath-day, loose his ox?"] That disceptation, in Schabb. cap. 2. hal. 1, doth attest this, במה בהמה יוצאה "How far a beast going forth."—Where it is very much cautioned, that the beast be not brought out on the sabbath-day carrying any thing upon him, that might be a burden, not permitted to be borne on that day. They allow

יֵצֵא הַנֶּמֶל בְּאֶפְסֵר that "a camel be led out with a halter, בְּשֵׁר a horse with a collar," &c; that is, when they are led out either to pasture or watering. Nay, the Gloss upon the place adds, "That they may lead out the horse to the water, that he may dip the collar in the water, if the collar be unclean."

To^c this may be referred that abstruse and obscure rule עוֹשֵׂין פְּסִין concerning the building of mounds about a spring, that belongs to a private man, with that art, that the beast, being led thither to watering on the sabbath-day, shall not go out of the place, that is of common right.

It^e is not only permitted to lead the beast out to watering on the sabbath-day, but they might draw water for him, and pour it into troughs, provided only that they do not carry the water, and set it before the beast to drink,—but the beast come and drink it, of his own accord.

Ver. 23: *Εἰ ὀλίγοι οἱ σωζόμενοι*; "Are there few, that be saved?" This question, "Lord, are there few that be saved," when it was a received opinion amongst the Jews, 'that all Israel should have their part in the world to come,' makes it doubtful, whether it was propounded captiously, or merely for satisfaction.

This^f very matter is disputed amongst the Masters. "Therefore^g hell hath enlarged herself, and opened her mouth לִבְלִי חוֹק beyond the statute.—Resh^h Lachish saith, This is for him who forsaketh one statute. (The Gloss is, He that leaves one statute unobserved, shall be condemned in hell.) But R. Jochanan saith, Their Lord will not have it so, as thou sayest concerning them. (The Gloss is, He will not have thee judge so concerning Israel.) For the sense is, Although a man have not learned but one statute only, he shall escape hell.—It is said, Itⁱ shall come to pass, that, in all the land, saith the Lord, two parts of it shall be cut off, and die, and the third part shall be left. Resh Lachish saith, The third part of Shem. R. Jochanan saith unto him, Their Lord will not have it so, as thou sayest concerning them; for it is the third part of Noah.—It is said, 'I will take you, one of a city, and two of a tribe.' Resh Lachish saith, These words are to be understood in the very letter. R. Jochanan saith

^c Leusden's edition, vol. 2. p. 537.

^d Erubhin, fol. 17. 2.

^e Ibid. fol. 20. 2.

^f English folio-edition, vol. 2. p. 443.

^g Sanhedr. fol. 111. 1.

^h Isa. v. 14.

ⁱ Zechar. xiii. 8.

^j Jerem. iii. 14.

unto him, Their Lord will not have it so, as thou sayest concerning them, but one of a city shall expiate for the whole city,—and two of a family, for the whole family. It is said, ‘I will take them for my people;’ and it is said, ‘I will bring you into the land.’ He compares their going-out of the land of Egypt, with their coming-in to their own land: now how was their coming-in into the land of Canaan? There were only two persons, of threescore myriads, that entered in. Rabba saith, So also shall it be in the days of the Messiah.” A man would hardly have expected such ingenuity from a Jew, as we here meet with in Resh Lachish and Rabba.

Ver. 32: Εἶπατε τῇ ἀλώπεκι ταύτῃ “Tell that fox.”] I conceive, our Saviour may allude here to the common proverb:—“The¹ brethren of Joseph fell down before his face, and worshipped him, saith R. Benjamin Bar Japheth. Saith R. Eliezer, אָנשׁ דאַמרי אַינע This is what is commonly said amongst men, תַּעֲלֶה בְּעֵדוּתָהּ סָגִיד לְיָהּ Worship the fox in his time.” The Gloss is, ‘In the time of his prosperity.’ But go you, and say to that fox, however he may wallow in his present prosperity, that I will never flatter him, or, for any fear of him, desist from my work; but “behold, I cast out devils,” &c.

Ver. 33: Οὐκ ἐνδέχεται προφήτην ἀπολέσθαι, &c. “It cannot be, that a prophet should perish,” &c.] “A¹ tribe, nor false prophet [such a one they accounted the holy Jesus], nor a high-priest, can be judged, but by the bench of seventy-one.”—Rambam upon the place, as also the Gemara; “We know, that a false prophet must be judged by the Sanhedrim, from the parity of the thing: for so is judged אַמְרֵי קָן a rebellious judge.”

Now as to the judgment itself, these things are said: “They^k do not judge him to death, in the court of judicature, that is, in his own city,—nor in that, that is at Jabneh; but they bring him to the great Consistory, that is at Jerusalem, and reserve him to one of their feasts; and at their feast they execute him, as it is said, ‘All Israel shall hear, and shall fear, and do no more so.’”

Ver. 35: “Οτι οὐ μὴ με ἴδητε, ἕως ἂν ἦξῃ ὅτε εἶπητε, Εὐλογημένος, &c. “Ye shall not see me, until the time come, when ye

¹ Megillah, fol. 16. 2.

^j Sanhedr. fol. 2. 1.

^k Ibid. fol. 39. 1.

shall say, Blessed is he," &c.] There was a time (I confess) when I apprehended no difficulty at all in these words; but now (which may seem a paradox) my old eyes see better than my younger ones did; and by how much the more I look into this passage, by so much the more obscure it appears to me.

I. What sense must that be taken in, 'Ye shall not see me?' when as after he had said this (at least as the words are placed in our evangelist), they saw him conversant amongst them for the space of three months and more: particularly and in a singular manner, in that august triumph, when, riding upon an ass, he had the acclamations of the people in these very words, "Blessed is he that cometh," &c.—One might therefore think, that the words have some respect to this very time and action; but that, in St. Matthew, these words are repeated by our Saviour, after this triumph was over¹.

Christ is now at Jerusalem, at the feast of Dedication; at least that feast was not far off; for we find him going to it, ver. 22: so that this exposition of the words looks fair enough; "Ye see me now,—but henceforward ye shall see me no more, until ye shall say, 'Blessed^m is he, that cometh in the name of the Lord;'"—which very thing was said in thatⁿ triumph of his. But what shall we say then to that of St. Matthew, that these very words are recited, sometime after he had received these acclamations from the people? I would hardly believe with the learned Heinsius, that the words in St. Matthew are not set in their proper place, but the series of the history is transposed: I would rather think our Saviour meant not an ocular seeing him, but spoke it in a spiritual and borrowed sense; viz. in the sense, wherein the Jews were wont to use the word *seeing*, when they spake of "seeing the Messiah, the days of the Messiah, and the consolation of Israel:" that is, of partaking and enjoying the comforts and advantages of the Messiah, and of those days of his. So that our Saviour's meaning may seem to be this; "Ye shall, from henceforward, enjoy no benefit from me the Messiah, till ye shall say, 'Blessed is he that cometh,'" &c. For it is worthy our inquiry, whether Christ, ever, after these words of his, did endeavour so to gather the children of Jerusalem together, that the city might not be destroyed,

¹ Matt. xxiii. 59.

^m English folio-edition, vol. 2. p. 444.

ⁿ Leusden's edition, vol. 2. p. 538.

and the whole nation cast off. He did indeed endeavour to gather τὸ λείμμα κατ' ἐκλογὴν χάριτος, "the remnant according to the election of grace;" but did he ever, after this, labour, that the place and nation might be preserved? As to these, it is argument enough, that he had given them wholly over in his own mind,—in that here, and in St. Matthew, he did, in such precise terms, denounce the ruin of Jerusalem, immediately before he uttered these words. I had rather, therefore, than admit any immethodicalness in St. Matthew, expound the passage to this sense; "From henceforward, ye shall never see the consolations of Messiah, nor have me any ways propitious amongst you, endeavouring at all the preservation of your city or nation from ruin, till ye shall say, 'Blessed is he, that cometh in the name of the Lord.'"

II. But then here ariseth as great a difficulty about the word ἕως 'till;' that is, whether it concludes, that, in time, they will say and acknowledge it;—or whether it excludes and denies, that they ever shall. For who knows not, how different and even contrary a force there is in this word *until*? "Occupy, *till* I come^o:"—here it concludes, that he will come again.—"This iniquity shall not be forgiven you, *till* you die^p:" there their forgiveness is excluded for ever. And indeed the expression in this place looks so perfectly two ways, that he that believes the conversion of the Jewish nation as a thing that must come to pass, may turn it to his side; he that believes the contrary, to his.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου' "Blessed is he, that cometh in the name of the Lord."] Although a more intimate weighing of these words will not very much help in determining the force of this word *until* in this place, yet will it, probably, afford us some light into the whole clause.

The words are taken out of Psal. cxviii. 26, and were sung in the Great Hallel. So that I will beg the reader's leave to digress a little in search of this usage, especially as to those words that are now in hand.

I. The Great Hallel was the recitation of Psalms cxiii, cxiv, cxv, cxvi, cxvii, cxviii, upon every feast, in every family or brotherhood [φρατρία]. The hymn, that our Saviour, with his apostles, sung at the close of the Passover.—was^q the latter part of this Hallel.

II. Every one, indeed, was, of right, bound to repeat it

^o Luke, xix. 13.

^p Isa. xxii. 14.

^q Matt. xxvi. 20.

entirely in his own person. But seeing it was not every one's lot to be so learned or expedite as that came to, there was one to recite it in the stead of all the rest, and they, after him, made some responsals. This went for a maxim amongst them, השומע כעונה "If he hear, it is as if he responded. אם שמע ולא ענה יצא If he hear, though he do not answer, he performs his duty:" the meaning is, if any be so unskilful that he can neither recite himself, nor answer after another that doth recite, let him but hear attentively, and he doth as much as is required from him.

III. There was a twofold way of responding according to the difference of persons reciting. If an elder, or master of a family, or one that could fitly represent the whole congregation, should recite or lead in singing; then the rest repeat no other words after him except ראשי הפרקים the first clause of every Psalm; and, as to all the remainder, they answered verse by verse, Hallelujah. For the action of him that represented them, and led up in singing, availed for those that were represented, especially they having testified their consent by answering Hallelujah. He was a dunce, indeed, that could not answer so far amongst the rest.

IV. But if there wanted such an elder so well skilled in reading or reciting, that it became necessary for a servant or woman, or some more skilful boy, to lead up [*præcineret*], then let us hear what they did in that case: "If a servant, or woman, or boy, should lead in singing, עונה אחריון מה שזון, every one in the congregation recites those very words, which he had said: אם היה גדול, if a more ancient person, or one of greater note do sing or read, עונה אחריו הלליה, they answer after him Hallelujah."—Now the reason why the words, recited by a servant, woman, or boy, should be repeated after them 'verbatim,' was this, because such a one was unfit to represent a congregation, and his action could not avail for the rest: so that it behoved every person to recite singly for himself, that he might perform his duty.

V. When they came to the words now in hand, ברוך הבא "Blessed be he, that cometh in the name of the Lord,"—if it be a boy, or a servant, that is the præcentor, הוא אומר ברוך הבא וזן אומרים בשם ה' "He saith, Blessed be he that cometh; and the rest answer, In the name of the Lord." And this is that, for which I have so long ventured upon the read-

er's patience,—that he may observe, what is done differently from the rest, when this clause is recited. It is cut in two, which is not done in others. And the first words are not repeated after the præcentor, as they are in other clauses. And whether this custom^t obtained only in families, where servants or boys led up in singing, we may judge from this following passage :—

“They” asked R. Chaijam Bar Ba, ‘How doth it appear, that he who heareth, and doth not answer, performs his duty?’ —‘From this, saith he, דאנן חמין רבנין רברביא קיימין בצייבורא That we see the greatest Rabbins standing in the synagogue, וואילן אומרין ברוך הבא and they say, Blessed be he that cometh, ”וואילן אומרין בשם ״״ and they answer, In the name of the Lord : and they both perform their duty.’” Midras Tillin leaves these last words ”וואילן אומרין בשם ״״ wholly out. For so that hath it: “The men of Jerusalem say from within, אנא ״״ הושיעה נא Save us now, O Lord, we beseech thee. The men of Judea say from without, הצליחה נא ״״ הצליחה נא Prosper us now, Lord, we beseech thee. The men of Jerusalem say from within, ברוך הבא Blessed be he, that cometh : and the men of Judea say from without, We have blessed you out of the house of the Lord.”

I will not confidently assert, that these men had any ill design, when they thus mangled this famous clause ; but surely there is, at least, some ground of suspicion, that they hardly refer the words to the right object. R. Solomon assuredly doth not. For, “So it ought to be said (saith he) to those, that bring their first-fruits, and go up to the feasts.”

1. To *come*, is oftentimes the same with them as to *teach*; “If” any one shall come in his own name, him ye will receive :” i. e. If any one shall teach. And so it is frequently in the Jerusalem Talmud, concerning this or the other Rabbini, אתא he *came*,—and כד אתא when he *cometh*. Which if it be not to be understood of such a one teaching, I confess I am at a loss what it should mean else.

2. Those doctors did not come and teach in the name of the Lord, but either in their own name, or in the name of some father of the traditions. Hence nothing more familiar with them, than, “R. N. in the name of R. N. saith :” as every *leaf*, I may say almost every *line*, of their writings witness. If, therefore,

^t Leusden's edition, vol. 2. p. 539. ^u Hieros. Succah, fol. 54. 1. ^v John, v. 43.

by cutting short this clause, they would be appropriating to themselves the blessing of the people, whom they had taught to say, "Blessed be he, that cometh,"—letting that slip, or omitting what follows, "In the name of the Lord ;" they do indeed like themselves, cunningly lying at catch, and hunting after fame and vain-glory.

Let the reader judge, whether Christ might not look this way in these words. However, I shall not scruple to determine, that they shall never see the Messiah, as to any advantage to themselves, till they have renounced the doctrines of coming in their own name, or in the name of the Fathers of the Traditions, embracing his doctrine, who is come in the name of the Lord. Which whether they shall ever do or no, let him determine, who can determine, whether that nation shall ever be converted.

CHAP. XIV.

VER. 1: *Σαββάτω φαγεῖν ἄρτον* "To eat bread on the sabbath-day."] The Jews' tables were generally better spread on that day than on any others: and that, as they themselves reckoned, upon the account of religion and piety. I have spoken to this elsewhere: take here a demonstration.—"Rabba Bar Rabh Houna went to the house of Rabba Bar Rabh Nachman. He set before him three measures of rich cake: to whom he, How did you know of my coming? The other answered, Is there any thing more valuable to us than the sabbath?" The Gloss is; 'We do by no means prefer thee before the sabbath: we got these things ready in honour of the sabbath, not knowing any thing of thy coming.'

"Rabbah* Abba bought flesh of thirteen butchers for thirteen staters, *ומשלם להן אציןודא דדשא* and paid them at the very hinge of the door." The Gloss tells us, 'That he bought of thirteen butchers, that he might be sure to taste the best: and before they could come, that should bring the flesh, he had gotten his money ready for them, and paid them at the very gate, that he might hasten dinner: and all this in honour of the sabbath-day.'

"R. Abhu *היה יתיב אכיתקא דשינא ומושף נורא* sat upon an ivory throne, and yet blew the fire:"—that was towards the cooking of his dinner, in honour of the sabbath.—It ought

* Schabb. fol. 119. 1.

* *English folio-edition*, vol. 2. p. 446.

not to be passed by without observation, that Christ was at such a dinner, and that in the house of a Pharisee, who doubtless was observant enough of all ceremonies of this kind.

Ver. 3: *Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;* “*Is it lawful to heal on the sabbath-day?*”] A Jew will be ready to cavil against the truth of the evangelists, upon the occasion of this and such-like questions they report from our Saviour. What need had he (will such a one say) to ask this question, when he could not but know, that, in danger of life, it was permitted them to do any thing towards the preservation of it. Nay, where there was no imminent danger, they were allowed to apply medicines, plasters, &c; especially, which I must not omit, *בפסח גומרתא נותנין עליה חמץ בפסח* “to apply leaven even in the time of Passover, to a Gumretha¹,” some very burning distemper.

This is all true, indeed; and this no doubt, our Saviour understood well enough: but, withal, he could not but observe, with how ill an eye they looked at him, and would not allow that in him, which was lawful in another man. He was always accused for healing on the sabbath-day, which whiles he did with a word speaking, he could not violate the sabbath so much, as² even their own canons permitted him: and wherefore then should they accuse him? In mere hatred to his person and actions. There are two little stories we meet with in places quoted before, which, perhaps, may serve in some measure to illustrate this matter.

“The grandchild of R. Joshua Ben Levi had some disease in his throat, *בשמייה אתאחד ולחש ליה דישו בן פנדירא ואינשם* There came one, and mumbled [*mussitavit*] to him in the name of Jesus the son of Pandira, and he was restored.”—Here we see the virtue and operation of Jesus not so utterly exploded, but they did allow of it.

“When R. Eliezer Ben Damah had been bitten with a serpent, and Jacobus Capharsamensis came, in the name of Jesus the son of Pandira, to heal him, R. Ismael forbade it.” And so the sick man died.

Ver. 5: *Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, &c.* “*Which of you shall have an ass or an ox fallen into a pit,*” &c.] It being an undoubted maxim, “That they must deal mer-

¹ Hieros. Schabb. fol. 14. 4, and Avodah Zarah, fol. 40. 4.

² Leusden's edition, vol. 2. p. 540.

cifully with an Israelite's goods,"—the doctors, in many things, dispensed with the sabbath for the preservation of a beast. אין מילדין את הבקמה בי"ט אבל מסעדין "They^a do not play the midwives with a beast, that is bringing forth its young on a feast-day, but they help it. כיצד מסעדין How do they help it? They bear up the young one, that it doth not fall upon the ground: they bring wine, spirt it into the nostrils: they rub the paunch of the dam, so that it will suckle its young."

"A^b firstling if it fall into a ditch [on a feast-day, or the sabbath], let the Mumcheh look into it; and if there be any blemish in it, let him take it out and kill it: if not, let him not kill it." He draws it out however, that it might not be lost. And so they deal with other beasts; only the Mumcheh [or he that is to try them for their blemishes] is not made use of.

Ver. 8: Μη κατακλιθῆς εἰς τὴν πρωτοκλισίαν. "Sit thou not down in the highest room." They were ambitious of the 'highest room' in honour of their wisdom.—"There^c were three persons, invited to a feast,—a prince, a Wise man, and an ordinary person: the Wise man sat next to the prince. Being asked by the king, why he did so? he answered, Because I am a Wiseman.—"Janneus^d the king" sitting at table with some of the nobles of Persia^e,—Simeon Ben Shetah that had been invited [*accersitus*], placed himself betwixt the king and queen. Being asked, why so? he answered, In the book סלמליה ותרוממך ובין בן סירא of Ben Sirah it was written, נגידים תושיבך Exalt Wisdom, and she shall exalt thee, and make thee to sit among princes."

It is much such advice as this of our Saviour's, that is given us in Prov. xxv. 7: upon which place we have this passage: "R. Aquila^f, in the name of R. Simeon Ben Azzai, thus expounds it: Go back from thy place two or three seats, and there sit, that they may say unto thee, Go up higher," &c.

Ver. 18: Ἀπὸ μιᾶς παρατείσθαι "With one consent to make excuse." A very ridiculous, as well as clownish and unmannerly excuse this, if it grew towards night; for it was supper-time. A very unseasonable time to go and see a piece of ground new bought, or to try a yoke of oxen. The substan-

^a Schab. cap. 18. bal.

^b Bezah, fol. 46. 1.

^c R. Abuhabb in præfat ad Ner. 7.

^d Hieros. Beracoth, fol. 11. 2.

^e English folio-edition, vol. 2. p. 447.

^f Vajier. Rabb. fol. 164. 4.

tive, therefore, that should answer to the adjective *μιᾶς*, I would not seek any other where, than as it is included in the word *παραιτίσθαι*; so that the sense of it may be *ἤρξαντο ἀπὸ μιᾶς αἰτίας παραιτίσθαι*, “they began all for one cause to make excuse,” i. e. for one and the same aversation they had to it.

Ver. 23 : “*Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς*” “Go into the highways and hedges.”] “Into the highways,” — that he might bring in *אורחים* ‘the travellers:’ but who were those that were among the ‘hedges?’ We have a parallel place, I Chron. iv. 23 : “These were the potters, *יושבי נטעים ונדרה* : in Greek, *οἱ κατοικοῦντες ἐν Ἀταίμ καὶ Γαδιρὰ*, “Those that dwell in Ataim and Gadir.” But the Vulgar, “*Habitantes in plantationibus et sepibus* ;” “dwelling in plantations and hedges.”—To the same purpose R. Solomon and Kimchi ; “They employed themselves in making pots, in planting, in setting hedges, and making mud-walls.” The Targumist here is very extravagant : “These are those disciples of the law, for whose sake the world was made ; who sit in judgment, and stablish the world ; and their daughters build up the waste places of the house of Israel, with the presence of the Eternal King, in the service of the law, and the intercalation of months,” &c.

Ver. 34 : “*Ἐὰν δὲ τὸ ἄλας μωρανθῇ*, &c. “But if the salt hath lost its savour.”] This hath a very good connexion with what went before. Our Saviour had before taught, how necessary it was for him, that would apply himself to Christ and his religion, to weigh and consider things beforehand, how great and difficult things he must undergo,—lest, when he hath begun in the undertaking, he faint and go back ; he apostatize, and become unsavoury salt.

Μωρανθῇ suits very well with the Hebrew word *תפל*, which both signifies ‘unsavoury’ and a ‘fool ;’ *הן יתאכיל תפל* “Can that which is unsavoury be eaten without salt?” “Thy prophets^b have seen for thee, *שוא ותפל* vanity and that which is unsavoury.” The Greek, *μάταια καὶ ἀφροσύνην*, ‘vain things and folly.’ *לא נתן תפלה לאלהים* “He gave not that which is unsavoury, to God.” The Greek, *οὐκ ἔδωκεν ἀφροσύνην τῷ Θεῷ*, “He did not give folly to God.”

^s Job, vi. 6.

^b Lament. ii. 14.

ⁱ Job, i. 22.

CHAP. XV.]

VER. 4: 'Εννενηκονταεννέα "Ninety-and-nine." This was a very familiar way of numbering and dividing, amongst the Jews, viz. betwixt *one* and *ninety*. I have given instances elsewhere^k; let me, in this place, add one more: "Of^l those hundred cries, that a woman in travail uttereth, ninety-and-nine of them are to death, and only one of them to life."

Ver. 7: Οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας "Which need no repentance." Here we are to consider the distinction, commonly used in the Jewish schools:—

I. All the good, and those that were to be saved at last, they called צדיקים 'just persons.' [It is opposed to the word רשעים 'wicked persons,' as we may observe more than once in the first Psalm.] Hence this and the like passage very frequently, גן עדן לצדיקים "Paradise is for the just:" גוהים לצדיקים "Good things laid-up for the just."

Let us, by the way, play a little with the Gemarists, as they themselves also play with the letters of the alphabet, and, amongst the rest, especially the letter צ Tsadi.— צדי כפופה וצדי ממשושה "There is Tsadi that begins a word [*Tsadi non finalis*] [or the crooked צ], and Tsadi that ends a word" (or the straight צ). What follows from hence? צדיק כפוף וצדיק פשוט "There is the just person that is crooked [or bowed down], and there is the just person that is erect" or straight. Where the Gloss hath it, "It is necessary that the man, that is right and straight, should be bowed or humble, and he shall be erect in the world to come." Aruch acknowledgeth the same Gloss; but he also brings another, which seems of his own making;—That "there is a just person, who is עני mild or humble; but there is also a just person, who is not so." Let him tell, if he can, what kind of 'just person' that should be, that is not mild or humble. But to return to our business.

II. They divide the just into צדיקים those that are 'just and no more' [*justos tantum*]: and צדיקים גמורים those that are 'perfectly just.' Under the first rank, they place those, that were not always upright; but, having lived a wicked and irreligious life, have at length betaken themselves to repentance and reformation. These they call בעלי תשובה 'peni-

ⁱ English folio-edition, vol. 2. p. 448.

^l Vajier. rabb. fol. 197. 2.

^k Leusden's edition, vol. 2. p. 541.

^m Schabbath, fol. 104. 1.

tents.' Under the latter rank are they placed, who have been always upright, and never declined from the right way:—these they call צדיקים גמורים 'perfectly just,' and צדיקים מעיקרא 'just from their first original:' as, also, חסידים ואנשי מעשה 'holy or good men, and men of good works.' Such a one did he account himself, and probably was so esteemed by others, that saith, "Allⁿ these have I kept from my youth." And such a one might הווא חסידא 'that holy man' be thought, אשר לא עבר חובה מן יומי "who never committed one trespass, all the days of his life:" excepting this one misfortune that befel him, שהקדים תפילין של ראש לתפילין של יד "that^o once he put on the phylacteries for his forehead, before the phylacteries for his arms." A wondrous fault indeed! and what pity is it, that, for this one trespass of his life, he should lose the title of חסיד גמור 'one perfectly holy.' Yet, for this dreadful crime, is the poor wretch deprived of a solemn interment,—and by this, was his atonement made.

We meet with this distinction of just persons in Bera-coth: "R. Abhu^p saith, In the place, where stand בעלי תשובה the penitents, there do not stand צדיקים גמורים the perfectly just."—This distinction, also, appeared both in the tongues and persons of those, that were dancing in the Temple, at the feast of Tabernacles. "Some^q of them said, 'Blessed be our youth, that have not made our old men ashamed.' אילו חסידים ואנשי מעשה These were the holy, and men of good works. Others said, 'Blessed be our old men, who have expiated for our youth.' אילו בעלי תשובה These were they, who became penitents."

This phrase of צדיקים גמורים 'perfectly just persons,' puts me in mind of that of the apostle^r, πνεύμασι δικαίων τετελειωμένων, "the spirits of just men made perfect." Where (if I understand aright the scope of the apostle in the argument he is upon) he speaks of just men who are still in this life; and shows that the souls and spirits of believers are made perfectly righteous by faith; contrary to what the Jews held, that men were complete in their righteousness, by works, even bodily works.

Seeing those whom they accounted 'perfectly just,' are termed אנשי מעשה "men of works;" so that 'perfectly just' and 'men of works' were convertible terms,—it may not be

ⁿ Matt. xix. 20.
^p Fol. 34. 2.

^o Hieros. Chagigah, fol. 77. 4.
^q Succah, fol. 53. 1.

^r Heb. xii. 23.

improbable but^s the Essenes, or Essæi, may have their name from מעשה; so that they might be called עשאי, that is ‘workers,’ and by that be distinguished from the ‘penitents.’ But of that matter, I will raise no dispute.

III. Now which of these had the preference, whether perfect righteousness to repentance, or repentance to perfect righteousness, it is not easy to discern at first view, because even amongst themselves there are different opinions about it.—We have a disputation in Beracoth, in the place newly cited, in^t these words: “R. Chaiah Bar Abba saith, R. Jochanan saith, All the prophets did not prophesy, אלא לבעלי תשובה unless for those that repent. אבל צדיקים גמורים As for those that are perfectly just, eye hath not seen besides thee, O God^u. But R. Abhu contradicts this: for R. Abhu saith, The penitent do not stand in the place, where the perfectly just stand; as it is said^v, Peace, Peace, to him that is far off, and to him that is near. לרחוק רישא והדר לקרוב He names him that is far off first, and then him that is nigh. But R. Jochanan, Who is he that is far off? He that was far off from transgressing מעיקרא from his first original. And who is he that is nigh? He that was next to transgression, but now is afar off from it.”

These passages of the Talmud are quoted by Kimchi upon Isa. lvii. 19; and, out of him, by Drusius upon this place^w; but as far as I can perceive, very far wide from the mind of Kimchi. For thus Drusius hath it; “R. David Isa. lvii. 19, Hoc in loco, &c. In this place the penitent is said to be far off, and the just to be nigh,—according to the ancients; but he that is far off, is preferred; whence they say, The penitents are better than the perfectly just.” As if this obtained amongst them all as a rule or maxim; when indeed the words of Kimchi are these: “He that is far off, that is, he that is far off from Jerusalem, and he that is near, that is, he that is near to Jerusalem.—But there is a dispute in the words of our Rabbins about this matter. ומקצתם פירשו בהפך זה And some of them interpret it otherwise; for they expound him that is afar off, as to be understood of the penitent,—and him that is near, as meaning the just: from whence they teach, and say, That the penitent are better than those, that are perfectly just.”

^s English folio-edition, vol. 2. p. 449.

^t Fol. 34. 2.

^u Isa. lxiv. 4.

^v Isa. lvii. 19.

^w Leusden's edition, vol. 2. p. 542.

Some, indeed, that do so expound it, say, that those, that are 'penitent,' are to be preferred before those, that are the 'perfectly just;' but this was not the common and received opinion of all. Nay, the more general opinion gave so great a preference to perfect righteousness, that repentance was not to be compared with it. Hence that of R. Jochanan, approved of by R. Chajjah the great Rabbin, That those good and comfortable things, concerning which the prophets do mention in their prophecies, belong only to those, who were sometimes wicked men, but afterward came unto repentance; but they were far greater things, that were laid-up for perfectly just persons,—things which had never been revealed to the prophets, nor no prophetic eye ever saw, but God only; things which were indeed of a higher nature than that they could be made known to men;—for so the Gloss explaineth those words of theirs.

In this, indeed, they attribute some peculiar excellency to the 'penitent;' in that, although they had tasted the sweets of sin, yet they had abandoned it, and got out of the snare; which, it might have been a question, whether those that are 'perfectly just' would have done, if they had tasted and experienced the same. But still, they esteemed it much nobler, never to have been stained with the pollutions of sin, always to have been just, and never otherwise than good. Nor is it seldom, that we meet with some, in the Talmudists, making their own perfection the subject of their boast, glorying that they have never done any enormous thing throughout their whole life: placing those whom they called חסידים 'holy or good' men, who were also the same with צדיקים גמורים 'perfectly just,' placing them (I say) in the highest form of 'just persons.'

IV. After all this, therefore, judge, whether Christ spoke simply or directly of any such persons (as if there were really any such) that could need no repentance; or rather, whether he did not, at that time, utter himself according to the common conceptions, that nation had about some perfectly just persons, which he himself opposed. And this seems so much the more likely, by how much he saith, "I say unto you," as if he set himself against that common conceit of theirs:—and that example he brings of a certain person, that needed no repentance, viz. the prodigal's brother,

savours rather of the Jewish doctrine, than that he supposed any one in this world perfectly just.

Ver. 8: Γυνή ἀπτεῖ λύχνον. “*A woman lighteth a candle.*”] There is a parable not much unlike this in Midras Schir*. “R. Phineas Ben Jair expoundeth. If thou seek wisdom as silver,—that is, If thou seek the things of the law as hidden treasures—A parable. It is like a man אִם נֹאמֵר סֵלַע בִּילְדֵי אִו who if he lose a stone, or ornament in his house, he lighteth some candle, some torches, till he find it. If it be thus for the things of this world, how much more may it be for the things of the world to come.”

Ver. 11: Ἀνθρώπος τις εἶχε δύο υἱούς. “*A certain man had two sons.*”] It is no new thing so to apply this parable, as if the elder son denoted the Jew,—and the younger, the Gentile. And, indeed, the elder son doth suit well enough with the Jew in this, that he boasts so much of his obedience, “I have not transgressed at any time thy commandment:” as also, that he is so much against the entertainment of his brother, now a penitent. Nothing can be more grievous to the Jews, than the reception of the Gentiles.

Ver. 13: Διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. “*He wasted his substance with riotous living.*”] Ought not this prodigal to be looked upon as that בֶּן סוֹרֵר וּמוֹרֵה “stubborn and rebellious son,” mentioned Deut. xxi. 18? by no means, if we take the judgment of the Sanhedrim itself. For, according to the character that is given of a stubborn and rebellious son in Sanhedrim, cap. 8, where there is a set discourse upon that subject, there can hardly be such a one found in nature, as he is there described. Unless he steal from his father and his mother, he is not such a son: unless he eat תְּרִימָר בֶּשֶׂר half a pound of flesh, and drink half a log of wine, he is not such a son. If his father or mother be lame or blind, he is not such a son, &c. Half a pound of flesh? It is told of Maximin, that “he drank frequently in one day a Capitoline bottle [*amphoram*] of wine: and ate forty pounds of flesh: or, as Cordus saith, threescore.”

CHAP. XVI.

VER. 1: Ὄς εἶχεν οἰκονόμον. “*Who had a steward.*”] This parable seems to have relation to the custom of letting out

* Fol. 3. 2.

† *English folio-edition*, vol. 2. p. 450.

‡ Jul. Capitolin. in Maximino.

grounds, which we find discoursed of, Demai, cap. 6, where, it is supposed, a ground is let, by its owner, to some tenant upon this condition,—that he pay half, or one-third or fourth part, of the products of the ground, according as is agreed betwixt them as to the proportion and quantity. So, also, he supposes an olive-yard, let out upon such kind of conditions. And there it is disputed about the payment^a of the tithes, in what manner it should be compounded between the owner, and him that occupies the ground.

Οἰκονόμος with Kimchi is פקיד 'Pakidh^b,' where he hath a parable not much unlike this:—"The world (saith he) is like unto a house built; the heaven is the covering of the house: the stars are the candles in the house: the fruits of the earth are like a table spread in the house: the owner of the house, and he indeed that built it, is the Holy Blessed God. Man in the world is כמו פקיד, as it were the Οἰκονόμος, steward of the house, into whose hands his lord hath delivered all his riches——If he behave himself well, he will find favour in the eyes of his lord; if ill, עברנו מן פקידתו he will remove him from his stewardship."

Ver. 3: Σκάπτειν οὐκ ἰσχύω, ἐπατεῖν αἰσχύνομαι. "*I cannot dig; to beg I am ashamed.*"] Is there not some third thing, betwixt digging and begging? The distinction betwixt אומנין and פועלין 'artificers,' and 'labourers,' mentioned in Bava Mezia^c, hath place here. This steward, having conversed only with husbandmen, must be supposed skilled^d in no other handicraft; but that if he should be forced to seek a livelihood, he must be necessitated to apply himself to digging in the vineyards, or fields, or olive-yards.

Ver. 6: Δέξαι σου τὸ γράμμα, &c. "*Take thy bill,*" &c.] That is, "Take from me שטרך the scroll [*schedulam*] of thy contract, which thou deliveredst to me; and make a new one, of fifty measures only, that are owing by thee." But it seems a great inequality, that he should abate one fifty in a hundred measures of oil,—and the other, but twenty out of a hundred measures of wheat:—unless the measures of wheat exceeded the measure of oil ten times: so that when there were twenty cori of wheat abated the debtor, there were abated to him two hundred baths or ephahs.

Ver. 9: Ἐκ τοῦ Μαρμωνᾶ τῆς ἀδικίας. "*Of the mammon*

^a Leusden's edition, vol. 2. p. 543.

^b Isa. xl.

^c Cap. 6. et 6.

^d English folio-edition, vol. 2. p. 451.

of *unrighteousness*.”] I. Were I very well assured, that our Saviour, in this passage, meant riches well gotten, and alms to be bestowed thence, I would not render it ‘Mammon of *unrighteousness*,’ but ‘*hurtful* mammon.’ For ἀδικεῖν signifies to *hurt*, as well as to *deal unjustly*; Μη̄ ἀδικήσατε τὴν γῆν. Vulg. “Nolite nocere terræ:” “hurt not the earth.” And so, riches, even well got, may be said to be Μαμμωνᾶ ἀδικίας, ‘*hurtful* mammon,’—because it frequently proves noxious to the owner. It is the lawyers’ term, נזק ממון ‘the damage of mammon’ (Maimonides hath a treatise with that title נזק ממון), that is, when any person doth any way hurt or damage another’s estate. And in reality, and on the contrary, נזק ממון ‘*hurtful* mammon,’ i. e. when riches turn to the hurt and mischief of the owner. And if I thought our Saviour here speaks of riches honestly gotten, I would suppose he might use this very word נזק, only that the phrase of נזק ממון is not so usual amongst the Jews as נזק ממון.

II. Or, perhaps, he might call it ‘mammon of *unrighteousness*,’ in opposition to ‘mammon צדיקה of *righteousness*,’ i. e. of mercy, or alms-giving: for, by that word צדיקה ‘*righteousness*,’ the Jews usually expressed charity or alms-giving,—as every one, that hath dipped into that language, knows very well. And then his meaning might be, “make to yourselves friends of the mammon of *unrighteousness*,” i. e. of those riches which you have not yet laid out in צדיקה ‘*righteousness*, or alms-giving.’ But it is beyond my understanding to think, what one word he could express ἀδικίαν by, in in this sense.

III. I see no reason, therefore, why we may not, nay, why, indeed, it is not necessary to, understand the words, precisely, of riches ill-gotten. For,

1. So the application of the parable falls in directly with the parable itself:—“That steward gained to himself friends by ill-gotten goods; so do ye; make to yourselves friends of the wealth, you have not well got.”

Object. But far be it from our Saviour to exhort or encourage any to get riches unjustly; or to stir them up to give alms out of what they have dishonestly acquired. “Nemo non fatebitur,” saith Heinsius; “No man but will confess, our Lord meant nothing less, than that any one should

make friends to himself of riches unjustly gained." Yet, for all this, I must acknowledge myself not so very well satisfied in this matter.

2. Let us but a little consider, by what words, in the Syriac, our Saviour might express *Μαμμωνᾶ ἀδικίας*, especially if he spoke in the vulgar language. It was a common phrase, ממון דשקר 'Mammon of falsity,' or false mammon; at least if the Targumists speak in the vulgar idiom of that nation, which none will deny. It is said of Samuel's sons, that "they did not walk in his ways ואתפניאו בתר ממון דשקר, but turned after false mammon^f."—"He destroys his own house, מכוש ממון דשקר whose heaps up to himself the mammon of falsehood^g."—"Whoever walks in justice, and speaketh right things, ומתרחיק מממון דשקר, and separates himself from the mammon of iniquity^h."—"To shed blood and to destroy souls, בדיל לקבלא ממון דשקר that they may gain mammon of falsehoodⁱ."

There needs no commentator to show, what the Targumists mean by 'Mammon of falsehood,' or 'Mammon of unrighteousness.' They themselves explain it, when they render it sometimes by ממון אונסיה 'Mammon of violence^j': sometimes, by ממון דרשע 'Mammon of wickedness^k.' Kimchi^l, by ממון של גזל 'Mammon of rapine,' upon Isa. xxxiii.

By the way, I cannot but observe, that that expression, Hosea v. 11, אחר צו "After the commandment," i. e. of Jeroboam or Omri, is rendered by the Targumists בתר ממון דשקר 'After the mammon of falsehood.' Where, also, see the Greek and Vulgar.

Seeing it appears, therefore, that *Μαμμωνᾶ ἀδικίας*, the 'mammon of unrighteousness,' is the same in the Greek with ממון דשקר in the Targumists, who speak in the common language of that nation,—there is no reason why it should not be taken here, in the very same sense. Think but what word our Saviour would use to express *ἀδικίας* by,—and then think^m, if there can be any word more probable, than that which was so well known, and so commonly in use in that nation. The Syriac hath it עילא, which doth not in the least diminish the sense of the other. Indeed, the word *ἀδικος*, in this place, is softened by some, that it should de-

^f 1 Sam. viii. 3.

^g Prov. xv. 27.

^h Isa. xxxiii. 15.

ⁱ Ezek. xxii. 27.

^j Ezek. xxii. 13.

^k Hab. ii. 9.

^l *Leusden's edition*, vol. 2. p. 544.

^m *English folio-edition*, vol. 2. p. 452.

note no farther than 'false,' as not true and substantial: so that the *μαμμωνᾶ ἀδικίας* should signify 'deceitful mammon;' not opposing riches well got, to those that are ill got,—but opposing earthly riches to spiritual: which rendering of the word took its rise from hence especially, that it looked ill and unseemly, that Christ should persuade any to make to themselves friends by giving alms out of an ill-gotten estate: not to mention, that, ver. 11, *ἀδικος* 'unrighteous mammon' is opposed *τῷ ἀληθινῷ* to 'true riches.'

III. It is not to be doubted, but that the disciples of Christ did sufficiently abhor the acquiring of riches by fraud and rapine: but can we absolve all of them from the guilt of it before their conversion? particularly Matthew the publican? And is it so very unseemly for our Saviour to admonish them to make themselves friends by restitution, and a pious distribution of those goods, they may have unjustly gathered before their conversion? The discourse is about restitution, and not giving of alms.

IV. It is a continued discourse in this place with that in the foregoing chapter, only that he does more particularly apply himself to his disciples, ver. 1. "Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ." "He said unto his disciples;" where the particle *καὶ*, *and*, joins what is discoursed here, with what went before. Now who were his disciples? not the twelve apostles only, nor the seventy disciples only: but *πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ*, chap. xv. 1, "all the publicans and sinners, that came to hear him." For we needs must suppose them in the number of disciples, if we consider the distinction of the congregation then present, being made between scribes and Pharisees, and those that came to him with a good mind to hear: besides that we may observe, how Christ entertains them, converseth with them, and pleads for them, in the parable of the foregoing chapter. Which plea and apology for them against the scribes and Pharisees being finished, he turns his discourse to them themselves,—and under the parable of an Unjust Steward, instructs them, how they may make to themselves friends of the wealth they had unjustly gained, as he had done. And, indeed, what could have been more seasonably urged before the unjust and covetous Pharisees, than to stir up his followers, that, if they had acquired any unrighteous gains before their conversion, they would now honestly restore them, piously

distribute them,—that so they may make themselves friends of them, as the Unjust Steward had done?

And for a comment upon this doctrine, let us take the instance of Zaccheus, chap. xix. If Christ, while entertained in his house, had said to him what he said to his disciples here, “Zaccheus, make to thyself friends of the mammon of unrighteousness;”—would Zaccheus himself, or those that stood by, have understood him any otherwise, than that he should make friends to himself of that wealth he had gotten dishonestly? and why they may not be so understood here, I profess I know not: especially when he discourses amongst those disciples, that had been publicans and sinners; and scarce any of them, for aught we know, but, before his conversion, had been unjust, and unrighteous enough.

Ποιήσατε ἑαυτοῖς φίλους. “*Make to yourselves friends.*”] Were it so, that, by the ‘mammon of unrighteousness,’ could be understood an estate honestly got, and the discourse were about giving of alms,—yet would I hardly suppose the ‘poor’ to be those ‘friends’ here mentioned, but God and Christⁿ. For who else were capable of receiving them into everlasting habitations? As for the poor (upon whom these alms are bestowed) doing this, as some have imagined, is mere dream, and deserves to be laughed at rather than discussed.

In Bava Kama^o, we have a discourse about restitution of goods ill gotten; and amongst other things, there is this passage: “The Rabbins deliver; ומלוי ברִיבית הגזלנין Those that live, upon violence (or thieves) and usurers, if they make restitution, their restitution is not received.” And a little after, רועין והגבאון והמוכסין תשובתן קשה “For shepherds, exactors, and publicans, restitution is difficult.” (The Gloss is, Because they have wronged so many, that they know not to whom to restore their own.) והמוזרין למבירין “But they do make restitution to those, who know their own goods, that were purloined from them. They say true, They do make restitution: but others do not receive it of them. To what end, then, do they make restitution? לצאת ידי שמים, That they may perform their duty towards God.”

Upon what nicety it was, that they would not allow those to restitution, from whom the goods had been pur-

ⁿ Vid. Matt. xxv. 35, &c.

^o Fol. 94. 2.

loined, I will not stand to inquire. It was necessary, however, that restitution should be made; that that which was due and owing to God, might be performed; that is, they might not retain in their hands any ill-gotten goods, but devote them to some good use; and, accordingly, those things that were restored (if the owners could not know them again) were dedicated to public use,—viz. לצורכי ציבור ‘to the use of^p the synagogue:’ and so they made God their friend, of the μαμμωνᾶ ἀδικίας, ‘goods that they had gained by dishonesty and unrighteousness.’

Ver. 11^q: Εἰ οὖν ἐν τῷ ἀδίκῳ Μαμμωνᾶ, &c. “*If ye have not been faithful in the unrighteous mammon,*” &c.] The Vulgar, “*Si in iniquo mammona fideles non fuistis;*” “*If ye have not been faithful in the unjust mammon:*” it is not ill rendered. But can any one be faithful in the unrighteous mammon? As to that, let us judge from the example of Zaccheus: although he was not faithful in scraping together any thing unjustly, yet was he eminently faithful in so piously distributing it.

Ver. 12: Εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, &c. “*If ye have not been faithful in that, which was another man’s,*” &c.] To apply τὸ ἀλλότριον, “*another man’s,*” to that wealth, which is given us by God, is something harsh and obscure; but to apply it to the riches of other men, makes the sense a little more easy:—“*If ye have been unjust in purloining the goods of other men, and will still, as unjustly, keep them back,—what reason have you to think, that others will not deal as unjustly with you, and keep back even what is yours?*”

Ver. 16: Καὶ πᾶς εἰς αὐτὴν βιάζεται: “*And every one presseth into it.*”] These words may be varied into a sense plainly contrary; so far that they may either denote, the *entertainment*, or the *persecution*, of the gospel. “*Quivis in illud vi perrumpit,*” saith Beza: “*Every one breaketh into it by force:*” which points at the former sense of these words. Vulg. “*Quivis in illud vim facit:*” “*Every one commits violence upon it:*” which points to the latter. I have admitted of the former, as that, which is the most received sense of that passage in Matt. xi. 12: but the latter seems more agreeable in this place, if you will suppose a continued discourse in our Saviour from ver. 15, and that one verse depends upon another. They do, indeed, seem

^p English folio-edition, vol. 2. p. 453.

^q Leusden’s edition, vol. 2. p. 545.

independent, and incoherent one with another; and yet there is no reason, why we may not suppose a connexion, though, at the first view, it is not so perspicuous. We may observe the manner of the schools, in this very difficulty. In both the Talmuds, what frequent transitions are there, infinitely obscure and inextricable at first sight, and seemingly of no kind of coherence; which yet the expositors have made very plain and perspicuous, very coherent with one another.

I would, therefore, join and continue the discourse in some such way as this:—"You laugh me to scorn^r, and have my doctrine in derision, boasting yourselves above the sphere of it, as if nothing I said, belonged at all to you. Nor do I wonder at it; for whereas the law and the prophets were until John,—yet did you deal no otherwise with them, but changed and wrested them, at your pleasure, by your traditions and the false glosses ye have put upon them. And when, with John Baptist, the kingdom of heaven arose and made its entry among you, *πᾶς εἰς αὐτὴν βιάζεται*, 'Every one useth violence and hostility against it,' by contradiction, persecution, and laughing it to scorn. And yet, though you, by your foolish traditions, have made even the whole law void and of none effect, it is easier certainly for heaven and earth to pass away, than that one tittle of the law should fail. Take but an instance in the first and most ancient precept of the law, 'The man shall cleave unto his wife;' which you, by your traditions and arbitrary divorces, have reduced to nothing; but that still remains, and will remain for ever, in its full force and virtue; and he that puts away his wife (according to the licentiousness of your divorces) and marrieth another, committeth adultery."

Ver. 19^s: "Ἀνθρωπος δέ τις ἦν πλούσιος" "*There was a certain rich man.*"] Whoever believes this not to be a parable, but a true story, let him believe also those little friars [Fratricellis], whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place, where the house of the 'rich glutton' stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too, that never had any being, but merely in parable. And that it was a parable, not only the consent

^r Ἐξεμυκτήριζον αὐτόν, v. 14.

^s *English folio-edition*, vol. 2. p. 454.

sent of all expositors may assure us, but the thing itself speaks it.

The main scope and design of it seems this,—to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them, nay, would not believe, though one (even Jesus) arose from the dead. For that conclusion of the parable^t abundantly evidenceth what it aimed at: “If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.”

Ver. 20: *Λάζαρος*: “Lazarus.”] I. We show, in our notes upon St. John, xi. 1, in several instances, that the word לעזר ‘Lazar’ is by contraction used by the Talmudists for אלעזר Eleazar. The author of Juchasin^u attests it: בירושלמי: “In the Jerusalem Talmud, every R. Eleazar is written without an Aleph, R. Lazar.”

II. In Midras Coheleth^v, there is a certain beggar called מסכן תשיש ‘Diglus Patragus, or Petargus:’ ערשיל וכפץ “Poor, infirm, naked, and famished.” But there could hardly be invented a more convenient name for a poor beggar, than *Lazar*, which signifies the *Help of God*, when he stands in so much need of the help of men.

But^w, perhaps, there may be something more aimed at in the name: for since the discourse is concerning Abraham and Lazarus,—who would not call to mind Abraham and Eleazar his servant^x, one born at Damascus, a Gentile by birth, and sometime in posse [*in potentia*] the heir of Abraham; but shut out of the inheritance by the birth of Isaac? yet restored here into Abraham’s bosom. Which I leave to the judgment of the reader, whether it might not hint the calling of the Gentiles into the faith of Abraham.

The Gemarists make Eleazar to accompany his master even in the cave of Machpelah: “R. Baanah^y painted the sepulchres: when he came to Abraham’s cave, he found Eleazar standing at the mouth of it. He saith unto him, What is Abraham doing? To whom he, גאני בכפנה דשרה He lieth in the embraces of Sarah. Then said Baanah, Go and tell him, that Baanah is at the door,” &c.

‘*Ἡλακωμένος*: “Full of sores.”] In the Hebrew language, גופו מלא שחין ‘Stricken with ulcers.’ Sometimes, מלא שחין

^t Ver. 31.^u Fol. 81. 1.^v Fol. 98. 2.^w Leusden’s edition, vol. 2. p. 546.^x Gen. xv.^y Bava Bathra, fol. 58. 1.

“His body full of ulcers;” as in this story:—“They^z tell of Nahum Gamzu, that he was blind, lame of both hands and of both feet, גופו מלא שחין and in all his body full of sores. He was thrown into a ruinous house, the feet of his bed being put into basins full of water, that the ants might not creep upon him.—His disciples ask him, Rabbi, how hath this mischief befallen thee, when as thou art a just man?” He gives the reason himself; viz. Because he deferred to give something to a poor man, that begged of him. We have the same story in Hieros. Peah^a, where, it were worth the while to take notice, how they vary in the telling it.

Ver. 22: Καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν Ἀγγέλων. “*He was carried by angels.*”] The Rabbins have an invention, that there are three bands of angels attend the death of wicked men, proclaiming, “There is no peace, saith the Lord, unto the wicked^b.” But what conceptions they have of angels being present at the death of good men, let us judge from this following passage:—

“The^c men of Tsippor said, Whoever tells us, that Rabbi [Judah] is dead, we will kill him. Bar Kaphra, looking upon them with his head veiled with a hood, said unto them, Holy men and^d angels took hold of the tables of the covenant, and the hand of the angels prevailed: so that they took away the tables. They said unto him, Is Rabbi dead then? The meaning of this parabolizer was this; Holy men would fain have detained R. Judah still in the land of the living, but the angels took him away.

Εἰς τὸν κόλπον τοῦ Ἀβραάμ. “*Into Abraham’s bosom.*”] So ver. 23, in the plural number, ἐν τοῖς κόλποις, which doth not alter the sense, but strengthens it. The Jewish schools dispose of the souls of Jews under a threefold *phrase*,—I can hardly say, under a threefold *state*:—

I. בגן עדן “In the garden of Eden,” or Paradise. Amongst those many instances, that might be alleged even to nauseousness, let us take one, wherein this very Abraham is named:

“‘He^e shall be as a tree planted by the rivers of waters.’ This is Abraham, whom God took, and planted in the land of Israel: or, whom God took and planted בגן עדן in Para-

^a Taanith, fol. 21. 1.

^b Fol. 21. 2.

^c Bemidb. Rabb. fol. 245. 4.

^d Hieros. Kilaim, fol. 32. 3.

^e English folio-edition, vol. 2. p. 455.

^f Midras Tillin, fol. 3. 1.

dise.”—Take one instance more of one of equal fame and piety, and that was Moses: “When^f our master Moses departed לִגְן עֵדֶן into Paradise, he said unto Joshua, ‘If thou hast any doubt upon thee about any thing, inquire now of me concerning it.’”

II. תַּחַת כִּסֵּא הַכְבוֹד “Under the throne of glory.”—We have a long story in Avoth R. Nathan^g, of the angel of death being sent by God to take away the soul of Moses: which when he could not do, “God taketh hold of him himself, and treasureth him up וְגִמְוָה תַּחַת כִּסֵּא הַכְבוֹד under the throne of glory.” And a little after: “Nor is Moses’s soul only placed under the throne of glory; but the souls of other just persons also, are repositied under the throne of glory.”

Moses, in the words quoted before, is in Paradise; in these words, he is “under the throne of glory.” In another place^h, “he is in heaven ministering before God.” So that, under different phrases, is the same thing expressed; and this however made evident, that there גֵּן עֵדֶן ‘the garden of Eden,’ was not to be understood of an earthly, but a heavenly paradise.—That in Rev. vi. 9, of ‘souls crying under the altar,’ comes pretty near this phrase, of being placed ‘under the throne of glory.’ For the Jews conceived of the altar as the throne of the Divine Majesty; and, for that reason, the court of the Sanhedrim was placed so near the altar, that they might be filled with the reverence of the Divine Majesty so near them, while they were giving judgment. Only, whereas there is mention of the souls of the martyrs, that had poured out their blood for God, it is an allusion to the blood of the sacrifices, that were wont to be poured out at the foot of the altar.

III. בְּחֵיקוֹ שֶׁל אַבְרָהָם “In Abraham’s bosom:”—Which if you would know what it is, you need seek no farther than the Rhemists, our countrymen (with grief be it spoken), if you will believe them; for they, upon this place, have this passage: “The bosom of Abraham is the resting-place of all them, that died in perfect state of grace before Christ’s time,—heaven, before, being shut from men. It is called in Zachary, a lake without water, and sometimes a prison, but most commonly of the divines ‘Limbus patrum;’ for that it is thought to have been the higher part, or brim, of hell,” &c.

If our Saviour had been the first author of this phrase,

^f Temurah, fol. 116.1.

^g Cap. 10.

^h Pesikta, fol. 93. 1.

then might it have been tolerable to have looked for the meaning of it amongst Christian expositors; but seeing it is a scheme of speech so familiar amongst the Jews, and our Saviour spoke no other than in the known and vulgar dialect of that nation, the meaning must be fetched thence, not from any Greek or Roman lexicon. That which we are to inquire after, is, how it was understood by the auditory then present: and I may lay any wager, that the Jews, when they heard 'Abraham's bosom' mentioned, did think of nothing less than that kind of limbo, which we have here described. What? Abraham, Isaac, Jacob, Moses, &c. in a lake without water, in prison, on the very brim of hell! Is this to be בגן עדן 'in paradise?' is this to be תחת כסא הכבוד 'under the throne of glory?' And was Lazarus carried *thither* by angels, when he was carried into 'Abraham's bosom?'

We meet with a phrase amongst the Talmudists; Kiddushin, fol. 72: it is quoted also from Juchasin, fol. 75. 2. Let us borrow a little patience of the reader, to transcribe the whole passage:—

“Rabbi [Judah] saith to Levi, הראני פרסיים 'Represent the Persians to me by some similitude.' He saith, 'They are like to the host of the house of David.'—הראני חברין Represent to me the Iberians. They are like למלאכי הבלה to the angels of destruction.—Represent to me the Ismaelites. לשעירים של בית הכסא They are like the devils of the stinking pit.—Represent to me the disciples of the Wise, that are in Babylon. They are like to ministering angels. כי הוה ניהא נפשיה דר When R. [Judah] died, he said, הומניא איכא בבבל Hæmnia is in Babylon, and consists of Ammonites wholly.—מסגריא איכא בבבל Mesgaria is in Babylon, and wholly consists of spurious people.—בירקה איכא בבבל Birkah is in Babylon, where two men interchange their wives.—ברתא דסטיא איכא בבבל BIRTHA Sataia is in Babylon, and at this day they depart from God.—אכרא אדא בר אהבה—Acra of Agma is in Babylon.—אדא בר אהבה Ada Bar Ahava is there. היום יושב בחיקו של אברהם This¹ day he sits in Abraham's bosom. היום נולד רב יהודה This day is Rabh Judah born in Babylon.”

Expositors are not well agreed, neither by whom, nor indeed concerning whom, those words are spoken, “This day he sits in the bosom of Abraham.” And, for that reason, have I transcribed the whole period, that the reader may

¹ English folio edition, vol. 2. p. 456.

spend his judgment amongst them. The author of Juchasin thinks, they may be the words of Adah Bar Ahavah spoken concerning Rabbi Judah. Another Gloss saith, They are spoken of Adah Bar Ahavah himself. Let us hear them both: "The^j day that Rabbi died, Rabh Adah Bar Ahavah said, by way of prophecy, This day doth he sit in Abraham's bosom." "There^k are those indeed, that expound, This day doth he sit in Abraham's bosom thus; that is, This day he died. Which if it be to be understood of Adah Bar Ahavah, the times do not suit.—It seems to be understood therefore, This day he sits in Abraham's bosom: that is, This day is Adah Bar Ahavah circumcised, and entered into the covenant of Abraham."

But the reader may plainly see, having read out the whole period, that these words were spoken neither *by* Adah nor *of* him, but by Levi, of whom we have some mention in the beginning of this passage, and spoken concerning Rabbi Judah, that was now dead. It is Levi also that saith, that, in his room, on that very self-same day, was Rabh Judah born in Babylon, according to the common adage of their schools, which immediately follows; "A just man never dies, till there be born in his room one like him." So saith R. Meir; "When R. Akibah died, Rabbi [Judah] was born: when Rabbi Judah died, Rabh Judah was born: when Rabh Judah died, Rabba was born: when Rabba died, Rabh Isai was born."

We have here, therefore, if we will make up the story out of both Talmuds, another not very unlike this of ours. In the Jerusalem Talmud, Rabbi Judah is conveyed by angels; in the Babylonian, he is placed in Abraham's bosom:—neither would the Glosser have doubted, in the least, either of the thing, or of the way of expressing it, so as to have fled to any new exposition, had he not mistook the person, concerning whom these words were uttered. He supposeth them spoken of Adah Bar Ahavah (wherein he is deceived): and because the times do not fall in right, if they were to be understood of his death, he therefore frames a new interpretation of his own, whiles, in the mean time, he acknowledgeth, that others expound it otherwise.

We may find out, therefore, the meaning of the phrase according to the common interpretation, by observing, first, that it was universally believed amongst the Jews, that pure

and holy souls, when they left this body, went into happiness, to Abraham. Our Saviour speaks according to the received opinion of that nation in this affair, when he saith, "Many shall come¹ from the east and from the west, and shall sit down with Abraham."

Give me leave to transcribe a story, a little more largely than usual: There^m was a woman the mother of seven martyrs (so we find it also 2 Macc. vii). When six of her sons were slain, and the youngest brought out, in order to it, though but a child of two years and a half old, "The mother saith to Cæsar, בחי ראשך, By the life of thy head, I beseech thee, O Cæsar, let me embrace and kiss my child. This being permitted her, she plucked out her breasts and gave it suck. Then she; By the life of thy head, I entreat thee, O Cæsar, that thou wouldest first kill me, and then the child. Cæsar answered, I will not yield to thee in this matter, for it is written in your own law, The heifer or sheep with its young one, thou shalt not kill on the same day. To whom she; שוטה שבעולם O thou foolishlest of all mortals, hast thou performed all the commands, that this only is wanting?" He forthwith commands, that the child should be killed. The mother, running into the embraces of her little son, kissed him and said, בני לך אצל בני לך אצל Go thou, O my son, to Abraham my father, and tell him, Thus saith my mother, Do not thou boast, saying, I built an altar and offered my son, Isaac. For my mother hath built seven altars, and offered seven sons in one day," &c.

This woman, questionless, did not doubt of the innocence and purity of the soul of this child, nor of its future happiness (for we will suppose the truth of the story); which happiness she expresseth sufficiently by this, that her son was going to his father Abraham. There are several other things to the same purpose and of the same mould, that might be produced, but let this suffice in this place:—however, see notes upon ver. 24.

Now, what this 'being in Abraham's bosom' may signify amongst the Jews, we may gather from what is spoken of the manners and the death of this R. Judah; concerning whom it is said, היום יושב בחיקו של אברהם "This day he sits in Abraham's bosomⁿ."—"Rabbi Judah had the toothache thirteen

¹ Leusden's edition, vol. 2. p. 548.

^m Midras Echah, fol. 68. 1.

ⁿ Hieros. Kelaim, fol. 42, 2.

years; and, in all that time, there was not an abortive woman throughout the whole land of Israel." For to him it is, that they apply those words of the prophet, "He^o was a man of sorrows, and hath borne our griefs." And for these very pains of his, some had almost persuaded themselves, that he was the Messiah. At length this toothache was relieved by Elias, appearing in the likeness of R. Chaijah Rubbah, who, by touching his tooth, cured him. When he died, and was to be buried on the evening of^p the sabbath, there were eighteen synagogues accompanied him to his grave. נעשו ניסין ותלת לון יומא "Miracles were done; the day did not decline, till every one was got home before the entrance of the sabbath." Bath Kol pronounced happiness for all those, that wept for him, excepting one by name; which one when he knew himself excepted, threw himself headlong from the roof of the house, and so died, &c. But to add no more,—for his incomparable learning and piety, he was called R. Judah קדוש 'the holy.' And whither, would the Jew think, such a one would go, when he went out of this world? Who amongst them, when it was said of him that he was in 'Abraham's bosom,' would not, without all scruple and hesitancy, understand it, that he was in the very embraces of Abraham (as they were wont, at table, one to lie in the other's bosom), in the exquisite delights and perfect felicities of paradise? not in a lake without water,—a prison,—the very brink of hell.

Ver. 23: 'Ορᾶ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον' "He seeth Abraham afar off, and Lazarus."] Instead of commentary, take another parable:—"There^q are wicked men, that are coupled together in this world. But one of them repents before death; the other doth not: so the one is found standing in the assembly of the just; the other, in the assembly of the wicked. The one seeth the other [this agrees with the passage now before us], and saith, 'Woe! and alas! here is accepting of persons in this thing:—he and I robbed together, committed murder together; and now he stands in the congregation of the just, and I, in the congregation of the wicked.'—They answer him, שוטה שבעולם 'O thou most foolish amongst mortals, that are in the world! Thou wert abominable, and cast forth for three days after thy death, and they did not lay thee in the grave: the worm was under

^o Isa. liii.

^p English folio-edition, vol. 2. p. 457.

^q Midras Ruth, fol. 44. 2. et Midras Coheleth, fol. 86. 4.

thee, and the worm covered thee: which when this companion of thine came to understand, he became a penitent. It was in thy power also to have repented, but thou didst not.—He saith unto them, ‘ Let me go now, and become a penitent.’—But they say, ‘ O thou foolishhest of men, dost thou not know, that this world, in which thou art, is like the sabbath,—and the world, out of which thou camest, is like the evening of the sabbath? If thou dost not provide something on the evening of the sabbath, what wilt thou eat on the sabbath-day? Dost thou not know, that the world, out of which thou camest, is like the land,—and the world, in which thou now art, is like the sea? If a man make no provision on land for what he should eat at sea, what will he have to eat?’ He gnashed his teeth and gnawed his own flesh.”

Ver. 24: Καὶ αὐτὸς φωνήσας εἶπε: “ *And he cried, and said.*”] We have mention^r of the dead discoursing one amongst another, and also with those that are alive. “ R. Samuel Bar Nachman saith, R. Jonathan saith, How doth it appear, that the dead have any discourse amongst themselves? It appears from what is said^s, And the Lord said unto him, This is the land, concerning which I sware unto Abraham, to Isaac, and Jacob לאמור, saying, : מאי לאמור? What^t is the meaning of לאמור? the Holy Blessed God saith unto Moses, Go thou and say to Abraham, Isaac, and Jacob, The oath which I sware unto you, I have performed unto your children.”—Note that: ‘ Go thou and say to Abraham,’ &c.—“ There is a story of a certain pious man, that went and lodged in a burying-place, and heard two souls discoursing amongst themselves. Said the one unto the other, ‘ Come, my companion, and let us wander about the world, and listen behind the veil, what kind of plagues are coming upon the world.’ To which the other replied, ‘ O my companion, I cannot; for I am buried in a cane mat: but do thou go, and whatsoever thou hearest, do thou come and tell me.’—The soul went, and wandered about the world,” &c.

“ The year following he went again, and, lodging in a place of burial, he heard two souls discoursing between themselves. Saith the one unto the other, ‘ O my companion, come, let us wander about the world, and hearken behind the veil, what kind of plagues are coming upon the

^r Berac. fol. 18. 2.

^s Deut. xxxiv. 4.

^t Leusden's edition, vol. 2. p. 549.

world.' To which the other, 'O my companion, let me alone; for the words that formerly passed between thee and me, were heard amongst the living.'—'Whence could they know?'—'Perhaps, some other person that is dead, went and told them.'"

"There was a certain person deposited some zuzees with a certain hostess, till he should return; and went to the house of Rabh. When he returned, she was dead. He went after her to the place of burial, and said unto her, 'Where are my zuzees?' She saith unto him, 'Go, take it from under the hinge of the door, in a certain place there: and speak to my mother to send me^u my black lead, and the reed of paint [*de stibio meo, et de canna fuci*] by the woman N., who is coming hither to-morrow.' But whence do they know, that such a one shall die? דומה קדים ומכריו ליהו Dumah [that is, the angel, who is appointed over the dead] comes before, and proclaims it to them."

"The zuzees that belonged to orphans, were deposited with the father of Samuel [the Rabbin]. He died, Samuel being absent. He went after him to the place of burial, and said unto them [i. e. to the dead], בעינא אבא 'I look for Abba.'—They say unto him, אבא טובא איבא חבא 'Abba the good is here.'—'I look for Abba Bar Abba.'—They say unto him, 'Abba Bar Abba the good, is here.'—He saith unto them, 'I look for Abba Bar Abba, the father of Samuel; where is he?'—They say unto him, סליק למתבתא דרקיעא 'He is gone up to the academy of the firmament.'—Then he saw Levi [his colleague] sitting without." (The Gloss hath it, The dead appeared as without their graves, sitting in a circle, but Levi sat without the circle.) "He saith unto him, 'Why dost thou sit without? why dost thou not ascend?'—He answered him, 'They say unto me, Because there want those years, wherein thou didst not go into the academy of the Rabbi.'—When his father came, he saw him weep.—He saith unto him, 'Why dost thou weep?'—He saith unto him, 'Where is the orphans' money?'—He saith unto him, 'Go, and take it out of the mill-house,'" &c. But, I fear, the reader will frown at this huge length of trifles.

Καὶ καταψύξῃ τὴν γλῶσσάν μου "And cool my tongue."] There^v was a good man, and a wicked man, that died. As for the good man, לא איתגמל ליה חסד "he had no funeral rites

^u English folio-edition, vol. 2. p. 458.

^v Hieros. Chagigah, fol. 77. 4.

solemnized:" but the wicked man had. Afterward, there was one saw, in his dream, the good man walking in gardens, and hard by pleasant springs: but the wicked man

לשון שורת על פי הנהר בעי ממוסי מיה ולא ממי "with his tongue trickling drop by drop, at the bank of a river, endeavouring to touch the water, but he could not."

Ver. 26: *Χάσμα μέγα ἐστήρικται* "A great gulf fixed."] It is well known from the poets, that Ἄδης in the Greek, and 'inferi' among the Latins, comprehend the seat both of the blessed and the damned,—denoting, in general, the state of the dead, be they according to the quality of their persons allotted either to joys or punishments. On this hand, Elysium for the good; on that hand, Tartarus for the wicked; the river Cocytus, or Acheron, or some such 'great gulf fixed' betwixt them. The Jews seem not to have been very distant from this apprehension of things. "God^v hath set the one against the other [Eccles. vii. 14]; that is, גהנום וגן hell and paradise. כמה ביניהם טפה How far are they distant? a hand-breadth. R. Jochanan saith, כותל A wall is between." But the Rabbins say, שתיהן שוות כדי שיהיו מציעות זו מזו "They are so even with one another, that you may see out of one into the other."

That of 'seeing out of the one into the other,' agrees with the passage before us; nor is it very dissonant that it is said, 'They are so even with one another:' that is, they are so even, that they have a plain view one from the other, nothing being interposed to hinder it, and yet so great a gulf between, that it is impossible to pass the one to the other. That is worth noting, Rev. xiv. 10, "Shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb."

Ver. 29: *Ἐχουσι Μωσεία καὶ τοὺς Προφήτας* "They have Moses and the prophets."] The historical books, also, are comprehended under the title of the 'Prophets,' according to the common acceptation of the Jews, and the reading in their synagogues: "All^x the books of the prophets are eight; Joshua, Judges, Samuel, the Kings, Jeremiah, Ezekiel, Isaiah, and the twelve." So the Gemara also reckons them^y. So we find *ὀκτάτευχος Προφητικὴ*, 'the Octateuch of the Prophets,' as well as *Πεντάτευχος Μωσαϊκὴ*, 'the Penta-

^v Midras Coheleth, 103. 2.

^x Gloss. in Bathra, fol. 13. 2.

^y Ibid. fol. 14. 2.

teuch of Moses,' in Photius^z; of which we have spoken elsewhere.

But are the כתובים the 'Hagiographa' excluded, when mention is made only of the law and the prophets? Our Saviour speaks after the usual manner of their reading 'Moses and the Prophets' in their synagogues^a; where every ordinary person, even the most rude and illiterate, met with them, though he had neither Moses, nor the prophets, nor the Hagiographa, at his own house. Indeed, the כתובים or the 'holy writings,' were not read in the synagogues (for what reason, I will not dispute in this place), but they were, however, far from being rejected by the people, but accounted for divine writings, which may^b be evinced, besides other things, even from the very name. Our Saviour, therefore, makes no mention of them, not because he lightly esteems them,—but because Moses and the prophets were heard by every one, every sabbath-day; and so were not the Hagiographa.

Ver. 31: Οὐδὲ, ἐάν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται.
 “Neither will they be persuaded, though one rose from the dead.”] Any one may see, how Christ points at the infidelity of the Jews, even after that himself shall have risen again. From whence it is easy to judge, what was the design and intention of this parable.

CHAP. XVII.

VER. 2: Εἰ μύλος ὄνικος περίκειται περὶ τὸν τράχηλον αὐτοῦ. “That a mill-stone were hanged about his neck.”] There is mention, among the Talmudic authors, concerning רחיים של חמור ‘an ass-mill,’ and it is distinguished from a ‘hand-mill.’ “Whoso^c hireth a house of his neighbour, he may build רחיים של חמור an ass-mill, but not רחיים של יד a hand-mill.”

‘To have a mill-stone hanged about his neck,’ was a common proverb.—“Samuel^d saith, It is a tradition, that a man may marry, and, after that, apply himself to the study of the law. But R. Jochanan saith, No. רחיים בצוארו ויעסוק בתורה. Shall he addict himself to the study of the law with a mill-stone about his neck?”

^z Cod. 230.

^a Leusden's edition, vol. 2. p. 550.

^b English folio-edition, vol. 2. p. 459.

^c Aruch in רחם out of Bava Mezia.

^d Kiddushin, fol. 29. 2.

Suidas tells us, "Ὅτε κατεπόντουσαν τινὰς, λίθους ἀπὸ τῶν τραχήλων ἀπεκρέμαζον: "When they drowned any in the sea, they hung stones about their necks." And quotes that of Aristophanes:

"Ἄρας μετέωρον, ἐς τὸ βάραθρον ἐμβάλῃ,
Ἐκ τοῦ λάρυγγος ἐκκρεμάσας ὑπέρβολον"

Equites: Brunck. 1362.

Lifting him up, I'll plunge him to the deep.
A stone hung at his neck————

For so Suidas takes ὑπέρβολον, and renders it by λίθον, a 'stone.' But his interpreter ingeniously remarks,—that Suidas seems to have reached the place and meaning of the poet; for ὑπέρβολος signifies not a stone, hung about the neck of him that is to be drowned in the sea; but when he should have said λίθον ἐκκρεμάσας, 'hanging a stone,' he does, by way of jest and beside all expectation, for laughter's sake, say, ἐκκρεμάσας Ὑπέρβολον, 'hanging Hyperbolus;' that is, 'a litigious fellow' about his neck, whom, for his peculiar wickedness, he would represent as the most burdensome thing, that could be to all the Athenians, hanging about them, like a heavy stone that is hanged about the neck of one condemned to be drowned; one, indeed, that deserves that fate himself, that he might no more vex and disturb the commonwealth.

Ver. 3: Ἐπιτίμησον αὐτῷ. "*Rebuke him.*" The Rabbins are not sparing in granting the lawfulness of repeating rebuke upon rebuke; but they are most sparing about forgiveness, where any hath given an offence. They allow, from Levit. xix. 17, that a man may rebuke a hundred times, if there be any need for it; nay, that it is the duty of a disciple to rebuke his master, if occasion be^e. But as to forgiving him that offends, they abuse the words of the prophet, Amos i. 2, "for three transgressions:" and that of Job xxxiii. 29, "Lo, God worketh all these things^f three times with man;"—and teach, that a man is not bound to forgive a fourth trespass^g.

Ver. 6: Ὡς κόκκον σινάπεως. "*As a grain of mustard-seed.*" A phrase greatly in use. Sometimes we have it כורע חרדל "like a seed of mustard." Sometimes, כגרניר חרדל "like a grain of mustard-seed." Sometimes, כטיפת חרדל "like a drop of mustard."

When our Lord had been teaching his disciples concern-

^e Bava Mezia, fol. 31. 1. ^f English folio-edition, vol. 2. p. 460. ^g Joma, fol. 86. 2.

ing charity towards their offending brother, they beg of him *Πρόσθετε ἡμῖν πίστιν*, 'increase of faith.' Which words (saying that I would not wrong the faith of the apostles, as if they begged of their master an increase of it) I would inquire, whether they might not be put into some such sense as this: "Lay down or add something concerning the measure of our faith, as thou hast done concerning the measure of our charity:"—which, therefore, he doth in his following discourse.

Ver. 7: Ἐρεῖ εὐθέως—παρελθὼν ἀνάπεσαι; "*Will say unto him by and by,—Go and sit down to meat?*" Some there were of old, that were wont to do thus.—"The^b Wise men of old were used to give their servant, something of every thing, that they ate themselves." This was, indeed, kindly done, and but what they ought; but then it follows, וּמַקְדִּימִין הַבְּהֵמָה וְהַעֲבָדִים לְסַעֲוֹתָ עִצְמוֹן "They made their beasts and their servants take their meals before themselves." This was supererogation.

Ver. 11ⁱ: Διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. "*He passed through the midst of Samaria and Galilee.*" If it had been said 'through the midst of Galilee and Samaria,' there had been no difficulty; but being said 'through the midst of Samaria and Galilee,' it raiseth that doubt, to which I have formerly spoken, viz. whether 'through Galilee,' in this place, ought not to be understood 'through Perea.' The Syriac and Arabic seem to have been aware of this difficulty; and therefore, to accommodate the matter, have rendered *δια μέσου*, 'through the midst,' by *בין* 'between:' in which signification *ἀνὰ μέσον* is very familiar in Greek authors. So that the sense, they seem to make of it, is this: That Jesus, in his journey to Jerusalem, took his way in the very extreme borders of Galilee and Samaria, i. e. that he went between the confines, and, as it were, upon the very brink of each country, for a good way together.—He did, indeed, go to the Scythopolitan bridge, by which he passed over into Perea: but whether *διὰ μέσου* will allow of such a rendering, let the more skilful judge.

Ver. 12: Δέκα λεπροὶ ἄνδρες. "*Ten men that were lepers.*" I. It is provided by a law, in Lev. xiii. 46, that "he that is a leper, shall dwell alone, and without the camp." How then came these ten to converse thus together? as also those four together, 2 Kings vii. 3.

^b Maimon. Avadim, cap. 9.

ⁱ Leusden's edition, vol. 2. p. 551.

Other unclean persons must not live with him :” i. e. Those that are unclean by other kind of defilements : which also is intimated by the Gemarists in these words : “ Shall those that have their issues, and those that are defiled by the dead, be sent out into one and the same place ? The text saith, They shall not defile their camps, Numb. v. 3 ; to assign one camp for these, and another for them.”

The lepers might be conversant with lepers,—and those that had issues, with those that had issues ; but those that were under different defilements, might not converse promiscuously. Which confirms what I have conceived concerning the five porches at the pool of Bethesda ; viz. That they were so framed and distinguished at first, that there might be a different reception for those, that had contracted different kinds of defilements, and were there waiting to be cleansed in that pool.

That there were certain places, where they, that were unclean by that disease of the leprosy, were secluded,—reason might persuade us : for it were an inhuman thing to cast the^k leprous out of the city, without any provision of a dwelling for them, but that they should always lie ‘ sub dio,’ and in the open air. Whether there was any such thing in this place, I will not determine. It seems, as if these ten lepers, having heard of our Saviour’s coming that way, were got but lately together to attend him there. For when the seventy disciples had, beforehand, openly proclaimed in all the places where he was to come, that he would come thither,—it is easy to conceive, in what infinite throngs, the sick, and all that were affected with any kind of distemper, would be crowding thither for a cure.

II. מצורע שוננס לפנים ממהצתו בארבעים “ The leper that transgresseth his bounds, let him receive forty stripes. Those that have their issues, men or women, if they transgress their limits, let them also receive forty stripes.” Where the Gloss is, “ The limits for those that have their issues, are the Mountain of the House, or the Court of the Gentiles : for they are forbid to enter into the camp of the Levites. The unclean are not excluded but from the court : excepting those that have their issues and a gonorrhœa upon them, they are excluded even from the Mountain of

^j Pesachin, fol. 67. 1. ^k English folio-edition, vol. 2. p. 461. ^l Pesachin, ubi supr.

the House : and the leper, who is excluded from the camp of Israel, that is, from the city."

Now the 'camp of Israel,' out of which the leper was to be excluded, they interpreted to be every city, that had been walled from the days of Joshua : "For (say they) Joshua sanctified the walled cities with the holiness, that was ascribed to the camp of Israel ; but he did not so to the rest of the land, nor the cities that had no walls." This was a village, and not such a city, where these ten lepers meet our Saviour ; and if they were within this village, it was neither beyond the custom nor the rule, provided that they kept but their distance.

"A^m leper enters into the synagogue : they make him $\eta\chi\eta\eta$ some grates [*cancellos*], or bounds, ten hands high, and four cubits broad : he enters the first, and goes out the last." —The Gloss is, "Lest they should be defiled, that stand in the synagogue," &c.

Ver. 20: Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, μετὰ παρατηρήσεως. "*The kingdom of God cometh not with observation.*" 'The kingdom of God,' or 'of heaven,' hath especially a twofold distinct sense in the Holy Scriptures. In some places, it signifies the propagation of the gospel by the Messiah and his followers, and that especially amongst the Gentiles : in other places, it denotes the Messiah's victory and vengeance upon the Jews, the enemies of this gospel ; but in the Jewish schools, this was their conceit of him ;— That when he came, he should cut-off all those nations, that obeyed not his, i. e. the Jewish, law ; redeeming Israel from the Gentile yoke, establishing a kingdom and age amongst them, that should be crowned with all kind of delights whatever. In this they were miserably deceived, that they thought the Gentiles were first to be destroyed by him, and then that he himself would reign amongst the Israelites. Which, in truth, fell out just contrary ; he was first to overthrow Israel, and then to reign amongst the Gentiles.

It is easy to conceive, in what sense the Pharisees propounded that question, "When the kingdom of God should come?" that is, when all those glorious things should be accomplished, which they expected from the Messiah ? and, consequently, we may as well conceive from the contexture of his discourse, in what sense our Saviour made his

reply :—“ You inquire, when the Messias will come? His coming will beⁿ as in the days of Noah, and as in the days of Lot. For as, when Noah entered the ark, the world perished by a deluge,—and as, when Lot went out of Sodom, those five cities were overthrown,—‘ so shall it be in the day, when the Son of Man shall be revealed.’ ” So that it is evident, he speaks of the kingdom of God in that sense, as it signifies that dreadful revenge he would, ere long, take of that provoking nation and city of the Jews. The kingdom of God will come, when Jerusalem shall be made like *Sodom*, ver. 29,—when it shall be made a *carcass*, ver. 37.

It is plain to every eye, that the cutting-off of that place and nation is emphatically called ‘ his kingdom,’ and ‘ his coming in glory.’ Nor, indeed, without reason: for before he wasted the city and subverted that nation, he had subdued all nations under the empire and obedience of the gospel; according to what he foretold, “ That^o the gospel of the kingdom should be preached in all the world, and then should the end [*of Jerusalem*] come.” And when he had obtained his dominion amongst the Gentiles, what then remained towards the consummation of his kingdom and victories, but to cut-off his enemies the Jews, who would not that he should rule over them? Of this ‘ kingdom of God,’ he speaks in this place,—not answering according to that vain apprehension, the Pharisee had when he propounded the question, but according to the thing itself and the truth of it. There are two things, he saith, of ‘ this kingdom:’—

1. That^p it comes not *μετὰ παρατηρήσεως*, “ with observation.” Not but that it might be seen and conspicuous, but that they would not see and observe it. Which security and supineness of theirs, he both foretells, and taxeth, in other places, once and again.

2. He farther tells them, *βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστι*, “ This kingdom of God is within you:” you are the scene of these triumphs. And, whereas your expectancies are of that kind, that you say, Behold here a token of the Messias in the subduing of such a nation, and, Behold there in the subduing of another; they will be all in vain, for *ἐντὸς ὑμῶν ἐστι*, “ it is within you;” within, and upon, your own

ⁿ *Leusden's edition*, vol. 2. p. 552.

^o *Matt.* xxiv. 14.

^p *English folio-edition*, vol. 2. p. 462.

nation, that these things must be done.—I would lay the emphasis in the word *ὑμῶν*, *you*, when, commonly, it is laid in *ἐντὸς*, *within*.

Besides, those things which follow, ver. 22, do very much confirm it, that Christ speaks of the ‘kingdom of God’ in that sense, wherein we have supposed it: they are spoken to his disciples, “that the days will come, wherein they shall desire to see one of the days of the Son of man, but shall not see it.”—*Ἡμέραι τοῦ υἱοῦ τοῦ Ἀνθρώπου*, “The days of the Son of Man,” in the Jewish style, are *יְמֵי הַמָּשִׁיחַ*, ‘the days of the Messiah:’ days, wherein they promise themselves nothing but pleasing, prosperous, and gay, enjoyments:—and, questionless, the Pharisees put this question under this notion only. But our Saviour so applies the terms of the question to the truth, and to his own purpose, that they signify little else but vengeance, and wrath, and affliction. And it was so far from it, that the Jews should see their expected pleasures,—that the disciples themselves should see nothing but affliction, though under another notion.

CHAP. XVIII.

VER. 1: *Καὶ μὴ ἐκκακεῖν*. “*And not to faint.*”] The discourse is continued still; and this parable hath its connexion with chap. xvii, concerning Christ’s coming to avenge himself upon Jerusalem; which if we keep our eye upon, it may help us to an easier understanding of some more obscure passages, that occur in the application of this parable. And to this doth the expression *μὴ ἐκκακεῖν*, “not to faint,” seem to have relation;—viz. that they might not suffer their hopes and courage to languish and droop, upon the prospect of some afflictions they were likely to grapple with,—but that they would give themselves to continual prayer.

Ver. 2: *Κριτὴς τις ἦν*, &c. “*There was a certain judge,*” &c.] If the scene of this parabolical history must be supposed to have been amongst the Jews, then there would some questions arise upon it:—1. Whether this judge were any way distinguished from *זקן* an ‘elder,’ or ‘presbyter:’ for the doctors are forced to such a distinction from those words in Deut. xxi. 2, *זקני ושופטי* “The elders and judges:” if^a

^a Hieros. Sotah, fol. 23. 2.

דין or שופט 'a judge,' be the same with זקן 'an elder,' which the Babylonian Sotah^r approve of,—then might it be inquired, whether it was lawful for one elder to sit in judgment; which the Sanhedrim deny^s. But I let these things pass.

The parable propounded is of that rank or order, that commonly amongst the Jews had the title קל וחומר, and usually ended in על אחת כמה וכמה, that is, when it is argued 'from the less to the greater:—“If that judge, the wickedest of men, being overcome by the endless importunity of the widow, judged her cause,—will not a just, merciful, and good God appear for his own much more, who continually solicit him?”

Τὸν Θεὸν μὴ φοβούμενος, &c. “Who feared not God,” &c.] How widely distant is this wretch from the character of a just judge! “Although^t in the triumviral court, all things are not expected there, which are requisite in the Sanhedrim,—yet is it necessary, that, in every one of that court, there should be this sevenfold qualification^u; prudence, gentleness, piety, hatred of mammon, love of truth, that they be beloved themselves, and of good report.”

Ver. 5: Εἰς τέλος ἐρχομένη. “Lest by her continual coming.”] So is the word קצול rendered by the Greek interpreters, εἰς τέλος: Job xiv. 20, קצול יתקבל “Thou prevailest against him for ever.” Greek, Ὡσας αὐτὸν εἰς τέλος^v. Hence קצול, in the titles of Psalms, is rendered, εἰς τὸ τέλος. Which whether it be rightly rendered ‘in finem,’ ‘to the end,’—is a question.

Ver. 7^w: Καὶ μακροθυμῶν ἐπ’ αὐτοῖς. “Though he bear long with them.”] So, 2 Pet. iii. 9, Μακροθυμεῖ εἰς ἡμᾶς, “is long-suffering towards us.” In both places, the discourse is concerning the destruction of Jerusalem, and the times immediately preceding it; in which the Lord exercised infinite patience towards his elect. For, in that slippery and unsteady state of theirs, when apostasy prevailed beyond measure, and it was a hard thing to abandon Judaism, people were very difficultly gained over to the faith, and as difficultly retained in it, when they had once embraced it.

^r Fol. 44. 2.

^s Cap. 1.

^t Maimon. Sanhedr. cap. 1.

^u English folio-edition, vol. 2. p. 463.

^v Vid. Job, xx. 7. Psal. xlv. 23, and xlix. 10.

^w Leusden's edition, vol. 2. p. 553.

And yet, after all this μακροθυμία, long-suffering and patience, εὐρήσει πίστιν ἐπὶ τῆς γῆς, “shall he find faith on earth?”

Ver. 12: Νηστεύω δις τοῦ Σαββάτου. “I fast twice in the week.”] I. There were תעניות הציבור ‘fasts of the congregation,’ and תעניות היחיד ‘fasts of this or that single person.’ And both principally upon the account of צרות ‘afflictions’ or straits.—“These^v are the calamities of the congregation, for which they fast. Being besieged by enemies, the sword, pestilence, a hurtful beast, locusts, the caterpillar, mildew, blasting, abortions, diseases, scarcity of bread, drought.”—“As^w the congregation fasts upon the occasion of general calamities, so does this or that person, for his particular afflictions. If any that belong to him, be sick, or lost in the wilderness, or kept in prison, he is bound to fast in his behalf,” &c.

II. “The^x fasts, appointed by the congregation by reason of general calamities, are not from day to day, because there are few, that could hold out in such a fast,—but ימי שני וחמישי on the second and fifth days of the week.” On those days, they assembled in their synagogues to public prayers: and to this I would refer that of Acts xiii. 2, λειτουργούντων αὐτῶν καὶ νηστεύόντων, “As they ministered before the Lord and fasted;”—much rather than to the celebration of the mass, which some would be wresting it to.

III. It was very usual for ליחיד the ‘single person,’ to devote himself to stated and repeated fasts, for religion’s sake, even when there was no affliction or calamity of life to urge them to it. And those that did so, chose to themselves those very days, which the congregation was wont to do; viz. the ‘second’ and the ‘fifth’ days of the week^y.—יקח שנה שקיבל עליו שני וחמישי ושני של כל שנה “The single person, that taketh upon him to fast, on the second and fifth days, and the second day throughout the whole year,” &c.

Let me add this one thing farther about these fasts:—“R. Chasda saith, The fast upon which the sun sets, is not to be called a fast.” And yet they take very good care, that they be not starved by fasting, for they are allowed to eat and drink the whole night before the fast. “It^z is a tradition. Rabbi saith, It is lawful to eat till day-light.”

Ἀποδεκατῶ πάντα, ὅσα κτῶμαι. “I give tithes of all that I

^v Maimon. Taanith, cap. 2.
^y Taanith, fol. 12. 1.

^w Ibid. cap. 1. ^x Ibid.
^z Hierosol. Taanith, fol. 64. 3.

possess.”] This Pharisee in the profession, he maketh of himself, imitates the profession, which he was to make, that offered the first-fruits^a: “I have brought away the hallowed things out of mine house, and given them to the Levite and to the stranger, to the fatherless, and to the widow,” &c. [Hinc^b varietas ista decimationis, de qua Maimonides^c: “Portiones, quas dedit Sanctus Benedictus ex Lege, hæ erant: viz. Ut post messionem, triturationem, et ventilationem, tollerent portionem unam de quinquaginta, et darent Sacerdoti: et hæc vocata est תְּרוּמָה גְּדוּלָה ‘Elevatio magna.’ Deinde, ut de reliquo tollant partem unam de decem, quam dent Levitæ: et hæc vocata est מַעֲשֵׂר רִאשׁוֹן ‘Decima prima.’ Et postea de reliquo tollant decimam ejus partem: et hæc vocata est מַעֲשֵׂר שֵׁנִי ‘Decima secunda.’ Hanc decimam tenebatur, possessor afferre Hierosolymam, atque illic comedere. Quod si non posset eam illuc portare, redimat pecunia; et pecunia Hierosolymas allata, coemat quæ comedat, &c. Tollat etiam Levita de decima sua partem decimam, et det Sacerdoti: et hæc vocatur מַעֲשֵׂר מִן הַמַּעֲשֵׂר ‘Decima de decima.’ Et de quacunque portione non tollebantur hæ decimæ, illa vocabatur טַבֵּל. Quæ est vox composita, טַב לֹא Non bonum. Sic et דַּמָּאִי est res dubia. Id est, cum ignoratur, an de ea sumpta sit decima, necne. Et hæc etiam est vox composita, דָּא מָאִי Quid hoc?”

Erat et מַעֲשֵׂר עָנִי ‘Decima pauperum.’ Quam reputant esse ex præscripto Legis: ex verbis scilicet isto loco Deuteronom. allegato, alibique. Verum מַעֲשֵׂר יֶרֶק ‘Decimationem olerum’ fatentur^d esse ex præscripto Rabbiorum.] But teil me, O thou Pharisee, dost thou thus strictly give tithes of all things, out of an honest mind and pure justice, viz. that the priest, and Levite, and poor, may have every one their own? and not rather out of mere fear and dread, because of that rule, “He that eateth of things that are not tithed, is worthy of death^e?”

Ver. 13^f: Καὶ ὁ τελώνης μακρόθεν ἕστῶς, &c. “And the publican, standing afar off,” &c.] I. That the Israelites, when they went into the Temple to put up their own private prayers, went beyond the outward court, or the Court of the

^a Deut. xxvi. 13.

^b See the Tract entitled “Pauca interserenda in quædam Horarum Hebraicarum et Talmudicarum Loca:” *Leusden’s edition*, vol. 3. p. 102.

^c In Berac. cap. 7.

^d Joma, fol. 83. 2.

^e Sanhedr. fol. 83. 1.

^f *English folio-edition*, vol. 2. p. 464.

Gentiles, into the Court of the Women,—this, amongst other things, makes it evident, viz. that in that court were placed שופרות 'thirteen eleemosynary chests,' into which they threw in their voluntary oblations: which was done by the widow with her two mites, in that place.

II. It is a question, whether any person, for his private praying, might come as far as the gate of Nicanor, or the Court of Israel; much less, into the Court of the Priests, unless the priests only. We read of our Saviour's being in the Court of the Gentiles, viz. in Solomon's porch, and that he was in the treasury, or the Court of the Women; but you will hardly find him, at any time, in the Court of Israel. And the negative upon their entrance into that court is confirmed, at least if that rule avail any thing, which we meet with in Hieros. Beracoth^g: "R. Joshua Ben Levi saith, He that stands to pray, it is necessary that he first sit down, because it is said, אֲשֶׁר יֹשְׁבֵי בֵיתֶךָ Blessed are they, that sit in thy house." Now it was lawful for no person to sit down in that court, but the king only.

III. That, therefore, this publican stood so much farther off while he prayed, than the Pharisee,—was probably more from his humility, than any necessity, that lay upon him so to do. For though the heathen and publican go together, in those words of our Saviour, "Let him be unto thee as a heathen and publican," yet it is a question, whether the publicans, if they were Jews, were bounded to the outward court only, as the heathens were.

Οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· "He^h would not lift so much as his eyes up to heaven." What needed this to have been added, when this was the very rule of praying,—"Letⁱ him that prayeth, cover his head, and look downward."—"The^j disciple of the Wise men, when he stands praying, let him look downward."—But were those of the laity, or of the common people, to do thus? If not, our question is answered,—That this man (otherwise than the vulgar was wont) in deep humility, and a conscience of his own vileness, would not lift up his eyes. But if this was the usage of all in common, that, whilst they were actually praying, they must look downward,—yet, probably, in the time that they were composing themselves to prayer, they

^g Fol. 8. 4.

^h Leusden's edition, vol. 2. p. 554.

ⁱ Maimon. in Tephillah.

^j Ibid. Peah, cap. 5.

might be a little lifting up their eyes towards heaven. "If^k they pray in the Temple, they turn their faces towards the Holy of Holies; if elsewhere, then towards Jerusalem." And it would be a strange thing, if they were not to have their eyes towards heaven at all: indeed, when they began to pray, then they looked downward.

Ver. 15: Ἰδόντες δὲ οἱ μαθηταὶ, ἐπετίμησαν αὐτοῖς. "But when his disciples saw it, they rebuked them."] "Wicked^l Israelites' little ones [*Parvulis improborum Israëlitis*] shall not come into the world to come.—Wicked heathens' little ones, all men confess, they shall not come into the world to come.—
 בא לעולם הבא קטן מאימתו From what time is a little child capable of the world to come? R. Chaijah, and R. Simeon Bar Rabbi; one of them saith, משעה שנולד From the time wherein he is born. The other saith, משעה שסיפר From the time that he can speak.—Rabbona saith, משעה שנורע From the time it is begot.—Rabh Nachman Bar Isaac saith, משעה שנימול From the time he is circumcised: R. Meir saith, משעה שאמר Amen From the time that he can answer, Amen."

Whether this question was handled in the schools or no, in the times of the apostles,—it is very probable, they took this bringing of little children to Christ ill, because (if they might be judges) they were not capable of the kingdom of heaven. And, indeed, our Saviour's answer to them seems to favour this conjecture of ours: "Is it so indeed, that you suppose such as these, unfit and incapable? I tell you, that of such is the kingdom of God."

Ver. 19^m: τί με λέγεις ἀγαθόν; "Why callest thou me good?"] I. For the better understanding our Saviour's sense and meaning, in these and the following words,—I would affirm, (and who can argue it to the contrary?) that this man acknowledged Jesus for the true Messiah.

1. This, several others did also, who, as yet, were not his disciples; so those blind men, when they call him, 'the son of David,' Matt. xx. 30: not to mention others. And what reason can there be for the negative upon this man? Especially when he appears to be a person of more than ordinary parts and accomplishments, not only from what he tells us of himself, but from that kind and affectionate reception, he met with from Christ.

^k Maimon. ubi supr.

^l Sanhedr. fol. 110. 2.

^m *English folio-edition*, vol. 2. p. 465.

2. This was no vulgar or ordinary question, he put here; —“What shall I do, that I may inherit eternal life?” For it seems plain, that he was not satisfied in the doctrine of their schools, about the merit of good works, and justification by the law: but he thinks there is something more requisite towards the obtaining salvation, because, after he had (as he tells us) performed this law from his youth up, he yet inquireth farther, “What shall I do,” &c; in which that he was in earnest, our Saviour’s behaviour towards him^o sufficiently testified: as also that he came to Jesus, as to no ordinary teacher, to be instructed in this affair.

3. It was very unusual to salute the Rabbins of that nation with this title. For however they were wont to *adorn* (not to say *load*) either the dead, or absent, with very splendid epithets,—yet if they spoke to them whiles present, they gave them no other title than either ‘Rabbi,’ or ‘Mar,’ or ‘Mari.’ If you turn over both the Talmuds, I am deceived if you once find either ‘good Rabbi,’ or ‘good Mar.’

II. So far, therefore, is our Lord, in these words, from denying his Godhead, that he rather doth, as it were, draw this person in, to own and acknowledge it:—“Thou seemest in thy very address to me, and the compellation thou gavest me, to own me for the Messiah: and dost thou take me for God too as well as man, when thou callest me ‘good,’ seeing there is none good but God only?” Certainly he saw something, that was not ordinary in this man, when it is said of him that *ἠγάπησεν αὐτόν*, Mark x. 21, “he loved him:” i. e. he spoke kindly to him, and exhorted him, &c. See 2 Chron. xviii. 2; Psal. lxxviii. 36: *ἠγάπησαν αὐτόν ἐν τῷ στόματι αὐτῶν* “They flattered him with their mouth.” Hebrew, *וַיְפַתְּוּהוּ*.—Nor is it an ordinary affection this young man seemed to have for the blessed Jesus, in that he departs *sorrowful* from the counsel, that had been given him: and that he had the person, that had counselled him, in very high esteem, appears, in that he could not, without infinite grief, reject the counsel he gave him.

Ver. 31: *Παραλαβὼν δὲ τοὺς δώδεκα* “*He took unto him the twelve.*”] This falls in with that of John xi. 7, “Let us go into Judea.”—What! say they, into Judea again, where thou wast lately in so much danger?—However, he comes out and goes on, his disciples following him wondering, and fearing

^o Vid. Mark, x. 21.

the effects of it, Mark x. 32. He mentioned only at present his journey into Judea, to^p see Lazarus: but, as they were going, he foretells his progress to Jerusalem, and what was to be done with him there. It is probable he was at Bethabarah, when the message came to him, that Lazarus was sick: and from thence, his way lying conveniently over the Scythopolitan bridge, and so through part of Samaria, he chooseth the transjordanine way to the fords of Jericho.

CHAP. XIX^a.

VER. 2: Ζακχαῖος “Zaccheus.”] There is mention of one of the same name, ‘Zacchai,’ a father of a famous family, Ezra ii. 9: and about the time, wherein our Zaccheus lived, there was one Zacchai, the father of Rabban Jochanan; than whom there was hardly a more noted Rabban in the whole catalogue. This man brought up his son Jochanan in merchandise, wherein he had employed himself for forty years, before he gave himself either to letters or religion. From whence there might arise some conjecture, as if that ‘Zacchai’ was this ‘Zaccheus’ here mentioned; but that these two things make against it:—

I. Because he was a Rabbin, or preferred to be one of the elders, as the author of Juchasin in the word בן זכאי doth, not without reason, conjecture. Now whereas the very employment of publicans lay under so ill a name universally in that nation, it is hardly credible, that that should consist with the degree of Rabbin. To which I may add, that that Zacchai was of a priestly descent: and what a monster would that seem amongst them, a priest and a publican!

II. We may judge from the character of that Zacchai, whether he did not live and die a Jew as to his religion, in every punctilio of it. “R. Zacchai’s^r disciples asked him” (where note, he bears the title of *Rabbi*), “How dost thou attain to old age? He answered them, I did never, in my whole life, make water within four cubits of the place of prayer: I never miscalled my neighbour: I never let slip קידוש יום the consecration of a day. My mother was a very old woman, who once sold her hair-lace, and bought wine with it, for me to consecrate a day with. There is a tradition. When she died, she bequeathed to him three hun-

^p Leusden’s edition, vol. 2. p. 555.

^q English folio-edition, vol. 2. p. 466.

^r Megillah, fol. 27. 2.

dred hogsheads of wine: and when he died, he bequeathed three thousand hogsheads to his sons." The Gloss is: He that is constant in the consecration of a day, by the merit of that, obtains wine.

'*Ἀρχιτελώνης*' "Chief among the publicans."] A few things concerning the degree of publicans:—

I. The lexicographer tells us, that they called those the greater publicans, who redeemed, at a certain fixed price, the tax and other revenues of the Romans: these were commonly called the 'Deciarii.'

II. "These^a are persons not capable of giving any public testimony, *והגבאין והמוכסין* shepherds, exactors, and publicans."—Upon which words R. Gaon hath this passage: "The Rabbins do not exclude the publicans, upon the account that they exact more than is appointed to them; for then they would be the same with *גבאין* exactors. But when the king lays a tax upon the Jews, to be required of every one according to the proportion of their estates, these publicans, in whose power it is to value every one's estate, will favour some in the mitigation of their tax, and burden others beyond all measure."

III. There were publicans (to omit those who collected the taxes in every town) who stood at gates and bridges, requiring tribute of all passengers, concerning whom we meet with something in Schabbath^t.—Where there is also mention of *מוכס גדול ומוכס קטן* 'the greater, and the lesser publican.' Concerning whom the Gloss speaks thus; "Sometimes there is a greater publican, to whom it is very grievous to stand at the bridge all the day long: he therefore substitutes an inferior, or lesser publican." Let us take this story out of this same tract^u.

"R. Judah, R. Joseph, R. Simeon, and R. Judah Ben Garis sitting together, R. Judah began and said, 'O how great are the works of this (*Roman*) nation: they build streets, and bridges, and bagnios.' R. Jose held his tongue, and said nothing: but R. Simeon Ben Jochai answered and said, 'Whatsoever they have built, they have built it for their own advantage.—They have built bridges, that they might gain a toll by them.' R. Judah Ben Garis went and told this to the Roman empire, who thus decreed: 'Let R. Judah, who hath magnified the empire, be promoted: Jose

^a Sanhedr. fol. 25. 2.

^t Fol. 78.

^u Schabb. fol. 33. 2.

that held his tongue *יגלה ללפניו* [which, I imagine, ought to be rendered] ‘let him be banished to Cyprus:’ and for Simeon that reproached it, let him be killed.’” Simeon, hearing these things, betook himself into a cave; and there lay hid, with his son, for the space of thirteen years.

Now^v as to what order or degree amongst the publicans, our Zaccheus held, it is neither easy, nor ‘*tanti*,’ to determine it. The title of *Ἀρχιτελώνης* ‘chief among the publicans,’ will hardly bear it, that he was one of those that received toll or custom at bridges; though even amongst those there were some, who had the title of the ‘greater publicans.’ He may rather be esteemed either of the first, or the second class of those, I have already named. In either of those, it was easier for him *συκοφαντεῖν* “to raise false accusation against any” (which he chargeth himself with) than at the bridge or so.

Ver. 8: *Τὰ ἡμίση τῶν ὑπαρχόντων μου δίδωμι τοῖς πτωχοῖς* “*The half of my goods, I give to the poor.*”] I. A distribution amongst the poor of these goods, that had been ill got, was necessary.—In Sanhedrim^v there is a discourse of restitution, and distribution of dishonest gains, especially^x what wealth had been got by merchandise of fruits of the seventh year, which are forbidden. And this is the form of restitution: “I, N., the son of N., scraped up such a sum by the fruits of the seventh year; and behold, I bestow it all upon the poor.”

II. Alms were to be given to the poor out of wealth, honestly acquired: but, according to the rules and precepts of the Rabbins, they were not bound to bestow above one-fifth part.—“As^y to what help is to be afforded by mammon, there is a stated measure; *והיא חמשת ממון* viz. a fifth part of his mammon. No one is bound to give more than one-fifth.” And they say, “That it is decreed in Usha, that a man should set apart *למצוה חמשה נכסיו* the fifth part of his estate according to the command.”

The fifth part was so stated and decreed, that, 1. so far they ought to go upon the account of a command. 2. No man is bound by the law to go farther. But, 3. he may do more, if he please, on his own accord. Which this Zaccheus did, in a large and generous measure. The restitution of four-fold for his sycophancy agreed with the law about theft.

^v *English folio-edition*, vol. 2. p. 467.
^x *Leusden's edition*, vol. 2. p. 556.

^w Fol. 25. 2.
^y *Rambam in Peah*, cap. 1.

Ver. 9: "Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο: " *This day is salvation come to this house.*"] It is said, ver. 7, " That they all murmured, that Christ was gone to be guest with a man, that is a sinner." What then did they think of the house itself, that belonged to this sinner? Do we think they would enter in, when they despised any thing, that belonged to publicans? Perhaps that expression *σταθεὶς δὲ Ζακχαῖος ἔειπε*, " Zaccheus stood and said," may seem to hint, that he came forth, and stood talking with those, that were without doors, and would not enter. However, if we well consider; how meanly they accounted of the house of a publican, we may the easilier understand, what the meaning of that expression is, " This day is salvation come to this house."

Καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν " *Forasmuch as he also is a son of Abraham.*"] That is, say most, " The son of Abraham by faith;" which indeed is most true. But I doubt, however, that this is not directly the sense of these words: For I question, whether the Jews knew of any kind of relation to Abraham, but that which was according to the flesh, and by way of stock and offspring. ' The son of Abraham by faith' was a notion unknown; and I scarce believe our Saviour would speak to them in an unintelligible dialect. To which we may add, that if it had been said *αὐτὸς υἱὸς Ἀβραάμ ἐγένετο* (as it is *ἐγένετο* in the former clause) we might the easilier have inclined to that sense, and applied it to his conversion, by which he was made a son of Abraham by faith. It would argue, that his relation to Abraham was changed, and become other than what it was before,—so as *ἐγένετο*, in the former clause, argued the altered condition of the house: but whereas it is said, *υἱὸς Ἀβραάμ ἐστιν*, " He is, and not he *is made*, a son of Abraham," I would take it in the same sense with that, chap. xiii. 16, " This woman being a daughter of Abraham;" that is, in the literal sense of it. As if he should say, " Although you murmur, having this chief publican in so much contempt and indignation, as if he was an accursed thing, yet is he of the seed of Abraham, as well as you yourselves. He is not a heathen publican, but an Israelite: and seeing the Son of man cometh to seek and to save that which is lost, especially the lost sheep of the house of Israel, salvation is come to his house *this day*; for he also is a son of Abraham."

Ὁ δὲ χαλκεὺς λεπτῶν ζ'. A brass piece of coin is seven mites.

Ver. 44^c: Ἄνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου. "Because thou knewest not the time of thy visitation." The Masters dispute the reason of the laying waste of Jerusalem.

"Abai^d saith, Jerusalem was not destroyed for any thing but the profanation of the sabbath.—R. Abba saith, It was not destroyed for any thing but their neglect in reciting their phylacteries morning and evening.—Rabh Menona saith, It was not destroyed for any thing, but their not minding the bringing-up of their children in the school.—Ulla saith, Jerusalem had not been destroyed, but for their immodesty one towards another.—R. Isaac saith, It had not been destroyed, but that they equalled the inferior with the superior.—R. Chainah saith, It had not been destroyed, but that they did not rebuke one another.—R. Judah saith, It had not been destroyed, but that they condemned the disciples of the Wise men," &c. But Wisdom saith, Jerusalem was destroyed, "because she knew not the time of her visitation."

All those great good things, that were promised to mankind, were promised as what should happen in the 'last days,' i. e. in the last days of Jerusalem. Then was the Messiah to be revealed^e: then was the Holy Ghost to be poured out^f: then was the mountain of the Lord to be exalted, and the nations should flow in to it^g: in a word, then were to be fulfilled all those great things, which the prophets had foretold about the coming of the Messiah, and the bringing-in of the gospel. These were the times of Jerusalem's visitation, if she could have known it. But so far was she from that knowledge, that nothing was more odious, nothing more contemptible, than when indeed all these ineffable benefits were dispensed in the midst of her. Nor indeed were those times described beforehand with more remarkable characters as to what God would do, than they^h were with black and dreadful indications, as to the perverseness and obstinacy of that people. They were the best of times, and the worst generation lived in them. In those last days of that city were 'perilous

^c Leusden's edition, vol. 2. p. 557.

^e Hos. iii. 5; Heb. i. 2.

^g Isa. ii. 2.

^d Schabb. fol. 119. 2.

^f Joel, ii. 28; Acts, ii. 17.

^h English folio-edition, vol. 2. p. 469.

times; 2 Tim. iii. 1: 'departing from the faith,' 1 Tim. iv. 1: 'Scoffers of religion,' 2 Pet. iii. 3: in a word, 'many antichrists,' 1 John ii. 18. So far was Jerusalem, and the nation of the Jews, from knowing and acknowledging the things, that belonged unto their peace.

CHAP. XX.

VER. 1: Οἱ ἀρχιερεῖς καὶ οἱ Γραμματεῖς σὺν τοῖς Πρεσβυτέροις. "The chief priests and the scribes with the elders." So it is in Mark xi. 27: but in Matt. xxi. 23, it is Ἀρχιερεῖς καὶ Πρεσβύτεροι τοῦ λαοῦ, "The chief priests and elders of the people." Now the question is, who these 'elders' should be, as they are distinguished, from the 'chief priests' and the 'scribes.' The Sanhedrim consisted chiefly of priests, Levites, and Israelites, although the original precept was for the priests and Levites only. "The¹ command is, that the priests and Levites should be of the great council; as it is said, Thou shalt go unto the priests and Levites: ואם לא אפילו היו כולם ישראל הרי זה מותר although they were all Israelites, behold, it is allowed."

None will imagine, that there ever was a Sanhedrim, wherein there were Israelites only, and no priests or Levites; nor, on the other hand, that there ever was a Sanhedrim, wherein there were only priests and Levites, and no Israelites. The γραμματεῖς, therefore, or the 'scribes,' seem, in this place, to denote either the 'Levites,'—or else, together with the Levites, those inferior ranks of priests, who were not the Ἀρχιερεῖς, or chief priests:—and then the Πρεσβύτεροι, 'elders,' may be the Israelites, or those elders of the laity, that were not of the Levitical tribe. Such a one was Gamaliel the present president of the Sanhedrim, and Simeon his son, of the tribe of Judah.

Ver. 37: Λέγει Κύριον τὸν Θεὸν Ἀβραάμ, &c. "He calleth the Lord, the God of Abraham," &c.] "Why^j doth Moses say (Exod. xxxii. 13), Remember Abraham, Isaac, and Jacob? R. Abin saith, The Lord said unto Moses, 'I look for ten men from thee, as I looked for that number in Sodom: find me out ten righteous persons among the people, and I will not destroy thy people.' Then said Moses, Behold, here am I, and Aaron, and Eleazar, and Ithamar, and Phineas, and Caleb, and Joshua. But saith God, These are

¹ Maimon. in Sanhedr. cap. 2.^j Shemoth Rabba, fol. 159. 1.

but seven; where are the other three? When Moses knew not what to do, he saith, O eternal God, הַיְיָ הַחַיִּים הַחַיִּים do those live, that are dead?—Yes, saith God.—Then saith Moses, If those that are dead, do live, remember Abraham, Isaac, and Jacob.”

Ver. 42: Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, &c. “*The Lord said unto my Lord,*” &c.] Whereas St. Matthew tells us, “That^k no man was able to answer him a word” to that argument, whereby he asserted the divinity of the Messias,—it is plain that those evasions were not yet thought of, by which the Jews have since endeavoured to shift off this place. For the Talmudists apply the psalm to Abraham; the Targumist (as it seems) to David; others (as Justin Martyr tells us) to Hezekiah; which yet, I do not remember I have observed in the Jewish authors. His words are in his Dialogue with Tryphon^l: Καὶ τοῦτον^m τὸν ψαλμὸν ὅτι εἰς τὸν Ἐζεχίαν τὸν Βασιλέα εἰρησθαι ἐξηγεῖσθαι τολμᾶτε, οὐκ ἄγνοῶ. “I am not ignorant, that you venture to explain this psalm” (when he had recited the whole psalm) “as if it were to be understood of king Hezekiah.”

The Jewish authors have it thus:—“Semⁿ the Great said unto Eleazar [Abraham’s servant], When the kings of the east and of the west came against you, what did you? He answered and^o said, The Holy Blessed God took Abraham, and made him to sit on his right hand.”—And again^p:—“The Holy Blessed God had purposed to have derived the priesthood from Shem; according as it is said, Thou art the priest of the most high God [Gen. xiv]: but because he blessed Abraham before he blessed God, God derived the priesthood from Abraham. For so it is said, And he blessed him and said, Blessed be Abraham of the most high God, possessor of heaven and earth, and blessed be the most high God. Abraham saith unto him, Who useth to bless the servant before his Lord?—Upon this God gave the priesthood to Abraham, according as it is said, The Lord said unto my Lord, Sit thou on my right hand. And afterward it is written, The Lord sware and will not repent, Thou art a priest for ever for the speaking” (for so they render עַל דְּבַרְתִּי) “of Melchizedek.” Midras Tillin and others also, in the ex-

^k Matt. xxii. 46.

^l Pag. 250.

^m Leusden’s edition, vol. 2. p. 558.

ⁿ Sanhedr. fol. 148. 2.

^o English folio-edition, vol. 2. p. 470.

^p Nedarim, fol. 32. 2.

plication of this psalm, refer it to Abraham. Worshipful commentators indeed!

Ver. 46: *Θελόντων περιπατεῖν ἐν στολαῖς*. “*That desire to walk in long robes.*”] In garments to the feet; in long robes: which their own Rabbins sufficiently testify.—“R. Jochanan⁴ asked R. Banaah, ביצד תח של חלוק What kind of garment is the inner garment of the disciple of the Wise men? It is such a one, that the flesh may not be seen underneath him.” The Gloss is, It is to reach to the very sole of the foot, that it may not be discerned, when he goes bare-foot. ביצד תח של חלוק “What is the Talith, that the disciple of the Wise wears? That the inner garment may not be seen below it to a hand-breadth.”

What is that *στολή πρώτη*, Luke xv. 22, ‘the first robe?’ Is it the ‘former robe,’ that is, that which the prodigal had worn formerly? or the ‘first,’ i. e. the chief and best robe? It may be queried, whether it may not be particularly understood the ‘Talith,’ as what was in more esteem than the ‘Chaluk,’ and that which is the first garment in view to the beholders.—“I saw amongst the spoils אדרת שוער a Babylonish garment, Josh. vii. Rabh saith, איצטלא דמילתא A long garment called melotes.”—The Gloss is, מלית של צמר נקי “A Talith of purest wool.”

CHAP. XXI.

VER. 24: “*Ἀχρι πληρωθῶσι καιροὶ Ἑθνῶν*. “*Until the times of the Gentiles be fulfilled.*”] “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled:” and what then? in what sense is this word *ἄχρι*, *until*, to be understood? Let every one have his conjecture, and let me be allowed mine. I am well assured, our Saviour is discoursing about the fall and overthrow of Jerusalem; but I doubt, whether he touches upon the restoration of it: nor can I see any great reason to affirm, that the times of the Gentiles will be fulfilled before the end of the world itself. But as to this controversy, I shall not at present meddle with it. And yet, in the mean time, I cannot but wonder, that the disciples, having so plainly heard these things from the mouth of their master, what concerned the destruction both of the place and nation, should be so quickly asking, “Lord, wilt thou, at this time, restore the

⁴ Bava Bathra, fol. 57. 2.

^r Sanhedr. fol. 44. 1.

kingdom to Israel?" Nor do I less wonder to find the learned Beza, expounding the very following verse after this manner:—"Then shall there be the signs in the sun, &c. That is, after those times are fulfilled, which were allotted for the salvation of the Gentiles, and vengeance upon the Jews, concerning which St. Paul discourses copiously," Rom. xi. 25, &c:—when, indeed, nothing could be said clearer for the confutation of that exposition, than that of ver. 32; "Verily, I say unto you, This generation shall not pass away, till all be fulfilled." It is strange, this should be no more observed, as it ought to have been, by himself and divers others, when, in truth, these very words are as a gnomon to the whole chapter. All the other passages of the chapter fall in with Matt. xxiv, and Mark xiii, where we have placed those notes, that were proper; and shall repeat nothing here. Which method I have taken in several places in this evangelist, where he relates passages, that have been related before,—and which I have had occasion to handle, as I met with them.

CHAP. XXII^s.

VER. 4: Καὶ τοῖς στρατηγοῖς. "And captains."] They are called στρατηγοὶ τοῦ ἱεροῦ, ver. 52, 'Captains of the Temple;' and in the singular number, the 'Captain of the Temple,' Acts iv. 1: but who should this, or these be?

I. All know, that there was a Roman garrison in the castle of Antonia, whose charge especially was to suppress all tumults and seditions in the Temple: but was the tribune, or the centurions, of that garrison called by the name of στρατηγοὶ τοῦ ἱεροῦ "the captains of the Temple?" Surely rather στρατηγοὶ τῶν Ἀντωνίας, "the captains of the castle of Antonia." And, indeed, it appears not, that the Roman captains had conspired against the life of Christ, that Judas should betake himself to them to make a bargain for the betraying of him.

II. The conjecture might be more probable of those rulers in the Temple, concerning whom we have this mention^t: "These^u are the rulers, that were in the Temple: Jochanan Ben Phineas governor of the seals; Ahijah set over the drink-offerings: Matthiah Ben Samuel that presided

^a English folio-edition, vol. 2. p. 471.

^t Leusden's edition, vol. 2. p. 559.

^u Shekalim, cap. 5.

over the lots," &c. But to me it seems beyond all doubt, that the 'Captains of the Temple' were the captains of the several watches.—“In^v three places, the priests kept watch and ward in the Temple, viz. in Beth Abtines, Beth Nitsots, and Beth Mokad. The Levites, also, in one-and-twenty places more.” Whereas, therefore, these watches or guards consisted every one of several persons, there was one single person set over each of them, as their captain, or the head of that watch. And this way looks that of Pilate, Matt. xxvii. 65; ἔχετε κουστωδίαν, “‘Ye have a watch’ of your own; let some of them be sent to guard the sepulchre.”

III. The 'Captain of the Temple,' therefore, distinctively and by way of eminence so termed, I would suppose him, whom they called אִישׁ הַר הַבַּיִת “The ruler of the Mountain of the House,” who was the chief of all the heads of those wards. אִישׁ הַר הַבַּיִת הָיָה מַחֲזִיר עַל כָּל מִשְׁמֵר וּמִשְׁמֵר “The^v ruler of the Mountain of the Temple, takes his walks through every watch, with torches lighted before him: and if he found any upon the watch, that might not be standing on his feet, he said, Peace be with thee. But if he found him sleeping, he struck him with a stick; and it was warrantable for him to burn the garments of such a one. And when it was said by others, What is that noise in the court? the answer was made, It is the noise of a Levite under correction, and whose garments are burning, for that he slept upon the watch.—R. Eliezer Ben Jacob said, They once found my mother's son asleep, and they burnt his clothes.”—Compare this passage with Rev. xvi. 15: “Behold I come as a thief; Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

It is easy distinguishing this אִישׁ הַר הַבַּיִת ‘This captain of the Mountain of the Temple,’ from מְמוֹנֵה the ‘Ruler of the Temple’ or the ‘Sagan.’ The former presided only over the guards; the latter, over the whole service of the Temple. And so we have them distinguished, Acts iv. 1: there is ‘the Captain of the Temple,’—and Annas, who was the ‘Sagan.’

[Quid^x clarius Lucæ methodo hoc in loco? Intravit Satanas in Judam; paciscitur ille cum principibus Sacerdotum et στρατηγούς, quærit opportunitatem prodendi. Atque deinde venit dies Azymorum. Hæc bene consuant illi, qui cœnam

^v Middoth, cap. 1.

^w Middoth, ubi supr. hal. 2.

^x Omitted by Strype.

istam, Johan. xiii, ad quam Satanus intravit in Judam, volunt esse cœnam Paschalem.]

Ver. 19: Τοῦτό ἐστι τὸ σῶμά μου. “*This is my body.*”] The words of the institution of the holy eucharist throughout the whole contain a reflection, partly, by way of antithesis, —partly, by way of allusion.

I. “*This is my body.*” Upon the account of their present celebration of the Passover, these words might very well have some reference to the body of the paschal lamb: the *body* (I say) *of the paschal lamb*. For the Jews use this very phrase concerning it: “They^y bring in a table spread, on which are bitter herbs, with other herbs, unleavened bread, חרוסת pottage, וגופו של כבש הפסח and the body of the paschal lamb.” And a little after: “He eateth גופו של פסח of the body of the passover.” From whence our Saviour’s meaning may be well enough discerned; viz. That by the same signification that the paschal lamb was my body hitherto, — from henceforward let this bread be my body.

II. “*Which^z is given for you.*” But the apostle adds, “*Which is broken for you:*” which, indeed, doth not so well agree with the paschal lamb, as with the lamb for the daily sacrifice. For as to the paschal lamb, there was not a bone of it broken; but that of the daily sacrifice was broken and cut into several parts; and yet they are both of them the body of Christ, in a figure. And although, besides the breaking of it, there are these farther instances, wherein the paschal lamb and that of the daily sacrifice did differ, viz. 1. That the daily sacrifice was for all Israel; but the paschal for this or that family: 2. The daily sacrifice was for the atonement of sin; the passover not so: 3. The daily sacrifice was burnt, but the passover eaten:—yet in this they agreed, that, under both, the body of our Saviour was figured and shadowed out, though in a different notion.

III. “*This do in remembrance of me.*” As you kept the Passover in remembrance of your going out of Egypt.— “*Thou^a shalt remember the day of thy going-out of Egypt all the days of thy life.* Ben Zuma thus explains it; The days of thy life, that is, in the day-time: all the days of thy life, that is, in the night-time too. But the Wise men say, The days of thy life, that is, in this age: all the days of thy

^y Maimon. in Ehamets umatsah, cap. 8.

^z English folio-edition, vol. 2. p. 472.

^a Beracoth, cap. 1. hal. ult.

life, that the days of the Messiah may be included too." But whereas, in the days of the Messiah, there was a greater and more illustrious redemption and deliverance, than that out of Egypt, brought about,—with the Jew's good leave, it is highly requisite, that both the thing itself, and he that accomplished it, should be remembered. We suspect in our notes upon 1 Cor. xi, as if some of the Corinthians, in their very participation of the holy eucharist, did so far Judaize, that what had been instituted for the commemoration of their redemption by the death of Christ, they perverted to the commemoration of the going out of Egypt: and that they did not at all 'discern the Lord's body,' in the sacrament.

Under the law, there were several eatings of holy things. The first was that, which Siphra mentions^b, כהנים אוכלים ובעלים, מתכפרים "When the priests eat of the sacrifice, and atonement is made for him that brings it." There were other eatings, viz. of the festival sacrifices of the tenths, thanksgiving-offerings, &c. which were to be eaten by those, that brought them; but these all now have their^c period: and now, 'Do ye this,' and do it 'in remembrance of me.'

IV. "This cup, which is shed for you.]" This seems to have reference to that cup of wine, that was every day poured out in the drink-offerings, with the daily sacrifice; for that also was poured out for the remission of sins. So that the bread may have reference to the body of the daily sacrifice,—and the cup, to the wine of the drink-offering.

V. "My blood of the new testament.]" So St. Matthew and St. Mark, with reference to the blood of bulls and of goats, with which the Old Testament was confirmed, Exod. xxiv; Heb. ix. 19.

VI. "The new testament in my blood.]" So our evangelist, and so the apostle, 1 Cor. xi, with reference to the whole ministry of the altar, where blood was poured out; nay, with respect to the whole Jewish religion; for here was the beginning or entry of the new covenant. And, indeed, it seems, that the design of that frequent communion of the Lord's supper in the first ages of the church, among other things, was, that those, who were converted from Judaism, might be sealed and confirmed against Judaism; the sacra-

^b Fol. 24. 4.

^c Leusden's edition, vol. 2. p. 560.

ment itself being the mark of the cessation of the old testament, and the beginning of the new.

Ver. 21: Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος, &c. “*But behold the hand of him that betrayeth me,*” &c.] What can be desired more as a demonstration, that Judas was present at the eucharist? And whereas the contrary is endeavoured to be proved out of John xiii, nothing is made out of nothing: for there is not one syllable, throughout that whole chapter of the paschal supper, but of a supper before the ‘feast of the Passover.’

Ver. 26: Ὡς ὁ νεώτερος “*As the younger.*”] The Vulgar and Interlinear, “*Sicut junior.*” We, “*As the younger,*”—very well. For, as Beza hath it upon the place, “*νεώτερος, proprie dicitur de ætate:*” “*it is properly to be understood of age.*” I ask, therefore,

I. Whether Peter was not the oldest of the whole company? What reason can any have to deny this? It was necessary, that some one of them should be the first both in number and order; and it was as fit and equal, that the oldest amongst them should be reckoned the first. And who, will you say, was older than Peter?—Hence was it, that he had^c the first place in the catalogue of the apostles, because he was the oldest. For this reason, he sat at table in the uppermost place next our Lord: for this reason, did our Saviour so often direct his discourse so immediately to him: and for this reason, were his answers to Christ taken in the name of all the rest,—viz. because the oldest. Which brings to mind אמוניה או מתרגמניה של ר’ “*the interpreter of the doctor,*” in the school of the Rabbins, who was the interlocutor between the master and the disciples, and, for that reason, the chief in the school, but without any primacy. Whereas, therefore, St. Peter, after our Saviour’s ascension into heaven, was (to speak vulgarly) the ‘prolocutor’ in that sacred college,—what more probable reason can be offered, why he was so, than his seniority? Were not others as capable of speaking as he? had they not equal authority, zeal, faith, knowledge with him, &c? but he, indeed, was the eldest man.

II. I cannot, therefore, but suspect, from the proper signification of the word νεώτερος, ‘younger’ (to which ὁ μείζων, ‘the greater,’ respecting age, does answer), that some one,

^c English folio-edition, vol. 2. p. 473.

amongst them, had been challenging some privilege and primacy to himself upon the account of seniority: and unless any can make it out, that there was somebody older than Peter, pardon me, if I think that he was the chief in this contention, and that it was chiefly moved betwixt himself and the two sons of Zebedee. For it seems unlikely, that the other nine would have contended for the primacy with Peter, James, and John; whom Christ had so peculiarly distinguished, in their presence, with marks of his favour. So that the struggle seems to be especially between these three, and Peter the beginner of the strife: which appears, partly, in that our Saviour rebukes him by name; and partly, in that he could not forget, without some grudge, that request of the two brothers, "Lord, let us sit, one on thy right hand, the other on thy left."

Ver. 31: *Σίμων, Σίμων*. "Simon, Simon."] Let us change the name and person: "Thomas, Thomas;" or "Philip, Philip, Satan hath desired, &c; but I have prayed," &c. And who would from hence have picked out an argument for the primacy of Thomas or Philip, over the rest of the apostles, and the universal church? And yet this do the Romanists in the behalf of Peter. Who would not have taken it rather as a severe chiding? As if he should have said, "Thou Thomas or Philip, art thou so hot in contending for the primacy, while Satan is so hot against all of you? And, whilst you are at strife amongst yourselves, he is at strife against you all?" Under such a notion as this, I doubt not, our Saviour did speak to Peter; and that, in these words, he found a severe reprimand rather than any promotion to the primacy.

Ver. 32: "ἵνα μὴ ἐκλείπῃ ἡ πίστις σου." "That thy faith fail not."] There seems an emphasis in the word *πίστις*, *faith*. As to the other apostles, indeed, that Christian courage and magnanimity, which they ought to have exerted in that difficult time, did fail them; but their faith was nothing so near shipwreck as Peter's faith was. They indeed deserted their master and fled, Mark xiv. 50: which they seem to have not done without some connivance from himself, John xviii. 8. But when Peter renounced and abjured his Lord, how near was he becoming *משומר* an 'apostate,' and his faith from suffering a total shipwreck?—Certainly^e it was Peter's advantage, that Christ prayed for him; but it was not so much

^e Leusden's edition, vol. 2. p. 561.

for his honour, that he, beyond all others, should stand in need of such a prayer.

Ver. 36: Πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. “*Let him sell his garment and buy a sword.*”] Doth our Saviour give them this counsel in good earnest?

I. He uses the common dialect. For so, also, the Rabbin, in other things: “He^d that hath not wherewithal to eat, but upon mere alms,—let him beg, or sell his garments, to buy oil and candles for the feast of Dedication,” &c.

II. He warns them of a danger, that is very near; and, in a common way of speech, lets them know, that they had more need of providing swords for their defence against the common enemy, than be any way quarrelling amongst themselves. Not so much exhorting^e them to repel force with force, as to give them such an apprehension of the common rage of their enemies against them, that might suppress all private animosities amongst themselves.

Ver. 37: Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. “*For the things concerning me have an end.*”] That is, “My business is done; yours is but beginning. While I was present, the children of the bride-chamber had no reason to weep: but when I am taken away and numbered amongst the transgressors, think what will be done to you, and what ought to be done by you; and then think, if this be a time for you to be contending with one another.”

Ver. 43: Ἄγγελος ἐνισχύων αὐτόν. “*An angel strengthening him.*”] I. In his temptations in the wilderness, there was no angel by him; for St. Matthew saith, chap. iv. 11, “Then the devil leaveth him, and behold, angels came and ministered unto him:” that is, not till the devil had first left him. But in the midst of this trial, there was an ‘angel strengthening him:’ and why so? by reason of his agony, you will say; and that very truly: but whence arose this agony? and of what kind was it? It was occasioned (you will say) from a sense of divine indignation and wrath. This dare not I say, or imagine, that God was angry, or conceived any indignation against him at all. And if the anguish and agony of his mind was the result of the divine wrath pressing in upon him,—I do not see, what kind of comfort an angel could minister against the wrath of God. It is rather an argument,

^d Maimon. Chanuchah, cap. 4.

^e English folio-edition, vol. 2. p. 474.

God was not angry with him, when he sent an angel to comfort him.

II. It is not to be doubted, but that Christ was now wrestling with a furious enraged devil; yea, a devil loosed from his chain, and permitted, without any check or restraint from divine providence, to exert all his force and rage against him:—which was permitted by God, not from any displeasure against his Son, but that even human nature might, by this her combatant, get a conquest over this insulting enemy. For it had been a small thing to have vanquished the devil by mere divine power.

III. However, therefore, it is not here related in express terms, yet could I easily persuade myself, that the devil might, at this time, appear to our Saviour in some visible shape. When he tempted him in the wilderness, he put on the disguise of some good angel, or rather some kind of resemblance of the Holy Ghost. But, in this last temptation, he puts on himself, and appears in his own colours; viz. in some direful formidable figure, on purpose to terrify our Lord. And from thence it was, that ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, “he began to be sore amazed, and to be very heavy,” Mark xiv. 33; and here, γίνεσθαι ἐν ἀγωνίᾳ, “to be in an agony.” Nor do I rashly, and without any ground, suppose this, but upon these reasons:

I. Whereas that old dragon assaulted the first Adam in a garden in a visible shape,—it is not absurd to imagine, he did so now to the second Adam, in a garden, in a visible shape.

II. This our evangelist tells us concerning his temptation in the wilderness, that^f “when the devil had ended all the temptation, he departed from him, ἄχρι καιροῦ, for a season.” Here he takes the season to return^g; and I see no reason, why he should not, at this time, as well as in the wilderness, assume some visible shape. Then, indeed, he addressed himself in a charming and grateful shape, to have enticed and deceived him; but now, in a frightful and horrid one, to have amazed and terrified him. He had already experienced, how vain a thing it was, to go about to cheat and allure him: what remained, therefore, but to shake his mind (if possible) with fright and terror?

III. For when he had no greater invention in his whole

^f Chap. iv. 13.

^g John, xiv. 30.

storehouse, by which he could distress and shake the minds of mortals, than the horrid apparition of himself,—none will conceive he would neglect this engine, that, if it could be, he might disturb his soul through his eye. That, therefore, which the Jews feign or dream about Solomon, that he saw the angel of death (that is, the devil) gnashing his teeth, and that a disciple of Rabbi did so too^h,—I suppose acted in good earnest here; namely, that Christ saw the devil, that old dragon, gaping at him, with all horror he could put on. And in this sense, would I understand that of the “messenger of Satan buffeting the apostleⁱ,” viz. that the devil did appear visibly to him in some frightful shape, to afflict and terrify him. And perhaps that vehement desire he had to sift the disciples (ver. 31), respects this same thing, namely, that he might be permitted to assault them with such kind of affrightments.

Ver. 44^j: ‘Ο ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος. “*His sweat, as it were great drops of blood.*”] Diodorus Siculus, speaking of a country, where Alexander the Great had to do with Porus, hath this passage^k;—“There are serpents there οἱ διὰ τῶν δηγμάτων ὀξεῖς θανάτους ἀπειργάζονται. Τὸν δὲ πληγέντα πόνοι δεινοὶ συνεῖχον, καὶ ῥύσις ἰδρωτός αἰματοειδοῦς κατεῖχε” which, by their bites, would occasion most bitter deaths: they are horrible pains, that afflict any that are struck by them, and an issue of sweat, like blood, seizeth them.” I would ascribe this bloody sweat of our Saviour to the bite of that old serpent, rather than to the apprehension of divine wrath.

Ver. 47: Φιλῆσαι αὐτόν. “*To kiss him.*”] Our Saviour had to do with a frightful and terrifying devil; but this traitor seems possessed with a tame and gentle one. He converses with the apostles, and there is no token of a devil dwelling in him. He is present at the Passover, at the eucharist, and the very lips of Christ,—and still no sign of Satan being his inmate. But when once the devil hath done his work by thee,—then, Judas, take heed of thy devil.

As to this treacherous contrivance of Judas, let us frame the most gentle opinion of it, that the matter can bear:—for instance, that he might, perhaps, think with himself, that it

^h Hieros. Kilaim, fol. 32. 2.

ⁱ 2 Cor. xii.

^j English folio-edition, vol. 2. p. 475.—Leusden's edition, vol. 2. p. 562.

^k Lib. 17. pag. 560.

was not possible for Christ to be apprehended by the Jews, having already seen him working such stupendous miracles, and more than once strangely delivering himself from them: and grant farther, that when he said to them, "Whomsoever I shall kiss, that is he, lay hold of him,"—he said it scoffingly, as believing they could not be able to lay hold on him: grant we, in a word, that when he saw him condemned, he repented himself, having never suspected that matters would have gone so far,—presuming that Christ would easily have made his escape from them, and himself should have got thirty pieces of silver by the bargain:—let us grant, I say, that this was his contrivance, and colour it over with as plausible excuses as we can; yet, certainly, was there never any thing so impiously done by mortal man, than for him thus to play with the Holy of Holies, and endeavour to make merchandise of the Son of God. However, I suspect much worse things hatched in the breast of this traitor:—viz. that Christ did really not please him; and, with the great chiefs of that nation, though he supposed him the true Messiah, yet not such a one, as answered their carnal expectation.

The Rabbins distinguish between 'lawful kisses,' and נשיקות תפלות 'kisses of folly:' saying, in Shemoth Rabba, fol. 122. 4, that "all kisses are kisses of folly, excepting three:" which they there reckon up. But what kind of kiss was this? 'a kiss of folly?' Alas! it is too low and dwarfish a term for this gigantic monster.

Ver. 53: *Αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτοῦς* "This is your hour and the power of darkness."] The serpent himself is now come in Judas; and the seed of the serpent was that rout that came with him, to whom it was fatal to bruise the heel of the Messiah; and now was the hour for that wickedness. It was anciently foretold and predetermined, both as to the thing itself and the instruments; and now all fences lie open, and you may do what you please. The chains of the devil himself are now loosed; and it is permitted to him, without the least check or restraint of divine Providence, to exert all his furies at pleasure; for now is the power of darkness.

Σκότος, 'Darkness,' is the Devil, among the allegorists.—'It' is said, On the first day of the creation, the angel of

¹ Aruch in נשך in Jellammedenu, on those words, *Take the rod.*

death [i. e. the devil] was created, according as it is written, There was darkness upon the face of the deep:—that is, the angel of death, who darkeneth the eyes of men.”

CHAP. XXIII^m.

VER. 2: Τοῦτον εὐρομεν διαστρέφοντα τὸ ἔθνος. “*We found this fellow perverting the nation.*”] “Aⁿ disciple corrupting his food publicly, ישו הנוצר, כגון as did Jesus of Nazareth.”—‘To corrupt their food publicly,’ is a phrase amongst the Rabbins, to denote a mingling of true doctrine with heresy, and the true worship of God with idolatry. This was the accusation they framed against our Saviour at this time, that he taught heterodox and destructive principles,—such, especially, as would tend to turn off and alienate the people from their obedience to the Romans. Aruch recites this passage of the Talmud more cautiously; for instead of ‘as Jesus of Nazareth did,’ he hath it, ‘as Jeroboam did.’

Ver. 7: Ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδην. “*He sent him to Herod.*”] Did Pilate do this, as yielding to Herod a jurisdiction in capital matters, within the city of Jerusalem, upon those, that were Galileans?—Probably he did it, either in flattery to the tyrant; or else that he might throw off from himself both the trouble and the odium, that might arise upon the occasion of condemning Jesus; whom he judged to be an innocent man, and whom in some measure he pitied, looking upon him as הושיש a sort of a ‘delirant’ person, one not very well in his wits: which opinion, also, Herod seems to have conceived of him, by putting upon him that fool’s coat wherewith he clothed him, Ἐσθῆτα λαμπράν: which I should willingly enough render ‘white and shining,’ but that I observe our evangelist, when he hath occasion to mention such a garment, calls it a ‘white and shining robe’ expressly. Ὁ ἱματισμὸς αὐτοῦ λευκός, chap. ix. 29, “his garment was white and glittering:” Δύο ἄνδρες ἐν ἐσθῆτι λευκῇ, Acts i. 10, “two men in white apparel.”

Ver. 30^o: Τότε ἄρξονται λέγειν τοῖς ὄρεσι, &c. “*Then shall they begin to say to the mountains,*” &c.] So they do say, Rev. vi. 6: from whence, among other arguments, it may be reasonably supposed, that that chapter treats of the plagues

^m English folio-edition, vol. 2. p. 476.

ⁿ Sanhedr. fol. 103. 1.

^o Leusden’s edition, vol. 2. p. 563.

and afflictions, that should forerun the destruction of Jerusalem, and, indeed, the destruction and overthrow itself. Weigh the place accurately; and, perhaps, thou wilt be of the same mind too. Nay, I may farther add, that, perhaps, this observation might not a little help (if my eyes fail me not) in discovering the method of the author of the Book of the Revelation.

Ver. 31: Εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιούσιν, &c. “*If they do these things in a green tree,*” &c.] Consult John Baptist’s expression, Matt. iii. 10; “*Now, also, the axe is laid to the root of the tree,*”—viz. *then* when the Jewish nation was subdued to the government of the Romans, who were about to destroy it. And if they deal thus with me, a green and flourishing tree,—what will they do with the whole nation, a dry and sapless trunk?

Ver. 34: Ἐβαλον κλήρον. “*They cast lots.*”] They cast lots for his seamless coat, John xix. 23, 24.—Moses is supposed to have ministered in such a garment.—“*In^p what kind of garment did Moses attend the seven days of consecration?*” בחלוק לבן in a white vestment. Rabh Cahnah saith, באימרא, בחלוק לבן שאין לו אימרא In a white vestment, wherein there was no seam.”—The Gloss is, “*The whole garment was made of one thread,—and not as our clothes are, which have their sleeves sewed^q to the body with a seam.*” But he gives a very senseless reason, why his coat was without a seam:—viz. to avoid the suspicion, lest Moses should, at any time, hide any consecrated money within the seams of his coat.

Ver. 36: Ὁξος προσέφερον αὐτῷ. “*They brought him vinegar.*”] Vinegar was the common drink of the Roman soldiers; and hence those, to whom the custody of crucified persons was committed, had it always ready by them. “*Idem^r jussit vinum,*” &c. “*He commanded that no soldier should drink wine in their expedition, but that every one should content himself with vinegar.*”

“*Cujus^s viri,*” &c. “*The provision this man (viz. *Misithus*) made in the commonwealth, was such, that there never was any greater frontier-city which had not vinegar, bread-corn, and bacon, and barley, and chaff, laid-up for a whole*

^p Taanith, fol. 11. 2.

^q *English folio-edition*, vol. 2. p. 477.

^r *Ælian. Spartan. in Pescen. Nigr.*

^s *Capitolin. in Gordiano tertio.*

year," &c.—"Thou^t shalt give us as much hay, chaff, vinegar, herbs and grass, as may suffice us."

Hence it may become less difficult to reconcile the evangelists amongst themselves, speaking of *wine* given him "mixed with myrrh," and of *vinegar* too; viz. a twofold cup; one, before he was nailed to the cross, i. e. of wine mingled with myrrh; the other, of vinegar, while he hung there:—the first, given by the Jews according to their custom; the second, by the soldiers, in abuse and mockery. But if you will grant a third cup, then all difficulty vanisheth indeed. Let the first be 'wine mingled with myrrh;' the second, 'vinegar mingled with gall;' the third, 'mere vinegar,'—which the soldiers gave to malefactors, if they had desired drink, being that which they drank themselves. Hence the σκεῦος ὄξους μεστόν, "the vessel filled with vinegar," was always in readiness, that the soldiers might drink, when they had a mind,—and persons also upon the cross, if they stood in need of it.

Ver. 42: Μνήσθητί μου, Κύριε "Lord, remember me."] Christ is now upon the cross, as old Joseph was in the prison, between two malefactors. There, one of them was delivered,—the other, hanged: here, one obtains salvation; the other perisheth. The faith of this thief is admirable; and kept even pace with that of the apostles, if, in some circumstances, it did not go beyond it. The apostles acknowledged 'Jesus to be the Messiah;' and so doth he; with this addition, which I question whether they did so clearly own and know or no,—viz. that Christ should reign and have his kingdom after his death. He seems to have a sounder judgment concerning Christ's kingdom, than the apostles themselves, as may be gathered from their question, Acts i. 6.

It pleased God, in this last article of time, to glorify the riches of his grace in a singular and extraordinary manner, both in the conversion of a sinner, and the forgiveness of his sins:—I say, in such an article of time, which the world had never before seen, nor ever was like to see again; viz. in the very instant, wherein the Messiah was finishing his redemption. It was not unknown to either of the thieves, that Jesus was therefore condemned to die, because he had professed himself 'the Christ:' hence that of the impeni-

^t Trebell. Poll. in Claudio.

tent malefactor, "If thou art Christ, save thyself and us." And if the penitent thief did, for a while, join with the other in his petulant reproaches (which seems intimated to us Matt. xxvii. 44), yet was his heart touched at length,—and perhaps, upon his observation of that miraculous darkness, which, at that time, had covered the world.

Ver. 43 : Σήμερον μετ' ἐμοῦ ἔσθ' ἐν τῷ παραδείσῳ. "To-day thou shalt be with me in paradise." I. Let us here first consider the phrase ἐν τῷ παραδείσῳ, 'in paradise:—in common Jewish speech, בגן עדן 'in the garden of Eden.' In what sense, we may collect from these following passages: ת'ר' פרדס נכנסו בפרדס "The^u Rabbins have a tradition. There are four, that went into paradise: namely, Ben Azzai, Ben Zumah, Acher, and R. Akibah. R. Akibah saith unto them, When you come to the stones of pure marble, do not ye say, Waters, waters" [i. e. Alas! these waters will hinder us from going forward]; "for it is written, He that telleth lies, shall not dwell in my presence" [now, it would be a lie to call white marble, water]. "Ben Azzai הציץ looked with some curiosity about him, and he died: of him the Scripture speaks, Precious in the eyes of the Lord^v is the death of his saints^w. Ben Zumah הציץ ונפגע looked with some curiosity about him, and he was disturbed in his intellectuals: of him the Scripture speaketh, Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."

Aruch, reciting these words, saith, "נינהו פרדס מעניין גן עדן. It is called paradise, under the signification of the garden of Eden, which is reserved for the just. This place is בערבות in the heavens, where the souls of the just are gathered together." And the Talmudical Gloss hath it much to the same sense: "These four, by God's procurement, עלו לרקיע went up into the firmament."

While we are reading these passages, that story may easily occur to mind, of St. Paul's being caught up into paradise, 2 Cor. xii: and perhaps the legend before us, is but the ape of that story. In the story, it is observable, that 'paradise' and the 'third heaven' are one and the same thing: in the legend, 'paradise' and ערבות the 'highest heavens.' For so the doctors comment upon the word in Psal. lxxviii. 5:

^u Chagigah, fol 14. 2.

^v Leusden's edition, vol. 2. p. 564.

^w English folio-edition, vol. 2. p. 478.

“There^x are seven classes or degrees of just persons, who see the face of God, sit in the house of God, ascend up unto the hill of God, &c. And to every class or degree, there is allotted their proper dwelling-place בְּנֵי עֵדֶן in paradise. There are also seven abiding places in hell. Those that dwell in paradise, יִזְהָרוּ כְּזוֹהַר הַרְקִיעַ they shine like the shining of the firmament, like the sun, like the moon, like the firmament, like the stars, like lightning, like the lilies, like burning lamps^y.”

II. Our Saviour therefore, telling the penitent thief, “This day shalt thou be with me in paradise,” he speaks in the common dialect, and to the capacity of the thief; viz. that he should be in heaven with Christ, and with all just persons, that have left this world. Nor, indeed, would I fetch the explication of that article of our creed, Κατήλθεν εἰς ᾄδου, ‘He descended into hell,’ from any passage in the Scripture, sooner than this here: adding this, that we must, of necessity, have recourse to the Greek tongue for the signification of the word Ἄδης, which they generally use, to denote ‘the state of the dead,’ as well the blessed as the miserable. Those who expound that passage in 1 Pet. iii. 19, of his going down from the cross into hell to preach to the spirits in prison there,—do very little regard the scope of the apostle, and are absolute strangers to his meaning in it. For,

1. In that he shuts up the generation before the flood in an infernal prison, he falls in with the received opinion of that nation, which was, That that generation had no part in the world to come; and that they were condemned to boiling waters in hell.

2. He compares the present generation of the Jews, with that generation before the flood: that Christ did of old preach even to that generation, and so he hath done to this: that that generation perished through its disobedience, and so will this. He runs much upon the same parallel in his Second Epistle, chap. iii. 6, &c. We must observe, that the apostle makes his transition, from the crucifixion and resurrection of our Saviour, directly to the generation before the flood,—passing over all those generations that came between, on purpose that he might make the comparison betwixt that and the age he lived in.

Ver. 53: Ἐνετύλιξεν αὐτὸ σινδόνι. “*Wrapped it in linen.*”]

^x Midras Tillin, fol. 11. 3.

^y Ib.

מת מצוה ספרים שבלו עושין אותן תכריכין למת מצוה וזו היא גבולתן, Mar Zutra saith, that out of the linen, in which they wrapped up books, when it grew old, they make shrouds for the dead of the precept; for this is to their disgrace." The Gloss adds, "That they do it of the linen, wherein they fold up the book of the law."—Him, who had suffered death by the sentence of the Sanhedrim, or magistrate, they were wont to call מת מצוה 'The dead of the precept,' because he was executed according to the precept: and such a one to them was our Jesus. Now as to one that was condemned to death by the magistrate, they had an opinion, that by how much the more disgracefully they dealt with him, by so much the greater atonement was made for him. Hence that expression, לא היו מתאבלין "They did not openly bewail him, that that very setting him at nought" (no man lamenting him) "might redound to his atonement." And from thence, perhaps, if the women at Jerusalem had bewailed any other person, as they bewailed our Saviour, that other person might have said, "Ye daughters of Jerusalem, weep not for me, lest ye cut short my atonement:" but Christ speaks to them upon a far different account. And under this notion they wrapped one, that had been so executed, in some ragged, torn, old, dirty winding-sheets,—that this disgrace, being thrown upon him, might augment his expiation. But this good Arimathean behaves himself otherwise with Jesus, as having conceived quite another opinion concerning him.

Ver. 54²: Καὶ σάββατον ἐπέφωσκε "And the sabbath drew on." The Vulgar reads, "Et sabbatum illucescebat;" "The sabbath began to dawn:" not ill rendered.—Beza reads, "Et sabbatum succedebat;" "And the sabbath succeeded:" not properly. One would have thought, it had been more congruously said, Καὶ εἰς σάββατον ἐσκορίσθη, "It began to be dark towards the sabbath:" for the night before the sabbath was coming on: but,

I. The sabbatical candles, that were lighted in honour of the sabbath, were now set up. "There³ are three things, which it is necessary a man should warn those of his own house of, on the evening of the sabbath, when night is coming on: have you paid your tenths? ערבתם have you begun your Erubhick society? הדליקו את הנר light up your candle."

²English folio-edition, vol. 2. p. 749.

³Schabb. fol. 34. 1.

—“Men^b and women are bound to light up a candle in their houses upon the sabbath-day. If a man hath not bread to eat, yet he must beg from door to door, to get a little oil to set up his light.”—These things being noted, the evangelist may not be improperly understood thus, “The sabbath began^c to shine with the lights set up;” respect being had to these sabbath candles. But I do not acquiesce here.

II. The evening of the sabbath was called amongst the Jews אור and אורתא ‘Light^d.’ אור יד’ בודקין את החמץ באור הנר
 “By the light of the fourteenth day, they make a search for leaven, by the light of a candle.”—‘By the light of the fourteenth day:’ that is, on the evening, or in the night that immediately precedes that day. So Rambam upon the place; בדיקת החמץ בליל “The search for leaven is in the night of the fourteenth day, although the eating of leavened bread is not forbidden before the noon of the fourteenth day. But they instituted this, because it is most convenient searching in the night time by candle-light: and at that time, also, all persons are at home.”

“The^e woman that miscarries on the light [i. e. the evening] of the eighty-first day, the Shammean school absolves her from any offering: but the school of Hillel doth not.” The Gloss hath it, אור לפא’ ליל לפא’ “On the light of the eighty-first day, i. e. in the night of the eighty-first day.”—The question disputed there is: “The woman that had been brought to bed of a girl, was bound to the purification of eighty days;” when those days were at an end, then she was bound to offer, Levit. xii. 5, 6. Now, therefore, seeing the oblation was to be brought on the eighty-first day, the question is,—What if the woman should happen to miscarry within the very night, that begins the eighty-first day; must she, the next day, offer one, or two sacrifices? one for the girl,—and one for that, of which she hath miscarried? The Shammean school will have but one; but the school of Hillel saith two.

Pesikta^f, speaking concerning a vowed sacrifice, from Levit. vii. 17, hath this passage: יכול יאכל לאור השלישי
 “Perhaps it may be eaten on the light [i. e. the evening] of the third day. תל עד יום השלישי The text saith, upon the third

^b Maimon. in Schabb. cap. 5.

^c Leusden's edition, vol. 2. p. 565.

^d Pesachin, fol. 34. 1.

^e Cherithuth, fol. 79. 2. et Adaioth, cap. 4. hal. 10.

^f Fol. 10. 4.

day; it is eaten until the third day. אינו נאכל לאור השלישי. It is not eaten on the light [i. e. the evening, or the night] of the third day:" for then the third day was actually begun.—But now, in this phrase, they restrain the word especially to the beginning of the night; though sometimes it is taken for the whole night, as in that tradition newly quoted, concerning the woman that miscarried: and so the Gloss upon Pesachin.—Maimonides^g, discoursing about putting away the leaven which ought to be 'אור ליד' "on the light of the fourteenth day," i. e. on the night that begins the fourteenth day, hath this passage; "By prescription of the scribes, they search for, and cast out, their leaven לילה מתחלת ליל יד' in the night; namely, the beginning of that night, that ushers in the fourteenth day." Much to the same sense the Gemarists concerning אורתא 'the light:' ומאי דחא' נשא אורתא "How comes twilight to be called אורתא light? from thence, because it is written, In the twilight, in the evening of the day," Prov. vii. 9.—Rambam thinks it so called by a rule of contraries; for so he in Pesachin: "The night is called אור light, by the same rule that they call many other things by their contraries."

But the Gemarists upon the place affirm, that the evening is not improperly called 'light,' and prove it from that expression, Psal. cxlviii. 3: הללוהו כל כוכבי אור "Praise him, all ye stars of light."—However unsuitably therefore it might sound in the ears of Greeks or Latins, when they hear the evening, or the beginning of the night, expressed by ἐπέφωσκε, yet with the Jews it was a way of expression very usual: and they could readily understand the evangelist speaking in their own vulgar way, when he would tell us 'The night of the sabbath drew on;' but expresseth it by σάββατον ἐπέφωσκε, 'The light of the sabbath began to shine.'

Ver. 56^j: Καὶ τὸ μὲν σάββατον ἠσύχασαν "And rested the sabbath-day."] If our Saviour was taken down from the cross about sun-set, as it was provided, Deut. xxi. 23, Josh. viii. 29,—then had the women this interim of time to buy their spices, and despatch other businesses, before the entry of the sabbath-day.

I. בין השמשות "Between the suns." So they called that space of time, that was between the setting of the sun, and the appearance of any star.

^g In Hhamets umatsah, cap. 2.

^h Beracoth, fol. 3. 2.

ⁱ Cap. 1.

^j English folio-edition, vol. 2. p. 480.

II. Might they not have that space of time also, that was between the first and second star? We may judge something from this passage: "In^k the evening of the sabbath, if he see one star and do any work, he is acquitted: but if he see two stars, let him bring his trespass-offering."

III. Might they not have some farther allowance in the case of funerals? We may judge from this passage: עושין כל צורכי המת "They^l do all works necessary about the dead [on the sabbath-day]; they anoint him; they wash him; provided only that they do not stir a limb of him," &c. It was not safe for those women to show themselves too busy in preparing for his interment; especially seeing Jesus died as a malefactor, and was odious to the people: this might exasperate the people against them, and so much the more too, if they should, in the least measure, violate the sabbath-day. But farther, besides the honour they gave to the sabbath, it was not prudence in them, to break it, for a work, which, they thought, they might as well do, when the sabbath was done and over.

CHAP. XXIV.

VER. 5: Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; "Why seek ye the living among the dead?"] "A^m parable. A certain priest (who had a foolish servant) went somewhere without the city. The servant, seeking about for his masterⁿ, goes into the place of burial, and there calls out to people standing there, Did you see my master here? They say unto him, Is not thy master a priest? He said, Yes. Then said they unto him, Thou fool, who ever saw a priest among tombs? So say Moses and Aaron to Pharaoh; Thou fool, is it the custom to seek the dead among the living? or perhaps the living among the dead? Our God is the living God; but the gods, of whom thou speakest, are dead," &c.

Ver. 13: Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι, &c. "And behold, two of them were going," &c.] One of these was Cleopas, ver. 18, whom we have elsewhere shown to be the very same with Alpheus, both from the agreement of the name (for אלפי writ in Hebrew, serves for both names), and also by comparing John xix. 25, with Mark xv. 47, and Matt. xxvii. 56. That Peter was the other, I do not at all

^k Hieros. Beracoth, fol. 2. 2.

^m Shemoth Rabba, fol. 124. 1.

^l Schab. fol. 151. 1.

ⁿ Leusden's edition, vol. 2. p. 566.

question, grounding my confidence upon ver. 34 of this chapter; and 1 Cor. xv. 5. This Cleopas, or Alpheus, we see, is the speaker here, and not Peter, being older than Peter, as being the father of four of the apostles.

Ver. 15: Ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. “*Jesus himself drew near, and went along with them.*”] “After^o that, he appeared in another form unto two of them, as they walked and went into the country.” But what form that was, it would be something bold to determine. But it seems to be different from the form of a gardener, and indeed not the form of any plebeian; but rather of some scholar, because he instructs them, while they were upon the road,—and giveth thanks for them, when they sat at meat. So Beracoth^p; “If two^o eat together, the one of them סופר a learned man, the other of them בור an unlearned man; he that is the learned man, gives thanks.” Hence that passage^r: Janneus the king calls out Simeon Ben Shetahh, vice-president of the Sanhedrim, and a doctor, to say grace after supper: and thus he begins; “Blessed be God for the meat, which Janneus and his guests have eaten. To whom the king, How long wilt thou persist in thy frowardness? Saith the other, Why, what should I have said? Must we bless God for the meat that we have eaten, when as I have eaten none at all?”

Ver. 21: Ἡμεῖς δὲ ἠλπίζομεν. “*We trusted,*” &c.] “We trusted, it had been he, that should have redeemed Israel:” viz. in the sense that that nation had, of a redemption, which they hoped for from the Gentile yoke. But the poverty and meanness of Jesus, gave them no ground to hope, that any such thing should be brought about by arms, as that people had generally dreamed; they hoped, however, it might have been miraculously accomplished, as their first redemption from Egypt had been.

Τρίτην τὴν ἡμέραν ἄγει σήμερον. *To-day is the third day, &c.*] It is worthy our observation, what notice the Rabbins take of the third day: “Abraham^s lifted up his eyes the third day, Gen. xxii. 4. It is written, After two days will he receive us, in the third day he will raise us up, and we shall live in his sight, Hos. vi. 2. It is written, concerning the third day of the tribes, Joseph said unto them, The third day, Gen. xlii. 18. Concerning the third day also of the spies: Hide

^oMark, xvi. 12.

^pFol. 45. 2.

^rEnglish folio-edition, vol. 2. p. 481.

^sBereshith Rabba, fol. 101. 3.

^tIbid. fol. 62. 2.

yourselves there three days, Josh. ii. 16. And it is said of the third day of the promulgation of the law, And it came to pass, on the third day, Exod. xix. 16. It is written, also, of the third day of Jonas, Jonas was in the belly of the fish three days and three nights, Jon. i. 17. It is written also of the third day of those, that came up out of the captivity, And there abode we in tents three days, Ezra viii. 15. It is written also of the third day of the resurrection from the dead, After two days will he receive us, and the third day he will raise us up. It is written also of the third day of Esther, And on the third day Esther put-on her royal apparel, Esth. v. 1. The Targumist adds, **ביום תליתא דפסחא** "On the third day of the Passover." And that, indeed, is the day we are at present concerned in, namely, the third day of the Passover.—If these things were taken so much notice of concerning the *third day*, at that time, in the schools and synagogues (as I see no reason why it should be denied), then these words of Cleopas may seem to look a little that way, as speaking according to the vulgar conceptions of the Jews. For whereas it had been plain enough to have said, *τρίτην τὴν ἡμέραν ἄγει σήμερον*, "To-day is the third day,"—but he farther adds, *σὺν πᾶσι τούτοις*, "Beside all this," and the word *ταύτην* 'this' too; there seems a peculiar force in that addition, and an emphasis in that word. As if the meaning of it were this: "That same Jesus was mighty in word and deed, and showed himself such a one, that we conceived him the true Messiah, and him that was to redeem Israel: and besides all these things which bear witness for him to be such, *this very day* bears witness also. For whereas there is so great an observation amongst us concerning the *third day*, this is the third day since he was crucified; and there are some women amongst us, that say they have been told by angels, that he is risen again."

Ver. 30: **Λαβὼν τὸν ἄρτον εὐλόγησε, &c.** "*He took bread, and blessed it,*" &c.] It is strange, that any should expound this breaking of bread, of the holy eucharist, when Christ had determined with himself to disappear in the very distribution of the bread, and so interrupt the supper. And where indeed doth it appear, that any of them tasted a bit? For the supper was ended, before it began.

שלשה שאכלו וגו' "If three eat together, they are bound to

^t Beracoth, fol. 45. 1.

say grace:" that is, as it is afterward explained, "One of them saith, Let us bless:—but if there be three, and himself; then he saith, Bless ye." Although I do not believe Christ tied^v himself exactly to that custom of saying, 'Let us bless;' nor yet to the common form of blessing before meat;—yet is it very probable he did use some form of blessing, and not the words, 'This is my body.'

Ver. 32^w: Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν; "*Did not our hearts burn within us?*"] Beza saith, "In uno exemplari," &c. "In one copy we read it written, κεκαλυμμένη ἦν; "Was not our heart hid?"—Heinsius saith, "κεκαλυμμένη in optimis codicibus legitur: It is written *hidden* in the best copies." Why then should it not be so in the best translations too? But this reading favours his interpretation, which amounts to this: "Were we not fools, that we should not know him, while he was discoursing with us in the way?"—I had rather expound it by some such parallel places as these: "My heart waxed hot within me, and while I was musing, the fire burned," Psal. xxxix. 4;—"His word was in mine heart as a burning fire," Jer. xx. 9. The meaning is, That their hearts were so affected and grew so warm, that they could hold no longer, but must break silence and utter themselves. So these, 'Were we not so mightily affected, while he talked with us in the way, and while he opened to us the Scriptures, that we were just breaking out into the acknowledgment of him, and ready to have saluted him as our Lord?'

That is a far-fetched conceit in Taanith^x: "R. Alai Bar Barachiah saith, If two disciples of the Wise men journey together, and do not maintain some discourse betwixt themselves concerning the law, they deserve to be burnt; according as it is said, It came to pass, as they still went on and talked, behold a chariot of fire, and horses of fire," &c. 2 Kings ii.

Ver. 34: Λέγοντας, ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ἔφθην Σίμωνι. "*Saying, The Lord is risen indeed, and hath appeared to Simon.*"] I. That these are the words of the Eleven, appears from the case, in which the word λέγοντας is put. Εὗρον τοὺς ἑνδεκά καὶ τοὺς σὺν αὐτοῖς, λέγοντας. "They found the eleven and them that were with them, saying." They, having returned from Emmaus, found the eleven and the

^u Beracoth, fol. 49. 1.

^v Leusden's edition, vol. 2. p. 567.

^w English folio-edition, vol. 2. p. 482.

^x Fol. 20. 2.

rest, saying to them, when they came into their presence, "The Lord is risen indeed, and hath appeared unto Simon." But do they speak these things amongst themselves as certain and believed? or do they tell them to the two disciples, that were come from Emmaus, as things true and unquestionable? It is plain from St. Mark, that the eleven did not believe the resurrection of our Saviour, till he himself had showed himself in the midst of them¹. They could not, therefore, say these words, "The Lord is risen and hath appeared to Simon," as if they were confidently assured of the truth of them: but when they saw Simon so suddenly and unexpectedly returning, whom they knew to have taken a journey towards Galilee, to try if he could there meet with Jesus, they conclude hence, "Oh! surely, the Lord is risen, and hath appeared to Simon," otherwise he would not have returned back so soon.

Which brings to mind that of the messenger of the death of Maximin²: "The messenger that was sent from Aquileia to Rome, changing his horses often, came with so great speed, that he got to Rome in four days. It chanced to be a day, wherein some games were celebrating, when on a sudden, as Balbinus and Gordianus were sitting in the theatre, the messenger came in: and before it could be told, all the people cry out, 'Maximin is slain;' and so prevented him in the news he brought," &c.

We cannot well think, that any worldly affairs could have called away these two from the feast before the appointed time, nor indeed from the company of their fellow-disciples,—but something greater and more urgent than any worldly occasions. And now imagine, with what anguish and perplexity poor Peter's thoughts were harassed for having denied his Master: what emotions of mind he felt, when the women had told him, that they were commanded by angels to let Peter particularly know, that the Lord was risen, and went before them into Galilee, and they might see him there, Mark xvi. 7:—that it seems to me beyond all question, that one of these disciples, going towards Emmaus, was Peter,—who as soon as he had heard this from the women, taking Alpheus as a companion of his journey, makes towards Galilee, not without communicating beforehand to his fellow-disciples the design of that progress:—they, there-

¹ Mark, xvi. 11. 13.

² I Jul. Capitol.

fore, finding him so suddenly and unexpectedly returned, make the conjecture amongst themselves, that certainly the Lord had appeared to him, else he would never have come back so soon. Compare but that of the apostle, 1 Cor. xv. 5, ὡφθη Κηφᾶ, εἶτα τοῖς δώδεκα, "He was seen of Cephas, then of the twelve;" and nothing can seem expressed more clearly in the confirmation of this matter.

Object^a. But it may be objected, that those two, returning from Emmaus, found the eleven apostles gathered and sitting together. Now if Simon was not amongst them, they were not eleven. Therefore, he was not one of those two.

Ans. I. If it should be granted, that Peter was there and sat amongst them, yet were they not exactly eleven then; for Thomas was absent, John xx. 24. *II.* When the eleven are mentioned, we must not suppose it exactly meant of the number of apostles then present, but the present number of the apostles.

Ver. 37: Ἐδόκουν πνεῦμα θεωρεῖν "They supposed they had seen a spirit."] Whereas the Jews distinguished between angels, and spirits, and demons; spirits are defined by R. Hoshaiab to be "such, to whom souls are created, but they have not a body made for those souls." But it is a question, whether they included all spirits or souls under this notion, when it is more than probable, that apparitions of ghosts, or deceased persons who once had a body, were reckoned by them under the same title. Nor do I apprehend, the disciples had any other imagination at this time, than that this was not Christ indeed, in his own person, as newly raised from the dead; but a spectrum only in his shape, himself being still dead. And when the Pharisees^c speak concerning Paul, Acts xxiii. 9, "That if an angel or a spirit had spoken to him,"—I would easily believe, they might mean it of the apparition of some prophet, or some other departed just person, than of any soul, that had never yet any body created to it. I the rather incline thus to think, because it is so evident, that it were needless to prove, how deeply impressed that nation was with an opinion of the apparitions of departed ghosts.

Ver. 44: Ἐν τῷ νόμῳ Μωσέως, καὶ Προφήταις, καὶ Ψάλμοις "In the law of Moses, and in the prophets, and in the

^a English folio-edition, vol. 2. p. 483.

^b Beresh. Rabba, fol. 34. 2.

^c Leusden's edition, vol. 2. p. 558.

psalms."] It is a known division of the Old Testament into אורייתא נביאים כתובים "the Law, the Prophets, and the Holy writings;" by abbreviation, א"ך.

I. The books of the law, and their order, need not be insisted upon, called commonly by us, the 'Pentateuch:' but by some of the Rabbins, the 'Heptateuch:' and by some Christians, the 'Octateuch.' "R. Samuel Bar Nachman saith^d, R. Jonathan saith, Wisdom hath hewn out her seven pillars [Prov. ix. 1]. איכו שבעה ספרי תורה These are the seven books of the law."—"The^e Book of Numbers completes the seven books of the law. But are there not but five books only? Ben Kaphra saith, עכיר וידבר תלתא ספרים The Book of Numbers is made three books. From the beginning of the book to ויהי בנסוע, And it came to pass, when the ark set forward [chap. x. 35], is a book by itself. That verse and the following is a book by itself: and from thence to the end of the book, is a book by itself."

The reason why they accounted this period [chap. x. 35, 36] to be one book by itself, was, partly, because it does not seem put there in its proper place; partly, because, in the beginning of it, it hath the letter Nun inverted thus [נ], in the word בנסוע, and so, after the end of it, in the word כמתאזנים, which, in both places, is set for a boundary and limit, to distinguish that period from the rest of the book. Whatever, therefore, goes before, from the beginning of the book to that period, is reckoned by them for one book; and whatever follows it, for another book; and the period itself, for a third.

Eulogius^f, speaking concerning Dosthes or Dositheus, a famous seducer of the Samaritans, hath this passage: Μυρίαις δὲ καὶ ποικίλαις ἄλλαις νοθείαις τὴν Μωσαϊκὴν ὀκτάτευχον κατακιβδηλεύσας, &c. "He adulterated the Octateuch of Moses with spurious writings, and all kind of corrupt falsifyings."—There is mention, also^g, of a book with this title, Χριστιανῶν Βίβλος Ἐρμηνεία εἰς τὴν Ὀκτάτευχον "The Christians' Book, an Exposition upon the Octateuch." Whether this was the Octateuch of Moses, it is neither certain, nor much worth our inquiry; for Photius judgeth him a corrupt author: besides that it may be shown by and by, that there was a twofold Octateuch, besides that of Moses.

^d Schabb. fol. 116. 1.

^e Bereshith Rabba, fol. 71. 4.

^f Apud Phot. Cod. coxxx.

^g Cod. xxxvi.

Now if any man should ask, how it come to pass, that Eulogius (and that probably from the common notion of the thing) should divide the books of Moses into an Octateuch; I had rather any one else rather than myself should resolve him in it. But if any consent that he owned the Heptateuch we have already mentioned, we should be ready to reckon the last chapter of Deuteronomy for the eighth part.

Aben Ezra will smile here, who, in that his obscure and disguised denial of the Books of the Pentateuch, as if they were not writ by the pen of Moses, instances, in that chapter in the first place, as far as I can guess, as a testimony against it. You have his words^b in his Commentary upon the Book of Deuteronomy, a little from the beginning, וְאִם תִּבְּרַן סֵד הַשְּׁנַיִם עֶשֶׂר יְהוֹי "But if you understand the mystery of the twelve," &c, i. e. of the twelve verses of the last chapter of the book (for so his own countrymen expound him), "thou wilt know the truth;" i. e. that Moses did not write the whole Pentateuch;—an argument neither worth answering, nor becoming so great a philosopher. For as it is a ridiculous thing to suppose, that the chapter, that treats of the death and burial of Moses, should be written by himself,—so would it not be much less ridiculous to affix that chapter to any other volume than the Pentateuch. But these things are not the proper subject for our present handling.

II. There, also, was an Octateuch of the prophets too:—"All^j the books of the prophets are eight; Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the twelve." For the historical books, also, were read in their synagogues under the notion of the prophets, as well as the prophets themselves, whose names are set down. You will see the title prefixed to them in the Hebrew Bibles, הַנְּבִיאִים הַרְאִשׁוֹנִים 'the former prophets,'—as well as to the others, נְבִיאִים אַחֲרֵינִים 'the latter prophets.' The doctors give us the reason, why they dispose the prophets in that order, that Jeremiah is named first, Ezekiel next, and Isaiah last,—which I have quoted in notes upon Matt. xxvii. 9: and let not the reader think it irksome to repeat it here.

"Whereas^k the Book of Kings ends in destruction, and

^b English folio-edition, vol. 2. p. 484.

ⁱ Cap. 1.

^j Bava Bathra, fol. 14. 2.

^k Bava Bathra, ubi supr.

the whole Book of Jeremiah treats about destruction; whereas Ezekiel begins with destruction, and ends in consolation; and whereas Isaiah is all in consolation, they joined destruction with destruction, and consolation with consolation."

III. The third division of the Bible is entitled כתובים 'the Holy Writings.' And here, also, is found an Octateuch by somebody (as it seems), though I know not where to find it.

"Herbanus the Jew¹ ἦν ἄκρα πεπαιδευμένος τόν τε νόμον, καὶ τὰς τῶν Προφητῶν θείας δέλτους, τήντε ὀκτατευχον καὶ τὰ περίλοιπα, was a man excellently well instructed in the law, and holy books of the prophets, and the Octateuch, and all the other writings."—What^m this Octateuch should be, distinct from the law and the prophets, and, indeed, what the τὰ περίλοιπα, "all the other writings" besides, should be, is not easily guessed. This Octateuch, perhaps, may seem to have some reference to the כתובים 'Hagiographa,' or Holy Writings: for it is probable enough, that, speaking of a Jew well skilled in the Holy Scriptures, he might design the partition of the Bible, according to the manner of the Jews' dividing it: but who, then, can pick out books, that should make it up? Let the reader pick out the eight; and then I would say, that the other four are the τὰ περίλοιπα, 'all the other writings.' But we will not much disquiet ourselves about this matter.

It may be asked, why these books should be called כתובים 'the Scriptures,' when the whole Bible goes under the name of כתבי הקודש 'the Holy Scriptures.' Nor can any thing be more readily answered to this, than that, by this title, they would keep up their dignity and just esteem for them. They did not, indeed, read them in their synagogues, but that they might acknowledge them of most holy and divine authority, בהן שוין ודורשין בהן, "out of them they confirm their traditions, and they expound them mystically:" yeaⁿ, and give them the same title with the rest of the Holy Scriptures.

"This is the order כתובים of the Hagiographa, Ruth, the Book of Psalms, Job, the Proverbs, Ecclesiastes, the Canticles, the Lamentations, Daniel, the Book of Esther,

¹ Gregent. Dial. at the beginning.

^m Leusden's edition, vol. 2. p. 569.

ⁿ Schabb. fol. 116. 2.

Ezra, and the Chronicles.”—It is here^o disputed, that if Job was in the days of Moses, why then is not his book put in the first place? the answer is, מפורענות לא מתחילין, “They do not begin with vengeance,” or affliction; and such is that Book of Job. They reply, רות נמי פורענות “Ruth also begins with affliction,”—viz. with the story of a famine, and the death of Elimelech’s sons. “But that was (say they) פורענות דאית ליה אחרית an affliction, that had a joyful ending.” So they might have said of the Book, and affliction, of Job too.—We see it is disputed there, why the Book of Ruth should be placed the first in that rank, and not the Book of Job. But we might inquire, whether the Book of Psalms ought not to have been placed the first, rather than the Book of Ruth.

IV. In this passage at present before us, who would think otherwise, but that our Saviour alludes to the common and most known partition of the Bible? and although he name the Psalms only, yet that, under that title, he includes that whole volume.—For we must of necessity say, that either he excluded all the books of that third division, excepting the Book of Psalms, which is not probable; or that he included them under the title of the prophets, which was not customary; or else that, under the title of the Psalms, he comprehended all the rest. That he did not exclude them, reason will tell us; for in several books of that division is he himself spoken of, as well as in the Psalms: and that he did not include them in the title of ‘the prophets,’ reason also will dictate: because we would not suppose him speaking differently from the common and received opinion of that nation. There is very little question, therefore, but the apostles might^p understand him speaking with the vulgar; and, by the Psalms, to have meant all the books of that volume, those especially, wherein any thing was written concerning himself. For, let it be granted that Ruth, as to the time of the history, and the time of its writing, might challenge to itself the first place in order (and it is that kind of priority the Gemarists are arguing), yet, certainly, amongst all those books, that mention any thing of Christ, the Book of Psalms deservedly obtains the first place; so far that, in the naming of this, the rest may be understood. So St. Matthew, chap. xxvii. 9, under the name of Jeremiah, compre-

^o Bathra, ubi supr.

^p English folio-edition, vol. 2. p. 485.

hends that whole volume of the Prophets, because he was placed the first in that rank: which observation we have made in notes upon that place.

Ver. 45: *Τότε διήνοιξεν αὐτῶν τὸν νοῦν* “*Then opened he their understanding.*”] When it is said, that, by the imposition of the hands of the apostles, the gift of tongues and of prophecy was conferred (“they spake with tongues, and they prophesied,” Acts xix. 6), by ‘prophecy,’ nothing may be better understood than this very thing, that the minds of such were opened, that they might understand the Scriptures:—and perhaps their ‘speaking with tongues,’ might look this way, in the first notion of it, viz. that they could understand the original, wherein the Scriptures were writ.

Ver. 50: *Ἔως εἰς Βηθανίαν* “*As far as Bethany.*”] How many difficulties arise here!

I. This very evangelist (Acts i. 12) tells us, that, when the disciples came back from the place, where our Lord ascended, “They returned from mount Olivet, distant from Jerusalem a sabbath-day’s journey.” But now the town of Bethany was about fifteen furlongs from Jerusalem, John xi. 18; that is, double a sabbath-day’s journey.

II. Josephus tells us, that the mount of Olives was but five furlongs from the city; and a sabbath-day’s journey, was seven furlongs and a half. “About” that time there came to Jerusalem a certain Egyptian, pretending himself a prophet, and persuading the people, that they would go out with him to the mount of Olives, *Ὁ καὶ τῆς πόλεως ἀντικρως κείμενον ἀπέχει στάδια πέντε*; which, being situated on the front of the city, is distant five furlongs.” These things are all true: 1. That the mount of Olives lay but five furlongs’ distance from Jerusalem. 2. That the town of Bethany was fifteen furlongs. 3. That the disciples were brought by Christ as far as Bethany. 4. That, when they returned from the mount of Olives, they travelled more than five furlongs. And, 5. Returning from Bethany, they travelled but a sabbath-day’s journey. All which may be easily reconciled, if we would observe,—that the first space from the city towards this mount was called ‘Bethphage,’—which I have cleared elsewhere from Talmudic authors, the evangelists themselves also confirming it. That part of that mount was known by that name to the length of about a sabbath-day’s journey,

^a Antiq. lib. 20. cap. 6. [Hudson, p. 893. 40.]

till^o it come to that part, which was called Bethany. For there was Bethany, a tract of the mount, and the town of Bethany. The town was distant from the city about fifteen furlongs, i. e. two miles, or a double sabbath-day's journey: but the first border of this tract (which also bore the name of Bethany) was distant but one mile, or a single sabbath-day's journey only.

Our Saviour led out his disciples, when he was about to ascend, to the very first brink of that region or tract of mount Olivet, which was called 'Bethany,' and was distant from the city, a sabbath-day's journey. And so far from the city itself did that tract extend itself, which was called 'Bethphage:' and when he was come to that place, where the bounds of Bethphage and Bethany met and touched one another, he there ascended,—in that very place, where he got upon the ass, when he rode into Jerusalem, Mark xi. 1. Whereas, therefore, Josephus saith, that mount Olivet was but five furlongs from the city, he means the first brink and border of it: but our evangelist must be understood of the place where Christ ascended, where the name of Olivet began, as it was distinguished from Bethphage.

And since we have so frequent mention of a sabbath-day's journey, and it is not very foreign from our present purpose to observe something concerning it, let me take notice of these few things:—

I. The space *בת תחום שבת* of 'a sabbath-day's bound' was two thousand cubits. "Naomi^p said to Ruth, We are commanded to observe the sabbaths, and the feasts, *בדיל דלא* but we are not to go beyond two thousand cubits."—"It^q is ordained by the scribes, that no man go out of the city beyond two thousand cubits." Instances of this kind are endless. But it is^r disputed, Upon what foundation this constitution of theirs is built? "Whence^s comes it to be thus ordained concerning the *בנין אלפים אמה* two thousand cubits? It is founded upon this, Let no man go out of his place on the seventh day," Exod. xvi. 29.—"Where^t are these two thousand cubits mentioned? they have their tradition from hence, *שבו איש תחתיו* Abide ye every man in his place, Exod. xvi. 29. These are four cubits. Let no man go out

^o *Leusden's edition*, vol. 2. p. 570.

^q *Maimon. Schab. cap. 27.*

^s *Hieros. Erubhin, fol. 21. 4.*

^p *Targ. in Ruth, cap. i. 16.*

^r *English folio-edition*, vol. 2. p. 486.

^t *Bab. Erublin, fol. 51. 1.*

of his place:—these are two thousand cubits.” It is true, indeed, we cannot gain so much as one cubit out of any of these Scriptures, much less two thousand; however, we may learn from hence the pleasant art they have of working any thing out of any thing.

“Asai Ben Akibah saith, They are fetched from hence, in that it is said, מקום מקום Place, place. Here *place* is said [Let no man go out of his place]. And it is said elsewhere, I will appoint thee a *place*, Exod. xxi. 13. As the place, that is said elsewhere, is two thousand cubits,—so the place, that is spoken of here, is two thousand cubits.” But how do they prove, that the place, mentioned elsewhere, is two thousand cubits? “I” will appoint thee a place, whither he shall flee, that kills a man unawares: this teacheth us that the Israelites in the wilderness” (i. e. those that had slain any one) “betook themselves to a place of refuge. And whither did they flee? To the camp of the Levites.”

Now, therefore, when the Israelites’ camp in the wilderness was distant from the tabernacle and from the Levites’ camp that was pitched about the tabernacle, two thousand cubits, which thing they gather from Josh. iii. 4; and whereas it was lawful for them, at that distance, to approach the tabernacle on the sabbath-day; hence they argue for the two thousand cubits, as the sabbath-day’s journey, which we are now inquiring into.—But, by the way, let us take notice of the “four cubits,” which they gathered from those words, “Abide ye every man in his place.” Which must be thus understood:—“If any person through ignorance, or by any accident, had gone beyond the limits of the sabbath, and afterward came to know his transgression, he was confined within four cubits, so that he must not stir beyond them, till the sabbath was done and over.”

They farther instance in another foundation for the two thousand cubits: “Ye^v shall measure from without the city, on the east side, two thousand cubits, Numb. xxxv. 5. But another Scripture saith, From the wall of the city and outward, ye shall measure a thousand cubits [ver. 4]: the thousand cubits are the suburbs of the city, and the two thousand cubits are the sabbatical limits.”—Maimonides^w very largely discourseth, in what manner and by what lines they

^u Maccoth, fol. 12. 2. and Zevachin, fol. 117. 1.

^v Sotah, fol. 27. 2.

^w Schabb. 28. and Erubhin, cap. 8.

measured these two thousand cubits from each city : but it makes very little to our purpose. Only let me add this one thing ; that if any one was overtaken in his journeying, in the fields, or wilderness, by the night, when the sabbath was coming-in, and did not exactly know the space of two thousand cubits, then he might walk אלפיים פסיעות בעונות “ two thousand ordinary paces : and these were accounted the שבת מן תחום שבת the sabbatical bounds^x.”

So far from the city was that place of mount Olivet, where Christ ascended ; viz. that part of the mount, where Bethphage ended, and Bethany began. Perhaps, the very same place mentioned 2 Sam. xv. 32 ; or certainly not far off, where David, in his flight, taking leave of the ark and sanctuary, looked back, and worshipped God. Where if any one would be at the pains to inquire, why the Greek interpreters retain the word Ῥώς, Ros, both here and in chap. xvi. 1 ; Καὶ ἦν Δαβὶδ ἐρχόμενος ἕως τοῦ Ῥώς ; “ And David came unto Ros ;” and Δαβὶδ παρήλθε βραχὺ τι ἀπὸ τῆς Ῥώς “ And David passed on a little way from Ros ;”—he will find a knot, not easy to be untied. The Talmudists would have it a place of idolatry, but by a reason very far-fetched indeed^y. The Jewish commentators, with a some more probability, conceive, that it was a place, from whence David, when he went towards Jerusalem, looking towards the place where the tabernacle was seated, was wont to worship God.

^x Erubh. fol. 42. 1.

^y Sanhed. fol. 107. 1.

JEWISH AND TALMUDICAL
E X E R C I T A T I O N S

UPON THE

EVANGELIST ST. JOHN.*

* The "*Chorographical Inquiry* into some Places of the Land of Israel, particularly those which are mentioned in the Evangelist St. John," may be found at p. 307 of vol. x.

TO^a THE RIGHT HONOURABLE
SIR ORLANDO BRIDGEMAN;

KNIGHT AND BARONET;

LORD KEEPER OF THE GREAT SEAL OF ENGLAND,

AND

ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

MY LORD,

LET me bespeak you in the words of Orosius to St. Austin: "I have obeyed your commands (my most honoured Lord): I wish I could say, to as much purpose, as I have done it willingly: but I satisfy myself with the bare testimony of my obedience, wherein my will and endeavour is at least seen."

Such is your Lordship's value for the Holy Scriptures,—such hath been your care to promote and encourage the explication of them for the benefit of others, that you have not disdained my poor endeavours of this kind; animating me to a progress in what I have begun, not only with bare entreaties, but with the additions of your Lordship's counsel, assistance, patronage, and bounty.

I should be the most stupid amongst men, if such kind and benign encouragements should not inflame me to attempt something, wherein at least I may give your Lordship some specimen, not only of my obedience, but gratitude.

I confess myself, by I know not what kind of

^a *Leusden's edition*, vol. 2. p. 573.

genius, warmly carried out towards these kind of studies, than which, nothing can to me be more delightful and satisfactory. But when it pleases your Lordship both to add such sails to my little vessel, and also fill those sails with such gales of your favour, I still the more pleasingly engage myself, having not only the conscience of my own duty, but an ambition of serving your Lordship, and approving myself grateful to quicken me to it.

Under your Lordship's wings, do these worthless labours of mine adventure abroad; alas! how much below your patronage, short of your worth, and, indeed, of my own undertaking; the thin and slender product of a plentiful watering, aiming at great things, but trifling in the performance.

I took, I confess, a high flight, when I attempted the explication of this evangelist; but how weak and languid I have proved (besides that the thing itself speaks sufficiently) there shall be none readier to accuse, than I to condemn, myself. Let then the reader spare his censure; for I will load myself with a shameful acknowledgment, that I have adventured in things too high for me: and when he sees this, perhaps he will forgive me, undertaking so difficult a task, wherein my design hath been only to be useful: nay, perhaps, pity me, if I cannot indeed attain at what I would. But if he will neither forgive nor pity, but still carp and censure me, let him make the experiment upon this evangelist himself; and see if he also may not step as short, as I have done.

My Lord, I have this comfort, however, that I have not been idle: I had rather puzzle myself with hard and knotty inquiries, than wear out my time in

either doing nothing, or trivially. Nor can I reproach myself, that I have made this research into this sacred volume through unwarrantable curiosity, but out of humble sincere zeal of mind, both to learn what I can myself, and teach others ; offering, I hope, nothing that is noxious, and sometimes that that may profit.

But, my Lord, that which is my principal encouragement, is the patronage and candour of so great a man, who, I cannot but hope, will accept this small trifling *gift*, with a gentle and easy aspect, from the frequent experiment I have already made. But I must recall that rash word *gift*, when all that I can offer to your Lordship, is absolute debt : and alas ! how poor a paymaster does your Lordship find of me ! A few sorry scribblings, for great and substantial kindnesses not to be reckoned up. Yet such they are, that bring along with them all the returns of thanks, that I am able to make. And since I have nothing else, may the great God of heaven, of his infinite goodness and bounty, reward you with all manner of felicity, temporal and eternal : which he from his heart wishes and makes it his daily prayer, who is,

My Lord,

Your Lordship's most humble,

most obliged, and faithful servant,

JOHN LIGHTFOOT.

HEBREW AND TALMUDICAL EXERCITATIONS

UPON

THE EVANGELIST ST. JOHN.

CHAP. I.

VER. 1: 'Εν ἀρχῇ ἦν ὁ λόγος. "In the beginning, was the Word."] 'Εν ἀρχῇ "In the beginning;" in the same sense with בְּרֵאשִׁית 'Bereshith,' 'In the beginning,' in the history of the creation, Gen. i. 1. For the evangelist proposeth this to himself, viz. to show, how that, by the *Word*, by which the creation was perfected, the redemption was perfected also:— That the second person in the holy Trinity, in the fulness of time, became our Redeemer, as, in the beginning of time, he had been our Maker. Compare this with ver. 14:—

Ver. 1.

'Εν ἀρχῇ ἦν ὁ λόγος.

In the beginning was the Word.

Ἦν πρὸς τὸν Θεόν.

Was with God.

Θεὸς ἦν ὁ λόγος.

The Word was God.

Ver. 14.

Ὁ λόγος σὰρξ ἐγένετο.

The Word was made flesh.

Ἐσκήνωσεν ἐν ἡμῖν.

Dwelt among us.

Ἐγένετο σὰρξ, καὶ ἐθεασά-
μεθα, &c.

Was made flesh, and we be-
held, &c.

'Ἦν ὁ λόγος.' "Was the Word."] There is no great necessity for us to make any very curious inquiry, whence our evangelist should borrow this title, when, in the history of the creation, we find it so often repeated, וַיֹּאמֶר אֱלֹהִים "And God said." It is observed almost by all, that have of late undertaken a commentary upon this evangelist, that "וַיֹּאמֶר ד', 'the word of the Lord,' doth very frequently occur amongst the Targumists, which may something enlighten the matter

* English folio-edition, vol. 2. p. 519.—Leusden's edition, vol. 2. p. 599.

now before us. “And^o Moses brought the people out of the camp^d” לקדמות מימרא די” to meet the Word of the Lord.”—“ונסיב מימרא די” “And the Word of the Lord accepted the face of Job^e.”—“מימרא די” ידחק להון—“And the Word of the Lord shall laugh them to scorn^f.”—“They believed בשום מימריה in the name of his Word^g.”—“And my Word spared them^h.”—To add no more, Gen. xxvi. 3, instead of, “I will be with thee,” the Targum hath it ויהי מימרי בסעדרך “And my Word shall be thine help.” So Gen. xxxix. 2, “And the Lord was with Joseph:” Targ. ויהוה מימרא די” בסעדיה דיספך “And the Word of the Lord was Joseph’s helper.” And so, all along, that kind of phrase is most familiar amongst them.

Though this must be also confessed, that the word מימרא doth sometimes signify nothing else but ‘I,’ ‘Thou,’ ‘He,’ and is frequently applied to men too. So Job vii. 8, “Thine eyes are upon me;” Targ. עינך במימרי.—Again, Job xxvii. 3, “My breath is in me;” Targ. נשמתי במימרי.—2 Chron. xvi. 3, “There is a league between me and thee:” Targ. קיימא בין מימרי ובין מימרכ.—Chap. xxiii. 16, “He made a covenant between him, and between all the people, and between the king;” Targ. קיים בין מימריה ובין כל עמא ובין מימרא דמלכא.—I observe, that in Zech. vii. 12, the Targumist renders ברוחו ‘by his Spirit,’ במימריה ‘by his Word;’ if at least that may in strictness be so rendered; for by what hath been newly alleged, it seemsⁱ that במימריה ” may be translated, ‘The Lord by himself,’ or ‘the Lord himself.’—I observe farther, that the Greek interpreters, having mistaken the vowels of the word דבר in Habbak. iii. 2, have rendered it πρὸ προσώπου αὐτοῦ πορεύσεται λόγος, “Before his face shall go a word;” when it should have been, πρὸ προσώπου αὐτοῦ πορεύσεται λοιμός; for the meaning of the prophet there is, “Before his face went the pestilence.”

Ver. 4: Ἐν αὐτῷ ζῶη ἦν. “In him was life.”] The evangelist proceeds from the creation by the ὁ Λόγος, ‘the Word,’ to the redemption of the world by the same Word. He had declared, how this Word had given to all creatures their first being, ver. 3; “All things were made by him:”—and he now showeth, how he restored life to man, when he lay dead in trespasses and sins. “Adam called his wife’s name Hevah,

^c Exod. xix. 17. ^d English folio-edition, vol. 2. p. 520. ^e Job, xlii. 9.
^f Psal. ii. 4. ^g Ibid. cvi. 12. ^h Ezek. xx. 57. ⁱ Leusden’s edition, vol. 2. p. 600.

life," Gen. iii. 20: the Greeks reads, Καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναίκος, Ζωή "Adam called his wife's name, *Life.*" He called her *life*, who had brought in *death*; because he had now tasted a better life in the promise of the woman's seed. To which, it is very probable, our evangelist had some reference in this place.

Καὶ ἡ Ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. "And the *life* was the *light* of men."] Life through Christ was light arising in the darkness of man's fall and sin; a light by which all believers were to walk. St. John seems, in this clause, to oppose the life and light, exhibited in the gospel, to that life and light, which the Jews boasted of in their law. They expected life from the works of the law, and they knew no greater light than that of the law; which therefore they extol with infinite boasts and praises, which they give it. Take one instance for all: "God^d said, Let there be light. R. Simeon saith, Light is written there five times, according to the five parts of the law [i. e. the Pentateuch], and God said, Let there be light, According to the book of Genesis, wherein God, busying himself, made the world. And there was light, According to the book of Exodus, wherein the Israelites came out of darkness into light. And God saw the light that it was good; According to the Book of Leviticus, which is filled with rites and ceremonies. And God divided betwixt the light and the darkness; According to the Book of Numbers, which divided betwixt those, that went out of Egypt,—and those that entered into the land. And God called the light, Day; According to the Book of Deuteronomy, which is replenished with manifold traditions." A gloss this is upon light, full of darkness indeed!

Ver. 5: Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει "And the *light* shineth in *darkness.*"] This light of promise and life by Christ, "shined in the darkness" of all the cloudy types and shadows under the law, and obscurity of the prophets. And those dark things 'comprehended it not,' i. e. did not so cloud and suppress it, but it would break out; nor yet so comprehended it, but that there was an absolute necessity there should a greater light appear. I do so much the rather incline to such a paraphrase upon this place, because I observe the evangelist here treateth of the ways and means, by which Christ made himself known to the world, before

his great manifestation in the flesh; first, in the promise of life, ver. 4; next, by types and prophecies; and lastly, by John Baptist.

Ver. 9: "Ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον" "*Which lighteth every man, that cometh into the world.*"] כּל באי עולם i. e. 'All the men that are in the world^k.' "Doth not the sun rise על כל באי עולם upon all, that come into the world?" כּל באי עולם "All that come into the world, are not able to make one fly^l."—"In the beginning of the year, כּל באי עולם all that come into the world, present themselves before the Lord^m." There are numberless examples of this kind. The sense of the place is, that Christ, shining forth in the light of the gospel, is a light that lightens all the world. The light of the law shone only upon the Jews; but this light spreads wider, even over the face of the whole earth.

Ver. 12: "Ἐδωκεν αὐτοῖς ἐξουσίαν" "*He gave them power.*"] 'Ἐξουσίασεν αὐτοῖς, "He empowered them," so Eccles. v. 19, and vi. 2. He gave them the privilege, the liberty, the dignity, of being called and becoming the sons of God. Israel was once the son and the first-born, Exod. iv. 22: but now the adoption of sons to God was open and free to all nations whatever.

Ver. 13: Οὐκ ἐξ αἱμάτων "*Which were born not of blood.*"] It may be a question here, whether the evangelist, in this place, opposeth regeneration to natural generation,—or only to those ways, by which the Jews fancied men were made the sons of God. Expositors treat largely of the former: let us a little consider the latter.

I. Οὐκ ἐξ αἱμάτων, 'Not of blood.' Observe the plural number: "Ourⁿ Rabbins say, That all Israel had thrown off circumcision in Egypt—but at length, they were circumcised, ונתערב דם הפסח בדם המילה, and the blood of the passover was mingled with the blood of the circumcised, and God accepted every one of them, and kissed them."—"I^o said, וברמיקך חיים while thou wert in thy bloods, Live: i. e. in the twofold blood, that of the passover, and that of the circumcision."—"The^p Israelites were brought into covenant by three things,—by circumcision, by washing, and by

^j English folio-edition, vol. 2. p. 521.

^k Hieros. Sanhedr. fol. 26. 3.

^l Ibid. fol. 25. 4.

^m Rosh hashanah, cap. 1. hal. 1.

ⁿ Shemoth Rabba, sect. 19.

^o Gloss. in Vajicra Rab. fol. 191.

^p Leusden's edition, vol. 2. p. 601.

offering of sacrifices.—In the same manner, a heathen, if he would be admitted into covenant, he must of necessity be circumcised, baptized, and offer sacrifice^a.”—We see how ἐξ αἱμάτων, ‘of bloods’ of the passover and circumcision, they say the Israelites were recovered from their degeneracy: and how ἐξ αἱμάτων of the bloods of circumcision and sacrifices (with the addition only of washing), they supposed the Gentiles might become the sons of God, being by their proselytism made Israelites, and the children of the covenant: for they knew of no other adoption or sonship.

II. Ἐκ θελήματος σαρκὸς, “Of the will of the flesh.” In the same sense wherein the patriarchs and other Jews were ambitious, by many wives, to multiply children of themselves, as being of the seed of Israel, and children of the covenant.

III. Ἐκ θελήματος ἀνδρὸς, ‘Of the will of man,’ in that sense, wherein they coveted so many proselytes, to admit them into the religion of the Jews, and so into covenant and sonship with God.

These were the ways, by which the Jews thought any became the sons of God, that is, by being made Israelites. But it is far otherwise in the adoption and sonship, that accrues to us by the gospel.

Ver. 14: Δόξαν ὡς μονογενοῦς. “*The glory as of the only begotten.*”] This ὡς in this place imports the same thing as *worthy*. We saw his glory as what was *worthy*, or became the only-begotten Son of God. He did not glisten in any worldly pomp or grandeur, according to what the Jewish nation fondly dreamed their Messiah would do; but he was decked with the glory of holiness, grace, truth, and the power of miracles.

Ver. 16^r: Καὶ χάριν ἀντὶ χάριτος. “*And grace for grace.*”] He appeared amongst us, “full of grace and truth;” and ‘all we’ who conversed with him, and saw his glory, “of his fulness did receive” grace and truth. Nay farther, we received grace towards the propagation of grace, i. e. the grace of apostleship, that we might dispense and propagate the grace of the gospel towards others. That ἀντὶ denotes the end or design of a thing very frequently, there are hardly any but must needs know.

Ver. 21: Ὁ προφήτης εἶ σύ; “*Art thou that prophet?*”]

^a Maimon. Issure biah, cap. 13.

^r English folio-edition, vol. 2. p. 522.

That is, 'Ο προφήτης, εἰς τῶν ἀρχαίων δε ἀνέστη, Luke ix. 8. 19, "One of the old prophets, that was risen again."

I. The Masters of Traditions were wont to say, that "the spirit of prophecy departed from Israel after the death of Zechariah and Malachi." So that we do not find they expected any prophet till the days of the Messiah; nor indeed that any, in that interim of time, did pretend to that character.

II. They believed, that, at the coming of the Messiah, the prophets were to rise again.

"Thy watchmen shall lift up the voice, with the voice together shall they sing,' Isa. lii. 8.—R. Chaia Bar Abba and R. Jochanan say, All the prophets shall put forth a song with one voice."

"All^t the just, whom God shall raise from the dead, shall not return again into the dust." Gloss, "Those whom he shall raise in the days of the Messiah."

To this resurrection of the saints, they apply that of Micah v. 5.—"We^u shall raise against him seven shepherds; David in the middle, Adam, Seth, Methuselah, on his right hand; Abraham, Jacob, and Moses on his left. And eight principal men: but who are these? Jesse, Saul, Samuel, Amos, Zephaniah, Zedekiah [or rather Hezekiah, as Kimch. in loc.], Messiah and Elijah. But indeed [saith R. Solomon] I do not well know, whence they had these things."—Nor indeed do I.

The Greek interpreters, instead of eight principal men, have 'Οκτώ δήγματα ἀνθρώπων, 'eight bitings of men,' a very foreign sense. They mistook in reading the word נִסְכֵי for which they read נִשְׁכֵי.

Hence by how much nearer still the 'kingdom of heaven,' or the expected time of Messiah's coming drew on,—by so much the more did they dream of the resurrection of the prophets. And when any person of more remarkable gravity, piety, and holiness, appeared amongst them, they were ready to conceive of him as a prophet raised from the dead, Matt. xvi. 14. That, therefore, is the meaning of this question, 'Ο προφήτης εἶ σὺ; "Art thou one of the prophets raised from the dead?"

Ver. 25: Τί οὖν βαπτίζεις; "Why then baptizest thou?" The Jews likewise expected, that the world should be re-

^s Sanhedr. fol. 91. 2.

^t Ibid. fol. 92. 2.

^u Succah, fol. 51. 2.

newed at the coming of the Messiah. "In" those years, wherein God will renew his world." Aruch, quoting these words, adds, "In those thousand years." So also the Gloss upon the place.

Amongst other things, they expected the purifying of the unclean. R. Solomon upon Ezek. xxxvi. 26; "I will expiate you, and remove your uncleanness, by the sprinkling of the water of purification."—Kimchi upon Zech. ix. 6; "The Rabbins of blessed memory have a tradition, that Elias will purify the bastards, and restore them to the congregation." You have the like in Kiddushin^w, אליהו בא לשמא ולטהר "Elias comes to distinguish the unclean, and purify them," &c.

When, therefore, they saw the Baptist bring-in such an unusual rite, by which he admitted the Israelites into a new rule of religion,—they ask him, by what authority he doth these things, if he himself were not^x either the Messiah, or Elias, or one of the prophets raised from the dead?

It is very well known, that they expected the coming of Elias; and that, from the words of Mal. iv. 5, not rightly understood. Which mistake the Greek version seems to patronise; Ἀποστελῶ ὑμῖν Ἠλίαν τὸν Θεσβίτην, "I will send you Elias the Tishbite;" which word τὸν Θεσβίτην they add of themselves, in favour of their own tradition; which indeed is too frequent a usage in that version to look so far asquint [*favere*] towards the Jewish traditions as to do injury to the sacred text.

Ver. 29^y: Ὁ ἀμνὸς τοῦ Θεοῦ "The Lamb of God."] St. John alludes plainly to the lamb of the daily sacrifice. Τὸν ἐν τύπῳ αἴροντα ἁμαρτίαν τοῦ Ἰσραήλ, "which, in shadow, took away the sins of Israel."

I. It was commanded in the law, that he that offered the sacrifice, should lay his hand upon the head of the sacrifice, Levit. i. 4; iii. 2; iv. 4, &c.

II. The reason of which usage was, that he might, as it were, transfer his sins and guilt upon the head of the offering; which is more especially evident in the scape-goat, Levit. xvi. 22.

Hence Christ is said, "himself to have borne our sins in his own body on the tree," 1 Pet. ii. 24, as the offering

^v Sanhedr. fol. 92. 2.

^w Fol. 71. 1.

^x Leusden's edition, vol. 2. p. 602.

^y English folio-edition, vol. 2. p. 531.

upon the altar was wont to do.—“He was made by God a sin for us,” 2 Cor. v. 21; that is, קָטָה, ‘a sacrifice for sin.’

III. The same rite was used about the lamb of the daily sacrifice, that was offered for all Israel; “The stationary men [as they were called] or the substitutes of the people, laying their hands upon the head of the lamb.”

To this, therefore, the words of the Baptist refer: “The lamb of God, that is, the daily sacrifice, taketh away the sins of the world, as the sacrifice did for all Israel. But behold here the true lamb of God, that taketh away the sins of the world.”

Ver. 38: Ποῦ μένεις; “Where dwellest thou?”] The proper and most immediate sense of this is, ‘where dwellest,’ or, ‘where lodgest thou?’ But I could willingly render it, as if it had been said, ‘Where dost thou keep thy sabbath?’ and from thence conjecture, that day was the evening of the sabbath. For whereas it is said, “and they abode with him that day,” it would be a little hard to understand it of the day, that was now almost gone; and, therefore, we may suppose, it meant of the following day; for it is added, ὥρα ἦν δεκάτη, “It was now the tenth hour.”—It was about the middle of our November, when these things fell out in Bethabara; as will easily appear to any one, that will be accurate in calculating the times; and that little that was left of that day, was “then the tenth hour.” It was then about sunset, and, as it were, the entrance of a new day: so that it might more properly have been said, “They abode with him that *night*,” rather than that *day*; only the evangelist seems to point out, that they remained with him the next day; which that it was the sabbath, I will not so much contend, as (not without some reason) suppose.

“Cæsar^b duabus de causis,” &c. “Cæsar, for two reasons, would not fight that day; partly, because he had no soldiers in the ships; and partly, because it was after the tenth hour of the day.”

Ver. 41: Εὗρισκει τὸν ἀδελφόν. “He findeth his brother.”] So אִשְׁכַּח רַב נַחְמָן בַּר יִצְחָק לְרַב הוּנָא “Rab Nachman Bar Isaac found him with Rab Houna:” and many such-like expressions in the Talmudic authors, as also אִשְׁכַּחַנּוּ and εὕρηκαμεν, ‘we have found.’

^a Taanith, cap. 4. hal. 2.

^b Cæsar. Comment. lib. 4. Or, Oppi. de Bell. Alexand.

^c Sanhedr. fol. 30. 2.

Ver. 42: 'Ο υἱὸς Ἰωῆ' "The son of Jona."] I do not see any reason, why the word Ἰωάννου, 'Joannes,' or Ἰωαννά, 'Joannas,' should be here put for Ἰωῆ, 'Jona;' or why any should contend (as many do) that it should be the same with Ἰωαννά, 'Joannas.'

I. In the third chapter of St. Luke, the name of Jochanan is sounded three ways in the Greek pronunciation of it, Ἰαννά, Janna, ver. 24; so ינא amongst the Rabbins; Ἰωαννά, 'Joanna,' ver. 27; and Ἰωῆν, ver. 30:—but never Ἰωῆ, 'Jona.'

II. 'Jona' was a name amongst the Jews very commonly used; and we meet with it frequently in the Talmudic authors written ינא, 'Jonah:' why, therefore, should not Peter's father be allowed the name of Jonah, as well as that of John.

III. Especially^c when this son of Jonah imitated the great prophet of that name in this, that both preached to the Gentiles, and both began their journey from Joppa.

Ὁ ἐρμηνεύεται Πέτρος "Which is, by interpretation, Peter."] Vulg. "Quod est, si interpreteris, Petra," "Which is, by interpretation, a Stone."—So, Acts ix. 26, "Tabitha, which, being interpreted, is Dorcas:" Beza, 'Caprea,' a goat.—But what! do the holy penmen of the Scriptures make lexicons, or play the schoolmasters, that they should only teach, that the Syriac word 'Cepha,' signifies in the Greek language Πέτρα, a 'stone,'—and Tabitha, Dorcas, that is, 'a goat?'—No; they rather teach, what Greek proper names answer to those Syriac proper names:—for the Syriac proper name is here rendered into the Greek proper name, and not an appellative into an appellative, nor a proper name into an appellative.

But let the Vulgar have what it desires, and be it so, "Thou shalt be called a rock;" yet you will scarce grant, that our blessed Saviour should call Simon a 'rock,' in the direct and most ordinary sense; "There is no rock save our God," 2 Sam. xxii. 32: where the Greek interpreters, instead of צור a 'rock,' have κτίστης, 'the Creator.' Which word St. Peter himself makes use of, 1 Pet. iv. 19, showing who is that *rock* indeed.

There^d is a rock or 'stone of stumbling' indeed, as well as a 'foundation-stone:' and this stone of stumbling hath

^c English folio-edition, vol. 2. p. 532.

^d Leusden's edition, vol. 2. p. 603.

St. Peter been made, to the fall of many thousands; not by any fault of his, but theirs, who, through ignorance or forwardness, or both, will esteem him as a 'rock,' upon which the church is built.

If, therefore, they will so pertinaciously adhere to that version, "Et tu vocaberis Petra," let it be rendered into English thus, "Thou wilt be called a rock:" and let us apprehend our blessed Lord speaking prophetically, and foretelling that grand error, that should spring up in the church, viz. 'that Peter is a rock;' than which the Christian world hath not known any thing more sad and destructive.

Ver. 46: "Ἔρχου καὶ ἴδε" "*Come and see.*"] Nothing more common in the Talmudic authors than תא חמי and תא חזי "Come and behold, come and see;" sometimes, תא חמי and בוא וראה.

Ver. 47: 'Ἀληθῶς Ἰσραηλῆτης' "*An Israelite indeed.*"] Compare it with Isa. lxiii. 8. "I saw thee (saith Christ) when thou wert under the fig-tree." What doing there? doubtless not sleeping, or idling away his time, much less doing any ill thing. This would not have deserved so remarkable an encomium, as Christ gave him. We may therefore suppose him, in that recess under the fig-tree, as having sequestered himself from the view of men, either for prayer, meditation, reading, or some such religious performance; and so indeed from the view of men, that he must needs acknowledge Jesus for the Messiah, for that very reason, that, when no mortal eye could see, he saw and knew that he was there. Our Saviour, therefore, calls him an "Israelite indeed, in whom there was no guile," because he sought out that retirement to pray, so different from the usual craft and hypocrisy of that nation, that were wont to pray publicly, and in the streets, that they might be seen of men.

And here Christ gathered to himself five disciples, viz. Andrew, Peter, Philip, Nathanael (who seems to be the same with Bartholomew), and another, whose name is not mentioned, ver. 35. 40. whom, by comparing John xxi. 2, we may conjecture to have been Thomas.

Ver. 51: 'Ἀμὴν, Ἀμὴν' "*Verily, Verily.*"] If Christ doubled his affirmation, as we here find it, why is it not so doubled in the other evangelists? If he did not double it, why is it so here?

I. Perhaps the asseveration, he useth in this place, may

not be to the same things, and upon the same occasion, to which he useth the single 'Amen' in other evangelists.

II. Perhaps also St. John, being to write for the use of the Hellenists, might write the word in the same Hebrew letters, wherein Christ used it, and in the same letters also wherein the Greeks used it, retaining still the same Hebrew idiom.

III. But^e, however, it may be observed, that, whereas by all others the word Amen was generally used in the latter end of a speech or sentence, our Lord only useth it in the beginning, as being himself the Amen, Rev. iii. 14; and אלהי אמת Isa. lxi. 16, "the God of truth."

So that that single Amen, which he used in the other evangelists, contained in it the gemination "Amen, Amen." I, the Amen, the true and faithful witness, Amen, i. e. ἐπ' ἀληθείας, "of a truth do say unto you," &c. Nor did it become any mortal man to speak 'Amen' in the beginning of a sentence in the same manner, as our Saviour did. Indeed the very Masters of Traditions, who seemed to be the oracles of that nation, were wont to say, ביאמת and הימנותא "I speak in truth;" but not "Amen, I say unto you."

IV. 'Amen' contains in it, Ναὶ and Ἀμὴν, "Yea and Amen;" 2 Cor. i. 20; Rev. i. 7; i. e. truth and stability, אמתה אמתה, Isa. xxv. 1. Interlin. 'Veritas, firmitas,' 'Faithfulness and truth.' The other evangelists express the word, which our Saviour useth: St. John doubles it, to intimate the full sense of it.

I have been at some question with myself, whether I should insert in this place the blasphemous things, which the Talmudic authors belch out [*evomunt*] against the holy Jesus, in allusion (shall I say?) or derision of this word 'Amen,' to which name he entitled himself, and by which asseveration he confirmed his doctrines. But that thou mightest, reader, both know, and, with equal indignation, abhor, the snarlings [*latratus*] and virulency of these men, take it in their own words, although I cannot, without infinite reluctancy, allege what they, with all audaciousness, have uttered.

They^f have a tradition, that Imma Shalom, the wife of R. Eliezer, and her brother Rabban Gamaliel, went to יהוה פילוסופא 'a certain philosopher' (the Gloss hath it 'a certain heretic') of very great note for his integrity in giving

^e English folio-edition, vol. 2. p. 533.

^f Schabb. fol. 116. 2.

judgment in matters, and taking no bribes. The woman brings him a golden candlestick; and prayeth him, that the inheritance might be divided in part to her. Rabban Gamaliel objects, "It is written amongst us, that the daughter shall not inherit instead of the son. But the philosopher answered, Since the time that you were removed from your land, the law of Moses was made void: ואיתהיבת און and Aven was given" [he means the gospel, but marks it with a scurrilous title]; "and in that it is written, ברא וברתא כחדא ירתון, The son and the daughter shall inherit together. The next day Rabban Gamaliel לובא הווא הווא brought him a Lybian ass. Then saith he unto them, I have found at the end of Aven [i. e. the gospel] that it is written there, און און I, Aven, came not to diminish, but to add to, the law of Moses:"—where he abuseth both the name of our blessed Saviour, and his words too, Matt. v. 17.

And^s now, after our just detestation of this execrable blasphemy, let us think what kind of judge this must be, to whose judgment Rabban Gamaliel, the president of the Sanhedrim, and his sister, wife to the great Eliezer, should betake themselves. A Christian, as it should seem by the whole contexture of the story; but, alas! what kind of Christian, that should make so light of Christ and his gospel! However, were he a Christian of what kind soever, yet if there be any truth in this passage, it is not unworthy our taking notice of it, both as to the history of those times, as also as to that question,—Whether there were any Christian judges at that time?

Ὅψεσθε τὴν οὐρανὸν ἀνεωγύτα, καὶ τοὺς Ἀγγέλους, &c. "Ye shall see heaven open, and the angels of God," &c.] There are those, that, in this place, observe an allusion to Jacob's ladder. The meaning of this passage seems to be no other than this: "Because I said, 'I saw thee under the fig-tree, believest thou?' Did this seem to thee a matter of such wonder? 'Thou shalt see greater things than these.' For you shall in me observe such plenty, both of revelation and miracle, that it shall seem to you, as if the heavens were opened, and the angels were ascending and descending, to bring with them all manner of revelation, authority, and power from God, to be imparted to the Son of man."—Where this, also, is included,—viz. that angels must, in a

more peculiar manner, administer unto him,—as, in the vision of Jacob, the whole host of angels had been showed and promised to him, in the first setting-out of his pilgrimage.

Of this ladder, the Rabbins dream very pleasantly:—“The^a ladder is the ascent of the altar, and the altar itself.—The^b angels are princes or monarchs. The king of Babylon ascended seventy steps; the king of the Medes, fifty-and-two; the king of Greece, one hundred and eighty; the king of Edom, it is uncertain how many,” &c. They^c reckon the breadth of the ladder to have been about eight thousand parasangæ, i. e. about two-and-thirty thousand miles; and that the bulk of each angel was about eight thousand English miles in compass. Admirable mathematicians these indeed!

CHAP. II^k.

VER. 1: Καὶ τῇ τρίτῃ τῇ ἡμέρᾳ γάμος ἐγένετο, &c. “And the third day, there was a marriage,” &c.] “A virgin^l marries *בְּרִבְעֵי הַיּוֹם* on the fourth day of the week, and a widow on the fifth.”—“This^m custom came not in but from the decree of Ezra, and so onward: for the Sanhedrim doth not sit, but on the second and the fifth days; but before the decree of Ezra, when the Sanhedrim assembled every day, then was it lawful to take a wife on any day.”—There is a twofold reason given for this restraint:—

I. *מִפְּנֵי טַעֲנַת בְּתוּלִים* The virgin was to be married on the fourth day of the week, because the assembly of the twenty-three met on the fifth: so that if the husband should find his wife to be no virgin, but already violated, he might have recourse to the consistory in the heat of his displeasure, and procure just punishment for her according to law. But why then might they not as well marry on the first day of the week; seeing the Beth Din met on the second as well as the fifth?

II. *שֶׁלֹא יִטְרַח בְּצִרְכֵי סַעֲוָה* Lest the sabbath should be polluted by preparations for the nuptials: for the first, second, and third days of the week, are allowed for those kind of preparations. And the reason, why the widow was to be married on the first day, was, that her husband might rejoice with

Beresh. Rabba, sect. 68.

^l Cholin, fol. 91. 2.

¹ Chetubboth, cap. 1. hal. 1.

¹ Vajiera Rab. fol. 199. 1. et R. Eliezer, cap. 35

^k English folio-edition, vol. 2. p. 534.

^m Ibid. fol. 3. 1.

her for three days together,—viz. fifth, sixth, and the sabbath-dayⁿ.

If, therefore, our bride in this place was a virgin, then the nuptials were celebrated on the fourth day of the week, which is our Wednesday:—if she was a widow, then she was married on the fifth day of the week, which is our Thursday. Let us, therefore, number our days according to our evangelist, and let it be but granted, that that was the sabbath in which it is said, “They abode with him all that day,” chap. i. ver. 39; then, on the first day of the week, Christ went into Galilee, and met with Nathanael. So that the third day from thence is the fourth day of the week; but as to that, let every one reckon, as he himself shall think fit.

Γάμος “*A marriage.*”] Amongst the Talmudists it is sometimes הלולא, sometimes נישואים, sometimes הופה, sometimes הכנסת כלה, all which denotes matter of pomp and gladness.

I. The virgin to be married cometh forth from her father’s house, to that of her husband, בהינומא וראשה פרוע “in some veil, but with her hair dishevelled, or her head uncovered.”

II. If any person meets her upon that day, he gives her the way; which once was done by king Agrippa himself.

III. They carry before her a cup of wine, which they were wont to call כוס תרומה ‘the cup of Trumah;’ which denoted, that she, for her unspotted virginity, might have married a priest, and eaten of the Trumah.

IV. Skipping and dancing, they were wont to sing the praises of the bride. In Palestine they used these words, לא כחל ולא שרק ולא פירכום ועלת חו “She needs no paint, nor stibium, no plaiting of the hair, or any such thing; for she is of herself most beautiful.”

V. They scattered some kind of grain or corn amongst the children; that they, if occasion should serve, might bear witness hereafter, that they saw that woman a married virgin.

VI. They sprinkled, also, or sowed barley before them,—by that ceremony, denoting their fruitfulness*. Whether these sports were used at the wedding, where our Saviour was present, let others inquire.

VII. In^p Sotah^q, there is mention of crowns, which the bride and bridegroom wore; as also what fashion they were of and of what materials they were made.

ⁿ Vid. loc. et Gloss. Rambam.

^p Leusden’s edition, vol. 2. p. 605.

^o Vid. Chetubb. cap. 1. 11.

^q Fol. 49. 1.

VIII. Because of the mirth that was expected at nuptial solemnities, they forbade all weddings' celebrating within the feasts of the Passover, Pentecost, and Tabernacles, "because there were great rejoicings at nuptials, and they must not intermingle one joy with another;" that is, the joy of nuptials with the joy of a festival^r.

IX. The nuptial festivity was continued for the whole seven days: which we also see of old, Judg. xix. 12.

Καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ: "And the mother of Jesus was there."] "The mother of Jesus was there," not invited (as it should seem) with Christ and his disciples,—but had been there, before the invitation made to them.

You may conceive, who were the usual nuptial guests, by those words of Maimonides^s: חתן וכל השושבינין ובני חופה: "The bridegroom and his companions, the children of the bride-chamber, are not bound to make a tabernacle."

I. שושבינא, in a more general sense, denotes a 'friend' or 'companion,' as in the Targum, Judg. xiv. 2, 2 Sam. xiii. 3: but it is more particularly applied to those friends, that are the nuptial guests.

II. But, in a most strict sense, to those two mentioned, Chetubb. fol. 12. 1; "Of old they appointed two Shoshbenin,—one, for the bridegroom,—the other, for the bride,—that they should minister to them, especially at their entry into the bridal chamber." They were especially instituted for this end, that they should take care and provide, that there should be no fraud nor deceit as to the tokens of the bride's virginity. So Gloss. upon the place^u. The Rabbins very ridiculously (as they almost always do) tell a trifling story, that Michael and Gabriel were the two Shoshbenin at Adam and Eve's wedding^v.

III. But as to the signification of this nuptial term in a more large sense, we may see farther^w: אחין שעשו מקצתם: שושבינות וגו' "If any amongst the brethren make a Shoshbenuth, while the father is yet alive, when the Shoshbenuth returns, that also is returned too; for the Shoshbenuth is required even before the Beth Din; but if any one send to his friend any measures of wine, those are not required before the Beth Din; שהן גמילות חסדים; for this was a deed of gift, or work of charity."

^r Moed Katon, fol. 2. 8.

^s English folio-edition, vol. 2. p. 527.

^t Sotah, cap. 6. ^u Fol. 6. 2. ^v Beresh. Rab. fol. 10. 4. ^w Bava Bathra, fol. 144. 2

The words are very obscure; but they seem to bear this sense, viz. This was the manner of the Shoshbenuth: some bachelor or single person, for joy of his friend's marriage, takes something along with him, to eat and be merry with the bridegroom: when it comes to the turn of this single person to marry, this bridegroom to whom he had brought this portion, is bound to return the same kindness again. Nay, if the father should make a wedding for his son, and his friends should bring gifts along with them in honour of the nuptials, and give them to his son [the bridegroom], the father was bound to return the same kindness, whenever any of those friends should think fit to marry themselves. But if any one should send the bridegroom to congratulate his nuptials, either wine or oil, or any such gift, and not come himself to eat and make merry with them,—this was not of the nature of the Shoshbenuth, nor could be required back again before the tribunal, because that was a free gift.

IV. Christ, therefore, and five of his disciples, were not of these voluntary Shoshbenin at this wedding, for they were invited guests, and so of the number of those that were called the בני הופנה “children of the bride-chamber,” distinguished from the Shoshbenin. But whether our Saviour's mother was to be accounted either the one or the other, is a vain and needless question. Perhaps she had the care of preparing and managing the necessaries for the wedding, as having some relation either with the bridegroom or the bride.

Ver. 6: Ὑδραὶ λίθιναι ἕξ. “Six water-pots.” כלי אבן: כלי אבן משקין את המים בכלי אבן Gloss. “If any one have water fit to drink, and that water by chance contract any uncleanness, let him fill the stone vessel with it.”

כלי גללים וכלי אבנים: where the commentators do indeed grant, that by כלי גללים may be understood ‘marble vessels,’ although they admit of another rendering: but as to כלי אבנים, there is no controversy.

The number of the ‘six water-pots,’ I suppose, needs not be ascribed to any custom of the nation, but rather to the multitude then present. It is true, indeed, that, at nuptials and other feasts, there were water-pots always set, for the guests to wash their hands at; but the number of the vessels, and the quantity of water, was always proportioned

* Beza, fol. 17. 2.

* Kelim, chap. 1. hal. 1.

according to the number of the guests; for both the hands and vessels, and perhaps the feet of some of them, were wont to be washed.

כּוּלָּא מַשִּׁיכָּלָא מוֹשֵׁי כּוּלָּא “Mashicala mashi culla, the greater vessel out of which all wash; מַשְׁכִּילְתָּא מוֹשִׂיא כּוּלָּתָּא Maschilta mashia callatha, the lesser vessel in which the bride washes, and (saith the Gloss) the better sort of the guests.”

Μετρητάς “*Firkins.*”] The Greek version thus expresseth the measure of a bath, בְּתַיִם שְׁלֹשָׁה אַלְפִים יְבִיל, χωροῦσαι μετρητάς τρισχιλίους, 2 Chron. iv. 5: so Hag. ii. 16, where the same measure² of a bath is to be understood. Now, if every one of these water-pots, in our story, contained two or three baths apiece, how great a quantity of wine must that be, which all that water was changed into!

חֲבִיטֵי לודֵיָתָא וּבֵת־לֶחֶמֶת “The^b water-pots of Lydda and Beth-lehem:” where the Gloss, “They were wont to make pots in Lydda from the measure of the seah to that of the log; and, in Bethlehem, from the measure of two seahs to that of one.” How big were these pots, that contained six or nine seahs: for every bath contained three seahs.

As to the washing of the hands, we have this in Jadaim^c; מִי רְבִיעִית נוֹתְבִין לְיָדַיִם “They allot a fourth part of a log for the washing of one person’s hands, it may be of two; half a log, for three or four; a whole log, to five or ten, nay, to a hundred; with this provision, saith R. Jose, that the last that washeth, hath no less than a fourth part of a log for himself.”

Ver. 7: λέγει αὐτοῖς Ἰησοῦς, Γεμίσατε, &c. “*Jesus said, Fill,*” &c.] I. It is probable, that the discourse betwixt Jesus and his mother was not public and before the whole company, but privately and betwixt themselves: which if we suppose, the words of the son towards the mother, “Woman, what have I to do with thee,” will not seem so harsh, as we might apprehend them, if spoken in the hearing of all the guests. And although the son did seem, by his first answer, to give a plain denial to what was propounded to him, yet perhaps by something which he afterward said to her (though not expressed by the evangelist), or some other token, the mother understood his mind, so far, that when they came into company again, she could intimate to them, “Whatsoever he saith unto you, do it.”

^y Schab. fol. 77. 2.

^z *Leusden's edition*, vol. 2. p. 606.

^z *English folio-edition*, vol. 2. p. 528.

^b *Kelim*, cap. 2. hal. 2.

^c *Cap. 1. hal. 1.*

II. He answered his mother, "My hour is not yet come:" for it might be justly expected, that the first miracle he would exert, should be done in Jerusalem, the metropolis of that nation.

Ver. 8: Ἀρχιτροκλίνω. "The governor of the feast." This 'governor of the feast' I would understand to have been in the place of chaplain, to give thanks and pronounce blessings in such kind of feasts as these were. There was ברכת חתנים the 'bridegroom's blessing' recited every day for the whole space of the seven days, besides other benedictions during the whole festival-time, requisite [*quæ poculum vini requirerunt*] upon a cup of wine [for over a cup of wine there used to be a blessing pronounced]; especially that which was called כוס הבשורה 'the cup of good news,' when the virginity of the bride is declared and certified. He, therefore, who gave the blessing for the whole company, I presume, might be called the ὁ Ἀρχιτροκλίνος, 'the governor of the feast.' Hence to him, it is, that our Saviour directs the wine, that was made of water, as he who, after some blessing pronounced over the cup, should first drink of it to the whole company, and after him the guests pledging and partaking of it.

As to what is contained in verses 14, 15, and 16, of this chapter, I have already discussed that in Matt. xxi. 12.

Ver. 18: τί σημεῖον δεικνύεις ἡμῖν; "What sign showest thou unto us?"] "Noah*, Ezekiah, &c. require a sign; much more the wicked and ungodly."

Since there had been so many, no less than four hundred years past, from the time that the Holy Spirit had departed from that nation, and prophecies had ceased, in which space there had not appeared any one person that pretended to the gift either of prophesying or working miracles,—it is no wonder, if they were suspicious of one, that now claimed the character, and required a sign of him.

Ver. 19: Δύσατε τὸν ναὸν τούτου. "Destroy this Temple." I. Christ showeth them no sign, that was a mere sign, Matt. xii. 39. The turning of Moses's rod into a serpent, and returning the serpent into a rod again; the hand becoming leprous, and restored to its proper temperament again,—these were mere signs; but those wonders, which Moses afterward wrought in Egypt, were not mere signs, but miraculous judgments: and those stupendous things, which our

* Shemoth Rab. sect. 9.

† English folio-edition, vol. p. 2. 529.

Saviour wrought, were not mere signs, but beneficent miracles; and whoever would not believe upon those infinite miracles which he wrought, would much less have believed upon mere signs. And, indeed, it was unbecoming our blessed Lord so far to indulge to their obstinate incredulity, to be showing new signs still at every beck of theirs, who would not believe upon those infinite numbers, he put forth upon every proper occasion.

II. Matt. xii. 39, 40, When they had required a sign, Christ remits them to the sign of the prophet Jonah; and he points at the very same sense in these words, "Destroy this Temple," &c: that is, "My resurrection from the dead will be a sign beyond all denial, proving and affirming, that, what I do, I act upon divine authority, and that I am he, who is to come (Rom. i. 4). Farther than this, you must expect no other sign from me. If you believe me not, while I do such works; at least believe me, when I arise from the dead."

He acted here, while he is purging the Temple, under that notion, as he was the authorized Messiah, Mal. iii. 1. 3, and expressly calls it "his father's house," ver. 16. Show us, therefore, some sign (say the Jews), by which it may appear, that thou art the Messiah the Son of God; at least, that thou art a prophet.—I will show you a sufficient sign, saith Christ: destroy this temple,—viz. of my body, and I will raise it from the dead again; a thing which was never yet done, nor could be done, by any of the prophets.

Ver. 20^s: Τεσσαράκοντα ἔξ ἔτεσιν "Forty-and-six years."]

I. That this was spoken of the Temple as beautified and repaired by Herod, not as built by Zorobabel,—these reasons seem to sway with me:—

I. That these things were done and discoursed betwixt Christ and the Jews, in Herod's Temple.

II. That the account, if meant of the Temple of Zorobabel, will not fall in either with the years of the kings of Persia; or those seven weeks, mentioned Dan. ix. 26, in which Jerusalem was to be built, "even in troublous times." For whoever reckons by the kings of Persia, he must necessarily attribute at least thirty years to Cyrus; which they willingly do, that are fond of this account: which thirty years too, if they do not reckon to him, after the time that he had

taken Babylon, and subverted that monarchy, they prove nothing as to this computation at all.

“Cyrus^b destroyed the empire of the Medes, and reigned over Persia, having overthrown Astyages, the king of the Medes:” and from thence Eusebius reckons to Cyrus thirty years. But by what authority he ascribes the Jews’ being set at liberty from their captivity, to that very same year, I cannot tell. For Cyrus could not release the Jews from their captivity in Babylon, before he had conquered Babylon for himself; and this was a great while after he had subdued the Medes, as appears from all that have treated upon the subversion of that empire: which how they agree with Xenophon, I shall not inquire at this time; content at present with this, that it doth not appear amongst any historians, that have committed the acts of Cyrus to memory, that they have given thirty or twenty, no, not ten years to him, after he had taken Babylon. Leunclavius, in his Chronolog. Xenoph., gives him but eight years; and Xenophon himself seems to have given him but seven. So that this account of forty-and-six years falls plainly to the ground, as not being able to stand, but with the whole thirty years of Cyrus included into the number.

Their opinion is more probable, who make these forty-and-six years parallel with the seven weeks in Dan. ix. 26. But the building of the Temple ceased for more years than wherein it was built; and, in truth, if we compute the times wherein any work was done upon the Temple, it was really built within the space of ten years.

II. This number of forty-six years fits well enough with Herod’s Temple; for Josephusⁱ tells us, that Herod began the work in the eighteenth year of his reign; nor does he contradict himself when he^l tells us, Πεντεκαιδέκατῳ γοῦν ἔτει τῆς βασιλείας αὐτόν τε τὸν ναὸν ἐπεσκεύασε, “In the fifteenth year of his reign he repaired the Temple;” because the fifteenth year of his reign alone, after he had conquered Antigonus, was the eighteenth year from the time, wherein he had been declared king by the Romans. Now Herod (as the same Josephus^k relates) lived thirty-seven years from the time, that the Romans had declared him king; and, in his thirty-fifth year, Christ was born; and he was now thirty

^b Euseb. in Chronic.

ⁱ Antiq. lib. 15. cap. 14.

^l De Bell. lib. 1. cap. 16. Hudson, p. 1006. 45.

^k Antiq. lib. 17. cap. 10.

years old, when he had this discourse with the Jews. So that, between the eighteenth of Herod, and the thirtieth of Christ exclusively, there were just forty-six years complete.

III. The words of our evangelist, therefore, may be thus rendered in English; “Forty-and-six years hath this Temple been in building;” and this version seems warranted by Josephus¹, who, beginning the history of G. Florus the procurator of Judea about the 11th of Nero, hath^m this passage; Ἐξ ἐκείνου μάλιστα τοῦ καιροῦ σύνεβη τὴν πόλιν ἡμῶν νοσεῖν, προκοπτόντων πάντων ἐπὶ τὸ χεῖρον “From that time particularly our city began to languish, all things growing worse and worse.” He tells us farther, that Albinus, when he went off from his government, set open all the jails and dismissed the prisoners, and so filled the whole province with thieves and robberies. He tells withal, that king Agrippa permitted the Levite singing-men, to go about as they pleased in their linen garments: and at length concludes, Ἡδὴ δὲ τότε καὶ τὸ Ἱερὸν τετέλειστο “And now was the Temple finished [note that]; wherefore the people seeing the workmen, to the number of eighteen thousand, were at a stand, having nothing to do——besought the king, that he would repair the porch upon the east,” &c.—If, therefore, the Temple was not finished till that time, then much less was it so, when Christ was in it. Whence we may, properly enough, render those words of the Jews into such a kind of sense as this:—“It is forty-and-six years since the repairing of the Temple was first undertook, and, indeed, to this day is not quite perfected; and wilt thou pretend to build a new one in three days?”

Ver. 21: Ἐλεγε δὲ περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. “*But he spake of the temple of his body.*”] If we consider, how much the second Temple came behind that of the first, it will the easilier appear, why our blessed Saviour should call his body the ‘Temple.’

“Inⁿ the second Temple, there wanted the Fire from heaven, the Ark with the Propitiatory and Cherubims, Urim and Thummim, שכינה the Divine Glory, the Holy Ghost, and the anointing Oil.”

These things were all in Solomon’s Temple, which, therefore, was accounted a full and plenary type of the Messiah:

¹ Antiq. lib. 20. cap. 8. H. 898. 20.

^m English folio-edition, vol. 2. p. 530.

ⁿ Hierosol. Taanith, fol. 6. 1. et Bab. Joma, fol. 21. 2.

—but so long as the second Temple had them not, it wanted what more particularly shadowed and represented him.

I. There was, indeed, in the second Temple, a certain ark in the Holy of Holies; but this was neither^o Moses's ark, nor the ark of the covenant^p:—which may not unfitly come to mind, when we read that passage, Rev. xi. 19, “The Temple of God was opened in heaven, and there was seen in his Temple the ark of his testament.” It was not seen, nor, indeed, was it at all in the second Temple.

The Jews have a tradition, that Josias hid the ark, before the Babylonish captivity, lest it should fall into the hands of the enemy, as once it did amongst the Philistines^q:—but there is no mention, that it was ever found and restored again.

II. In Moses's tabernacle, and Solomon's Temple, the divine presence sat visibly over the Ark, in the Propitiatory, in a cloud of glory: but when the destruction of that Temple drew near, it went up from the Propitiatory, Ezek. x. 4, and never returned into the second Temple, where neither the Ark nor the Propitiatory was ever restored.

III. The high-priest, indeed, ministered in the second Temple, as in the first, in eight several garments^r. Amongst these was the pectoral, or breast-plate, wherein the precious stones were put (out of which the jasper chanced to fall and was lost)^s: but the oracle by Urim and Thummim was never restored:—see Ezra ii. 63; Neh. vii. 63. And if not restored in the days of Ezra or Nehemiah, much less certainly in the ages following, when the spirit of prophecy had forsaken and taken leave of that people. For that is a great truth amongst the Talmudists^t; “Things are not asked or inquired after now [by Urim and Thummim] by the high-priest [*a quovis sacerdote, qui non loquitur*], because he doth not speak by the Holy Ghost, nor does there any divine afflatus breathe on him.”

This, to omit other things, was the state of Zorobabel's Temple with respect to those things, which were the peculiar glory of it. And these things being wanting, how much inferior must this needs be to that of Solomon's!

But there was one thing more, that degraded Herod's Temple still lower; and that was the person of Herod him-

^o Leusden's edition, vol. 2. p. 608.

^p Joma, fol. 52. 2.

^q Joma, ubi supra; et Cherithuth, fol. 77. 2.

^r Joma, fol. 71. 2.

^s Hieros. Peah, fol. 15. 3. et Bab. Kiddush. fol. 60. 2.

^t Joma, fol. 73. 2.

self, to whom it is ascribed. It was not without scruple, even amongst the Jews themselves, that it was built and repaired by such a one: (and who knew not what Herod was?) and they dispute, whether, by right, such a person ought to have meddled with it; and are fain to pump for arguments for their own satisfaction, as to the lawfulness of the thing.

They object first, לא לסתור בי כנשתא עד דבני בי כנשתא "It is not permitted to any one to demolish one synagogue, till he hath built another:"—much less to demolish the Temple. But Herod demolished the Temple, before he had built another. Ergo,

They answer, "Baba Ben Buta gave Herod that counsel, that he should pull it down." Now this Baba was reckoned amongst the great Wise men, and he did not rashly move Herod to such a work; דתיתא חזא ביה "For he saw such clefts and breaches in the Temple," that threatened its ruin.

They^v object secondly, concerning the person of Herod, that he was a servant to the Asmonean family, that he rose up against his masters, and killed them, and had killed the Sanhedrim.

They answer, We were under his power, and could not resist it. And if those hands, stained with blood, would be building, it was not in their power to hinder it.

These and other things they apologise for their Temple; adding this invention for the greater honour of the thing; that all that space of time, wherein it was a building, it never once rained by day, that the work might not be interrupted^w.

The Rabbins take a great deal of pains, but to no purpose, upon those words, Hagg. ii. 9, "The glory of this latter house shall be greater than the former."—"R. Jochanan^x and R. Eliezer say; one, that it was greater for the fabric; the other, that it was greater for the duration." As if the glory of the Temple consisted in any mathematical reasons of space, dimension, or duration; as if it lay in walls, gilding, or ornament. The glory of the first Temple was the Ark, the divine cloud over the Ark, the Urim and the Thummim, &c. Now where, or in what, can consist the greater glory of the second Temple, when these are gone?

^u Bava Bathra, fol. 3. 2.

^v *English folio-edition*, vol. 2. p. 531.

^w Taanith, fol. 23. 1. Joseph. Antiq. lib. 15. cap. 14.

^x Bava Bathra, fol. 3. 1.

Herein it is, indeed, that the Lord of the Temple was himself present in his Temple: he himself was present ἐν ᾧ κατοικεῖ πᾶν τὸ πλήρωμα τῆς Θεότητος σωματικῶς “in whom dwelleth all the fulness of the Godhead bodily,” Colos. ii. 9; as the divine glory of old was over the ark τυπικῶς, typically, or by way of shadow only.

This is the glory, when he himself is present, who is the great High-priest and the Prophet; who, answerably to the Urim and Thummim of old, reveals the counsels and will of God; he who is the true and living Temple, whom that Temple shadowed out. “This Temple of yours, O ye Jews, does not answer its first pattern and exemplar: there are wanting in that, what were the chief glory of the former; which very defect intimates, that there is another temple to be expected, that, in all things, may fall-in with its first type, as it is necessary the antitype should do. And this is the temple of my body.”—No farther did he think fit to reply to them at that time.

CHAP. III.

VER. 1: Νικόδημος “*Nicodemus*.”] The Talmudists frequently mention נִקְדִּימֹן, which, by the learned, is not without reason rendered ‘*Nicodemus*.’ Now the Jews derive this name, not from the Greek original, but from this story:

“Upon^y a^z certain time, all Israel ascended up to Jerusalem to the feast, and there wanted water for them. Nicodemus Ben Gorion comes to a great man, and prays him, saying, ‘Lend me twelve wells of water, for the use of those, that are to come up to the feast, and I will give you back twelve wells again; or else engage to pay you twelve talents of silver:’ and they appointed a day. When the day of payment came, and it had not yet rained, Nicodemus went to a little oratory, and covered himself, and prayed: and, of a sudden, the clouds gathered, and a plentiful rain descended, so that twelve wells were filled, and a great deal over. The great man cavilled, that the day was past, for the sun was set: Nicodemus goes into his oratory again, covers himself and prays, and, the clouds dispersing themselves, the sun breaks out again. Hence that name given him נִקְדִּימֹן *Nicodemus*, לוֹ חֲמָה שֶׁנִּקְרָה [or, as it is elsewhere written, שֶׁנִּקְרָמָה] because the sun shone out for him.”

^y Taanith, fol. 20. 1. et Avoth R. Nathan, c. 7. ^z Leusden's edition, vol. 2. p. 602.

If there be any thing of truth in this part of the story, it should seem Nicodemus was a priest, and that kind of officer, whose title was חופר שיחין 'a digger of wells;' under whose peculiar care and charge was the provision of water for those, that should come up to the feast^a.—His proper name לא נקדימון אלא בוני in the place above quoted. Now in Sanhedrim^b, בני 'Bonai' is reckoned amongst the disciples of Jesus, and accounted one of the three richest men amongst the Jews at that time, when Titus besieged Jerusalem.—“There^c were three the most wealthy men in Jerusalem,—Nicodemus Ben Gorion, Calba Sabua, and Zizith Hakkesoth.” But in Echah Rab-bathi^d, “There were then in Jerusalem four Βουλευται, or counsellors, Ben Zizith, and Ben Gorion, and Ben Nicodemon, and Ben Calba Sabua; men of very great wealth.” &c.

There^e is mention, also, of a “daughter of Nicodemus Ben Gorion, the furniture of whose bed was twelve thousand deniers.” But^f so miserably was she and the whole family impoverished, that “Rabban^g Jochanan Ben Zacchai saw her gathering barley-corns out of the dung of the Arabs' cattle: saith he to her, ‘Who art thou, my daughter?’ ‘I am (saith she) the daughter of Nicodemus Ben Gorion.’—‘What then (saith he) is become of all thy father's wealth?’” &c.

I leave it with the reader to determine with himself, whether the Nicodemus, mentioned amongst them, be the same with this of ours, or no. It is not much for the reputation of that Nicodemus (whatever may be supposed in the affirmative), that these authors should all along make so honourable mention of him. However, some passages look, as if it might be the same man, viz. the name ‘Bonai,’ by which he went for a disciple of Jesus; the impoverishment of his family, which may be conceived to fall upon them in the persecution of Christianity, &c: but it is not ‘tanti,’ that we should labour at all, in a thing so very perplexed, and perhaps no less unprofitable.

Ver. 2: Οἴδαμεν “*We know.*”] It may be a question, whether Nicodemus, using the plural number [*we know*], does by that seem to own, that the whole Sanhedrim (of which himself was a member) acknowledge the same thing. I am

^a Vide Shekalim, cap. 5. hal. 1.

^b Fol. 43. 1.

^c Gittin, fol. 56. 1.

^d Fol. 64. 1.

^e English folio-edition, vol. 2. p. 532.

^f R. Nathan, ubi supr.

^g Chetubb. fol. 66. 2.

apt to think, the fathers of the Sanhedrim could not well tell how indeed to deny it: which will be more largely discussed upon chap. xi. 48. But *Οἶδαμεν* may either be the plural for the singular, which, in the first person, is most commonly used in all languages; and *אניני* and *אנינין* [which, I question not, Nicodemus promiscuously used] may be indifferently taken, for either number, singular or plural. Or else, “we know,” may signify as much as, “it is commonly owned and acknowledged.”

Ἄπο Θεοῦ ἐλήλυθας διδάσκαλος. “*Thou art a teacher come from God.*”] Nicodemus seems to have reference to the long cessation of prophecy, which had not been known in that nation, for above four hundred years now past; in which space of time there had been no masters or teachers of the people instituted but by men, and the imposition of hands; nor had there in that appeared any one person, that would pretend to teach them by a spirit of prophecy:—“But we see, that thou art a teacher sent from God.”

Ver. 3: *Ἀπεκρίθη ὁ Ἰησοῦς, &c.* “*Jesus answered,*” &c.] You may ask, how this answer suits with the question, that Nicodemus put? It may appear very apposite, upon this account:—“You seem, O Nicodemus, to see some sign of the approaching kingdom of heaven, in these miracles, that are done by me. Verily, I say unto thee, no one can see the kingdom of God as he ought, if he be not born *ἄνωθεν*, *from above.*”

Ἐὰν μή τις γεννηθῆ ἄνωθεν. “*Except a man be born again.*”] By what word our Saviour expressed *Ἀνωθεν* in the Jewish language, it is not easy determining; whether by *מלעיל* which, I indeed suppose, he might; or by *מן דרשא*, as the Syriac; or by *תוב* or *שנית*, which bears the signification of *πάλιν*, *again*, as almost all expositors have conceived. The subject of the question, well considered, may afford us some light in the solution of it.

I. We must not suppose it a set discourse, merely and on purpose directed upon the subject of regeneration, though the doctrine of the new birth may be well enough asserted and explained from hence: but the question is about the aptitude and capacity of the man, qualified to be a partaker of the kingdom of God, or of heaven, or of the times or benefits of the Messiah. For that the ‘kingdom of God’ or ‘of heaven,’ are terms convertible in the evangelist, is obvious to every one, that will take the pains to compare them: and

that by the 'kingdom of God' or 'of heaven' is meant 'the kingdom and times of the Messiah,' is so plain, that it needs no argument to prove it.

When^h, therefore, there was so vehement and universal an expectation of the coming and reign of the Messiah amongst the Jews, and when some token and indication of these timesⁱ, might appear to Nicodemus, in the miracles, that Christ had wrought; our Saviour instructs him, by what way and means he may be made apt and capable for seeing and entering into this kingdom, and enjoying the benefits and advantages of Messiah's days. For,

II. The Jews had conceited, that it was enough for them to have been of the seed of Abraham, or the stock of Israel, to make them fit subjects for the kingdom of heaven, and the happiness that should accrue to them from the days of the Messiah. Hence that passage, לְכָל יִשְׂרָאֵל יֵשׁ לַחֵם חֶלֶק לְעוֹלָם, "There is a part allotted to all Israel in the world to come;" that is, in the participation of the Messiah. But whence comes it, that universal Israel claim such a part? merely, because they are Israelites; i. e. merely, because they come of the stock and lineage of Israel. Our Saviour sets himself against this error of theirs,—and teacheth, that it is not enough for them to be the children of Abraham, or the stock of Israel, to give them any title to, or interest in, the Messiah; but they must farther be born ἀνωθεν, "from above;" they must claim it by a heavenly, not an earthly birth. These words of his, seem to fall-in and bear the same kind of sense with those of John Baptist, "Think not to say, We have Abraham for our father."

III. The Jews acknowledged, in order to proselytism, some kind of regeneration or new-birth absolutely necessary: but then, this was very slightly and easily attainable. גֵּר "If any one become a proselyte, he is like a child new born." But in what sense is he so?

"The^l Gentile that is made a proselyte, and the servant that is made free, behold, he is like a child new born. וְכֹל שֶׁאֵין בְּשָׂרָא And all those relations he had, whiles either Gentile or servant, they now cease from being so.—By the law, it is lawful for a Gentile to marry his mother, or the sister of his

^h Leusden's edition, vol. 2. p. 610.

ⁱ English folio-edition, vol. 2. p. 533.

^j Sanhedr. fol. 90. 1.

^k Jevamoth, fol. 62. 1; 92. 1.

^l Maimon. Issure Biah, cap. 14.

mother, if they are proselyted to the Jewish religion. But the Wise men have forbidden this, lest it should be said, We go downward from a greater degree of sanctity to a less; and that which was forbidden yesterday, is allowable to-day." Compare this with I Cor. v. 1.

Christ teaches another kind of new-birth, requisite for those that partake of the kingdom of the Messiah, beyond what they have either as Israelites, or proselytes; viz. that they should be born 'from above,' or by a celestial generation, which only makes them capable of the 'kingdom of heaven.'

Ver. 4: Μη δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν; &c. "Can he enter the second time into his mother's womb?"] The common opinion of the Jews about the qualification of an Israelite, *qua* Israelite, still sticks in the mind of this Pharisee: and although our Saviour useth that term, which, in the Jewish language, plainly enough intimates the necessity of being born from heaven; yet cannot he easily get off from his first prejudice about the Israelitish generation:—"Whereas the Israelites, as they are Israelites, have a right to be admitted into the kingdom of the Messiah,—do you, therefore, mean by this expression of yours, that it is necessary for any to enter a second time into his mother's womb, that he may be an Israelite anew?"

He knew and acknowledged, as we have already said, that there must be a sort of a new-birth in those, that come over to the Jewish religion; but he never dreamt of any new proselytism requisite in one, that had been born an Israelite. He could not therefore conceive the manner of a new-birth, that he should be made an Israelite anew, unless it were by entering into the mother's womb a second time; which to him seemed an impossible thing.

Ver. 5: Ἐὰν μή τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος "Except a man be born of water and of the Spirit."] He tells him, that the Jew himself cannot be admitted into the kingdom of the Messiah, unless he first strip himself of his Judaism by baptism,—and then put off his carnal, and put on a spiritual, state. That by *water* here is meant *baptism*, I make no doubt: nor do I much less question, but our Saviour goes on from thence to the second article of the evangelical doctrine. And as he had taught, that, towards the participation of the benefits to be had by the Messiah, it is of little or of no value, for a man to be born of the seed of Abraham,

or to be originally an Israelite, unless he was also born *ἀνωθεν*, or ‘from above;’ so he now farther teacheth him, that this admission is not to be obtained, but^m by an absolute renunciation of Judaism, and being baptized into the profession of the gospel. For the tenor of Christian baptism runs point-blank against Judaism. The Jewish religion taught justification by works; but evangelical baptism obliged to repentance, and alarumed the sinner to look elsewhere for remission of sins:—so that, to a Jew, baptism was indispensably necessary, in order to his admission into the kingdom of the Messiah, that, by that baptism of his, he might wholly divest himself of his Jewish state.

Ver. 10: *Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ;* “*Art thou a master of Israel?*”] *אתה הוא חכם של ישראל* “*Art thou a Wise man in Israel?*” It was the answer of a boy to R. Joshua, when he asked him, *איזו דרך קרובה לעיר* “*Which is the shortest way to the city?*” The boy answered, ‘*This is the shortest way, though it is the longest: and that is the longest way, though it is the shortest.*’ R. Joshua took that way, which was the shortest, though the longest. When he came very near the city, he found gardens and places of pleasure hedged in [so that he could go no farther]. He returned, therefore, to the boy, and said to him, ‘*My son, is this the shortest way to the city?*’ The boy answered, ‘*Art thou a wise man in Israel? did I not thus say to thee, That is the shortest way, though the longest,*’” &c.

Ver. 14^o: *Καὶ καθὼς Μωσῆς ὑψώσε τὴν ὄφιν, &c.* “*And as Moses lifted up the serpent,*” &c.] The Jews dote horribly [*cacutiunt*] about this noble mystery. There are those in Bemidbar Rabba^p, that think, that the brazen serpent was not affixed to a pole, but thrown up into the air by Moses, and there to have settled without any other support.

“*Moses^q put up the serpent for a sign; as he that chastiseth his son, sticks up the rod in some eminent place, where the child may see it, and remember.*”

תסיר נוק במזיק וחרפא חולי במחליא “*Thou shalt remove the mischief, by that which did the mischief; and thou shalt heal the disease, by that which made thee sick.*” The same hath R. Bechai; and both confess, that it was *גם בתוך גם*

^m *English folio-edition, vol. 2. p. 534.*

ⁿ *Echah Rabbathi, fol. 66. 2.*

^o *Leusden's edition, vol. 2. p. 611.*

^p *Sect. 19.*

^q *Baal Turim in Numb. xxi.*

^r *Nackmanid.*

“a miracle within a miracle.” But it is not for a Jew to understand the mystery; this is the Christian’s attainment only.

Ver. 17: Οὐχ ἵνα κριθῆ τὸν κόσμον, &c. “Not to condemn the world.”] In what sense (beside that which is most common and proper) the Jewish schools use the word *κόσμον* [עולם and עלמא], we may see from these and such-like instances:

I. שבקו כולי עלמא מתניתין ואזלו בתר גמרא. “The whole world hath forsaken the Misnas, and followed the Gemara.” Where something may be noted in the story, as well as in the grammar of it.

So John xii. 19: Ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. “Behold the world is gone after him.” In Jerusalem language, הא כולי עלמא אזל בתריה. We very often meet with כולי עלמא מודה “All the world confesseth,” &c. and כולי עלמא לא פלגי “The whole world doth not dissent,” &c. By which kind of phrase, both amongst them, and all other languages, is meant a very great number, or multitude.

II. When they distinguish, as frequently they do, betwixt עניי ארתו העיר ‘the poor of their own city,’ and עניי העולם ‘the poor of the world;’ it is easy to discern, that, by the ‘poor of the world,’ are meant those poor, that come from any other parts.

III. “R. Ulla^s requires, not only that every great man should be worthy of belief, מדין נמי מהימן, but that the man of the world should be so too.” It is easy to conceive, that by ‘the man of the world’ is meant any person, of any kind or degree.

IV. But it is principally worthy our observation, that they distinguish the whole world into ישראל ‘Israel,’ and אומות העולם ‘the nations of the world;’ the Israelites, and the Gentiles. This distinction, by which they call the Gentiles the ‘nations of the world,’ occurs almost in every leaf, so that I need not bring instances of this nature. Compare Luke xii. 30, with Matt. vi. 32; and that may suffice.

V. They farther teach us, that ‘the nations of the world’ are not only not to be redeemed, but to be wasted, destroyed, and trodden under foot. “This seems to me to be the sense: The rod of the exactor shall not depart from Judah, until his son shall come, to whom belongs” the subduing

^r Bava Mezia, fol. 33. 2.
^t Rambam in Gen. xlix.

^s Rosh hashanah, fol. 22.
^u English folio-edition, vol. 2. p. 535.

and breaking of the people; for he shall vanquish them all with the edge of his sword." So saith Rambam upon that passage in Gen. xlix.

"The morning cometh, and also the night,' Isa. xxi. 12. It will be the morning to Israel [when the Messiah shall come]; but it will be night to the nations of the world."

"R. Abin saith^v, That the Holy Blessed God will make the elders of Israel sit down in a semicircle, himself sitting president, as the father of the Sanhedrim; and shall judge the nations of the world."

"Then^x comes the thrashing; the straw they throw into the fire, the chaff into the wind; but the wheat they keep upon the floor: so the nations of the world shall be as the burning of a furnace; but Israel alone shall be preserved."

I could be endless in passages of this nature out of these authors: but that which is very observable in all of them, is this; That all those curses and dreadful judgments, which God in his holy writ threatens against wicked men, they post it off wholly from themselves and their own nation, as if not at all belonging to them,—devolving all upon the Gentiles and the nations of the world. So that it was not without great reason, that the apostle asserteth, Rom. iii. 19, "Whatsoever things the law saith, it saith to them which are under the law." Which yet, they will by no means endure.

Christ, therefore, by this kind of phrase or scheme of speech, well enough known to Nicodemus, teacheth him (contrary to a vulgar opinion, which he also could not be ignorant of), that the Messiah should become a Redeemer and propitiation, as well to the Gentiles as to the Jews: They had taught amongst themselves, that God had no regard to 'the nations of the world;' they were odious to him; and the Messiah when he came, would destroy and condemn them: but the Truth saith, "God so loved the world, that he hath sent his Son not to condemn, but to save the world." This very evangelist himself is the best commentator upon this expression, 1 John ii. 2; "He is a propitiation for our sins; and not for ours only, but for the sins of the whole world;" i. e. not for us Jews only, but for the 'nations of the world.'

Ver. 25: Ζήτησις περὶ καθαρισμοῦ. "A question about

^v Hieros. Taanith, fol. 64. 1.

^w Shemoth Rabba, sect. 5.

^x Midras Tillin in Psal. ii.

purifying."] I. Ζήτησις, Syriac, בעתא: which calls to mind that, which is so perpetually in use amongst the Talmudic authors; 'בעא ר' מר' "R. N. inquired of R. N." Whence that also, as familiarly used, איבעית אימא, "If you ask, I will tell you." If the word, in this place, be taken according to this scholastic use of it, as it may very well be, then we may expound this passage thus:

The disciples of John, having heard that Jesus did baptize also, they with the Jews inquire, What sort of purifying resulted from the baptism of Christ? whether that purified more than the baptism of John? The word μετὰ, probably, doth not oppose one party against the other, but joins them together in one inquiry. They inquire jointly, Doth Jesus superinduce a baptism, upon the baptism of John? and John his, upon the baptisms or washings of the Jews? Whither will this purifying at last tend? and what virtue hath this of Jesus's beyond that of John's?

II. Or, if you will, suppose we, that this Ζήτησις might be a dispute betwixt the disciples of St. John and the Jews, about the legal purifications and the baptism now introduced:—there is no doubt, but both parties contended to the uttermost of their power.

Ver. 27: Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν. "*A man can receive nothing.*"] The rendering of this word λαμβάνειν, 'receive,' may be a little questioned. The Syriac hath it למיסב to 'receive.' Perhaps it might be fitlier translated לקבלא to 'perceive,' or 'apprehend.' For the Baptist seems, in these words, to rebuke the incredulity and stupidity of these men: q. d. "Ye see, by this very instance of yourselves, that no man can learn, perceive, or believe, unless it be given him from heaven. For ye yourselves are my witnesses, that I did prefer Jesus before myself, that I testified of him, that he was the Son of God, the Lamb of God, &c; and ye now would cavil against him, and prefer me before him, ου δύναται ἄνθρωπος, &c. It is apparent, that no one can perceive or discern what he ought to do, unless it be given from heaven." Compare with this ver. 32, "No man receiveth his testimony."

Ver. 29^z: Ο δὲ φίλος τοῦ νυμφίου. "*But the friend of the bridegroom.*"] שושבין: of which we have already spoken in our notes upon chap. ii.

¹ Leuden's edition, vol. 2. p. 612.

² English folio-edition, vol. 2. p. 536.

שׁוֹשְׁבֵינּוּ אֲחֵיבָנָה 'his friend,' that is, 'his Shoshebin.' Where the Gloss hath this passage, which, at first sight, the reader may a little wonder at:—

שׁוֹשְׁבֵינּוּ פָּסוּל לּוֹ כָּל יְמֵי חֻפְתּוֹ “The friend of the bridegroom is not allowed him all the days of the nuptials.” The sense is; He is not admitted to be a judge or witness for him, all that time, wherein, for certain days of the nuptials, he is his 'Shoshebin,' or the 'friend of the bridegroom.'

Ver. 31: 'Ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ.' “*He that is of the earth, is earthly.*”] Mark but the antithesis, and you will not suspect any tautology.

1. 'Ὁ ὢν ἐκ τῆς γῆς, “He that is of the earth,” and ὁ ἐρχόμενος ἐκ τοῦ οὐρανοῦ, “He that cometh from heaven.” Where the antithesis is not so much between Christ and John, as betwixt Christ and all mankind.

2. 'Ἐκ τῆς γῆς ἐστὶ, “He is of the earth,” and ἐπάνω πάντων ἐστὶ, “He is above all.” He that is of the earth, is only of earthly degree, or rank: and he that is from heaven, is above all degree.

3. 'Ἐκ τῆς γῆς λαλεῖ, “He speaks of the earth,” and ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, “what he hath seen and heard, that he testifieth.”—He that is of the earth, speaketh earthly things, and what he hath learned upon the earth; but he that is from heaven, speaketh those things which he learned in heaven, viz. those things, which he hath seen and heard from God. The Baptist seems to allude to the manner of bearing witness, and teaching. In matter of fact there was need of an eye-witness: in matter of doctrine, they delivered what they had heard from their master.

CHAP. IV.

VER. 4: Ἔδει δὲ αὐτὸν διέρχασθαι διὰ τῆς Σαμαρείας. “*He must needs go through Samaria.*”] Josephus tells us^b, Ἔθος ἦν τοῖς Γαλιλαίοις, ἐν ταῖς ἑορταῖς, εἰς τὴν ἱερὰν πόλιν παραγινομένοις, ὁδεύειν διὰ τῆς Σαμαρέων χώρας. “*It was the custom for the Galileans, in their journeying to Jerusalem, to their feasts, to go through Samaria.*”

Our countryman Biddulph describes the way, which he himself travelled from Galilee, to Jerusalem, Anno Dom. 1601: out of whom, for the reader's sake, I will borrow a

^a Saubedr. fol. 27. 2.

^b Antiqu. lib. 20. cap. 5. Hudson, p. 888. 16.

few passages. He tells us, that, on March 24, they rode near the sea of Galilee;—and gives the computation of that sea, to be in length about eight leagues,—and in breadth, five. Now a league is three miles. After they had gone about seven miles, having the sea of Galilee on their left hands, they went up a hill, not very steep, but very pleasant;—which (he saith) is said to be the hill mentioned John vi. 3. [Although here indeed either I am mistaken, or his guides deceived him; because that mountain was on the other side the sea.]

However he tells us, That from the top of this hill, they discerned Saphetta, the Jews' university.—All the way they went, was infinitely pleasant, the hills and dales all very fruitful; and that, about two o'clock in the afternoon, they came to a certain village, called by the Arabians 'Inel Tyger,' i. e. 'The merchant's eye.' When they had taken some food and sleep, their mind^c leaped within them to go up mount Tabor, which was not far off. [I fear his guides deceived him here also concerning this mount.]

On the twenty-fifth of March, they spent the whole day in traversing the pleasant fields of Bashan near the hill of Bashan. In the way, they saw some rubbish of the tower of Gehazi, 2 Kings v. 24; and came to a town commonly called 'Jenine,'—of old, 'Engannim,'—Josh^d. xv. 34 [more truly, Good man, Josh. xix. 21], distant from Tabor two-and-twenty miles; a place of gardens, and waters, and places of pleasure. There they stayed all the next day, upon the occasion of a Turkish feast called 'Byram.'—March 27, riding by Engannim, they were twice in danger: once by thieves dwelling hard by; another time, by the Arabs in a wood about twelve miles thence. That night they came to Sychar, a city of Samaria, mentioned John iv; distant from Engannim seven-and-twenty miles: They stayed there the next day. It is now called Napolis: Jacob's well is near it, the waters of it sweet as milk.

March 29, they went from Sychar towards Jerusalem; the nearer to which place they came, the more barren and unpleasant they found the soil. At length, coming to a large grove or wilderness full of trees and hills [perhaps this was mount Ephraim], from the top of the hill, they saw the sea on the right hand, and little vessels upon it, passing to

^c *Lausden's edition*, vol. 2. p. 613.

^d *English folio-edition*, vol. 2. p. 537.

Joppa.—About three or four in the afternoon, they came to a ruinous town called ‘Beere,’ of old (as was reported to them) ‘Beersheba,’ a great city [but more probably ‘Beeroth,’ mentioned Josh. xviii. 25]. It is said, that was the place, where Christ’s parents first missed him in their journey, Luke ii. 44. They would have lodged there that night, being weary and hungry, and having spent their provision, but they could have nothing fit for themselves or their horses; and being from Jerusalem but ten miles, they went on; and, after having travelled five or six miles, had a view of the city.—Thus our countryman, a clergyman, tells us in his book.

This interposition of Samaria between Galilee and Judea must be remembered, when we read the borders and portions of the tribes set out, Ezek. xlvi; where Manasseh and Ephraim (the country of Samaria) are bounded and set out as formerly, but must not be reckoned under the notion of Samaria, as they had been.

Necessity itself found, or made, a way betwixt Judea and Galilee through Samaria; because, indeed, there was no other way they could go, unless a long way about, through the country beyond Jordan. Nor was there any reason, why they should make any difficulty of going through Samaria, unless the hostility of the country. For,

“The^e country of the Cuthites is clean.” So that, without scruple, they might gather of the fruits and products of it. “The gatherings of their waters are clean.” So that a Jew might drink, or wash himself in them. “Their dwellings are clean.” So that he might enter thereinto, eat, or lodge there. “Their roads are clean.” So that the dust of them did not defile a Jew’s feet.

The method of the story in this place, by comparing it with other evangelists, may be thus put together:—Herod had imprisoned John Baptist, under pretence of his growing too popular, and that the multitude of his followers increasing, tended to innovate^f. Our Saviour understanding this, and withal that the Sanhedrim had heard something of the increase of his disciples too, withdrew from Judea into Galilee, that he might be more remote from that kind of thunderbolt, that St. John had been struck with.

Ver. 5: Πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακώβ τῷ Ἰωσήφ.
“Near to the parcel of ground, that Jacob gave to his son

^e Micros. Avodah Zar. fol. 44. 4.

^f Jos. Antiqu. lib. 18. cap. 7.

Joseph."] Gen. xlviii. 22. Jacob had bought a piece of land of the children of Hamor for a hundred lambs, Gen. xxxiii. 19. But, after the slaughter of the Shechemites, he with his family being forced to retire to places more remote, viz. to Bethel, Bethlehem, and Hebron,—the Amorites thrust themselves into possession, and he fain to regain it with his sword and bow.

Ver. 6: "Ἦν δὲ ἐκεί πηγή τοῦ Ἰακώβ· " *Now Jacob's well was there.*"] Of this well, doth Jacob seem to speak, in those last words of his about Joseph, Gen. xlix. 22: "Joseph is a fruitful bough, even a fruitful bough by a well."—For Joseph's offspring increased to a kingdom in Jeroboam, and that in Sychem, hard by 'Jacob's well.' He adds, בנות צערה, על שור where if you will render שור *the enemy* (as it is Psal. xcii. 11, and perhaps Psal. xviii. 17; for it is from the Chaldee only, that it signifies a *wall*; as Buxtorf tells us); then, the words might be interpreted as a prophecy concerning those daughters of Joseph at Shiloh, who, passing over to the enemy, restored the hostile tribe of Benjamin, that otherwise were likely to have perished for want of issue, Judg. xxi. 19, &c. I would render the words, "The daughters go over to the enemy:" and so, in the verse, are foretold two very signal events, that should make the^s offspring of Joseph more peculiarly illustrious; partly, that, hard by that well, it should increase into a kingdom; and partly, that the daughters of that tribe should restore and rebuild a tribe, that had almost perished in its hostility against them.

The Greek interpreters and Samaritan, both text and version, instead of בנות צערה read בני צערי, Ἰίδς μου νεώτατος, "my youngest son;" whether on purpose, or through carelessness, I know not. So the Greeks^b, instead of על שור, read as it should seem, על שוב, πρὸς με ἀνάστρεψον, "Turn thou unto me."

Ἐκαθίζετο οὕτως· " *He sat thus.*"] *He sat thus*, as one wearied. The evangelist would let us know, that Christ did not, seemingly or for fashion's sake, beg water of the Samaritan woman,—but in good earnest, being urged to it by thirst and weariness. So 1 Kings ii. 7; "Show kindness to the sons of Barzillai," בני בן קרבו אלי, "for so," that is, in a great deal of kindness, "they came to me."—Acts vii.

^s *English folio-edition*, vol. 2. p. 538.

^b *Leusden's edition*, vol. 2. p. 614.

8, "He gave him the covenant of circumcision," καὶ οὕτως, and so [being circumcised] "he begat Isaac."

Ver. 8: "ἵνα τροφὰς ἀγοράσωσι." "To buy meat." If the disciples were gone into the city to buy food, how agrees this with ver. 9, οὐ συγχρῶνται Ἰουδαῖοι Σαμαρείταις, "The Jews have no dealings with the Samaritans?" And with that rule of the Jews, לֹא יֹאכַל אִדְמָה מִיִּשְׂרָאֵל פֶּת כּוֹתֵי "Let no Israelite eat one mouthful of any thing, that is a Samaritan's; for if he eat but a little *mouthful*, he is as if he ate swine's flesh." A *mouthful*, that is, of nothing, over which a blessing must be pronounced.

"Ezraⁱ, Zorobabel, and Joshua gathered together the whole congregation into the Temple of the Lord; and with three hundred priests, three hundred books of the law, and three hundred children, anathematized, shammatized, excommunicated the Samaritans, in the name of Jehovah, by a writing indented upon tables, and an anathema both of the upper and the lower house:—Let no Israelite eat one morsel of any thing that is a Samaritan's: let no Samaritan become a proselyte to Israel; nor let them have a part in the resurrection of the dead. And they sent this curse to all Israel, that were in Babylon, who also themselves added their anathema to this," &c.

But Hierosol. Avodah Zara^j tells us, "R. Jacob Bar Acha, in the name of R. Lazar, saith, That the victuals of the Cuthites are allowed, if nothing of their wine or vinegar be mingled amongst them."—Nay, farther, we meet with this passage in Bab. Kiddushin^k; מִצֵּת כּוֹתֵי־מִוֹתֶרֶת "The unleavened bread of the Cuthites is allowed, and by that a man may rightly enough keep the Passover." If the unleavened bread for the Passover may be had of the Samaritans, much more common bread. And grant that the Samaritans were to the Jews as heathens, yet was it lawful for the Jew to partake of the edibles of the Gentiles, if there was no suspicion that they had been any way polluted, nor been offered to idols; as may be largely made out from Maimonides in his treatise about forbidden meats. Which suspicion was altogether needless, as to the Samaritans; because they and the Jews, in a manner, agreed upon the same things as clean or unclean, and they were very near as free from idolatry.

Ver. 9: Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. "For the

ⁱ Tanchum, fol. 17. 4.

^j Fol. 44. 4.

^k Fol. 76. 1

Jews have no dealings with the Samaritans."] I. That translation, "The Jews have no dealings with the Samaritans," which the French and English follow, seems to stretch the sense of the word beyond what it will well bear: for, 1. Granting the Samaritans were mere heathens (which some of the Rabbins have affirmed), yet did not this forbid the Jews having any kind of dealings with them; for they did not refuse merchandising with any of the Gentile nations whatever. See Nehem. xiii. 16, &c. 2. But if the Samaritans were *גֵרֵי אֱמֶת* 'true proselytes,' as R. Akibah asserts; or 'as the Israelites in all things,' as Rabban Simeon Ben Gamaliel saith of them¹; then much more might the Jews have dealing with them.

II. That version, "non utuntur Judæi Samaritis," as Beza; or "non co-utuntur," as the Vulgar,—hardly reacheth the sense of the word, or comes fully up to the truth of the thing^m.

"Itⁿ is lawful to eat the unleavened bread of the Samaritans, nor is there any suspicion as to their leavened bread neither. This is to be understood, if the Samaritan should knead it in the house of an Israelite." Now if the Samaritan may knead dough in an Israelite's house, it is evident the Israelite might use the Samaritan.

"An^o Israelite may circumcise a Cuthite; but a Cuthite may not circumcise an Israelite, because he is circumcised into the name of mount Gerizim.—R. Josah saith, Let him circumcise him, and let him pass into the name of mount Gerizim, till he departs this life." If, therefore, it was lawful for the Israelite to circumcise the Cuthite, or Samaritan,—and the Samaritan, the Israelite,—then the Jews had *dealings with*, or did *use*, the Samaritans.

What then must be the proper meaning of *συγχρῶνται*? the Hebrew word *מסתפקין*^p seems to answer it: "The Cuthites of Cæsarea asked R. Abhu, saying, Your fathers *מסתפקין* *סυνέχρῶντο* our fathers: why then do not you the same to us?"—Let us gather the sense from something like it. It was a trite and common saying among the Jews, *קרבן שאני*, *קרבן לך* "It is a gift by whatsoever thou mightest be profited by me," as Matt. xv. 5. According to which form of speech

¹ Hieros. Shekalim, fol. 64. 2.

^m Gloss. in Kiddush. fol. 76. 1.

ⁿ English folio-edition, vol. 2. p. 539.

^o Hieros. Jevamoth, fol. 9. 1.

^p Hieros. Avodah Zarah, fol. 44. 1.

I may say, שומרונים לא נהנין ליהודים “Let not the Samaritans be profitable to the Jews.” And, in this sense, I would understand the words now in hand:—The Jews have no such dealings with the Samaritans, as to be obliged to them for any courtesy or benefit received from them: they ask or receive nothing from them gratis; they borrow nothing of them, which is not forbidden them as to any other nations.”

“For^q three days before the feasts of the idolaters, it is forbidden [the Jews] either to give^r to or receive from them, to ask, or lend, or borrow of them:”—but for any other parts of the year, it was not forbidden them. But as to the Samaritans, it was not permitted the Jews to borrow or receive any thing for them, at any time, gratis. Nor, indeed, can the word συγχρῶνται, in this place, intend any thing else. For, whereas it was lawful for the Jews to converse with the Samaritans,—buy of them,—use their labour,—answer to their benedictions, ‘Amen,’ as we find in Bera-coth^s,—lodge in their towns, Luke ix. 52,—I would fain know in what sense, after all this, can it be said, Ἰουδαῖοι οὐ συγχρῶνται Σαμαρείταις; but in this only, that they would not be obliged to them for any kindness:—which may a little serve to illustrate that of Luke x. 33, &c; and it does very well agree with the matter in hand.

For the words which we are handling, seem to be what the woman speaks, and not what the evangelist: and they spoken scoptically [scommaticè], or with sarcasm; “Dost thou, who art a Jew, ask water of me, who am a Samaritan?” Ἰουδαῖοι γὰρ οὐ συγχρῶνται Σαμαρείταις; for you Jews despise all courtesy of the Samaritans to receive the least kindness of them;—and do you ask *me* for water?

The Greek lexicons back this exposition, who render συγχράομαι not only by ‘commercium habeo,’ ‘to have dealings,’ but also by ‘mutuo accipio,’ ‘utendum rogo,’ ‘to borrow for use,’ &c.

Ver. 11: Πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; “Whence then hast thou that living water?” Ὑδωρ ζῶν, ‘Living water:’—the woman mistakes our Saviour’s meaning, as if he intended only what was usually expressed by מים חיים ‘bubbling, or springing waters.’ So that when our Saviour talks to her

^q Avodah Zarab, cap. 1. hal. 1.

^r Leusden’s edition, vol. 2. p. 615.

^s Cap. 8. hal. 8.

of a water, that he had to give, which whosoever should drink of, should thirst no more; the woman [laughs in her sleeve indeed, and] with all the scorn that could be, saith, "Sir, pray give me of this water, that I may never have any thirst, or give myself the trouble of coming hither to draw;"—for so we ought to conceive of her answer to be rather by way of scoff, not supplication.

Ver. 18: Πέντε γὰρ ἀνδρας ἔσχες, &c. "*Thou hast had five husbands,*" &c.] Christ stops her fleering [cachinnantis] mouth with the dung of her own unchaste conversation, charging her with that infamous sort of life she had hitherto lived: q. d. "Thou, for thy impudent adulteries, hast suffered divorce from five husbands already; and that which thou now hast, is not thy husband, but an adulterer."

כּוֹתִים אֵין בְּקֵאֵן בְּתוֹרַת קִדּוּשׁוֹן יְגֵרוּשִׁין "The Cuthites do not understand the law about betrothings and divorcings." They had their customs of affiancing and divorcing; and perhaps by how much the less accurate they were about their divorces (I mean, with respect to the Jewish rules), the nearer they might come to the first institution of Moses, who allowed no divorces, but in the cause of adultery. That this woman was dismissed from her husbands for these infamous faults of hers, seems evident, partly, from the extraordinary number of husbands,—partly, that our Saviour mentions her husbands, as well as him, that then^u lived adulterously with her: as if he would intimate, that she lived dishonestly under her husbands, as well as with this man.

Ver. 20: Ἐν τούτῳ τῷ ὄρει προσεκύνησαν "*Worshipped in this mountain.*"] The story of that Temple on Gerizim, out of Josephus and others, is very well known. It was built in emulation and envy to that at Jerusalem, as of old were Dan and Bethel. Hence that irreconcilable hatred between the two nations, and the apostasy of divers Jews. The Samaritans attributed a certain holiness to the mountain, even after the Temple had been destroyed; but for what reason, they themselves could not well tell. However, for the defence of it, the Samaritan text hath notoriously falsified the words of Moses in Deut. xxvii. 4: for whereas the Hebrew hath it, "Ye shall set up these stones, which I command you this day, בְּהַר עֵיבַל in mount Ebal;"—the Samaritan text and

^u Kiddushin ubi supr.

^u English folio-edition, vol. 2. p. 540.

version hath it בְּהַר גְּרִיזִים “in mount Gerizim;”—as I have elsewhere observed.

“ R. Jochanan^v going to Jerusalem to pray, עָבַר בְּהַרְיָן he passed by that mountain [Gerizim]. A certain Samaritan seeing him, asked him, ‘Whither goest thou?’ ‘I am, saith he, going to Jerusalem, to pray.’ To whom the Samaritan, ‘Were it not better for thee to pray in this holy mountain, than in that cursed house?’—‘Whence comes this mountain to be so holy?’ saith he: דְּלֹא טָף בְּמַי דְּמַבּוּלָא ‘Because (saith the other) it was not overflowed by the waters of the deluge.’”—A doughty reason indeed!

“ R. Ismael^w, the son of R. Joseph, going to Jerusalem to pray, passed by that mountain. A certain Samaritan meeting him, asks, ‘Where art thou going?’—‘I am going, saith he, to Jerusalem to pray.’ Saith the other, ‘Were it not better for thee to pray in this blessed mountain, than in that cursed place?’ Saith the R., ‘I will tell you what you are like; you are like a dog greedy after carrion: so you when you know, that idols are hid under this mountain, as it is said [Gen. xxxv. 4], And Jacob hid them,—you are acted with a greedy desire after them.—They said amongst themselves, ‘Seeing he knows there are idols hidden in this mountain, he will come in the night, and steal them away.’—And they consulted together to have killed him; but he, getting up in the night, stole away.”

Somewhat akin to this Temple on Gerizim, was that, built by Onias in Egypt; the story of which you have in Josephus^x, and the description of it. Of this Temple also the Gemarists discourse^z, from whom we will borrow a few things.

“Simeon the Just dying, said, ‘Onias my son shall minister in my stead.’ For this, his brother Shimei, being older than he by two years and a half^a, grew very envious. He saith to his brother, ‘Come hither, and I will teach thee the rule and way of ministering.’ So he puts him on אֶתְקַלִּי and girds him בְּצִילָיו^b [you shall have the meaning of the words by and by], “and then setting him by the altar, cries out to his brethren the priests, ‘See here, what this man hath vowed, and does accordingly perform to his wife, viz. that whenever

^v Beresh. Rabba, sect. 32. ^w Ibid. sect. 81. ^x Antiq. lib. 13. 6.

^y De Bell. lib. 7. cap. 37.

^z Menacoth, fol. 109. 2.

^a Leusden's edition, vol. 2. p. 616.

he ministered in the high-priesthood, he would put on her stomacher [pectorale], and be girt about with her girdle.'” The Gloss upon the place saith, that the אונקלי was a ‘leathern garment,’ מלבוש של עור : but Aruch, from Avodah Zarah, מאי אונקלי, “What is the אונקלי; R. Abba saith, It is אסטומכא דלבא the stomacher of the heart.”—What the word in this place should mean, is plain enough from the story itself. Shimei, that he might render his brother both ridiculous and odious to the rest of the priests, persuades him to perform his services with his wife’s stomacher, instead of the breast-plate of the high-priest,—and her girdle, instead of that curious one, they were wont to be girt with, &c.

The story goes on: “His brethren the priests, upon this, contrive his death; but he, escaping their hands, fled into Alexandria of Egypt: and there building an altar, offered idolatrous sacrifices upon it. These are the words of Meir: but R. Judah tells him, the thing was not so: for Onias did not own his brother Shimei to be two years and a half older than himself; but envying him, told him, ‘Come, and I will teach thee the rule and method of thy ministry.’” And so, as R. Judah relates the matter, the tables are turned, the whole scene altered; so that Onias persuades his brother Shimei to put on his wife’s stomacher, and gird himself with her girdle; and, for that reason, the priests do plot the death of Shimei. “But when he had declared the whole matter, as it was indeed, then they design to kill Onias. He, therefore, flying into Alexandria in Egypt, builds there an altar, and offered sacrifices upon it to the name of the Lord, according as it is said, In^b that day shall be an altar to the Lord in the midst of the land of Egypt.”

And now it is at the reader’s choice to determine, which of these two Temples, that in Egypt, or this upon Gerizim, are built upon the best foundation; the one, by a fugitive priest, under pretence of a divine prophecy; the other, by a fugitive priest too, under pretence that that mount was the mount, upon which the blessings had been pronounced. Let the Jews speak for themselves, whether they believed, that Onias, with pure regard to that^c prophecy, did build his Temple in Egypt; and let every wise man laugh at those, that do thus persuade themselves. However, this is certain, they had universally much more favourable thoughts of that

^b Isa. xix. 19.

^c *English folio-edition*, vol. 2. p. 541.

in Egypt, than this upon mount Gerizim. Hence that passage in the place before quoted: "If any one say, 'I devote a whole burnt-offering,' let him offer it in the Temple at Jerusalem; for if he offer it in the Temple of Onias, he doth not perform his vow. But if any one say, 'I devote a whole burnt-offering for the Temple of Onias, though he ought to offer it in the Temple at Jerusalem, yet if he offer it in the Temple of Onias, he acquits himself.' R. Simeon saith, It is no burnt-offering.—Moreover, if any one shall say, 'I vow myself to be a Nazarite,' let him shave himself in the Temple at Jerusalem; for if he be shaven in the Temple of Onias, he doth not perform his vow. But if he should say, 'I vow myself a Nazarite, so that I may be shaven in the Temple of Onias,' and he do shave himself there, he is a Nazarite."

Καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις, &c. "And ye say, that in Jerusalem," &c.] What! did not the Samaritans themselves confess, that Jerusalem was the place, appointed by God himself for his worship? No doubt, they could not be ignorant of the Temple, which Solomon had built; nor did they believe, but that, from the times of David and Solomon, God had fixed his name and residence at Jerusalem. And as to their preferring their Temple on Gerizim before that in Jerusalem notwithstanding all this, it is probable their boldness and emulation might take its rise from hence,—viz. they saw the second Temple falling so short of its ancient and primitive glory; they observed that the divine presence over the Ark, the Ark itself, the Cherubims, the Urim and Thummim, the Spirit of prophecy, &c, were no more in that place.

Ver. 25: *Οἶδα, ὅτι Μεσσίας ἔρχεται* "I know, that *Messias cometh.*"] If the Samaritans rejected all the books of the Old Testament, excepting the five books of Moses,—it may be a question, whence this woman should know the name of *Messias*; for that it is not to be found throughout the whole Pentateuch. From whence also may farther arise a twofold inquiry more; one, whether the Samaritans were of the same opinion with the Sadducees? the other, whether those Sadducees, that lived amongst the Jews, rejected all the books of the Old Testament, excepting those of Moses only? Perhaps they might so reject them, as to forbid their being read in their synagogues, in the same manner as the

Jews rejected the Hagiographa : but the question is, Whether they did not use them, read them, and believe them, as the Jews did those Holy Writings ?

“ They^d snatch all the sacred books out of the fire [though on the sabbath-day], whether they read, or whether they read them not.”—The Gloss is, “ Whether they read them, that is, the Prophets ; which they are wont to read in their synagogues, on the sabbath-day ; or whether they read them not, that is, the Hagiographa.” It is likely, that the Sadducees and Samaritans (I mean those Samaritans, that lived about our Saviour’s time, and before) might disown the Prophets and the Holy Writings, much after the same manner, and no more. For is it at all probable, that they were either ignorant of the histories of Joshua, Judges, Samuel, the Kings, and the writings of the prophets, or that they accounted them tales and of no value ? There were some amongst the Samaritans, as Eulogius in Photius^e tells us, who had an opinion, that “ Joshua the son of Nun was that prophet, of whom Moses spake, that God would raise up to them out of their brethren like to him.” Do we think, then, that the history and Book of Joshua were unknown or disowned by them ? However, I cannot omit, without some remarks, some few passages we meet with in Sanhedrim, fol. 90. 2 :—

“ The Sadducees asked Rabban^f Gamaliel, Whence he could prove it, that God would raise the dead ? From the Law (saith he), and from the Prophets, and from the Holy Writings.”—And accordingly he allegeth his proofs out of each book, which, I hope, may not be very tedious to the reader to take notice of in this place :—“ I prove it out of the Law, where it is written, And the Lord said to Moses, Deut. xxxi. 16, הִנֵּךְ שׁוֹכֵב עִם אֲבוֹתֶיךָ וְקָם, Behold, thou shalt sleep with thy fathers and rise again.—*They say*, Probably it is meant הָעַם הַזֶּה וְזָנָה וְקָם This people will rise up and go a whoring.—I prove it out of the Prophets, according as it is written, Thy dead men shall live, together with my dead body shall they arise : awake and sing, ye that dwell in the dust, Isa. xxvi. 19.—But, perhaps (*say they*), this may be meant of those dead which Ezekiel raised.—I prove it out of the Hagiographa, according as it is written, The roof of

^d Scabb. fol. 115. 1.

^e Cod. ccxxx.

^f Leusden’s edition, vol. 2. p. 617.

thy mouth is like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep, to speak, Cant. vii. 9.—But, perhaps (*say they*), it is meant, they move their lips in the world.” I add, *say they*, though it is not, I confess, in the Gemarist’s text,—because reason and sense makes it evident, that this ought to be added, and the Gloss confirms it.

Now^s it would have been a most absurd thing for Gamaliel to have offered any proofs of the resurrection, either out of the Prophets, or the Hagiographa against the Sadducees,—if those books had been either not known, or of no authority amongst them. And we see, that the books themselves, out of which these proofs were brought, were not excepted against; but the places, quoted, had another sense put upon them, and pleaded for by them. “It^h is a tradition of R. Simeon Ben Eliezer. I said unto the scribes of the Samaritans, Ye therefore err, because you do not interpret according to R. Nehemiah. For it is a tradition of R. Nehemiah’s, Wherever we meet with a word, which ought to have the letter ל in the beginning of it,—if it have it not, you must then put an ה in the end of it; e. g. : לחוץ חוצה : לשעיר שעירה : לסוכות סכותה : לשעיר שעירה : לשאלה לשאלה.”—Now those that return this answer to R. Nehemiah, if they be the Samaritan scribes, then do they themselves quote the ninth Psalm, ver. 18.

But farther, the Book of Ezekiel is quoted by a Samaritan in this story:—“Rabban Jonathanⁱ went to נפולין Neapolis (i. e. Sychar) of the Samaritans.—A certain Samaritan was in his company. When they came to Mount Gerizim, the Samaritan saith unto him, ‘How comes it to pass, that we are gotten to this holy mountain?’—R. Jonathan saith, ‘How comes this mountain to be holy?’ The Samaritan answered, שלא לקה במי המבול ‘Because it was never plagued with the waters of the deluge.’ Saith R. Jonathan, ‘How prove you this?’ The Samaritan answered, ‘Is it not written, בן אדם אמר לה את ארץ לא מטהרה היא לא גשמה ביום זעם, Son of man, say unto her, Thou art the land not cleansed, nor rained upon in the day of indignation, Ezek. xxii. 24.’—‘If it were so (saith R. Jonathan), then should the Lord have commanded Noah to have gone up into this mountain,

^s English folio-edition, vol. 2. p. 542.

^h Hieros. Jevamoth, fol. 3. 1.

ⁱ Elleh haddehbarim Rabba, fol. 292. 2. 3.

and not have built himself an ark.'"—We also meet with a Sadducee quoting the prophet Amos¹:—"A certain Sadducee said to a certain Rabbi, 'He that created the hills, did not make רוח a spirit, or the wind: and he that created the wind, did not make the hills: for it is written, כִּי הִנֵּה יוֹצֵר הַרִים וּבוֹרֵא רוּחַ Behold, he that formeth the mountains and createth the wind, Amos v. 13.' The Rabbi answered, שוֹטֵה 'Thou fool, go on but to the end of the verse, and thou wilt find, the Lord of hosts is his name.'"

That passage, also, is remarkable^k:—"They do not snatch מִשְׂרָתֵימָם לְעִזְזָם the books and volumes of the heretics from the flames; but they may be burnt, where they are." The Gloss is, "The books of heretics, i. e. מִשְׂרָתֵימָם לְעִזְזָם idolaters [or those that use any strange worship], who wrote out the Law, the Prophets, and the Holy Writings, for their own use, in the Assyrian character and holy language." But גְּלוּיֵינִי וּסְפָרֵי צְרוּקִים upon the place renders it אֵין מְצִילִין "They snatch not away the volumes and books of the Sadducees." If by 'heretics' the Sadducees are to be understood, as the latter Gloss would have it,—then, comparing it with the former, they had the Law, Prophets, and the Holy Writings, writ in the Assyrian character in the holy language.

If, by 'heretics,' the Christians are understood, as in the former Gloss (for, as to the Gentiles, there is no room to understand it of them in this place), then we see what copies of the Old Testament the Hebrew-Christians anciently had in use.

It may be objected, That if the Sadducees admitted the books of the Prophets, and the Holy Writings, with this exception only, that they had them not read in their synagogues,—how came they to deny the resurrection from the dead, when it is so plainly asserted in those books?

To this may be answered, That this argument might have something in it, if it had not been one fundamental of the Sadducees' faith, that no article in religion ought to be admitted, that cannot be made out plainly from the five Books of Moses. Compare this with that of the Pharisees^l; "However any person may acknowledge the resurrection from the dead, yet if he does not own, that there is some indication

¹ Cholin, fol. 87. 1.

^k Schabb. fol. 116. 1.

^l Gloss. in Sanhedr. fol. 90. 1.

of it in the law, he denies a fundamental." So that whereas Moses seemed not, clearly and *in terminis*, to express himself as to the resurrection, the Sadducees would not admit it as an article of their faith, though something like it may have occurred in the Prophets,—so long as those expressions in the Prophets may be turned^m to some other sense, either historical or allegorical. But if they had apprehended any thing plain and express in the Books of Moses, the Prophets also asserting and illustrating the same thing,—I cannot see, why we should not believe they were received by them.

Something of this kind is the passage now in hand, where we find the Samaritan woman using the word *Messias*; which though it is not to be met with in the Books of Moses, yet Moses having clearly spoken of his coming, whom the Prophets afterward signalized by the name of the *Messias*; this foundation being laid, the Sadducees and the Samaritans do not stick to speak of him in the same manner, and under the same title, wherein the Prophets had mentioned him.—But then what kind of conceptions they had of the person, kingdom, and days of the *Messiah*,—whether they expected the forerunner *Elias*,—or the resurrection of the dead at his coming, as the scribes and Pharisees did,—is scarcely credible.

Ver. 27ⁿ: 'Εθαύμαζον, ὅτι μετὰ γυναῖκος ἐλάλει. “*They marvelled, that he talked with the woman.*”] They marvel, he should talk with a *woman*, much more with a *Samaritan woman*.—“*R. Jose^o the Galilean being upon a journey* אשכחיה לברוריה [I am much mistaken, if it should not be writ אשכחה] found Berurea in the way: to whom he said, באין דרך, נלך ללוד, ‘What way must we go to Lydda?’—She answered, ‘O thou foolish Galilean, have not the Wise men taught אל תרבה שיחה עם האישה Do not multiply discourse with a woman? Thou oughtest only to have said באין ללוד Which way to Lydda?’”

Upon what occasion this woman should be called ברוריה ‘Berurea,’ is not our business at present to inquire: but that the reader may know something of her,—she was the wife of R. Meir, a learned woman, and a teacher herself: “His^p wife Berurea was a wise woman, of whom many things are related in *Avodah Zarah*.” Another story we have^q of

^m *Leusden's edition*, vol. 2. p. 618. ⁿ *English folio-edition*, vol. 2. p. 543.
^o *Erubhin*, fol. 53. 2. ^p *Jachasin*, fol. 40. 2. ^q *Erubhin*, *ubi supr.*

her ; ברוריה אשכחיה לחחוא תלמידא “ Berurea found a certain scholar reading mutteringly, and spurned at him,” &c.

“ Samuel^r saith, They do not salute a woman at all.”—
 “ A^s certain matron asked R. Eleazar, ‘ Why, when the sin of the golden calf was but one only, should it be punished with a threefold kind of death?’ He answered, אין חכמה לאישה, אלא בפלך ‘ A woman ought not to be wise above her distaff.’ Saith Hyrcanus to him, ‘ Because you did not answer her a word out of the law, she will keep back from us three hundred measures of tithes yearly.’ But he, ישרפו דברי תורה ואל ימסרו לנשים ‘ Let the words of the law be burned rather than committed to women.’”—“ Let no one talk with a woman in the street, no, not with his own wife^t.”

Ver. 28: Ἀφήκεν οὖν τὴν ὑδροίαν “ *Left her water-pot.*” It was kindly done to leave her water-pot behind her; that Jesus and his disciples, whom she now saw come up to him, might have wherewithal to drink.

Ver. 29: Ὅς εἶπέ μοι πάντα, ὅσα ἐποίησα, &c. “ *Who hath told me all things, that ever I did,*” &c.] This passage doth something agree with the Jewish notion about their Messiah’s smelling:—

“ It^a is written, וְהָרִיחוּ בִירְאֵתָהּ And he shall make him of quick scent or smell in the fear of the Lord, Isa. xi. 3. Rabba saith, He shall be of quick scent, and shall judge, as it is written, He shall not judge by the sight of his eyes, &c.—Ben Coziba reigned two years and a half, and said to the Rabbins, ‘ I am the Messiah.’—They say unto him, It is said of the Messiah, that he shall be of quick scent and shall judge: let us see, if you can smell and judge:—which when he could not do, they killed him.”

The Samaritan woman perceived, that Jesus had smelt out all her clandestine wickednesses, which she had perpetrated out of the view of men; for which very reason she argued it with herself, that this must be the Messiah. And, by her report, her fellow-citizens are encouraged to come and see him. They see him, hear him, invite him, receive and entertain him, and believe in him. Is it not probable, therefore, that they, as well as the Jews, might have expected the coming of the Messiah about this time? If so, whence

^r Kiddushin, fol. 70. 1.

^t Vid. Joma, fol. 66. 2. Ibid. fol. 240. 2.

^a Bemidbar Rabba, fol. 135. 4.

^u Sanhedr. fol. 93. 2.

should they learn it? from the Jews? or from the Book of Daniel?

Ver. 35: "Ἐτι τετραμήνον ἐστὶ, καὶ ὁ θερισμὸς ἔρχεται" "There are yet four months, and then cometh the harvest." The beginning of the harvest [that is, the barley-harvest] was about the middle of the month Nisan. Consult Lev. xxiii. 10, &c. Deut. xvi. 9.

"Half Tisri, all Marchesvan, and half Chisleu, is זרע the seed's time. Half Chisleu, whole Tebeth, and half Shebat, is חורף the winter. Half Shebat, whole Adar, and half Nisan, is קור the winter solstice. Half Nisan, all Jyar, and half Sivan, is קציר the harvest. Half Sivan, all Tammuz, and half Ab, is קיץ the summer. Half Ab, all Elul, and half Tisri, is חום the great heat."

They^v sowed the wheat and spelt in the month Tisri, and Marchesvan, and so onward.—Targ. upon Eccles. xi. 2; "Give a good portion of thy seed to thy field in the month Tisri, and withhold thou not from sowing also in Chisleu."

They sowed barley in the months Shebat and Adar.

זרעא אפלא "The lateward^y seed," or that which is hid and lieth long in the earth; "the wheat and the spelt, which do not soon ripen, are sown in Marchesvan; זרעא חרפא the early seed, the barley, which soon ripens, is sown in Shebat and Adar."

"They^z sow seventy days before the Passover."

The barley, therefore, the hope of a harvest to come after 'four months,' was not yet committed to the ground; and yet our Saviour saith, "Behold the fields are already white unto the harvest." Which thing being a little observed, will help to illustrate the words and design of our Lord. "Lift up your eyes (saith he) and look upon the fields," &c. pointing without doubt towards that numerous crowd of people, that, at that time, flocked towards him out of the city; q. d. "Behold, what a harvest of souls is here, where there had been no sowing beforehand."—

Now let us but reckon τετραμήνον, the 'four months,' backward from the beginning of the barley-harvest, or the middle of the month Nisan,—and we shall go back to the middle of the month Chisleu; which will fall-in with the beginning

^v Bava Mezia, fol. 106. 2.

^w English folio-edition, vol. 2. p. 544.

^x Gloss. in Rosh hashanah, fol. 16. 1.

^y Leusden's edition, vol. 2. p. 619.

^z Menacoth, fol. 85. 1.

of our December, or thereabout: whence it will be easy to conjecture, what feast that was, of which mention is made, chap. v. 1.

Ver. 46: Βασιλικός “*A nobleman.*”] This nobleman, probably, might be some Herodian, such as we find mentioned Matt. xxii. 16; not merely a servant or attendant upon Herod the tetrarch, who reigned at this time,—but one devoted to Herod’s family, out of principles of conscience and submission. For we have elsewhere shown the controversy in that nation about the introducing of Herod the Great into the government: and whether there was not a spice of that quarrel in the differences of the Shammeans and the Hillelites, might be a matter worth our inquiry, but not in this place. But suppose this nobleman at present to have been an attendant upon Herod the tetrarch (setting aside that controversy); and then the words of our blessed Saviour, ver. 48, “Except ye see signs and wonders, ye will not believe,” may have this tendency and design in them:—The Jews they required signs, 1 Cor. i. 22; but Herod’s court was especially to be charged with this curiosity, because they had heard John the Baptist, yea, even the tetrarch himself, with some kind of observance and veneration; and yet because John showed no sign, “did no miracle,” John x. 41, he was the easilier thrown into prison, and not believed:—for the story of his imprisonment immediately follows. Compare that passage with Luke xxiii. 8.

CHAP. V.

VER. 1: Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων “*After this, there was a feast of the Jews.*”] The other evangelists speak but sparingly of Christ’s acts in Judea; this of ours, something more copiously. They mention nothing of the Passovers from his baptism to his death, excepting the very last; but St. John points at them all. The first he speaks of chap. ii. 13; the third, chap. vi. 4; the fourth, chap. xiii. 1; and the second, in this place. It is true, he does not call it by the name of the *Passover* here, but only a *feast* in general. However, the words of our Saviour, mentioned above, chap. iv. 35, do give some kind of light into this matter.

Ver. 2^a: Ἑβραϊστὶ “*In the Hebrew tongue.*”] That is, in the language beyond Euphrates, or the Chaldean.

* *English folio-edition*, vol. 2. p. 545.

Aruch upon the word עברית לשון דעבר הנהר : עבר 'Eβ-
 παῖσι, that is, "the language of those beyond the flood."

היו כתובין נפתית מדית בעברית "If the Holy Books be writ-
 ten in the Egyptian, or Medes', or Hebrew language:"—
 Gloss. עברית כתב של עבר הנהר "In the Hebrew, that is, the
 language of those beyond Euphrates."

כתב עברי של בני עבר הנהר "The Hebrew writing is that
 of those beyond the river."

So that by עברית, 'Eβπαῖσι, they mean the Chaldee lan-
 guage, which, from their return out of Babylon, had been
 their mother-tongue; and they call it the "language of those
 beyond Euphrates" (although used also in common with
 the Syrians on this side Euphrates), that, with respect to the
 Jews, they might distinguish it from the ancient holy tongue;
 q. d. "not the tongue they used before they went into cap-
 tivity, but that, which they brought along with them from
 beyond Euphrates."

The Jews, to whom this was the mother-tongue, were
 called Hebrews; and from thence are distinguished from the
 Hellenists, which every one knows. Whence St. Paul should
 call himself a Hebrew, 2 Cor. xi. 22, when he was born in
 Tarsus of Cilicia,—might deserve our consideration.

Πέντε στοὰς ἔχουσα "Having five porches."] It mightily
 obtains amongst some, that, in Bethesda, the sacrifices
 were washed, before they offered them: but here I am a lit-
 tle at a stand. For,

I. It is very difficult proving, that the sacrifices were
 washed at all, either here, or in any place else, before they
 were offered. The Holy Scriptures are wholly silent as to
 any such thing; nor, as far as I have yet found, do the tra-
 ditional writings speak of it. It is confessed, the entrails
 were washed, after the beast had been slain; and for this
 service there was set apart, in the very Temple, לשכת המדיחין
 "the washing-room^d." But for their bodies, their skins, or
 backs, whether they were washed, before they were slain,—is
 justly questionable.

II. Amongst all the blemishes and defects, whereby the
 beast was rendered unfit for sacrifice, we do not read, that
 this was ever reckoned, "that they had not been washed."
 Do we believe, that Abraham washed the ram, caught in

^b Schabb. fol. 115. 1.

^c Gloss. in Sanhedr. fol. 21. 2.

^d Leusden's edition, vol. 2. p. 619.

thickets, Gen. xxii, before he sacrificed it? It is said indeed*, “*וַיִּטֹּל וַיִּמָּחַק* That he took it and wiped it. But this was after he had taken off the skin. He took it, *וַיִּמָּחַק* and taking off the skin, he said, Behold this, O Lord, as if the skin of thy servant Isaac was taken off before thee:—He wiped it [Gloss, *מִקְנָחוֹ בַסָּפֹג* he wiped it with a sponge], and said, Behold this, as if Isaac was wiped. He burnt it and said,” &c.

And let that be well considered in Siphra, fol. 18. I, where a dispute is had upon those words, Lev. vi. 27; “If the blood of the sacrifice for sin be sprinkled upon a garment, &c. *בְּנֶגַע אֵין לִי אֵלָא בְּנֶגַע*, When the discourse is of a garment, I would understand it of nothing but a garment. Whence is to be added, *עוֹר מִשְׁחֹפֶשֶׁט*, The skin, when it is pulled off. The text saith, Upon whatsoever the blood shall be sprinkled, ye shall wash. Perhaps, therefore, one may add the skin, before it is pulled off. The text saith, a *garment*: as a garment, that is capable of uncleanness, so whatsoever is capable of uncleanness. *פֶּרֶט לְעוֹר עַד שֶׁלֹּא הוֹפֶשֶׁט*, Except the skin, before it be pulled off. They are the words of R. Judah.”—Mark, the skin as yet cleaving to the beast’s back, and not flayed off, is not capable of uncleanness.

I. I would, therefore, judge rather, that *men*, and not *beasts*, were washed in the pool of Bethesda. I mean the unclean, that, by washing, they might be purified. For whoever considers the numbers of the unclean, that did every day stand in need of being washed, and whoever would a little turn over the Talmudic treatises about purifications, and the gatherings of waters for those purposes,—might easily persuade himself, that both Bethesda, and all the other pools in Jerusalem, did serve rather for the washing of men, and not of beasts.

I would farther judge, that the Syriac interpreter, when he renders that passage, “There was at Jerusalem *דוכתא חדא דמעמודיתא* a certain place of baptistery,” that he intended rather the washing unclean persons than beasts.

II. “There^f was not any like to Benaiah, the son of Jehoiada, under the second Temple. *יֵוֹמָא חָדָא דְחָקַת רִגְלֵיהּ* He one day struck his foot against a dead tortoise, *וַיִּנְחַת לְשִׁלּוֹחַ תְּבַר גּוֹיָא דְבְרִדָּא וְשָׁבַל* and went down to Siloam, where, breaking all the little particles of hail, he

* Bemidbar Rabba, fol. 268. 3.

^f Targ. in 1 Chron. xi. 22.

washed himself. . . . This was on the shortest day in winter, the tenth of the month Tebeth."

I do not concern myself for the truth of this story; but must take notice what he hints, that telleth it; viz. that, in such a case, men were wont to wash themselves in Siloam, not the fountain, but the pool.

"Simeon^s Siciensis dug wells, cisterns, and caves in Jerusalem.—Rabban Jochanan Ben Zacchai saith to him, If a woman should come to thee, and ask thee about her menstrua, thou sayest to her, טבלי בבור הזה Dip thyself in this well; for the waters thereof will purify."

III. Those five porches, therefore, seem to be the several entrances, by which the unclean went down into the waters, to be washed; and in which, before washing, they might lay up their^h clothes,—and, after it, put them on again, being there always protected from the rain. And perhaps they had their different entrances and descents according to the different sorts of uncleanness,—that all those, that were one and the same way defiled, should have one and the same entrance and descent into the pool. That this was the first design and use of these porches, I do not at all doubt, though afterward there was another use for them brought in. And as to the washing of the unclean in this pool, let me also superadd this one remark:—That when they allowed (and that, of necessity, because of the multitudes of unclean persons) the lesser gatherings of waters, viz. forty seahs of water in a place fitted on purpose both for breadth and depth,—if there was no greater plenty of water, then we must not suppose, that they would, by any means, neglect the ponds and pools.

Ver. 4: "Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν." "*An angel went down at a certain season.*"] It is hardly imaginable, that these impotent people lay day and night, throughout the whole year, at this pool. It seems rather, that the troubling of the waters and healing the sick was usual only at the solemn feasts, probably only the feast of the Passover. And so, it may not be amiss to interpret the *κατὰ καιρὸν* with this restriction,—"*It was a feast of the Jews; and an angel went down, at that certain season, into the pool,*" &c.

Καὶ ἐτάρασσε τὸ ὕδωρ. "*And troubled the water.*"] We have this story, or rather this tale, concerning a certain

^s Midras Coheleth, fol. 95. 3.

^h English folio-edition, vol. 2. p. 546.

fountain troubled by an evil angel: "Itⁱ is a story in our city concerning Abba Joses (saith R. Berechiah in the name of R. Simeon), that when he sat at the fountain, and required something, there appeared to him the spirit that resided there, and said, 'You know well enough, how many years I have dwelt in this place, and how yourselves and your wives have come and returned without any damage done to you. But now you must know, that an evil spirit endeavours to supply my room; who would prove very mischievous amongst you.' He saith to him, 'What must we do then?' He answered him and said, 'Go and tell the town's-people, that whoever hath a hammer, and an iron pin or bolt, let him come hither to-morrow morning, and have his eyes intent upon the waters; ערבוביית דמיית וכד אינון חמין and when you see the waters troubled, then let them knock with the iron, and say, דידן נצח The victory is ours:—and so let them not go back, till they see חרדא דדמא על אפי מיית thick drops of blood upon the face of the waters.'" The Gloss is: "By this sign it will appear, that the spirit was conquered and killed." And the rest of the legend tells us, that they did as was commanded, and did not depart, till they saw the thick drops of blood upon the waters.—Let them enjoy themselves in their doughty victory.

When the time was not afar off, wherein "there should be a fountain opened for sin, and for uncleanness," Zech. xiii. 1, viz. the fountain of the blood of Christ; divine providence would have it, that a thing of that inconceivable excellency and benefit should not want some notable prognostic and forerunner. And, therefore, amongst all the fountains and pools, that were in Jerusalem for washing the unclean, he chose the most noble and celebrated pool of Bethesda, or Siloam, that in that might appear some prefiguration of his blood, that should heal the world. Those waters, therefore, that had been only cleansing before, were made healing now; that, by their purifying and healing quality, they might prefigure, and proclaim, that that true and living Fountain was not far off, who should both purge and heal mankind in the highest degree.

How many years before our Saviour's suffering, this miraculous virtue of the pool discovered itself, the holy story doth not tell us: and as for the traditional books, I do not

ⁱ Vajicra Rabba, sect. 24.

^j Leusden's edition, vol. 2. p. 621.

find, that they once mention the thing, although I have turned over not a few of their writings (if possible) to have met with it. From what epocha, therefore, to date the beginning of it, would seem rashness in us to undertake the determining. Whether from the first structure of the sheep-gate by Eliashib, as some persons of great note judge; or whether from the extinction of the Asmonean family; or the rebuilding of the Temple by Herod; or from the nativity of our Saviour; or from any other time; let the reader make his own choice. What if we should date it from that great earthquake, of which Josephus^k hath this passage: "About that time, about the battle of Actium betwixt Cæsar and Antony, the seventh year of the reign of king Herod, there was a mighty earthquake in Judea, that made an infinite slaughter of beasts in that country; and near ten thousand people slain by the fall of houses." Perhaps, in that ruin, the tower of Siloam fell, of which, Luke xiii. 4; and what, if then the angel made his descent first into the pool? as Matt. xxviii. 2, "There was a great earthquake, for the angel of the Lord descended," &c. But, in this matter, I had rather learn than dogmatize.

It^l might be farther inquired, at what time it was first known, that the healing quality followed the troubling of the waters? but this is as dark and obscure as the former: especially when the spirit of prophecy, appearance of angels, and working of miracles, had been things so long unwonted in that nation.

The Masters attribute such a kind of a healing virtue לַבְּאֵרָה שֶׁל מִרְיָם "to the fountain of Miriam," as they call it, in the sea of Tiberias.

"The^m story is בְּמוֹכָה שְׁחָץ of a certain ulcerous man, who went down to the sea of Tiberias, that he might dip himself: וְאַרְעֵת טַפַּת בְּאֵרָה שֶׁל מִרְיָם אֶסְחִי וְאִתְאַסִּי and it happened to be the time, when the well of Miriam flowed, so that he swam there, and was healed."

They have a fiction about a certain well, that opened itself to the Israelites in the wilderness, for the merits of Miriam, which, at her departure, disappeared. They suppose, also, as it should seem, that a certain well or gulf, in some part of the sea of Gennesaret, had obtained this medicinal

^k Antiq. lib. 15. cap. 7.

^l English folio-edition, vol. 2. p. 547.

^m Midras Coheleth, 97. 2.

virtue for her sake. It is a wonder, they had not got the story of this pool by the end too [quòd et eandem vim in piscinâ hâc nostrâ non memorent], and attributed its virtue to the merits of Solomon, because this once was Solomon's pool.

There was a time, when God showed wonders upon the fountains and rivers about Jerusalem, in a very different manner,—that is, in great severity and judgment, as now in mercy and compassion.

Τίτω^α μὲν γὰρ πηγαὶ πλουσιώτεραι ῥέουσιν, αἱ ξηρανθεῖσαι πρότερον ἡμῖν. These are the words of Josephus, exhorting the people to surrender themselves: "Those springs flow abundantly to Titus, which, as to us, had dried away long before. For you know, how, before his coming, Siloam and all the springs about the city failed so much, that water was bought by the bottle: but now, they bubble up afresh for your enemies, and that in such abundance, that they have sufficiently, not only for themselves, but for their cattle and gardens. Which very miracle this nation hath formerly experienced, when this city was taken by the king of Babylon."

If there was such a miracle upon the waters upon the approach of the enemy and destroyer; it is less wonder, that there should be some miraculous appearances there, though in a different manner, at the approach of him, who was to be our Saviour.

How long the virtue of this pool lasted for healing the impotent, whether to the destruction of Jerusalem; or whether it ceased before, or from this very time;—it would be to as little purpose to inquire, as, after the original and first appearance of it, being both so very uncertain and unintelligible.

Ver. 6: Θέλεις ὑγιῆς γενέσθαι "Wilt thou be made whole?"] It is no question, but he desired to be healed, because for that very end he had lain there so long. But this question of our Saviour hath respect to the sabbath; q. d. "Wouldst thou be healed on the sabbath-day?" For, that they were infinitely superstitious in this matter, there are several instances in the evangelists, not to mention their own traditions, Mark iii. 2; Luke xiii. 14; xiv. 3.

Ver. 8: Ἄρουν τὸν κράββατὸν σου, καὶ περιπάτει "Take up

^a Joseph. de Bell. lib. 5. cap. 26. Hudson, p. 1244. 3.

^o Leusden's edition, vol. 2. p. 622.

thy bed, and walk."] I would render it in the Jewish language thus ; *טול ערשך וטלטל*. He said elsewhere, Take up thy bed, and go thy way into thine house, Mark ii. 11. Whether this be the same with that, it is not so very clear.

I. The common distinction must be observed between *רשות הדין*, and *רשות רבים*, which respects the sabbath : that is, so that there may be a difference betwixt a 'private place,' or what is any one's peculiar right,—and a 'public place,' or what is of more public and common right. Let nothing be carried out on the sabbath, out of a private place into a public,—and so on the contrary.

"Whoever^p on the sabbath carries out any thing either from a private place to a public, or from a public place to a private, or brings in *בשוגג חייב חטאת*, if he do this unadvisedly, he is bound to offer sacrifice for his sin ; *במזיד עניש כרת* ; *ונסקל*, but if presumptuously, he is punished by cutting-off, and being stoned."

II. But it was lawful, within places of private propriety, such as were the porches, entries, and courts, where various families dwelling together by *עירוב* might be joined ; it was lawful for them to remove and bear from one place to another ; but not all things, nor indeed any thing, unless upon very urgent necessity.

"They^q remove^r four or five chests of straw, or fruits, for the sakes of passengers, or want of Beth Midrash. But they remove not their treasure," &c. The Gloss is, "They remove these things, if they have need of the place they take up,—either for passengers to eat, or scholars to learn in : neither are solicitous for their labour on the sabbath," &c.

But what do we speak of these things, when as, by the canons and rules of the scribes, it is forbidden them to carry any thing, of the least weight or burden, on the sabbath-day. So that it would be plainly contrary to those rules, to take his bed hither or thither in the porch itself, much more out of the porch into the streets. It is worthy our observing, therefore, that our Saviour did not think it enough, merely to heal the impotent man on the sabbath-day, which was against their rules ; but farther commanded him to take up his bed, which was much more against that rule. From whence it is very evident, that Christ had determined within

^p Schabb. fol. 6. 1.

^q *English folio-edition*, vol. 2. p. 548.

^r Schabb. cap. 18. hal. 1.

himself either to try the faith and obedience of this man; or else, at this time, openly to shake the Jewish sabbath, which ere long, he knew, must be thrown off the hinges it now turned upon; or both.

Ver. 9: Ἦν δὲ σάββατον. “*Was the sabbath.*”] Σάββατον δευτερόπρωτον, mentioned in St. Luke vi. 1, was this very sabbath, or the very next.

Ver. 17: Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται. “*My Father worketh hitherto.*”] Our Saviour, being called before the Sanhedrim: I. Asserts the Messiah to be God: and, II. That he himself is the Messiah. The ‘Son of God’ and the ‘Messiah,’ are convertible terms,—which the Jews deny not; and yet have very wrong conceptions about ‘filiation,’ or being made a Son.

St. Peter confesseth, Matt. xvi. 16, “Thou art Christ, the Son of God.” So also Caiaphas in his interrogatory, Matt. xxvi. 63, “Art thou Christ, the Son of God?” But they hardly agree in the same sense and notion of son-ship. Aben Ezra upon Psal. ii. 12, נשקן בר “Kiss the Son,” confesseth, that this is properly spoken of the Messiah; but, in Midr. Tillin, there is a vehement dispute against true filiation. The same Aben Ezra likewise confesseth, that, in Dan. iii. 25, כבר אלהין “One like the Son of God,” is to be taken in the same sense with that of Prov. xxxi. 2, מה ברי ומה בר בטני “What my son, and what the son of my womb?” But Saadias and R. Solomon understand it of an angel.

“There^s is one, who hath neither son nor brother; the Holy Blessed; who hath neither brother, nor son:—He hath no brother, how should he have a son? only that God loved Israel, and so called them his children.”

It is not unknown, with what obstinacy the Jews deny the Godhead of the Messiah. Whence the apostle, writing to the Hebrews, lays this down as his first foundation of discourse, “That the Messiah is truly God,” Heb. i. Which they, being ignorant of the great mystery of the Trinity, deny; fearing, lest, if they should acknowledge Messiah to be God, they should acknowledge more Gods than one. Hence they every day repeated in the recitals of their phylacteries, “Hear, O Israel, The Lord thy God is one Lord.” And so, being

blind as to the mystery of the Trinity, are the more hardened to deny that.

Our Saviour strenuously asserts here the Godhead of the Son, or Messiah; namely, that he hath the same power with the Father,—the same honour due to him as to the Father,—that he hath all things in common with the Father. And hence he makes this reply upon them about healing on the sabbath; “My Father worketh” on the sabbath-day,—so do I also.

Ver. 19: Οὐ δύναται υἱὸς ποιῆν ἄφ’ ἑαυτοῦ οὐδέν. “*The Son can do nothing of himself.*”] That is, “*The Messiah can do nothing of himself.*” For he is a servant, and sent by his Father; so that he must work, not of his own will and pleasure, but his Father’s,—Isa. xlii. 1, “Behold my servant:”—Targ. *הא עבדי משיחא* “Behold my servant the Messiah.” So Kimchi in loc. and St. Paul, Philip. ii. 7.

The Jew himself, however he may endeavour to elude the sense of that phrase ‘The Son of God,’ yet cannot deny the truth of this maxim, ‘That the Messiah can do nothing, but according to the will and prescription of his Father, that sent him.’ Which he also will expound^t, not of^u the weakness and impotency, but the perfection and obedience, of the Son, that he so doeth.

Ver. 25: Ἐρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται, &c. “*The hour cometh, and now is, when the dead shall hear,*” &c.] The Jews, as we have said before, looked for the resurrection of the dead at the coming of Messiah: and that truly, and with great reason, though it was not to be in their sense.

The vision of Ezekiel about the dry bones living, chap. xxxvii,—and those words of Isaiah, “Thy dead men shall live,” &c. chap. xxvi. 20, suggest to them some such thing, although they grope exceedingly in the dark, as to the true interpretation of this matter.

That of R. Eliezer is well enough; עמי ארצות אינן חיים “The people of the earth [the Gentiles] do not live:” which somewhat agrees with that of the apostle, Eph. ii. 1, “Ye were dead in trespasses and sins.”—Nor does that of Jeremiah Bar Abba^w sound much differently: “The dry bones [Ezek. xxxvii.] are the sons of men, שאין בהן לחלוחית המצוה, in whom is not the moisture of the law.”

^t English folio-edition, vol. 2. p. 549.

^v Chetub. fol. 3. 2.

^u Leusden’s edition, vol. 2. p. 623.

^w Sanhedr. fol. 92. 2.

It is true, many bodies of the saints arose, when Christ himself arose, Matt. xxvii. 52: but, as to those places in Scripture, which hint the resurrection of the dead at his coming, I would not understand them so much of these, as the raising the Gentiles from their spiritual death of sin, when they lay in ignorance and idolatry, to the light and life of the gospel. Nor need we wholly expound Ezekiel's dry bones recovered to life, of the return of the tribes of Israel from their captivity (though that may be included in it); but rather, or together with that, the resuscitation of the 'Israel of God' (that is, those Gentiles, that were to believe in the Messiah), from their spiritual death.

The words, in Rev. xx. 5, "This is the first resurrection," do seem to confirm this. Now what, and at what time, is this resurrection? When the great angel of the covenant, Christ, had bound the old dragon with the chains of the gospel, and shut him up that he should no more seduce the nations^x by lying wonders, oracles, and divinations, and his false gods, as formerly he had done: that is, when the gospel, being published amongst the heathen nations, had laid open all the devices and delusions of Satan, and had restored them from the death of sin, and ignorance, to a true state of life indeed. This was the 'first resurrection.'

That our Saviour, in this place, speaks of this resurrection, I so much the less doubt, because that resurrection he here intends, he plainly distinguishes it from the last and general resurrection of the dead, ver. 28, 29; this first resurrection, from that last: which he points therefore to, as it were, with his finger, by saying, "The hour is coming and now is," &c.

Ver. 27: *Καὶ κρίσιν ποιῆν, ὅτι υἱὸς ἀνθρώπου ἐστὶ.* "To execute judgment also, because he is the Son of man."] Dan. vii. 13: "Behold one, like the Son of man, came with the clouds, and came to the Ancient of days,—and there was given him dominion and glory," &c. To this our blessed Saviour seems to have respect in these words, as the thing itself plainly shows. R. Solomon upon the place: "One like the Son of man מלך המשיח this is the King, the Messiah."—R. Saadiah, משיח צדקינו "This is the Messiah our righteousness."—When our Saviour declared before the Sanhedrim, "Ye shall see the Son of man sitting on the right hand of power, and

^x ἵνα μὴ πλανήσῃ τὰ ἔθνη.

coming in the clouds;” they all said, “Art thou Christ, the Son of the blessed God?” by which they imply, that the ‘Son of God’ and ‘Christ’ are convertible terms; as also are ‘Christ,’ and the ‘Son of man.’ And it plainly shows, that their eyes were intent upon this place: “Art thou that Son of man spoken of in Daniel, who is the Son of God, the Messiah?”—So did Christ, in these words, look that way.

Ver. 30: Καθὼς ἀκούω, κρίνω. “As I hear, I judge.”] He seems to allude to a custom amongst them. The judge of an inferior court, if he doubts in any matter, goes up to Jerusalem, and takes the determination of the Sanhedrim; and according to that, he judgeth.

Ver. 35^z: Λύχνος ὁ καιόμενος καὶ φαίνων. “A burning and shining light.”] He speaks according to the vulgar dialect of that nation; who were wont to call any person, famous for life or knowledge, בוֹצִינָא, ‘a candle.’—“Shuah” [the father-in-law of Judah, Gen. xxxviii.] “was בוֹצִינָא דְאַתְרָא the candle or light of the place, where he lived.” The Gloss is, “One of the most famous men in the city, enlightening their eyes.” Hence the title given to the Rabbins, בוֹצִינָא דְתוֹרֵיתָא ‘The candle of the law:’ בוֹצִינָא דְנְהוּרָא ‘The lamp of light.’

Ver. 39: Ἐρευνᾶτε τὰς γραφάς. “Search the Scriptures.”] This seems not to be of the imperative, but indicative mood: אַתֶּן דְרִשִּׁין “Ye search the Scriptures, and in them ye think ye have eternal life; and they are they that testify of me; yet ye will not come to me, that ye might have life.”—What דְרִשָּׁה means, is not unknown to any, that have but dipped into [triverunt] Jewish authors. It denotes a something more narrow search into the Scriptures^b, something between פְּשׁוּט and קַבְלָה, an inquiry into the literal and cabalistical sense of the words, as R. Bechai in every leaf shows by several instances. Those treatises, which are called ‘Rabboth,’ are made up of that kind of expositions, viz. mystical or allegorical.

CHAP. VI.

VER. 4: Ἦν δὲ ἑγγύς τὸ Πάσχα. “And the Passover was nigh.”] “It^c is a tradition. They inquire and discourse

^y Sanhedr. cap. ult. hal. 2.

^a Beresh. Rabba, fol. 95. 4.

^z English folio-edition, vol. 2. p. 550.

^b Leusden's edition, vol. 2. p. 624.

^c Pesachin, fol. 6.

about the rites of the Passover, thirty days before the feast.”
 — דתנינן פרס פלנא “ The^d sense of פרס is *half*: that is, half of those thirty days, before the feast, wherein they discourse of the rites of it.”

From the entrance of these thirty days and so onward, this feast was in the eyes and mouth of this people, but especially in the פרס, or fifteen days immediately before the Passover. Hence, perhaps, we may take the meaning of these words, Ἦν δὲ ἐγγύς τὸ πάσχα, “ The Passover was nigh.”

From the entrance or beginning of these thirty days, viz. “ From the fifteenth day of the month Adar, they repaired the ways, the streets, the bridges, the pools, ועושין כל צורכי הרבים and despatched all other public businesses; they painted the sepulchres, and proceeded about matters of a heterogeneous nature יוצאק אף על ההלאים

“ אלו הן כל צורכי הרבים, These are all the businesses of the public: they judged all pecuniary faults, those also that were capital, and those for which the offenders were scourged. They redeemed devoted things. They made the suspected wife drink. They burnt the red heifer. They bored the ear of the Hebrew servant. They cleansed the lepers, and removed the covers from the well,” that every one might be at liberty to drink.

The Gloss is, “ And some that were deputed in that affair, went abroad to see, if the fields were sown with corn, and the vineyards planted with heterogeneous trees.”

Ver. 9: Πέντε ἄρτους κριθίνους. “ *Five barley-loaves.*”] Compare 2 Kings iv. 42; and see Chetub.^g: where the Masters enhance the number of men, fed by Elisha, to two thousand two hundred. כל חד וחד קמי מאה איש “ Every hundred men had their single loaf set before them.”—The Gloss is, “ Twenty loaves, and the loaf of the first-fruits, behold one-and-twenty. ברמל The green ear, behold two-and-twenty:—these were all singly set, each of them, before a hundred men; and so behold there^h were two thousand and two hundred fed.” By the same proportion in our Saviour’s miraculous feeding the people, one single loaf must serve for a thousand.

Ver. 12: Τὰ περισσεύσαντα κλάσματα. “ *The fragments that*

^d Hieros. Shekalim, cap. 3. hal. 1.

^f Gemar. Hierosol.

^e Shekal. cap. 1. hal. 1.

^g Fol. 105. 2; 106. 9.

^h English folio-edition, vol. 2. p. 551.

remain."] It was a custom and rule, that, when they ate together, they should leave something to those that served: which remnant was called פֶּאֵה 'Peah.' And it is remarked upon R. Joshua, that, upon a journey, having something provided for him by a hospitable widow, he ate all up, and left nothing to her that ministeredⁱ. Where the Gloss: "Every one leaves פֶּאֵה a little portion in the dish, and gives it to those that serve; which is called the servitor's part."

Although I would not confound the περισσεύσαντα κλάσματα with the פֶּאֵה, nor would affirm that what was left, was in observation of this rule and custom; yet we may observe, that the twelve baskets, full of fragments left at this time, answered to the number of the twelve apostles that ministered. It is otherwise elsewhere.

Ver. 24: 'Ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα' "They also took ship."] They had gone afoot from Capernaum, to the desert of Beth-saida, Mark vi. 33, by the bridge of Chammath, near Tiberias. But they sail back in ships, partly, that they might follow Jesus with the greater speed; and, perhaps, that they might reach time enough at the synagogue: for that was the day, in which they assembled in their synagogues.

Ver. 27: Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός· "For him hath God the Father sealed."] The Jews speak much of חותמו של ה' "The seal of God;" which may not be impertinently remembered at this time. מה חותמו של יהוה "What is the seal of the Holy Blessed God? R. Bibai, in the name of R. Reuben, saith, אמת Truth. מהו אמת But what is truth? R. Bon saith, אלהים חיים ומלך עולם, The living God, and King eternal. Resh Lachish saith, א is the first letter of the alphabet, מ the middle, and ת the last: q. d. I the Lord am the first; I received nothing of any one; and beside me there is no God; for there is not any that intermingles with me; and I am with the last."

There is a story^k of the great synagogue weeping, praying, and fasting; נפל להו פיתקא מרקיעא דהוה כתוב בה אמת "At length there was a little scroll fell from the firmament to them, in which was written, אמת Truth. R. Chaninah saith, Hence learn, that truth is the seal of God."

We may easily apply all this to Christ, who is "the

ⁱ Echah rabbathi, fol. 62. 2.

^j Hieros. Sanhedr. fol. 18.

^k Bab. Sanhedr. fol. 64. 1, et Joma, fol. 69. 2.

Way, the *Truth*, and the *Life*," John xiv. 8: he is the express Image of his Father,—the Truth of the Father; whom the Father, by his seal and diploma, hath confirmed and ratified, as the great Ruler both of his kingdom and family.

Ver. 28¹: *Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;* "What shall we do, that we might work the works of God?"] Observe, first, the rule about workmen or labourers: *אלו אכילין מן התורה*, "It is granted by the permission of the law, that the labourer shall eat of those things, wherein he laboureth. If he works in the vintage, let him eat of the grapes; if in gathering the fig-trees, let him eat of the figs; if in the harvest, let him eat of the ears of the corn," &c.

Nay farther; *פועל אוכל קישוח אפילו בדינר* "It is lawful for the workman to eat of those things, wherein he worketh; a melon, to the value of a penny; and dates, to the value of a penny," &c.

Compare these passages with what our Saviour speaks; "Labour (saith he) for that meat, which endureth to everlasting life." Now, what is that work of God, which we should do, that might entitle us to eat of that food? Believe in Christ; and ye shall feed on him.

Ver. 31^a: *Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον.* "Our fathers did eat manna."] I. They seek a sign of him, worthy the Messiah; and in general they seem to look towards those dainties, which that nation fondly dreamed their Messiah would bring along with him, when he should come: but more particularly they expect manna.

"Ye seek me (saith our Saviour), not because ye did see the miracles, but because ye did eat of the loaves and were filled."—Were all these so very poor, that they had need to live at another man's charge? or should follow Christ merely for bread? It is possible, they might expect other kind of dainties according to the vain musings of that nation. Perhaps he was such a kind of slave to his belly, that said, "Blessed is he, that shall eat bread in the kingdom of God," Luke xiv. 15.

"Many^o affirm, that the hope of Israel is, that Messiah shall come, and raise the dead; and they shall be gathered together in the garden of Eden, and shall eat and drink, and satiate themselves all the days of the world....and that

¹ *Leusden's edition*, vol. 2. p. 625.

^a *English folio-edition*, vol. 2. p. 552.

^m *Bava Mezia*, fol. 83. 1.

^o *Rambam in Sanhedr. cap. 10.*

there are houses built all of precious stones, beds of silk, and rivers flowing with wine, and spicy oil."—"He^p made manna to descend for them, in which were all manner of tastes; and every Israelite found in it, what his palate was chiefly pleased with. If he desired fat in it, he had it. In it the young men tasted bread,—the old men, honey,—and the children, oil. . . . So it shall be in the world to come [the days of the Messias]: he shall give Israel peace, and they shall sit down and eat in the garden of Eden; and all nations shall behold their condition; as it is said, Behold my servants shall eat, but ye shall be hungry," Isa. lxxv. 13.

Alas! poor wretches, how [*qualiter et quantum*] do you deceive yourselves! for it is to you, that this passage of being hungry, while others eat, does directly point.

Infinite are the dreams of this kind, particularly about Leviathan and Behemoth, that are to be served up in these feasts^q.

II. Compare with this especially, what the Jews propound to themselves about their being fed with manna: "The^r latter Redeemer" [that is, Messias; for he had spoken of the former redeemer, Moses, immediately before] "shall be revealed amongst them, &c. And whither will he lead them? Some say, Into the wilderness of Judah; others, Into the wilderness of Sihon and Og." [Note, that our Saviour, the day before, when he fed such a multitude so miraculously, was in the desert of Og, viz. in Batanea, or Bashan.] וְיִרֵד לָהֶם הַמָּן "And shall make manna descend for them." Note that. So Midras Coheleth^s; "The former redeemer caused manna to descend for them; in like manner shall our latter redeemer יִרֵד אֶת הַמָּן cause manna to come down, as it is written, There shall be a handful of corn in the earth, Psal. lxxii, 16."

Ver. 32: Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον. "Moses gave you not that bread from heaven." The Gemarists affirm, that manna was given for the merits of Moses. "There^t were three good shepherds of Israel, Moses, Aaron, and Miriam: and there were three good things given us by their hands, a well, a cloud, and manna: the well, for the merits of Miriam;

^p Shemoth Rabba, sect. 25.

^q Bava Bathra, fol. 74. 2. Targ. Jonath. in Gen. i. 21. Pirke R. Eliezer, cap. 11.

^r Midras Schir. fol. 16. 4.

^s Fol. 86. 4.

^t Taanith, fol. 9. 1.

the pillar of the cloud, for the merits of Aaron; manna, *בזכות מושה* for the merits of Moses.”

Contrary, therefore, to this opinion of theirs, it may well be said, *Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον*. “Moses did not give you this bread:” i. e. It was by no means, for any merits of his. But what farther he might intend by these words, you may learn from the several expositors.

Ver. 39: *Ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ*. “*Should raise it up again at the last day.*”] So also, ver. 40 and 44, the emphasis lies in *ἐσχάτῃ τῇ ἡμέρᾳ*, “The last day.”

I. They looked (as hath been already said) for the resurrection of the dead, at the coming of the Messiah. Take one instance: “R. Jeremiah^u said, When I die, bury me in my shirt, and with my shoes on, &c. that when Messiah comes, I may be ready dressed to meet him.”

Apply here the words of our Saviour:—“Ye look for the resurrection, when Messiah comes: and since ye seek a sign of me, perhaps ye have it in your minds, that I should raise some from the dead. Let this suffice, that whoever comes to me and^v believes in me, shall be raised up, *ἐν ἐσχάτῃ τῇ ἡμέρᾳ*, at the last day.”

II. This^w was the opinion of that nation, concerning the generation in the wilderness. “The generation in the wilderness, have no part in the world to come, neither shall they stand in judgment^x.”

Now as to this generation in the wilderness, there had been some discourse before, ver. 31,—viz. of those, that had eaten manna in the wilderness. “But that manna did not so feed them unto eternal life (as you yourselves confess) as that they shall live again, and have any part in the world to come. But I, the true bread from heaven, do feed those that eat of me, to eternal life,—and such as do eat of me, i. e. that believe in me, *ἀναστήσω ἐν τῇ ἐσχάτῃ ἡμέρᾳ*, ‘I will raise them up,’ so that they shall have part in the world to come.”

Ver. 45; *Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ*. “*And they shall be all taught of God.*”] Isa. liv. 13: “And all thy children shall be taught of God.” The ‘children of Israel, of Jerusalem, and of Zion,’ are very frequently mentioned by the prophets for those Gentiles, that were to be converted

^u Hieros. Kilaim, fol. 32. 2.

^w English folio-edition, vol. 2. p. 553.

^v Leusden's edition, vol. 2. p. 626.

^x Sanhedr. cap. helek. halac. 3.

to the faith: taught, before, of the devil, by his idols and oracles; but they should become the children of the church, and be taught of God.

The Rabbins do fondly [*pessime*] apply these words of the prophet, when, by *thy children*, they understand תלמידי חכמים the 'disciples of the Wise men.'—"The disciples of the Wise men multiply peace in the world; as it is written, All thy children shall be taught of God, and great shall be the peace of thy children. אל תקרי בוניך אלא בוניך Do not read baneca, thy children,—but boneca, thy builders."

But who were there among mortals, that were more taught of *men*, and less of *God*, being learned in nothing but the Traditions of the Fathers? He must be taught of the Father, that would come to the Son: not of those sorry Fathers: he must be taught of God, not those Masters of Traditions.

Ver. 51: 'Ο ἄστρος, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν. "The bread, which I give, is my flesh."] He tacitly confutes that foolish conceit of theirs, about I know not what dainties, the Messiah should treat them with: and slights those trifles, by teaching, that all the dainties, which Christ had provided, were himself. Let them not look for wonderful messes, rich feasts, &c; he will give them himself to eat,—bread beyond all other provisions whatever,—food from heaven,—and such as bringeth salvation.

As to this whole passage of eating the flesh, and drinking the blood of Christ, it will be necessary to premise that of Mark iv. 11, 12: "I speak by parables, and all these things are done in parables, that seeing they might see and not perceive," &c.—Ver. 34: "Without a parable spake he not unto them: and when they were alone, he expounded these things unto them."

And what can we suppose in this place, but parable wholly?

I. There was nothing more common in the schools of the Jews, than the phrases of 'eating and drinking,' in a metaphorical sense. And surely, it would sound very harsh, if not to be understood here metaphorically, but literally. What! to drink blood? a thing so severely interdicted the Jews once and again.—What! to eat man's flesh? a thing abhorrent to human nature: but, above all, abhorrent to

the Jews, to whom it was not lawful *אבר מן החי* to eat a 'member of a living beast,' nor touch *אבר מן המת* 'the member of a dead man.'

“Every eating and drinking, of which we find mention in the Book of Ecclesiastes, is to be understood of the Law and good works,” i. e. by way of parable and metaphor. By the Capernaite's leave, therefore, and the Romanist's too, we will understand the 'eating' and 'drinking' in this place, figuratively and parabolically.

II. *Bread* is very frequently used in the Jewish writers for *doctrine*. So that when Christ talks of 'eating his flesh,' he might, perhaps, hint to them, that he would feed his followers, not only with his 'doctrines,' but with 'himself' too.

“The whole stay of bread,” Isa. iii. 1. *אילו כל משען לחם* “These are the Masters of Doctrine; as it is written, Come, eat of my bread, Prov. ix. 5.”—*האכילו לחם* “Feed him with bread, that is, Make him take pains in the warfare of the Law, as it is written, Come, eat of my bread.”

Moses fed you with doctrine and manna; but I feed you with doctrine and my flesh.

III. There is mention, even amongst the Talmudists themselves, of eating the Messiah.—“Rabh^c saith, *עתידין ישראל shall eat the years of Messiah.*” [The Gloss is^d, The plenty and satiety, that shall be in the days of the Messiah, shall belong to the Israelites.] “Rabh Joseph saith, True, indeed: but who shall eat thereof? *חילק ובילק אכלי לה shall Chillek and Billek*” [two judges in Sodom] “eat of it? We must except against that of R. Hillel, who saith, *אין משיח להם לישראל שכבר אכלוהו בימי חזקיה*, Messiah is not likely to come to Israel, for they have already devoured him in the days of Hezekiah.” Those words of Hillel are repeated, fol. 99. 1.

Behold, here is mention of 'eating the Messiah,' and none quarrel the phraseology.—They excepted against Hillel, indeed, that he should say, 'That the Messiah was so eaten in the days of Hezekiah, that he was not like to appear again in Israel;' but^e they made no scruple of the scheme and manner of speech at all. For they plainly enough understood what was meant by 'eating the Messiah;' that is,

^z Midras Coheleth, fol. 88. 4.

^b Gloss. in Succah, fol. 52.

^d English folio-edition, vol. 2. p. 554.

^a Chagigah, fol. 14. 1.

^c Sanhedr. fol. 98. 2.

^e Leusden's edition, vol. 2. p. 627.

that, in the days of Hezekiah, they so much partook of the Messiah, they received him so greedily, embraced him so gladly, and, in a manner, devoured him, that they must look for him no more in the ages to come.—Gloss upon the place; “Messiah will come no more to Israel; for Hezekiah was the Messiah.”

IV. But the expression seems very harsh, when he speaks of eating his flesh and drinking his blood. He tells us, therefore, that these things must be taken in a spiritual sense: “Do these things offend you? What, and if you shall see the Son of man ascending up, where he was before?” That is, “When you shall have seen me ascending into heaven, you will then find how impossible a thing it is to eat my flesh and drink my blood bodily: for how can you eat the flesh of one, that is in heaven? You may know, therefore, that I mean eating me spiritually: ‘For the words that I speak to you, they are spirit, and they are life.’”

V. But what sense did they take it in, that did understand it? Not in a sacramental sense, surely, unless they were then instructed in the death and passion of our Saviour; for the sacrament hath a relation to his death: but it sufficiently appears elsewhere, that they knew or expected nothing of that. Much less did they take it in a Jewish sense; for the Jewish conceits were about the mighty advantages, that should accrue to them from the Messiah, and those merely earthly and sensual. But to partake of the Messiah truly, is to partake of himself, his pure nature, his righteousness, his spirit; and to live and grow, and receive nourishment from that participation of him. Things which the Jewish schools heard little of, did not believe, did not think; but things which our blessed Saviour expresseth lively and comprehensively enough, by that of eating his flesh, and drinking his blood,

CHAP. VII.

VER. 2: Ἐορτὴ τῶν Ἰουδαίων ἡ Σκηνοπηγία: “*The Jews’ feast of Tabernacles.*”] TISRI.—Let us draw down this month from its beginning to this feast of Tabernacles:

1.—“The first day of the month Tisri, was the beginning of the year, for stating the years, the intermissions of the seventh year, and the jubilees^f.”

^f Rosh Hashanah, fol. 2. 1.

Upon this day was the 'blowing of trumpets,' Lev. xxiii. 24; and persons were sent out to give notice of the beginning of the year. On this day began the year of the world 3960, in the middle of which year, Christ was crucified.

2.—יום טוב שני The second day; observed also as holy by the Jews that were in Babylon, that they might be sure not to miss the beginning of the year.

3.—A fast for the murder of Gedaliah: for so they expound those words, Zech. viii. 19. The fast of the seventh month^s.

4.—This day was the high-priest in the apartment called פרה'דרין, προέδρῶν, or παρ'εδρῶν to which he then betook himself from his own house, that he might inure himself, by exercise, to the rites of the day of Atonement approaching, and be ready and fitted for the service of that day. "Seven^b days before the day of Expiation, they sequestered the chief priest from his own house, and shut him up into the apartment called προέδρῶν, substituting to him another priest, lest, accidentally, there should some sort of uncleanness befall him."

5—8.—Allⁱ those seven days, after he betook himself from his own house to this chamber, until the day of atonement, he sprinkles the blood of the daily sacrifice; offers the incense; snuffs the lamps; and brings the head and legs of the sacrifice to the altar, that he may be the more handy in his office upon the Expiation-day. In^j those seven days, they send him some of the elders of the Beth Din, that they may read before him the office of that day. And at length those elders deliver him to the elders of the priesthood, who instruct him in handling the incense; and lead him into the apartment 'Abtines;' where they swear him, that he shall perform the service of that day according to rule, and not according to the Sadducees.

9.—Whereas, for the whole seven days, they permitted him to eat according to his usual custom; the evening of this day approaching, they diet him more sparingly, lest a full stomach should occasion sleep. They spend the whole night waking; and when they find him nodding, or inclining to sleepiness,—then, either by words or some noise, they rouse and waken him.

^s Vid. Rasi et Kimchi in loc. Maimon. in Taanith, cap. 7. ^b Joma, cap. 1. hal. 1.

ⁱ English folio-edition, vol. 2. p. 555.

^j Ibid. fol. 14. 1.

10.—The day of Expiation, a solemn fast.—On this day, began the year of jubilee, when it came about, Lev. xxv. 9. And, indeed, this year, which is now under our consideration, was the twenty-eighth jubilee, reckoning from the seventh year of Joshua, wherein the land was subdued, and rested from war, Josh. xi. 23.

11—13.—The multitude now gather together towards the feast of Tabernacles, that they might purify themselves before the feast, and prepare necessaries for it, viz. little tents, citrons, bundles of palms and willows, &c. But if any were defiled by the touch of a dead body, such were obliged to betake themselves to Jerusalem, before the feast of Expiation, that they might undergo seven days' purification before the feast of Tabernacles.

14.—They^k were generally cut or trimmed on the vespers of the feast, for the honour of it^l.

15.—The first day of the feast of Tabernacles, a feast-day. Thirteen young bullocks offered, &c. Numb. xxix. 13, and so on. The preparation of the Chagigah. They lodge that night in Jerusalem.

16.—The second day of the feast. Twelve young bullocks offered. The appearance of all the males in the court.

17.—The third day. Eleven young bullocks.

18.—The fourth day. Ten.

19.—The fifth day. Nine.

20.—The sixth day. Eight.

21.—The seventh day. Seven.

22.—The eighth day. One young bullock offered.

Upon all these days there was a pouring out of water upon the altar with wine (a thing not used at any other time); and for the sake of that, great joy, and singing, and dancing; such as was not all the year besides.

Spectatum admissi risum teneatis?

Who can his smile refrain?

“At^m the close of the first day of the feast, they went down into the Court of the Women, and there prepared a great stage.” [That is, benches on which the women stood above, and the men below.] “Golden candlesticks were there” fixed to the walls: “over these were golden cups, to which

^k Leusden's edition, vol. 2. p. 628.

^l Piske Tosaphoth in Moed Katon, art. 78.

^m Succab, cap. 5. hal. 2.

were four ladders set; by which, four of the younger priests went up, having bottles in their hands, that contained a hundred and twenty logs, which they emptied into every cup. Of the rags of the garments and girdles of the priests, they made wicks to light those lamps; and there was not a street throughout all Jerusalem, that did not shine with that light."

"The religious and devout danced before them, having lighted torches in their hands, and sang songs and doxologies. The Levites with harps, psalteries, cymbals, and other instruments of music without number, stood upon those fifteen steps, by which they went down from the court of the women, according to the fifteen psalms of degrees, and sang. Two priests also stood in the upper gate, which goes down from the Court of Israel to the Court of the Women, with two trumpets in their hands. קרא גבר When the cock crew [or the president gave his signal], the trumpets sounded: when they came to the tenth step, they sounded again: when they came to the court, they sounded: when they came to the pavement, they sounded: and so went on sounding the trumpets, till they came to the east gate of the court. When they came thither, they turned their faces from the east to west, and said, Our fathers^a in this place, turning their backs upon the Temple, and their faces towards the east, worshipped the sun; but we turn our faces to God," &c.

"The^o Rabbins have a tradition. Some of them while they were dancing, said, Blessed be our youth, for that they have not made our old men ashamed. אילו חסידים ואנשי מעשה, These were the religious, and men of good works. And some said, Blessed be our old men, that have made atonement for our youth. And both one and the other said, Blessed be he, who hath not sinned; and he who hath, let it be forgiven him."

As to the reason of this mirth and pleasantness, we shall see more in our notes on ver. 38.

Ver. 4: 'Εν κρυπτῷ, בצנעה, "in secret:" 'Εν παρρησίᾳ, "openly." These brethren of Christ, whoever they were, did not as yet believe; because they saw him live so obscure, and did not behave himself with that pomp and outward appearance, which they expected in the Messiah. And, therefore, they persuade him to go into Judea, where he had baptized most disciples, John iii. 22,—that, upon the

^a English folio-edition, vol. 2. p. 556.

• Gemara.

lustre of his miracles, he might shine with greater splendour and majesty.

Ver. 8: 'Εγὼ οὐπω ἀναβαίνω εἰς ἑορτὴν ταύτην' "I go not up yet unto this feast."] That passage in St. Luke, chap. ix. 51, "When the time was come, that he should be received up, he steadfastly set his face to go to Jerusalem," must have relation to this story; as will be very evident to any one, that will study the harmony of the gospel; especially if they observe, that this evangelist tells us of two journeys after this, which Christ took to Jerusalem, viz. chap. xiii. 22, to the feast of the Dedication; and chap. xvii. 11, to the feast of the Passover. He had absented himself a long time from Judea, upon the account of those snares, that had been laid for him: but now, when he had not above six months to live and converse in this world, he determines resolutely to give all due manifestations of himself, both in Judea, and wherever else he should happen to come. And, for this cause, he sent those seventy disciples before his face, into every city and place, where he himself would come. Luke x. 1.

When, therefore, he tells his unbelieving brethren, "I go not yet up," &c, he does not deny, that he would go at all, but only that he would not go *yet*: partly, because he had no need of those previous cleansings, which they had, if they had touched any dead body; partly, that he might choose the most fit season for the manifestation of himself.

But if we take notice, how Christ was received into Jerusalem, five days before the Passover, with those very rites and solemnities, that were used at the feast of Tabernacles, viz. "with branches of palms," &c, chap. xii. 13,—these words may seem to relate to that time; and so the word ταύτην might not denote the individual feast, that was now instant, but the *kind*^p of feast, or festival-time. As if he had said, "You would have me go up to this feast, that I may be received by my disciples with applause; but I do not go up to that kind of festivity; the time, appointed for that affair, is not yet come."

Ver. 14: Τῆς ἑορτῆς μεσοῦσης' "About the midst of the feast."] בחולו של מועד, "On some work-day of the feast." But was he not there on the first or second day of the feast, to perform those things, that ought to have been performed,

^p Leusden's edition, vol. 2. p. 629.

making ready the Chagigahs, and appearing in the court?— If he was there the second day, he might be well enough said to be there *μεσούσης τῆς ἑορτῆς*, “about the midst of the feast,” בחולו של מועד; for that day was not a festival, unless perchance at that time it might have been the sabbath: and for absence the first day, there were certain תשלומין ‘compensations’ might be made.

תשלומין דראשון “The compensations that might be made for the first day, were these: if any one was obliged to offer on the first day, and did not do it, he compensated by offering upon any other day.”

But that which is here said, “That he went up into the Temple and taught, *ἑορτῆς μεσούσης*, about the midst of the feast,” need not suppose he was absent from the beginning of it: nor ought we rashly to think, that he would neglect any thing, that had been prescribed and appointed in the law. But it may be reasonably enough questioned, whether he nicely^r observed all those rites and usages of the feast, that had been invented by the scribes. That is, whether he had סוכה, a little tent or tabernacle of his own, or made use of some friend’s; which was allowed and lawful to be done^s. Whether he made fourteen meals in that little booth, as is prescribed^t. Whether he carried לולב, bundles of palms and willows, about the altar,—as, also, אתרוג a citron; whether he made his tent, for all those seven days, his fixed habitation, and his own house only occasional; and many other things, largely and nicely prescribed in the canons and rules about this feast.

Ver. 19: τί με ζητεῖτε ἀποκτεῖναι; “Why go ye about to kill me?”] The emphasis or force of this clause lies chiefly in the word *me*: “Why go you about to kill *me*? none of you all perform the law, as you ought; and yet your great design is to kill *me*, as a transgressor of it:—why *me*, and not others?”

Ver. 21: Ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. “Ye, on the sabbath-day, circumcise a man.”] כל צורכי מילה עושין בשבת “They do all things that are necessary towards circumcision, on the sabbath-day.”—“R. Akibah^v saith, Any work, that may be done on the vespers of the sabbath, must not be done

^r Gloss. in Chagig. fol. 21.

^s Succah, fol. 27. 2.

^t Schabb. fol. 128. 2.

^r English folio-edition, vol. 2. p. 557.

^t Ibid. cap. 2. hal. 6.

^v Ibid. fol. 130.

on the sabbath; but circumcision, when it cannot be done on the vespers of the sabbath, may be done on the sabbath-day."

"Danger^w of life nulleth the sabbath: ומילה ורפואתה circumcision also, and its cure, nulleth the sabbath."

But as to this matter, they distinguish in Bereshith^x Rabba: "Jacob of Nabor taught thus in Tsur: מותר למול בנה של נכרית בשבת, It is lawful to circumcise the son of a stranger on the sabbath-day. R. Haggai heard this, and sent to him saying, תא לקי, Come and be disciplined [*vapula*]," &c. And a little after; "R. Haggai saith to him, רביע ואנא מודע לך Lie down [to take discipline] and I will teach you. If a heathen come to you, and say, I would be made a Jew, so that he would be circumcised on the sabbath-day, or on the day of Expiation,—will we, for his sake, profane those days? Do we ever profane those days either of the sabbath, or Expiation, for any other than one born of an Israelitess only?" We meet with the same also in Bemidbar Rabba^y, and Midras Cohel^z.

Let us look a little into the way of Christ's arguing in this place: to me it seems thus: "Moses, therefore, gave you circumcision, that you might rightly understand the nature of the sabbath: for, I. Circumcision was to be observed by the fathers before Moses, punctually on the eighth day. II. Now, therefore, when Moses established the laws about the sabbath, he did, by no means, forbid the work of circumcision on the sabbath, if it happened to be the eighth day. III. *Διὰ τοῦτο*, for this did Moses give and continue circumcision among you, that you might learn from hence to judge of the nature of the sabbath-day. And let us, therefore, argue it: If, by Moses's institution and allowance, it was lawful, for the advantage of the infant, to circumcise him on the sabbath-day, is it not warrantable, by Moses's law, for the advantage of a grown man, to heal him on the sabbath-day? If it be lawful to wound an infant by circumcision, surely it is equally, if not much more, lawful, to heal a man by a word's speaking."

Ver. 27: *Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.* "When Christ cometh, no man knoweth whence he is."] How doth this agree with ver. 42, and with Matt. ii. 5, 6?

^w Tanchum, fol. 9. 2.

^y Fol. 273. 4.

^x Fol. 9. 1.

^z Fol. 104. 2.

They doubted not, indeed, but he should give the first manifestation of himself from Bethlehem; but then, they supposed, he would be hid again; and, after some space of time, make a new appearance,—from what place, no one could tell.

Jewish authors^a tell you, that Christ, before their times, had indeed been born in Bethlehem, but immediately snatched away they knew not whither, and so hid that he could not be found. We related the whole story before, in our notes at Matt. ii. 1.

Their conceptions in this thing we have explained to us in Midras Schir^b: “My beloved is like a roe or a young hart, Cant. ii. 9. A roe^c appears and is hid, appears and is hid again. So our first redeemer [Moses] appeared and was hid, and at length appeared again.—So our latter Redeemer [Messiah] shall be revealed to them, and shall be hid again from them; and how long shall he be hid from them?” &c. A little after; “In the end of forty-five days, he shall be revealed again, and cause manna to descend amongst them.” See Bemidbar Rabba, fol. 243. 2.

They^d conceive a twofold manifestation of the Messiah; the first, in Bethlehem; but will straightway disappear and lie hid. At length he will show himself; but from what place and at what time that will be, no one knew. In his first appearance in Bethlehem, he should do nothing, that was memorable; in his second, was the hope and expectation of the nation. The Jews, therefore, who tell our Saviour here, that “when Christ cometh, no man knoweth whence he is,” whether they knew him to have been born at Bethlehem or no,—yet by his wonderful works they conceive this to have been the second manifestation of himself: and, therefore, only doubt, whether he should be the Messiah or no, because they knew the place [Nazareth] from whence he came; having been taught by tradition, that Messiah should come, the second time, from a place perfectly unknown to all men.

Ver. 28: Ἄλλ' ἔστιν ἀληθινός, ὃ πέμψας με ὃν ὑμεῖς οὐκ οἴδατε. “He that sent me is true, whom ye know not.”] Ἀληθινός here must be taken in the same sense, wherein ἴδεν is so often

^a Hierosol. Beracoth, fol. 5. 1. et Midras Echah, fol. 68. 3.

^b Fol. 16. 4.

^c Leusden's edition, vol. 2. p. 630.

^d English folio-edition, vol. 2. p. 558.

used amongst the lawyers,—to signify him, whose word and testimony, in any thing, may be taken.

“The^e men of Judea *יְהוּדָיִם* may be credited as to the purity of the wine and the oil.” Gloss: “Even the people of the land, the very vulgar sort, may be credited for the purity of the wine and the oil; which is dedicated by them to the altar, in the time of the vintage or pressing.”

Men not known by name or face to the priests, yet if they offered wine or oil, were credited as to the purity and fitness of either, from their place of habitation. There are numberless instances of men though perfectly unknown, yet that may be credited, either as to tithes, or separating the *Trumah*, or giving their testimony, &c. To the same sense our Saviour, chap. v. 31, “If I bear witness of myself, my witness is not true;” i. e. In your judicatories it is not of any value with you, where no one is allowed to be a witness for himself. And in this place, “‘He that hath sent me,’ although you know him not, yet ‘is he true, or worthy belief,’ however I myself may not be so amongst you.”

Ver. 35: *Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων*, &c. “To the dispersed among the Gentiles,” &c.] I confess *Ἕλληνας*, in the apostle’s writings, does very frequently denote the ‘Gentiles:’ to which that of the Rabbins agrees well enough, *חכמה יונית* “the wisdom of the Greeks,” i. e. the wisdom of the Gentiles. But here I would take *Ἑλλήνων* in its proper signification for the *Greeks*. It is doubtful indeed, whether by the *διασπορὰ Ἑλλήνων* ought to be understood the ‘dispersed Greeks,’ or the ‘Jews dispersed amongst the Greeks.’ There was no nation under heaven so dispersed and diffused throughout the world, as both Greeks and Jews were.

“In^f mediis Barbarorum regionibus Græcæ urbes: inter Indos Persasque Macedonicus sermo,” &c. “In the very heart of all the barbarous nations, the Greeks had their cities, and their language spoken amongst the Indians and Persians,” &c.

And into what countries the Jews were scattered, the writings both sacred and profane do frequently instance. So that if the words are to be taken strictly of the Greeks, they bear this sense with them; “Is he going here and there amongst the Greeks, so widely and remotely dispersed in the world?”

^e Chagigab, fol. 24. 2.

^f Senec. in Consolat. ad Helviam, cap. 6.

If of the Jews (which is most generally accounted by expositors), then would I suppose the *Διασπορὰν Ἑλλήνων* set in distinction to the *Διασπορὰ Βαβυλωνίων καὶ Περσῶν*. That distinction between the Hebrews and the Hellenists explains the thing. The Jews of the first dispersion, viz. into Babylon, Assyria, and the countries adjacent, are called 'Hebrews,' because they used the Hebrew, or Transeuphratensian language: and how they came to be dispersed into those countries, we all know well enough, viz. that they were led away captive by the Babylonians and Persians. But those that were scattered amongst the Greeks, used the Greek tongue, and were called 'Hellenists:' and it is not easy to tell upon what account, or by what accident, they came to be dispersed amongst the Greeks, or other nations about. Those that lived in Palestine, they were Hebrews indeed as to their language, but they were not of the *διασπορᾶ*, 'the dispersion,' either to one place or another, because they dwelt in their own proper country.—The Babylonish dispersion was esteemed by the Jews the more noble, the more famous, and the more holy, of any other. "The land of Babylon is in the same degree of purity with the land of Israel^g."—"The Jewish offspring in Babylon is more valuable than that among the Greeks, even purer than that in Judea itself^h."—Whence for a Palestine-Jew to go to the Babylonish dispersion, was to go to a people and country equal, if not superior, to his own:—but to go to the dispersion among the Greeks, was to go into unclean regions, where the very dust of the land defiled them: it was to go to an inferior race of Jews, and more impure in their blood: it was to go into nations most heathenized [*ethnicissimas*].

Ver. 37: *Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ, τῇ μεγάλῃ τῆς ἑορτῆς* "On the last day, that Great Day of the Feast." The evangelist speaks according to a received opinion of that people: for from divine institution it does not appear, that the last day of the feast had any greater mark set upon it than the firstⁱ: nay, it might seem of lower consideration than all the rest. For, on the first day, were offered thirteen young bullocks upon the altar; on the second, twelve; and so fewer and fewer, till, on the seventh day, it came to seven; and on this eighth and last day of the feast there was but

^g R. Solom. in Gittin, fol. 26. 1.

^h Kiddush. fol. 69. 2.

ⁱ English folio-edition, vol. 2. p. 559.

^j Leusden's edition, vol. 2. p. 631.

one only. As also, for the whole seven days, there were offered each day fourteen lambs; but on this eighth day, seven only, Numb. xxix. So that if the numbers of the sacrifices add any thing to the dignity of the day, this *ἔσχατη* *last* day will seem the most inconsiderable, and not the *μεγάλη*, the *great* day of the feast.

I. But what the Jews' opinion was about this matter, and this day,—we may learn from themselves:—

אומות^k ע' פרים כנגד ע', "There were seventy bullocks, according to the seventy nations of the world. פרי יחידי למה. פרי יחידה. כנגד אומה יחידה. But for what is the single bullock? It is for the singular nation [the Jewish]. A parable. It is like a great king that said to his servants, Make ready a great feast; but the last day said to his friend,—Make ready some little matter, כדי שאהנה ממך that I may refresh myself with thee."—The Gloss is, "I have no advantage or refreshment in that great feast with them, but in this little one with thee."

"On^l the eighth day, it shall be a holy-day: for so saith the Scripture, For my love they are my adversaries, but my prayer is for them, Psal. cix. Thou seest, O God, that Israel, in the feast of Tabernacles, offers before thee seventy bullocks for the seventy nations. Israel, therefore, say unto thee, O eternal Lord, behold we offer seventy bullocks for these; it is but reasonable, therefore, that they should love us; but on the contrary, as it is written, For our love they are our adversaries. The Holy Blessed God, therefore, saith to Israel, Offer for yourselves on the eighth day."—A parable. "This is like a king, who made a feast for seven days, and invited all the men in that province, for those seven days of the feast: but when those seven days were past, he saith to his friend, We have done what is needful to be done towards these men; let thee and me return and enjoy together, whatever comes to hand, be it but one pound of flesh or fish, or herbs. So the Holy Blessed God saith to Israel, The eighth day shall be a feast or holy-day," &c.

"They^m offer seventy bullocks for the seventy nations, to make atonement for them, that the rain may fall upon the fields of all the world: for, in the feast of Tabernacles, גידונון על המים, judgment is made as to the waters:" i. e. God determines, what rains shall be for the year following.

Hence, therefore, this "last day of the feast" grew into

^k Saccah, fol. 55. 2.

^l Bemidbar Rabba, sect. 21.

^m Gloss. in loc. citat.

such esteem in that nation above the other days; because, on the other seven days, they thought supplications and sacrifices were offered, not so much for themselves, as for the nations of the world; but the solemnities of the eighth day were wholly in their own behalf. And hence the determination and finishing of the feast, when the seven days were over,—and the beginning, as it were, of a new one on the eighth day. For,

II. They did not reckon the eighth day, as included within the feast,—but a festival day separately and by itself.

“The eighth day is a feast by itself, פו"ר קש"ב לענין פו"ר קש"ב according to these modern letters, פו"ר קש"ב” by which are meant,

1. פ"ס ‘The casting of lots.’ Gloss: “As to the bullocks of the seven days, there were no lots cast to determine, what course of priests should offer them; because they took it in order, &c; but on the eighth day they cast lots.”

2. זימן ‘A peculiar benediction by itself.’

3. רגל בפני עצמו ‘A feast by itself.’—Gloss. “For on this day they did not sit in their tents, אין יושבין בסוכה. Whence that is not unworthy our observation out of Maimonides°; “If any one, either through ignorance or presumption, have not made a booth for himself on the first day of the feast [which is holy], let him do it on the next day; nay, at the very end of the seventh day.” Note that, “At the very end of the seventh day;”—and yet there was no use of booths on the eighth day.

4. קרבן בפני עצמו ‘A peculiar sacrifice.’ Not of six bullocks, which ought to have been, if that day were to have been joined to the rest of the feast,—but one only.

5. שיר בפני עצמו ‘A^p song by itself.’ Otherwise sung than on other days.

6. ברכה בפני עצמו ‘The benediction of the day by itself;’ or as others, the ‘royal blessing;’ according to that, 1 Kings viii. 66, “On the eighth day, Solomon sent the people away, and they blessed the king.” But the former most obtains.

To all which may be added what follows in the same place about this day; ה"ב אדם בהלל “A man is bound to sing the Hallel” [viz. Psal. cxiii, cxiv, cxv, cxvi, cxvii, and cxviii].

° Succah, fol. 48. 1. ° Succah, cap. 6. p English folio-edition, vol. 2. p. 560.

ובשמחה 'He is bound to rejoice;' that is, to offer thank-offerings, for the joy of that feast.

ובבבוד 'ט האחרון של חג' And he bound is to honour that last day [the eighth day] of the feast, as well as all the rest.

On this day, they did not use their סוכה their 'booths,' nor לולב their 'branches of palms,' nor אתרוג their 'pomecitrons:' but they had ניסוך המים their 'offering of water' upon this day, as well as the rest.

Ver. 38: Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος. "Out of his belly, shall flow rivers of living water." To this offering of water, perhaps, our Saviour's words may have some respect; for it was only at this feast, that it was used, and none other. You^a have the manner of this service described in the place, above quoted, to this purpose:—

ניסוך המים כיצד "After what manner is this offering of water?" צלוחית של זהב וגו' "They filled a golden phial containing three logs, out of Siloam. When they came to the water-gate" [a gate of the Temple so called, as some would have it, because that water which was fetched from Siloam, was brought through it], "they sounded their trumpets and sang. Then a priest goes up by the ascent of the altar, and turns to the left. There, were two silver vessels,—one, with water,—the other, with wine: he pours some of the water into the wine, and some of the wine into the water, and so performs the service."

"R. Judah saith, They offer one log every of those eight days: and they say to him that offered it, 'Lift up thy hand:' for, upon a certain time, there was one that offered it upon [*super*] his feet" [Gemar. He was a Sadducee.—Gloss. The Sadducees do not approve the offering of water], "and the whole congregation pelted him with their citrons. That day, a horn of the altar was broke."

"Whoever^b hath not seen the rejoicing, that was upon the drawing of this water, hath never seen any rejoicing at all."

This offering of water, they say, was a tradition given at mount Sinai^c: and that the prophet Jonah was inspired by the Holy Ghost upon this offering of water^d.

If you ask what foundation this usage hath, Rambam will tell us, יש לו רמזים נסתרים בתורה "There are some kind of

^a Leusden's edition, vol. 2. p. 632.

^b Succah, fol. 51. 1.

^c Succah, ubi sup.

^d Rambam in loc.

^e Gloss. in loc.

remote hints of it in the law. However those, that will not believe the traditional law, will not believe this article about the sacrifice of water."

I. They bring for it the authority of the prophet Isaiah, בית השואבה "The house of drawing; for it is written, Ye shall draw waters with joy," &c. Isa. xii. 3^w.

This rejoicing (which we have described before) they called שמחת תורה 'The rejoicing of the law,' or 'for the law:' for, by *waters* they often understand the *law*; Isa. lv. 1, and several other places: and from thence the rejoicing for these waters.

II. But they add moreover, that this drawing and offering of water, signifies the pouring-out of the Holy Spirit.

"Why^x do they call it בית השואבה The house of drawing? Because thence they draw the Holy Spirit."—Gloss in Succah ubi supr.: "In the Jerusalem Talmud it is expounded, that they draw there the Holy Spirit; for a divine breathing is upon the man through joy."

Another Gloss; חליל מכה "The flute also sounded for increase of the joy."—Drawing of water, therefore, took its rise from the words of Isaiah: they rejoiced over the waters as a symbol and figure of the law; and they looked for the Holy Spirit upon this joy of theirs.

III. But still they add farther^y: "Why doth the law command, saying, Offer ye water on the feast of Tabernacles? The Holy Blessed God saith, Offer ye waters before me on the feast of Tabernacles, כדי שיתברכו לכם גשמי שנה that the rains of the year may be blessed to you." For they had an opinion, that God, at that feast, decreed and determined on the rains, that should fall the following year. Hence, that in the place before mentioned^z, בחג נידונין על המים "In the feast of Tabernacles, it is determined concerning the waters."

And now let us reflect upon this passage of our Saviour, "Whosoever believeth in me, out of his belly shall flow rivers of living water." They agree with what he had said before to the Samaritan woman, chap. iv. 14; and both expressions are upon the occasion of drawing of water.

The Jews acknowledge, that the latter Redeemer is to procure water for them, as their former^a redeemer, Moses,

^w Succah, fol. 50. 2. ^x Beresh. Rabba, fol. 70. 1. ^y Rosh hashanah, fol. 16.

^z Taanith, fol. 2. 1.

^a English folio-edition, vol. 2. p. 561.

had done^a. But as to the true meaning of this, they are very blind and ignorant, and might be better taught by the Messiah here, if they had any mind to learn.

I. Our Saviour calls them to a belief in him from their own boast and glorying in the law: and therefore I rather think those words, Καθὼς εἶπεν ἡ γραφή, “As the Scripture hath said,” should relate to the foregoing clause, “Whosoever believeth in me, as the Scripture hath spoken about believing, Isa. xxviii. 16, I lay in Sion for a foundation a tried stone.—He that believeth, &c.—Habak. ii. 4; The just shall live by faith.”—And the Jews themselves confess^b, that six hundred and thirteen precepts of the law may all be reduced to this, “The just shall live by faith;” and to that of Amos v. 6, “Seek the Lord, and ye shall live.”

II. Let these words, then, of our Saviour be set in opposition to this rite and usage in the feast of Tabernacles, of which we have been speaking:—“Have you such wonderful rejoicing at drawing a little water from Siloam? He that believes in me, whole rivers of living waters shall flow out of his own belly. Do you think the waters, mentioned in the prophets, do signify the law? they do, indeed, denote the Holy Spirit, which the Messiah will dispense to those, that believe in him: and do you expect the Holy Spirit from the law, or from your rejoicing in the law? the Holy Spirit is of faith, and not of the law,” Gal. iii. 2.

Ver. 39: Οὐπω γὰρ ἦν πνεῦμα ἅγιον. “*For the Holy Ghost was not yet.*”] These words have relation to that most received opinion of the Jews, about the departure of the Holy Spirit, after the death of Zechariah and Malachi. To this also must that passage be interpreted, when those of Ephesus say, Acts xix. 2^c, “We have not yet heard, whether there were a Holy Ghost or no:” that is, We have indeed heard of the Holy Ghost’s departure after the death of our last prophets, but of his return and redonation of him, we have not yet heard. יהוה פעלך בקרב שנים חיהו בקרב שנים תודיע “O Lord, revive thy work in the midst of the years, in midst of the years make known,” Hab. iii. 2^d. He calls the seventy years of captivity ‘the midst of the years:’ for, on the one hand, it had been seven times seventy years from the birth of Samuel, the first of the prophets, to the captivity [Acts

^a Midras Coheleth, fol. 85.

^b Maccoth, fol. 24. 1.

^c Leusden’s edition, vol. 2. p. 653. ^d Duncan’s Stereotype Hebrew Bible, vol. 2. p. 260.

iii. 24], and, on the other hand, it was seven times seventy years from the end of the captivity, to the death of Christ. The prayer is, that the gift of prophecy might not be lost, but preserved, whiles the people should live exiled in a heathen country. And according to the twofold virtue of prophecy, the one of working miracles, the other of foretelling things to come,—he uses a twofold phrase, ‘revive thy work,’ and ‘make known.’ Nor indeed was that gift lost in the captivity, but was very illustrious in Daniel, Ezekiel, &c. It returned with those that came back from the captivity, and was continued for one generation; but then (the whole canon of the Old Testament being perfected and made up) it departed, not returning till the dawn of the gospel, at what time it appeared in inspiring the blessed Virgin, John Baptist and his parents, &c: and “yet the Holy Ghost was not yet come,” that is, not answerably to that large and signal promise of it in Joel ii. 28.

Ver. 49: ‘Ο ὄχλος οὗτος’ “*This people,*” &c.] γῆρας ‘The people of the earth,’ in common phrase; opposed to תלמידי חכמים ‘The disciples of the Wise men,’ whom they call שְׂרָפָה עַם ‘The holy people^f’; but the former, they call the ‘accursed.’

Ver. 52: Μη και συ εκ της Γαλιλαίας ει; “*Art thou also of Galilee?*”] It seems to be spoken scoffingly: “Art thou of those Galileans, that believe in this Galilean?”

CHAP. VIII^f.

EXPOSITORS, almost with one consent, do note, that this story of the woman, taken in adultery, was not in some ancient copies; and whiles I am considering upon what accident this should be, there are two little stories in Eusebius that come to mind. The one we have in these words^b, Ἐκτέθειται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναίκος ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου, ἣν τὸ καθ’ Ἑβραίους εὐ-αγγέλιον περιέχει. “He [Papias] tells us also another history concerning a woman accused of many crimes before our Lord, which history indeed the Gospel according to the Hebrews makes mention of.” All that do cite that story, do suppose he means this adulteress. The other story he tells

^f Sotah, fol. 59. 1.

^b *English folio-edition*, vol. 2. p. 562.

^c Hist. Eccles. lib. 3. cap. ult.

us, in his life of Constantine¹: he brings in Constantine writing thus to him: Πρέπον κατεφάνη τὸ δηλῶσαι τῇ σῇ συνέσει, ὅπως ἂν πεντήκοντα σωματία ἐν διφθέραις ἐγκατασκευόις εὐαν-ἀγνωστά τε, καὶ πρὸς χρῆσιν εὐμετακόμιστα, &c. “I think good to signify to your prudence, that you would take care, that fifty volumes of those Scriptures, whose preparation and use you know so necessary for the church, and which beside may be easily read and carried about, may, by very skilful penmen, be written out in fair [*politiori*] parchment.”

So indeed the Latin interpreter: but may we not, by the word *σωμάτια*, understand the Gospels compacted into one *body*, by way of harmony? The reason of this conjecture is twofold: partly those Eusebian canons, formed into such a kind of harmony; partly, because, cap. 37, he tells us, that, having finished his work, he sent to the emperor, Τρισσὰ καὶ τετρασσὰ, “threes and fours:” which words if they are not to be understood of the evangelists, sometimes three, sometimes four (the greater number including the less), embodied together by such a harmony;—I confess, I cannot tell what to make of them.

But be it so, that it must not be understood of such a harmony: and grant we farther, that the Latin interpreter hits him right, when he supposes Eusebius to have picked out here and there, according to his pleasure and judgment, some parts of the Holy Scriptures to be transcribed;—surely he would never have omitted the evangelists, the noblest and the most profitable part of the New Testament.

If, therefore, he ascribed this story of the adulteress to the trifler Papias, or at least to the Gospel according to the Hebrews only,—without doubt he would never insert it in copies transcribed by him. Hence possibly might arise the omission of it in some copies, after Eusebius’s times. It is in copies before his age, viz. in Ammonius, Tatianus, &c.

Ver. 1: Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. “*He went to the mount of Olives.*”] But whether to the town of Bethany,—or to some booth fixed in that mount,—is uncertain. For because of the infinite multitude, that had swarmed together at those feasts, it is probable many of them had made themselves tents about the city, that they

¹ Lib. 4. cap. 36.

might not be too much straitened within the walls, though they kept within the bounds still of a sabbath-day's journey.

“And^j thou shalt turn in the morning and go into thy tents, Deut. xvi. 7. The first night of the feast, they were bound to lodge within the city: after that it was lawful for them to abide without the walls; but it must be within the bounds of a sabbath-day's journey. Whereas therefore it is said, Thou shalt go into thy tents; this is the meaning of it, Thou shalt go into thy^k tents, that are without the walls of Jerusalem, but by no means into thine own house^l.”

It is said, chap. vii. 53, That “every one went to his own house;” upon which words let that be a comment, that we meet with^m אחר תמיד בין הערבים היו סנהדרין הולכין לביתם “After the daily evening sacrifice, the Fathers of the Sanhedrim went home.”

The eighth day therefore being ended, the history of which we have in chap. vii, the following night was out of the compass of the feast; so that they had done the dancings, of which we have spoken before. The evangelist, therefore, does not without cause say, that “every one went to his own house;” for otherwise they must have gone to those dancings, if the next day had not been the sabbath.

Ver. 3: Γυναῖκα ἐν μοιχείᾳ κατειλημμένην. “A woman taken in adultery.”] Our Saviour calls the generation γενεὰν μοιχαλίδα, “An adulterous generation,” Matt. xii. 39: see also James iv. 4:—which indeed might be well enough understood in its literal and proper sense.

“Fromⁿ the^o time that murderers have multiplied amongst us, the beheading of the heifer hath ceased: and since the increase of adultery, the bitter waters have been out of use.”

כשרבו המנאפים בגלוי^p “Since the time that adultery so openly prevailed under the second Temple, the Sanhedrim abrogated that way of trial by the bitter water; grounding it upon what is written, ‘I will not visit your daughters, when they shall go a-whoring,—nor your wives, when they shall commit adultery.’”

The Gemarists say, that Rabban Jochanan Ben Zacchai

^j Gloss. in Pesachim, fol. 95. 2.

^l Vid. et Aben Ezra in Deut. xvi.

^m English folio-edition, vol. 2. p. 563.

^k Leusden's edition, vol. 2. p. 634.

ⁿ Piske Tosaphoth in Sanhedr. artio. 34.

^o Sotah, fol. 47. 1. ^p Maimon. in Sotab, c. 3.

was the author of this counsel: he lived at this very time, and was of the Sanhedrim, perhaps present amongst those, that set this adulterous woman before Christ. For there is some reason to suppose, that the "scribes and Pharisees," here mentioned, were no other than the Fathers of the Sanhedrim.

Ver. 5: Τὰς τοιαύτας λιθοβολείσθαι. "That such should be stoned." Τοιαύτας. Such. Who? what all adulteresses? or all taken in adultery, ἐπ' αὐτοφώρῳ, in the very act? There is a third qualification still:—for the condition of the adulteress is to be considered, whether she was a married woman, or betrothed only.

God punisheth adultery by death, Lev. xx. 10. But the Masters of Traditions say, that "wherever death is simply mentioned in the law" [that is, where the kind of death is not expressly prescribed], "there it is to be supposed no other than strangling." Only they except;—נִשְׂוֹאָה בֵּת יִשְׂרָאֵל. "A daughter of an Israelite, if she commit adultery after she is married, must be strangled; if only betrothed, she must be stoned. A priest's daughter, if she commit adultery when married, must be stoned; if only betrothed, she must be burnt^p."

Hence we may conjecture, what the condition of this adulteress was: either she was an Israelitess not yet married, but betrothed only; or else she was a priest's daughter, married:—rather the former, because they say, "Moses in the law hath commanded us, that such should be stoned." See Deut. xxii. 21. But as to the latter, there is no such command given by Moses.

Ver. 8: Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. "Jesus stooped down, and with his finger wrote on the ground." Μὴ προσποιούμενος, "Feigning as though he heard them not," had of old crept into some books: and it is plain enough, that it did creep in. For when Christ had given proof enough, that he took cognizance of the matter propounded to him, by those words, "He that is without sin amongst you," &c,—yet did he stoop down again, and write upon the earth.

Many have offered their conjectures, why he used this unusual gesture at this time; and, with the reader's leave, let me also offer mine:—

I. The matter in hand was, judging a woman taken in adultery: and, therefore, our Saviour, in this matter, applies himself conformably to the rule, made and provided for the trial of an adulteress by the bitter water, Numb. v.

II. Among the Jews, this obtained in the trial of a wife suspected:—"If^q any man shall unlawfully lie with another woman, the bitter water shall not try his wife: for it is said, ונקה האיש מעון If the husband be guiltless from iniquity, then shall the woman bear her iniquity."

"When^r the woman hath drank the bitter water,—if she be guilty, her looks turn pale, her eyes swell up, &c. So they turn her out of the Court of the Women; and first her belly swells, then her thigh rots, and she dies. The same hour that she dies, the adulterer also, upon whose account she drank the water, dies too, wherever he is, being equally seized with a swelling in his belly, rottenness in his thigh, or his pudenda. וכל זה אם לא בא בעל ביאה אסורה מעולם, But this is done only upon condition, that the husband hath been guiltless himself: אבל אם בעל בעילה של איסור אין חמים בודקין את אשתו, for if he have lain with any unlawfully himself, then this water will not try his wife."

"If^s you follow whoring yourselves, the bitter waters will not try your wives."

You may see by these passages, how directly our Saviour levels at the equity of this sentence, willing^t to bring these accusers of the woman to a just trial first. You may imagine, you hear him thus speaking to them:—"Ye have brought this adulterous woman, to be adjudged by me: I will, therefore, govern myself according to the rule of trying^u such by the bitter waters. You say and you believe, according to the common opinion of your nation, that the woman, upon whom a jealousy is brought, though she be indeed guilty, yet if the husband that accuseth her, be faulty that way himself,—she cannot be affected by those waters, nor contract any hurt or danger by them. If the divine judgment proceeded in that method, so will I at this time. Are you that accuse this woman, wholly guiltless in the like kind of sin? whosoever is so, 'let him cast the first stone,' &c. But if you yourselves stand chargeable with the same crimes, then your own applauded tradition, the

^q Maimon. in Sotah, cap. 2.

^r Ibid. cap. 3.

^s Bemidbar Rabba, fol. 235.

^t Leusden's edition, vol. 2. p. 635.

^u English folio-edition, vol. 2. p. 564.

opinion of your nation, the procedure of divine judgment in the trial of such, may determine in this case, and acquit me from all blame, if I condemn not this woman, when her accusers themselves are to be condemned."

III. It was the office of the priest, when he tried a suspected wife, to stoop down, and gather the dust off the floor of the sanctuary; which when he had infused into the water, he was to give the woman to drink:—he was to write also in a book the curses or adjurations, that were to be pronounced upon her, Numb. v. 17. 23.—In like manner, our Saviour stoops down; and, making the floor itself his book, he writes something in the dust, doubtless against these accusers, whom he was resolved to try,—in analogy to those curses and adjurations, written in a book by the priest, against the woman, that was to be tried.

IV. The priest, after he had written these curses in a book, blots them out with the bitter water, Numb. v. 23. For the matter transacted was doubtful. [אין משקין אלא על] הַדַּפָּק "They do not make the suspected woman drink, unless in a doubtful case."]

The question is, Whether the woman was guilty, or not? If guilty, behold the curses writ against her: if not guilty, then behold they are blotted out. But Christ was assured, that those whom he was trying, were not innocent:—so he does not write and blot out, but writes and writes again.

V. He imitates the gesture of the priest,—if it be true, what the Jews report concerning it, and it is not unlikely,—viz. that he first pronounced the curses; then made the woman drink; and after she had drunk, pronounced the same curses again. So Christ first stoops down and writes; then makes them, as it were, drink, in that searching reflection of his, 'Whosoever of you is without sin;' and then stoops down again, and writes upon the earth.

Ver. 9: Ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. "Being convicted by their own conscience." Our Saviour had determined to shame these wicked men before the common people: and therefore adds that peculiar force and energy to what he said, that they could not stand it out, but, with shame and confusion, drawing off and retiring, they confess their guilt before the whole crowd. A thing little less than miracle.

Ver. 12: 'Εγώ εἰμι τὸ φῶς τοῦ κόσμου. "I am the light of the world."] "R. Biba Sangorius saith", נהורא שמו, Light is the name of the Messiah. As it is written, נהורא עמיה שרא, Light dwells with him," Dan. ii. 22. We have the same passage in Beresh. Rabba^x; saving that the author of these words there, is R. Abba Serongianus.

They were wont to adorn their Rabbins and doctors with swelling and magnificent titles of *Lights*.

"A^y tradition. His name is not R. Meir, but Nehorai. Why, therefore, is he called R. Meir? שמונהיר עיני חכמים בהלכה Because he enlightens the eyes, by the Traditions of Wise men. And yet his name is not Nehorai neither, but R. Nehemiah. Why then is he called R. Nehorai? שמונהיר עיני חכמים בהלכה Because he enlightens the eyes, by the Traditions of Wise men."—O blessed luminaries without light! Begone, ye shades of night! for the Sun of righteousness hath now displayed himself!

Ver. 13^z: Περὶ σεαυτοῦ μαρτυρεῖς. "Thou bearest record of thyself."] This and the following passages uttered in dispute, Whether Christ was the light or no,—bring to mind what was wont to be transacted amongst them, in their witnessing about the Φάσις, the appearance of the new moon. We have it in Rosh hashanah^a.

I. It was to be attested before the Sanhedrim by *two* persons, that they saw the new moon. So Christ mentions *two* witnesses attesting him to be the light, viz. the Father and himself, ver. 18.

II. They did not allow the testimony about the new moon, unless from persons known to the Sanhedrim: or if they were unknown, there were those sent along with them from the magistracy of that city where they lived, that should attest their veracity. Compare ver. 18, 19: "I bear witness of myself, and ye know me not. My Father also bears witness of me; but ye have not known my Father."

III. אֵין הַיְחִיד נֶאֱמָן עַל יְדֵי עַצְמוֹ. "One witness is not to be believed in his own cause."—So the Pharisees, ver. 13, "Thou bearest record of thyself; thy record is not true."

IV. The Father and the Son, or any sort of relatives, are fit and credible witnesses:—ver. 18; "I am one, that

^w Echah Rabbathi, fol. 68. 4.

^x Fol. 3. 4.

^y Erubhin, fol. 13. 2.

^z English folio-edition, vol. 2. p. 565.

^a Cap. 1. 2. 3.

bear witness of myself; and the Father that sent me, beareth witness of me.”

Ver. 20: 'Εν τῷ Γαζοφυλακίῳ. “*In the Treasury.*] ‘In the Treasury,’ that is, in the Court of the Women; where he had transacted the matter about the woman taken in adultery. It was called the ‘Treasury,’ upon the account of thirteen corban-chests^b placed there. Of which we have spoken in another tract.

Ver. 25: Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν. “*The same that I said unto you from the beginning.*”] I. Amongst the several renderings of this place, this seems the most proper; “The same that I said unto you from the beginning.” So Gen. xliii. 18: Διὰ τὸ ἀργύριον τὸ ἀποστραφέν ἐν τοῖς μαρσίπποις ἡμῶν τὴν ἀρχὴν. “The money returned at the first time:”—and ver. 20, κατέβημεν τὴν ἀρχὴν πρῶτα βρώματα. “We came indeed down at the first time, to buy food.”

The words, thus rendered, may refer to that full and open profession, which our Saviour made of himself before the Sanhedrim, that he was the ‘Son of God,’ or the ‘Messiah,’ chap. v: “Do you ask me, who I am? I am the same, that I told you from the beginning, when I was summoned to answer before the Sanhedrim.”

II. However, I cannot but a little call to mind the common forms of speech, used so much in the Jewish schools, אשׁר and סוף the ‘beginning’ and the ‘end.’ Where, by אשׁר, they meant any thing, that was chiefly and primarily to be offered and taken notice of: by סוף what was secondary, or of less weight.

The^c question is, whether it were lawful for the priests to sleep in their holy vestments. סוף ‘the end,’ or the secondary question was, whether it was lawful for them to sleep in them. But אשׁר the ‘beginning,’ or the thing chiefly and primarily to be discussed, was, whether it was lawful for them to have them on at all, but in divine service.—Hence the Gemarists, דקתני לא הוּ ישינים משום דבעי למיתנא סוף “The tradition is, that they must not sleep in them, if you will explain the *end* [or secondary question]: but let them put them off and fold them up, and lay them under their heads [when they sleep]: קתני רישא This, the *beginning* [or chief matter in hand] determines:”—that is, that it is

^b Leusden's edition, vol. 2. p. 636.

^c Tamid, fol. 61. 1.

not lawful for the priest so much as to wear his holy garments, but when he is in holy service.

“It^d is a tradition of the Rabbins. If one, in walking near any city, see lights in it; if the greatest number in that city be Cuthites, let him not bless them: if they be most Israelites, let him bless it. תנן רישא רוב כותיים They teach the *beginning*, when they say, Most Cuthites: תנא ישראל רוב ספא They teach the *end*, when they say, Most Israelites.” For the chief and principal scruple was, whether they should pronounce a blessing upon those lights, when there might be most Cuthites in the city, that lighted them up: the lesser scruple was, whether he should bless them, if there were most Israelites in that city.

“There^e is a dispute upon that precept, Levit. xvii. 13: If any one kill a beast or bird upon a holy-day, the Shammean school saith, Let him dig with an instrument, and cover the blood^f. The school of Hillel saith, Let him not kill at all, if he have not dust ready by him to cover the blood.”

ספא The *end*, or the secondary question, is about covering the blood, if a beast should be killed. רישא The *beginning*, or the principal question, is, about killing a beast or a fowl at all, upon a holy-day; merely for the labour of scraping up dust, if there be none at hand.

There are numberless instances of this kind: and if our Saviour had any respect to this form or mode of speaking, we may suppose what he said, was to this purpose: “You ask who I am? רישא The *beginning*. That is the chief thing to be inquired into, which I now say, viz, That I am the Light of the world, the Messiah, the Son of God, &c. But what works I do, what doctrines I teach, and by what authority,—ספא, this is an inquiry of the *second* place, in comparison to that first and chief question, Who I am.

Ver. 26; Ἄλλ' ὁ πέμψας με ἀληθὴς ἐστὶ: “*But he that sent me, is true.*”] “I have many things to say and judge of you; ‘but he that sent me,’ hath of old said and judged of you; ‘and he is true,’ and they are true things, which he hath said of you.”—Of this kind, are those passages, Isaiah xi. 10, “Make the heart of this people fat,” &c; and xxix. 10, “The Lord hath poured a spirit of deep sleep upon you,”

^d Beracoth, fol. 53. 1.

^e Bezah, fol. 6. 2.

^f English folio-edition, vol. 2. p. 566.

&c: and from such kind of predictions it is, that Christ concludes this concerning them, ver. 21, "Ye shall die in your sins."

Ver. 33: Σπέρμα Ἀβραάμ ἔσμεν, &c. "*We be Abraham's seed,*" &c.] They were wont to glory of being Abraham's seed, beyond all measure. Take one instance of a thousand:

"It^s is storied of R. Jochanan Ben Matthias, that he said to his son, 'Go out, and hire us some labourers.' He went out, and hired them for their victuals. When he came home to his father, his father said to him, 'My son, though thou shouldst make feasts for them, as gaudy as the feasts of Solomon, thou wouldst not do enough for them, because they are the children of Abraham, Isaac, and Jacob.'"— And yet they confess, תמא זכות^h אבות "The merits of our fathers Abraham, Isaac, and Jacob, ceased from the days of Hosea the prophet; as saith Rabh; or as Samuel, From the days of Hazael."

But how came they to join this? "We be Abraham's seed; neither were we ever in bondage to any." Is it impossible, that one of Abraham's seed should be in bondage? The sense of these two clauses must be distinguished:—"We are of the seed of Abraham, who are very fond and tenacious of our liberty; and, as far as concerns ourselves, we never were in bondage to any man."—The whole nation was infinitely averse to all servitude; neither was it by any means lawful for an Israelite to sell himself into bondage, unless upon the extremest necessity.

"Itⁱ is not lawful for an Israelite to sell himself, for that end merely, that he might treasure up the money^j, or might trade with it, or buy vessels, or pay a creditor; but barely, if he want food and sustenance. Nor may he sell himself, unless when nothing in the world is left, not so much as his clothes; then let him sell himself.—And he whom the Sanhedrim sells, or sells himself, must not be sold בפרהסיא ולא בסמוא^k openly, nor in the public way, as other slaves are sold, but privately."

Ver. 37: Ἀλλὰ ζητεῖτέ με ἀποκτεῖναι: "*But ye seek to kill me.*"] From this whole period, it is manifest, that the whole tendency of our Saviour's discourse, is to show the Jews, that they are the seed of that serpent, that was to bruise the

^s Bava Meziá, fol. 83. 1.

ⁱ Maimon. in Avadim, cap. 1.

^h Schabb. fol. 53. 1.

^j Leusden's edition, vol. 2. p. 637.

heel of the Messiah: else what could that mean, ver. 44, "Ye are of your father the devil,"—but this, viz. "Ye are the seed of the serpent?"

Ver. 43^k: "Ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν·" "*Because you cannot hear my word.*" You may here distinguish λαλία and λόγος· so that λαλία may signify the manner of speaking, or phrases used in speech; λόγος, the matter or thing spoken. Isa. xi. 4; "he shall smite the earth with the rod of his mouth." But they could not bear the smart of his rod; they would not therefore understand the phraseology or way of speech he used.

Ver. 44: 'Ανθρωποκτόνος ἀπ' ἀρχῆς· "*A murderer from the beginning.*"] תַּשָּׂא בְּרַחֲמֶיךָ, For so the Hebrew idiom would render ἀπ' ἀρχῆς, "He was a murderer from the days of the creation." And so Christ, in saying this, speaks according to the vulgar opinion, as if Adam fell the very first day of his creation.

'Εν τῇ ἀληθείᾳ οὐχ ἔστηκεν· "*He abode not in the truth.*"] I. "He abode not in the truth:" i. e. he did not continue true, but found out the way of lying.

II. He did not persist in the will of God, which he had revealed concerning man. For the revealed will of God is called *truth*; especially his will, revealed in the gospel. Now when God had pleased to make known his good will towards the first man, partly fixing him in so honourable and happy a station,—partly commanding the angels, that they should minister to him for his good, Heb. i. 14; the devil did not abide in this truth, nor persisted in this will and command of God. For he, envying the honour and happiness of man, took this command of God concerning the angels' ministering to him, in so much scorn and contempt,—that, swelling with most envenomed malice against Adam, and infinite pride against God,—he chose rather to dethrone himself from his own glory and felicity, than he would bear Adam's continuance in so noble a station, or minister any way to the happiness of it. An angel was incapable of sinning either more or less than by pride and malice.

Ver. 48: Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις· "*Thou art a Samaritan, and hast a devil.*"] But what, I pray you, hath a Samaritan to do with the court of your Temple? For this they say to Christ, whiles he was yet standing in the Trea-

^k English folio-edition, vol. 2. p. 567.

sury, or in the Court of the Women, ver. 20. If you would admit a Samaritan into the Court of the Gentiles, where the Gentiles themselves were allowed to come, it were much, and is indeed very questionable; but who is it would bear such a one standing in the Treasury? Which very thing shows, how much this was spoken in rancour and mere malice, they themselves not believing, nay, perfectly knowing, that he was no Samaritan, at that time when they called him so. And it is observable, that our Saviour made no return upon that senseless reproach of theirs, because he did not think it worth the answering: he only replies upon them, "That he hath not a devil," that is, that he was not mad.

Ver. 57: Πεντήκοντα ἔτη οὐπω ἔχεις "Thou art not yet fifty years old." Apply these words to the time of superannuating the Levites, Numb. iv,—and we shall find no need of those knots and difficulties, wherewith some have puzzled themselves. "Thou art not yet fifty years old," that is, Thou art not yet come to the common years of superannuation: and dost thou talk, that "thou hast seen Abraham?"

Ver. 58: Πρὶν Ἀβραὰμ γενέσθαι, Ἐγὼ εἰμι "Before Abraham was, I am." They pervert the question. Christ had said, 'Abraham saw my day:' on the contrary, they ask him, 'Hast thou seen Abraham?'

This phrase Ἐγὼ εἰμι sometimes is rendered from the single word אָנֹכִי [I]. So the Greek interpreters in the Books of Judges and Ruth: for you will seldom or never meet with it elsewhere.

Judg. vi. 18; אָנֹכִי אֶשֶׁב "I will tarry, or sit, here:"—Greek, Ἐγὼ εἰμι καθίσταμαι. The Latin interpreters, "Ego quidem manebo."

Ibid. chap. xi. 27; וְאֲנֹכִי לֹא חָטָאתִי לָךְ, "Wherefore I have not sinned against thee:" Greek, Ἐγὼ εἰμι οὐχ ἡμαρτόν σοι. Latin, "Ego quidem non peccavi tibi."

Ibid. ver. 35; וְאֲנֹכִי פָצַתִּי פִּי "For I have opened my mouth."—Greek, Καὶ ἐγὼ εἰμι ἤνοιξα τὸ στόμα. Latin, "Et ipse aperui os."

Ibid. ver. 37: אֲנֹכִי וְרֵעוֹתַי, "I and my fellows." Greek, Ἐγὼ εἰμι καὶ αἱ συνεταιρίδες μου. Latin, "Ego ipsa, et sodales mea."

Ruth^m iv. 4; אָנֹכִי אֶנְדֹּם אֹתוֹ "I will redeem it." Greek, Ἐγὼ εἰμι ἀγχιστεύσω. Latin, "Ego sum; redimam."

¹ English folio-edition, vol. 2. p. 568.

^m Leusden's edition, vol. 2. p. 638.

As to this form of speech, let those that are better skilled in the Greek tongue, be the judges. Our Saviour's expression seemeth something more difficult; because he doth not say *πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ ἦν*, but *ἐγὼ εἰμι*. To this purpose, as it should seem, "Before Abraham was, I am."

Ver. 59: *Ἔραν δὲ λίθους, &c.* "And they took up stones," &c.] Would you also murder another prophet, in the very court of the Temple, O ye murderous generation? Remember but Zacharias, and surely that might suffice.—But whence could they get stones in the court of the Temple? Let the answer be made from something parallel:—

"Itⁿ is storied of Abba Chalpatha, who, going to Rabban Gamaliel at Tiberias, found him sitting at the table of Jochanan the money-changer, with the book of Job in his hand Targumized [that is, rendered into the Chaldee tongue], and reading in it. Saith he to him, 'I remember your grandfather Rabban Gamaliel, how he stood upon Gab in the Mountain of the Temple, and they brought unto him the Book of Job Targumized. He calls to the architect לבנאי saying, Ram him in under the foundation.—R. Jose saith, They whelmed him under a heap of clay. וכי טיש בהר הבית Is there any clay in the Mountain of the Temple?' Gloss: "There was mortar, which they used in building."

It may be noted, by the by, that they were building in the Temple in the days of the first Gamaliel, who sat president in the Sanhedrim, about the latter days of our Saviour; which confirms what I already have noted in chap. ii. 20; and farther teaches us, whence they might have stones in readiness; for they were now building, and they might have pieces of stones enough there.

CHAP. IX.

VER. 2: *Τίς ἤμαρτεν; οὗτος, ἢ οἱ γονεῖς αὐτοῦ;* "Who did sin? this man or his parents?" I. It was a received doctrine in the Jewish schools, that children, according to some wickedness of their parents, were born lame, or crooked, or maimed and defective in some of their parts, &c; by which they kept parents in awe, lest they should grow remiss and negligent in the performance of some rites, which had respect to their being clean, such as washings and purifyings, &c. We have given instances elsewhere.

ⁿ Schabb. fol. 115. 1.

II. Butⁿ that the infant should be born lame or blind, or defective in any part, for any sin or fault of his own, seems a riddle indeed.

1. Nor do they solve the matter, who fly to that principle of the *Μετεμψύχωσις*, or transmigration of souls, which they would have the Jews tinctured with; at least if we will admit Josephus as a just interpreter, and judge of that principle. For thus he^o:—

It is the opinion of the Pharisees, *Ψυχὴν πᾶσαν μὲν ἄφθαρτον μεταβαίνειν δὲ εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνην, τὴν δὲ τῶν φαύλων αἰδίῳ τιμωρίᾳ κολάζεσθαι*. That “the souls of all are immortal, and do pass into another body; that is, those of the good only [*observe this*]: but those of the wicked are punished with eternal torments.” So that, unless you will say, that the soul of some good man, passing into the body of this man, was the cause of his being born blind (a supposition, that every one would cry shame of), you say nothing to the case in hand. If the opinion of the transmigration of souls, amongst the Jews, prevailed only so far, that they supposed ‘the souls of good men only’ passed into other bodies, the very subject of the present question is taken away; and all suspicion of any punishment or defect, happening to the infant upon the account of transmigration, wholly vanisheth; unless you will say, it could happen upon a good soul’s passing out of the body of a good man.

2. There is a solution attempted by some from the soul’s pre-existency; which, they would pretend, the Jews had some smatch of, from what they say about *נשמות שבגוף* “those souls which are in Goph,” or Guph.

“R. Jose saith^p, The Son of David will not come *שיכלו כל נשמות שבגוף* till the souls that are in Goph, are consummated.” The same passage is recited also in *Niddah^q*, and *Jevamoth^r*, where it is ascribed to R. *אסי Asi*.

“There is a repository (saith R. Solomon), the name of which is Goph: and from the creation, all the souls that ever were to be born, were formed together, and there placed.”

But there is another Rabbin brought in by another commentator, that supposeth a twofold Goph, and that the souls of the Israelites and of the Gentiles are not in one and the

ⁿ *English folio-edition*, vol. 2. p. 569.

^p *Avodah Zarah*, fol. 5 1

^o *Lib. de Excid.* 2. c. 12. *Huds.* p. 1065. 17.

^q *Fol.* 13. 2.

^r *Ibid.* 62.1.

same Goph. Nay, farther, he conceives, that, in the days of the Messiah, there will be a third Goph, and a new race of souls made.

R. Jose deduceth his opinion from Isa. lvii. 16, *ורוח מלפני, עטוף* miserably wresting the words of the prophet to this sense, "My will shall hinder for the souls, which I have made." For so Aruch and the commentators explain his mind.

Grant now, that what I have quoted, might be sufficient confirmation, that the Jews did entertain the opinion of the soul's pre-existence,—yet what concern the pre-existence of souls hath with this place, I confess I have not so quick an apprehension as any way to imagine; unless we will suppose a *μετεμψύχωσις* too; or that some souls come immediately from the hand of God, stained and defiled.

III. I would therefore seek to untie this knot some other way.

I. I would have that passage observed, which we have in Vajicra Rabba^s: "And the days draw nigh, in the which thou shalt say, I have no pleasure in them, Eccl. xii. 1. *אֵלֵינוּ יָמֵי* Those are the days of the Messiah, wherein there shall be neither merit nor demerit:" that is, if I mistake not, Wherein neither the good deserts of the parents shall be imputed to the children for their advantage,—nor their deserts, for their fault and punishment. They are the words of R. Akibah in locum, and they are his application of that passage in Eccles., and indeed his own invention: but the opinion itself, that "there shall be neither merit nor demerit in the days of the Messiah," is what is commonly received amongst the Jews. If so, then let me a little enlarge this question of our Saviour's disciples, by way of paraphrase, to this purpose: "Master, we know that thou art the Messiah, and that these are the days of the Messiah; we have also learned from our schools, that there is no imputation of merit or demerit from the parents in the days of the Messiah; whence then is it, that this man is born blind? that, in these days of the Messiah, he should bring into the world, with him, some mark and imputation of fault or blame somewhere? What, was it his parents' fault? This seems against the received opinion. It seems,

^s Fol. 184. 3.

^t Leusden's edition, vol. 2. p. 639.

therefore, that he bears some tokens of his own fault: is it so, or no?"

2. It was a conceit amongst the Jews, that the infant, when formed and quickened in the womb, might behave itself irregularly, and do something that might not be altogether without fault.

In the treatise last mentioned, a woman is brought in complaining in earnest of her child before the judge, כדהוא במעי הוה מבעט "that it kicked her unreasonably in the womb." In Midras Coheleth and Midras Ruth, cap. iii. 13, there is a story told of Elisha Ben Abujah, who departed from the faith, and became a horrible apostate; and, amongst other reasons of his apostasy, this is rendered for one:—

"There are which say, that his mother, when she was big with child of him, passing through a temple of the Gentiles, smelt something very strong; and they gave to her of what she smelt, and she did eat; והוה מפעפע בכריסה בכריסה של חבינה and the child in the womb grew hot, and swelled into blisters, as in the womb of a serpent."

In^u which story, his apostasy is supposed as originally rooted and grounded in him in the womb, upon the fault of his mother eating of what had been offered to idols. It is also equally presumed, that an infant may, unreasonably, and irregularly, kick and punch [irregulariter et inordinate se gerere] in the womb of its mother beyond the rate of ordinary infants. The infants in the womb of Rebecca may be for an instance; where the Jews indeed absolve Jacob from fault, מסודחנא though he took Esau by the heel^v; but will hardly absolve Esau, for rising up against his brother Jacob.

"Antoninus asked R. Judah^w, At what time evil affections begin to prevail in the man? משעת יצירה או משעת יצאה Whether in the first forming of the fœtus in the womb, or at the time of its coming forth? The Rabbi saith unto him, From the time of its first coming.—Then saith Antoninus, It will kick in the mother's womb, and rush out.—The Rabbi saith, This I learned of Antoninus; and the Scripture seems to back it, when it saith, Sin lieth at the door."

It appears from this dispute, whether true or feigned, that the ancient opinion of the Jews was, that the infant,

^u English folio-edition, vol. 2. p. 570.

^v Bemidbar Rab. fol. 230. 2.

^w Sanhedr. fol. 91. 2. and Beresh. Rab. fol. 38. 1.

from its first quickening, had some stain of sin upon it. And that great doctor, R. Judah the Holy, was originally of that opinion himself, but had lightly changed his mind upon so paltry an argument. Nay, they went a little farther, not only that the infant might have some stain of sin in the womb,—but that it might, in some measure, actually sin, and do that which might render it criminal. To which purpose this passage of the disciples seems to have some relation; “Did this man sin, that he was born blind?” That is, Did he, when his mother carried him in her womb, do any foul or enormous thing, that might deserve this severe stroke upon him, that he should bring this blindness with him into the world?

Ver. 6: **Ἐπρῶσε χαμαὶ, &c.* “*He spat on the ground,*” &c.]

I. How far spittle was accounted wholesome for weak eyes, we may learn from this ridiculous tale:

“R. Meir^x sat, and was teaching in the evening of the sabbath-day. There was a woman stood by, hearing him preach: after he had done, she went home, and found her candle gone out. Her husband saith to her, Where hast thou been?—I have been, saith she, standing and hearing the voice of a preacher.—Her husband saith to her, Thou shalt not enter in, till thou hast gone, and spat in the face of him that taught.—After three weeks, her neighbouring women persuading and heartening her to it, she goes to the chapel. Now the whole matter was already made known to R. Meir. He saith therefore to them, אֵית מִינְכוֹן אֵיתָא חֲבִיטָא, אֵית לְמִלְחָשׁ בְּעֵינָא Is there ever a woman among you skilled in muttering charms over eyes? [for he feigned a grievous ailment in his eyes:] The woman said, R. I am not skilled: However, saith he, do thou spit seven times upon my eyes, and I shall be healed;—which she did.” Gloss. “Whenever they muttered any charms over the eyes,—it was necessary, that they should spit upon them.”

II. It was prohibited amongst them to besmear the eyes with spittle upon the sabbath-day upon any medicinal account, although it was esteemed so very wholesome for them.

“They^y do not squirt wine into the eyes on the sabbath-day, but they may wash the eye-brows with it; וְרוֹק חֶפֶל אֶפְלוֹ

* Hieros. Sotah, fol. 16. 4. and Vajiera Rab. fol. 175. 2.

^y Maim. Schab. cap. 21.

בְּעַל גַּב הָעַיִן אֲמָר but as to fasting spittle" [which was esteemed exceedingly wholesome], "it is not lawful to put it so much as upon the eye-lids."—"One^z saith, That wine is prohibited so far, that it may not be injected into the middle of the eyes; upon the eye-brows, it may. Another saith, That spittle is forbidden so much as upon the eye-lids."

So that, in this action of our Saviour's, we may observe :

I. That he does not heal this sick man with a word, as he did others; but chooseth to do a thing, which was against their canonical observation of the sabbath; designing thereby to make a trial of the man, whether he was so superstitious, that he would not admit such things to be done upon him on the sabbath-day. He made an experiment not much unlike this upon the man at Bethesda; as we have before observed.

II. Whiles he mingles spittle with dust, and of that makes a clay to anoint the eyes of the blind man, he thereby avoideth the suspicion of using any kind of charm; and gives rather a demonstration of his own divine power, when he heals by a method contrary to nature; for clay laid upon the eyes, we might believe, should rather put out the eyes of one that sees, than restore sight to one that had been blind. Yea and farther, he gave demonstration of the divine authority he himself had over the sabbath, when he heals upon that day by the use of means, which had been peculiarly prohibited to be used in it.

The connexion of this chapter with the former is such, that the stories in both seem to have been acted on one and the same day [*Διελθὼν διὰ μέσου αὐτῶν, καὶ παρήγεν οὕτως,* "Going through the midst of them, so passed by." *Καὶ παράγων εἶδεν ἄνθρωπον τυφλόν,* "And as he passed by, he saw a man which was blind"]. If it be so (which I will not much contend about) then do^a they bring the adulterous woman before Christ, yea, and attempt to stone him too on the sabbath-day. *Ἰησοῦς δὲ ἐκρύβη,* "Jesus hid himself;" or perhaps the sense is, "he was hidden;" that is, by the multitude, that had a favour for him, and compassed him about, lest his enemies should have wreaked their malice and displeasure against him.

Ver. 7: *Ὁ ἐρμηνεύεται, Ἀπεσταλμένος* "Which is, by inter-

^z Schab. fol. 108. 2.

^a English folio-edition, vol. 2. p. 571.

pretation, Sent."] We have already shown, that the spring of Siloam discharged itself by a double stream into a twofold pool; the *Upper Pool*, which was called שילוש 'the Pool of Siloah;' and the *Lower*, which was called ברכת השלה 'the Pool of Shelah;' Neh. iii. 15. Now שילוש, plainly and properly, signifies 'Ἀπεσταλμένος; but הלש not so, as we have already noted. Probably the evangelist added this parenthesis on purpose to distinguish, which of the pools the blind man was sent to wash in;—viz. not in the Pool Shelah, which signifies κωδίωv, *fleeces*,—but in the Pool of Shiloah, which signifies 'Ἀπεσταλμένος, *sent*.

Ver. 8: 'Ο καθήμενος καὶ προσαιτῶν. "That sat and begged." This may be opposed to another sort of beggars,—viz. חזרי פתח־פתח "those that beg from door to door."

The words used by the beggars were generally these:—

בי זכי "Vouchsafe something to me:" or, rather, according to the letter, "Deserve something by me;" i. e. Acquire something of merit to yourself by the alms you give me.

רבי בי זכי גרמך "O you, whoever have a tender heart, do yourself good by me."

סכי בי מה הינא אסתכל בי מה אנא "Look back, and see what I have been; look upon me now, and see what I am^b."

Ver. 13: "Ἀγουσιν αὐτὸν πρὸς φαρισαίους. "They brought him to the Pharisees.] The 'Pharisees,' in this evangelist, are generally to be understood the 'Sanhedrim:' nor, indeed, do we find in St. John any mention of the Sadducees at all. Consult John i. 24; iv. 1; viii. 3; xi. 46, &c.

Τοιαύτην δὲ ἔχουσι [Φαρισαῖοι] τὴν ἰσχὺν παρὰ τῷ πλήθει, &c. "The Pharisees have such a sway amongst the people, that if they should say any thing against the king or high-priest, they would be believed." And a little after,

"The Pharisees have given out many rules to the people from the Traditions of the Fathers, which are not written in the laws of Moses: and for that very reason the Sadducees rejected them, saying, They ought to account nothing as law or obligatory, but what is delivered by Moses; and what hath no other authority but tradition only, ought not to be observed. And hence have arisen questions and mighty controversies; τῶν μὲν Σαδδουκαίων εὐπόρους μόνον περιζόντων, the Sadducees drawing after them the richer sort

^b Vajiera Rabb. fol. 204. 3.

^c Joseph. Antiq. lib. 13. cap. 18.

only, while the multitude followed and adhered to the Pharisees."

Hence we may apprehend the reason, why the whole Sanhedrim is sometimes comprehended under the name of the 'Pharisees;' because the common people, and the main body of that nation, were wholly at the management of the Pharisees, governed by their decrees and laws. But there was once a Sanhedrim, that consisted chiefly of the sect of the Sadducees; and what was done then? "R. Eliezer Ben Zadok saith^d, There was a time, when they burnt a priest's daughter for whoredom, compassing her about with bundles of young twigs. But the answer is, לא היה ב'ד" של, There was not a Sanhedrim at that time, that was well skilled.—Rab Joseph saith, ב'ד" של צדוקי הוה, That Sanhedrim was made up of Sadducees." It is worth our taking notice of this passage.

Ver. 22: 'Αποσυνάγωγος γένηται' "He should be put out of the synagogue."] So chap. xvi. 2; 'Αποσυναγωγους ποιήσουσιν ὑμᾶς. Granting that this is spoken of excommunication,—the question may be, Whether it is to be understood of the ordinary excommunication, that is, from this or that synagogue; or the extraordinary, that is, מנוסת ישראל "a cutting-off from the whole congregation of Israel."

"Whoever^e is^f excommunicated by נשיא, the president of the Sanhedrim, is cut-off from the whole congregation of Israel:" and if so, then much more, if it be by the vote of the whole Sanhedrim. And it seems by that speech, ἐξέβαλον αὐτὸν ἔξω, "They cast him out," ver. 34, that word ἔξω, out, was added for such a signification.

But suppose we, it might be understood of the ordinary excommunication: among all the four-and-twenty reasons of excommunication, which should it be, for which this was decreed,—viz. 'that if any man did confess that Jesus was the Christ, he should be put out of the synagogue?'—The elders of the Sanhedrim, perhaps, would answer, what upon other occasions is frequently said and done by them, "It is decreed לצורך זמן for the necessity of the time."

Ver. 28: 'Ἡμεῖς Μωσέως ἐσμὲν μαθηταί' "We are Moses's disciples."] The man, as it should seem, had, in gentle and

^d Sanhedr. fol. 52. 1.

^e English folio-edition, vol. 2. p. 572.—Leusden's edition, vol. 2. p. 641.

^f Piske Haresh in Moed Katon, cap. 3. art. 23.

persuasive terms, asked them, "Will ye, also, be his disciples?" as if he heartily wished they would. But they as ruggedly, "Be you so: we are Moses's disciples."

"They^f delivered two disciples of the Wise men into the hands of the chief priest" [that they might instruct him about the rites and usages of the day of expiation]; מתלמידין; של משה "They were of the disciples of Moses."—And who are these disciples of Moses? it follows, לאפוקי צדוקין "The very phrase excludes the Sadducees."

The reader may observe, by the way, these disciples of Moses's disciples, with what reverence they treat him.

"Moses^g was angry about three things, and the tradition was accordingly hid from him:—I. About the sabbath, Exod. xvi. 20: while he was angry, he forgot to recite to them the traditions about the sabbath. II. About the vessels of metal, Numb. xxxi. 14: while he was angry, he forgot to recite to them the traditions about the vessels of metal. III. About the mourner, Lev. x. 16: while he was wroth, the tradition was hid from him, which forbade the mourner to eat of the holy things."

Did Moses think it unlawful for the mourner to have eaten of the holy things, when he spake to Eleazar and Ithamar, while they were in the very act of bewailing the death of their two brethren, "Wherefore have ye not eaten the sin-offering in the Holy Place?"—Yes; but, in his passion, he forgot both the tradition and himself too. Excellent disciples, indeed! that can thus chastise your great master at pleasure, as a man very hasty, apt to be angry, and of a slender memory! Let him henceforward learn from you to temperate his passions, and quicken his memory. You have a memory, indeed, that have recovered the tradition, which he himself had forgot!

Ver. 34: Καὶ ἐξέβαλον αὐτὸν ἔξω. "And they cast him out."] I shall note something of this kind of phrase at chap. xvi. 2. Thus doth this man commence the first *confessor* in the Christian church, as John the Baptist had been the first *martyr* in it. He suffered excommunication, and that from the whole congregation of Israel, for the name of Christ. It seems something strange, that they did not excommunicate Jesus himself; but they were contriving more bloody things against him.

^f Joma, fol. 4. 1.

^g Vajiera Rab. fol. 179. 1.

CHAP. X^b.

AMONGST all the places in the Old Testament, which mention this great Shepherd, there is no one doth so exactly describe him and his pastoral work, as chap. xi. of the prophet Zechariah. We will fetch a few things from thence, that may serve to explain the passage now in hand :

I. He describes this great Shepherd manifesting himself, and applying himself to his great pastoral office, when the nation was now upon the brink of destruction : the prophet had foretold their ruin,—and brings in this Shepherd, undertaking the care of his sheep, lest they should perish too.

As to the first verse, “Open thy doors, O Lebanon;” take the Jews’ own comment upon it, who yet do, by all the skill they can, endeavour to take off the whole prophecy from those proper hinges, upon which it turns.

“Fortyⁱ years before the destruction [*of Jerusalem*], the gates of the Temple opened themselves of their own accord. Rabban Jochanan Ben Zacchai declaimed upon it [*objurgavit portas*], saying, O Temple, Temple, why dost thou terrify thyself? I know thy end will be destruction : for so Zechariah, the son of Iddo, hath prophesied concerning thee; Open thy doors, O Lebanon,” &c.

The rest that follows, doth plainly enough speak out desolation and ruin, ver. 2, 3 : but particularly that is remarkable, ver. 6, “I will deliver them every one into their neighbour’s hands :” how manifestly doth it agree with those intestine broils and discords, those horrid seditions, stirred up amongst them! “And into the hands of their king;” i. e. of Cæsar, concerning whom they may remember they once said, “We have no king but Cæsar.”

II. He describes the evil shepherds of the people under a triumvirate, ver. 8 : “Three shepherds also I cut-off in one month,” &c ; i. e. the Pharisees, the Sadducees, and the Essenes, which interpretation though it cannot but sound very unpleasingly in Jewish ears, yet is it what seems abundantly confirmed, both from the context and the history of things. They, therefore, would turn the edge of the prophecy another way,—the Gemarists understanding the three shepherds, of Moses, Aaron, and Miriam^j : Jarchi would

^b *English folio-edition*, vol. 2. p. 573.

ⁱ *Joma*, fol. 39. 2.

^j *Taanith*, fol. 9. 1.

have it the house of Ahab, the house of Ahaziah, and his brethren:—Kimchi, the sons of Josiah, Jehoahaz, Jehoiakim, and Zedekiah. Aben Ezra saith, “Perhaps they are the high-priest Joshua, the Person anointed to the wars^k, and the Sagan; or perhaps Haggai, Zechariah, and Malachi,” &c.

But what can be more clear, than that the prophet speaks of those shepherds, that had wasted and corrupted the flock? and who, when the true Shepherd of the sheep should reveal himself, would do the like again? and who should these be but the principals and chief heads of sects, and the leaders of the people, the Pharisees, the Sadducees, and the Essenes?

Object. But how can these properly be said to be cut-off by the great Shepherd, when he should come,—whereas it is well enough known, that these sects lived even after the death of Christ, nay, after the ruins of Jerusalem; not to say that Pharisaism hath its being amongst the Jews to this very day?

Ans. So, indeed, it is said, that under the gospel, “The nations should not learn war any more,” Isa. ii. 4; and that “there should not be an infant in age, or one under age, in the new Jerusalem,” Isa. lxv. 20: whereas we find enough of war in every generation, and that infancy or ignorance in divine things abounds still. But nevertheless God had done his part towards the accomplishment of such prophecies;—namely, he had brought-in the gospel of peace, and the gospel of light, that nothing should be wanting on his side, that peace might reign on the earth, and infancy in divine things should be no more. So did this great Shepherd bring-in the evangelical doctrine, the oracle of truth and religion, which did so beat down and confound all the vain doctrines and institutions of those sects, that, as to what related to the doctrine of Christ, there was nothing wanting to have cut-off those heresies and vanities.

III. This great Shepherd broke that covenant, that had been made and confirmed with that people, ver. 10: “I took my staff which was called *Beauty*, and I cut it off, that I might break my covenant, which I made with all the people.”—*With all the people*; i. e. with all Israel, the ten and the two tribes too. And, in ver. 14, the affinity and kin, which was betwixt Judah and Israel, is dissolved;—which it would not be amiss for those to take serious notice of, who as yet

^k Leusden's edition, vol. 2. p. 642.

expect a universal conversion of the whole nation of the Jews. Let them say, by virtue of what covenant: if the covenant of grace,—that makes no difference betwixt the Jew and the Greek, nor knows any one after the flesh. If by virtue of the covenant peculiarly made with that people,—that was broken and dissolved, when God had gathered his flock out of that people. For,

IV. The¹ great Shepherd, when he came, found that there must be a flock gathered in that nation, *Λείμμα κατ' ἐκλογὴν χάριτος* as Rom. xi. 5, “A remnant according to the election of grace;” and these he took care to call and gather, before Jerusalem should be destroyed. Zechariah himself calls it *צאן הַרְגָה* “A flock of slaughter;” and *עני הצאן* “the poor of the flock,” ver. 7. Where, by the way, whoever compares the Greek version in this place, must needs observe, that *עני כן* “so the poor,” is, by those interpreters, jumbled and confounded into one word. For, instead of *עני הצאן כן וידעו כן* “and so the poor of the flock knew,” they read it, *γνώσονται οἱ Χανααῖοι τὰ πρόβατα*, &c. “The Canaanites shall know the sheep,” &c. So instead of *עני כן הצאן* “for this, or for you, O poor of the flock,” ver. 7,—they read, *εἰς τὴν Χαναανίτιν*, “unto the land of Canaan.” Whence after that we have taken notice, that they read Nun final in *כן* as not final,—I have some suspicion, that these interpreters might have had an eye upon the reduction of the dispersed captivity into the land of Canaan, according to the common expectation of that nation. But this only by the by.

That of the apostle ought to be strictly heeded; *Οὕτως ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν*, “Even so then, at this present time also, there is a remnant according to the election of grace.” Which indeed is, as it were, the gnomon to that chapter, and, above all other things, does interpret best the apostle's mind. For he propounds to discourse, not concerning the universal call of the Jews, but of their not being universally rejected: which may very easily be collected from the very first verse of this chapter, “Hath God cast away his people?” that is, so cast them away, that they are universally rejected. “God forbid;” for I myself am an Israelite, and am not cast away.—This argument he pursues and illustrates from the example of

¹ English folio-edition, vol. 2. p. 574.

those most corrupted times, the age wherein Elijah lived, when they threw down the altars of God, slew his prophets, and not a few worshipped τὸν Βάαλ, “Baal of the Sidonians,” whom Ahab had introduced; and almost the whole nation worshipped τὴν Βάαλ, that golden calf or cow, which Jeroboam had set up. And yet, even in that worst state of affairs, saith God, “I have reserved to myself seven thousand men, who have not bowed the knee,” τῆ Βάαλ, that golden calf, the common and universal error of that nation, much less τῷ Βαὰλ, to Baal of the Sidonians.—“Even so (saith the apostle), at this very time there is a remnant;” plainly intimating, that he does not assert or argue for the calling of the whole nation, but of that *remnant* only; and that he discourses concerning the present calling of that remnant, and not about any future call of the whole nation.

V. That is a vast mystery the apostle is upon, ver. 25 of that chapter; “Ὅτι πῶροςις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ” “Blindness hath severally happened to Israel, until the fulness of the Gentiles shall be come in.” I render ἀπὸ μέρους, *severally*, or *by parts*, not without warrant from grammar, and according to the meaning and intention of St. Paul. For the mystery, mentioned by him, is, that blindness, severally, and at several times, happened to the Israelites: First, the ten tribes were blinded through idolatry; and, after many ages, the two tribes, through traditions; and yet both those and these reserved together to that time, wherein the Gentiles who had blinded for a longer space are called, and then both Israelites and Jews, and Gentiles, being all called together, do close into one body. It is observable, that the apostle, throughout this whole chapter, doth not so much as once make mention of the Jews, but of Israel^m,—that he might include the ten tribes with the two, within his discourse.

And, indeed, this great Shepherd had his flock or his sheep within the ten tribes, as well as within the two: and to me it is without all controversy, that the gospel, in the times of the apostles, was brought and preached as well to the one as the other. Doubtless St. Peter, whilst he was in Babylon, preached to the Israelites dispersed in those countries as well as to the Jews.

VI. Some of the Gemarists do vehemently deny any

^m Leusden's edition, vol. 2. p. 643.

conversion of the ten tribes under the Messiah;—let them beware, lest there be not a conversion of their own.

“The^m ten tribes shall never return, as it is written, And he cast them out into a strange land, as it is this day, Deut. xxix. 28. As this day passeth and shall never return, so they are gone and shall not return again. They are the words of R. Akibah.”

“It is a tradition of the Rabbins, that the ten tribes shall not have a part in the world to come; as it is written, The Lord rooted them out of their land in anger and in wrath, and in great indignation, and cast them out into another land. He rooted them out of their own land in this world, and cast them out into another land in the world to come. They are the words of Rabbi.”

But, in truth, when the true Messiah did appear, the ten tribes were more happily called (if I may so speak), that is, with more happy success, than the Jews; because amongst those Jews that had embraced the gospel, there happened a sad and foul apostasy, the like to which we read not of concerning the ten tribes that were converted.

Ver. 1ⁿ: *Διὰ τῆς θύρας εἰς τὴν αὐλήν, &c.* “*By the door, into the sheepfold,*” &c.] The sheepfold, amongst the Talmudists, is רִד, some enclosure, or pen: wherein,

I. The sheep were all gathered together in the night, lest they should stray; and where they might be safe from thieves or wild beasts.

II. In the day-time, they were milked: as,

Τρῶες δ', ὡστ' εἰς πολυπάμμονος ἀνδρὸς ἐν αὐλῇ
Μυρίαι ἐστήκασιν ἀμελγομέναι γάλα λευκόν^ο.

The Trojans, as the rich man's numerous flocks,
Stand milked in the fold.

III. There the lambs were tithed.

“How^p is it that they tithe the lambs? כּוֹנְסִין לְדִיר They gather the flock into the sheepfold; and making a little door, at which two cannot go out together, they number 1, 2, 3, 4, 5, 6, 7, 8, 9, and the tenth that goes out, they mark with red, saying, This is the tithe.—The ewes are without, and the lambs within; and, at the bleating of the ewes, the lambs get out.”

So that there was in the sheepfold one larger door, which

^m Sanhedr. fol. 110. 2.

^o Iliad. 8. 433.

ⁿ English folio-edition, vol. 2. p. 575.

^p Beracoth, fol. 38. 2.

gave ingress and egress to the flock and shepherds; and a lesser, by which the lambs passed out for tithing.

Κλέπτης ἐστὶ, καὶ ληστής. “*Is a thief and a robber.*”] גַּנֵּב גַּנֵּב, in Talmudic language^a: אִי זֶה גַּנֵּב “*Who is a thief? He that takes away another man’s goods, when the owner is not privy to it:—as when a man puts his hand into another man’s pocket, and takes away his money, the man not seeing him; but if he takes it away openly, publicly, and by force, זֶה גַּנֵּב אֵלֶּיךָ גַּנֵּב זֶה גַּנֵּב אֵלֶּיךָ this is not a thief, but a robber.*”—Not κλέπτης, but ληστής.

Ver. 3: Ὁ θυρωρός. “*The porter.*”] I am mistaken, if the servants that attend about the flock under the shepherd, are not called by the owner of them, בְּעֵלֵי אֲמָפוֹת Eccles. xii. 11: i. e. Those that fold the sheep: at least if the sheepfold itself be not so called. And I would render the words by way of paraphrase thus: “*The words of the Wisē are as goads, and as nails fastened by those, that gather the flock into the fold: goads, to drive away the thief or the wild beast; and nails, to preserve the sheepfold whole and in good repair: which goads and nails are furnished by the chief shepherd, the master of the flock, for these uses.*—Now one of these servants, that attended about the flock, was called ὁ θυρωρός, ‘the porter.’ Not that he always sat at the door; but the key was committed to his charge, that he might look o it, that no sheep should stray out of the fold, nor any thing hurtful should get, or be let in.

Ver. 7: Ἐγὼ εἶμι ἡ θύρα. “*I am the door.*”] Pure Israelitism, among the Jews, was the fold, and the door, and all things. For if any one was of the seed of Israel, and the stock of Abraham, it was enough (themselves being the judges) for such a one to be made a sheep, admitted into the flock, and be fed and nourished to eternal life. But, in Christ’s flock, the sheep had another original, introduction, and mark.

Ver. 8: Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ. “*All that ever came before me, are thieves.*”] Our Saviour speaks agreeably with the Scripture;—where, when there is any mention of the coming of this great Shepherd to undertake the charge of the flock, the evil shepherds that do not feed but destroy the flock, are accused, Jer. xxiii. 1, &c. Ezek. xxxiv. 2, &c. Zech. xi. 16. And our Saviour strikes at those

^a Maimon. Genebah, cap. 1.

three shepherds before mentioned^r, that hated him, and were hated by him,—the Pharisees, the Sadducees, and Essenes, under whose conduct the nation had been so erroneously led for some ages.

I should have believed, that those words, “All that ever came^s before me, are thieves and robbers,” might be understood of those, who, having arrogated to themselves the name of the Messiah, obtruded themselves upon the people; but that we shall, hardly or not at all, find an instance of any, that ever did so, before the true Messiah came. After his coming (it is true) there were very many, that assumed the name and title; but, before it, hardly one. Judas the Galilean did not arrive to that impudence, as you have his story in Josephus. Nor yet Theudas, by any thing that may be gathered from the words of Gamaliel, Acts v.

An argument of no mean force, which we may use against the Jews, that the time when our Jesus did appear, was the very time wherein the nation looked for the coming of Messiah. For why did no one arrogate that name to himself, before the coming of our Jesus? Because they knew, the fore-appointed and the expected time of the Messiah was not yet come. And why, after Jesus had come, did so many give themselves out for Messiah, according to what our Saviour foretold, Matt. xxiv? Because the agreeableness of the time, and the expectation of the people, might serve and assist their pretences.

Ver. 9: Νομήν ἐυρήσει “*Find pasture.*”] כמה היא רגל “*How^t far is the beasts’ pasture?*” י” ט”ז “*sixteen miles.*”—The Gloss is, “The measure of the space, that the beasts go, when they go forth to pasture.” A spacious pasture indeed!

Ver. 13: Ὁ δὲ μισθωτὸς φεύγει “*The hireling fleeth.*”] The Rabbins suppose, that some such thing may be done by the *hireling*, when they allot a mulct, if a sheep should happen to perish through the neglect of its keeper.

“How^u far is the keeper for hire (שומר שכר) bound to watch his flock? Till he can say truly, In the day the drought consumed me, and the frost by night.

“But if, whilst he is going to the city or any ways absent, the wolf or the lion should come and tear the flock,—what

^r English folio-edition, vol. 2. p. 576.

^t Beracoth, fol. 55. 2.

^s Leusden’s edition, vol. 2. p. 644.

^u Bava Mezia, fol. 93. 2.

then?—ובמקלות וברועים לקדם He ought to have met them with shepherds and clubs,” and not to have fled.

Ver. 15: Τὴν ψυχὴν μου τίθημι, &c. “*I lay down my life,*” &c.] נותן נפשו על הצאן or מוסר נפשו על הצאן “*I deliver, or I give, my life for the flock.*”—מסר והודה נפשו על בנימין “*Judah gave up his life for Benjamin.*” חור נתן נפשו על ה'הב'ה “*Hur gave his life for the Holy Blessed God.*” For they have a tradition, that Hur underwent martyrdom, because he opposed the golden calf.

Ver. 22: Ἐγένετο δὲ τὰ Ἐγκαίνια, &c. “*It was the feast of the Dedication.*”] I. The rise and original of this feast, must be fetched from the story, 1 Mac. iv. 52, &c, of which we have noted something already. The Jewish masters have these passages about it:—

“They^x were seized with such infinite pleasure in the restoration of their sacred rites, being, after so long a time, so unexpectedly possessed of their religion again, ὡς νόμον δεῖναι τοῖς μετ' αὐτοὺς, ἑορτάζειν τὴν ἀνάκτησιν τῶν περὶ τὸν ναὸν ἐφ' ἡμέρας ὀκτώ· that they bound it by a law to posterity, that they should celebrate the restitution of their sacred rites, by a feast of eight days' continuance. Καὶ ἐξ ἐκείνου μέχρι δεῦρο τὴν ἑορτὴν ἄγομεν, καλοῦντες αὐτὴν φῶτα· And from that time to this do we still celebrate this feast, calling it by the name of *Lights*: giving that name to this feast, as I suppose, because we obtained such a liberty so much beyond all hope.”

One would believe, that the name only of ‘lights,’ or ‘candles,’ was given to this feast; I say a name only: for we have no mention here of the ‘lighting of candles.’ One would^y believe also, that the eight days, decreed for the celebration of this feast, was done after the pattern of the eight days' feast of Tabernacles: but you will find in the Talmudic authors, that it is far otherwise, and they have a cunning way of talking concerning it.

“The Rabbins^z have a tradition: From the five-and-twentieth day of the month Chisleu, there are eight days of the Encenia [or feast of Dedication], in which time, it is not lawful either to weep or fast. For when the Greeks entered into the Temple, they defiled all the oil that was there. But

^y Bemidb. Rabb. fol. 260. 1.

^w Vajicra Rabba, fol. 162. 1.

^x Joseph. Antiq. lib. 12. cap. 11. Hudson, p. 541. 5.

^y English folio-edition, vol. 2. p. 577.

^z Schabb. fol. 21. 2.

when the kingdom of the Asmoneans had conquered them, they sought and could not find but one single vial of oil, that had been laid-up under the seal of the chief priest; nor was there enough in it but to light for one day. There was a great miracle: for they lighted up the lamps from that oil for eight days together: so that, the year after, they instituted the space of eight days for the solemnizing that feast."

Maimonides relates the same things, and adds more^b: "Upon this occasion the Wise men of that generation appointed, that eight days from the 25th of the month Chisleu, should be set apart for days of rejoicing and the Hallel: and that they should light up candles at the doors of every house, each evening of those days, to keep up the memory of that miracle. Those days are called *חנוכה* *Dedication*; and it is forbidden, upon all those days, either to weep or fast, as in the days of Purim," &c.

Again^c; "How many candles do they light? It is commanded, that every house should set up at least one; let the inhabitants there, be more or one only. But he that does honour to the command, sets up his candles according to the number of the persons, that are in the house. And he again that does more honour to it still, sets up one candle for every person in the house the first night^d, and doubles it the second night. For example, if there be ten persons in the house,—the first night, there are ten candles lighted; the second night, twenty; the third night, thirty; so that, on the eighth night, it comes to fourscore."

It would be too tedious to transcribe what he relates about singing the 'Hallel' upon that feast; the place where the candle is fixed, which ordinarily is without doors, but in time of danger or persecution it is within, &c. Let what I have already quoted, suffice, with the addition of this one instance more:—

"The^e wife of Tarchinus (whose bones may they be crushed!) brought forth a son, the evening of the ninth day of the month Ab, and then all Israel mourned. *נשתתק הולד* *בהנוכה* The child died upon the feast of Dedication. Then said the Israelites, Shall we light up candles, or not? They said, We will light them, come what will come. So they

^b In Chanuchah, cap. 3.

^d *Leusden's edition*, vol. 2. p. 645.

^c Cap. 4.

^e *Echah rabbathi*, fol. 80. 1.

lighted them. Upon which, there were some that went and accused them before the wife of Tarchin, saying, The Jews mourned, when thou broughtest forth a son; and when that son died, they set up candles." Who this תרקיניוס Tarquinus, or Tarquinius was,—whether they meant the emperor Trajan, or some other, we will not make any inquiry, nor is it 'tanti.' However the story goes on, and tells us, that the woman, calling her husband, accused the Jews, stirring him up to revenge, which he executed accordingly by a slaughter amongst them.

Tà 'Εγκαίγια: "*The feast of Dedication.*"] So חנוכה, in the title of the thirtieth Psalm, the Greek interpreters translate 'Εγκαινισμός, 'Dedication:?' by which the Jewish Masters seem to understand the 'dedication of the Temple^f:' whereas really it was no other than the lustration and cleansing of David's house after, Absalom had polluted it by his wickedness and filthiness:—which, indeed, we may not unfitly compare with the purging again of the Temple, after that the Gentiles had polluted it.

'Εν 'Ιεροσολύμοις: "*In Jerusalem.*"] "It was at Jerusalem the feast of the Dedication." Not as the Passover, Pentecost, and feast of Tabernacles, were wont to be at Jerusalem, because those feasts might not be celebrated in any other place:—but the Encenia was kept every where throughout the whole land.

גזרו תענית בחנוכה בבלוד "They once proclaimed a fast, within the feast of Dedication, at Lydda."

The feast of dedication at Lydda? this was not uncustomary, for that feast was celebrated in any place: but the fast in the time of that feast, this was uncustomary.

"One^h upon his journey, upon whose account they set up a candle at his own house, hath no need to light it for himself in the place, where he sojourneth." For in what country soever he sojourns, there the feast of Dedication, and lighting up of candles is observed; and ifⁱ those of his own household would be doing that office for him, he is bound to make provision accordingly, and take care that they may do it.

Maimonides goes on; "The precept about the lights in the feast of Dedication is very commendable; and it is necessary, that every one should rub up his memory in this

^f Bemidh, Rabba, fol. 149. 1.

^h Maimont. in the place above.

^g Rosh hashbanah, fol. 18. 2.

ⁱ English folio-edition, vol. 2. p. 578.

matter, that he may make known the great miracle, and contribute towards the praises of God, and the acknowledgment of those wonders he doth amongst us. If any one hath not wherewithal to eat, unless of mere alms, let him beg or sell his garments to buy oil and lights for this feast. If he have only פרוטה אחת one single farthing, and should be in suspense, whether he should spend it in קידוש היום consecrating the day, or setting up lights,—let him rather spend it in oil for the candles, than in wine for consecration of the day. For when as they are both the prescription of the scribes, it were better to give the lights of the Encenia the preference, because you therein keep up the remembrance of the miracle.”

Now what was this miracle? it was the multiplication of the oil. The feast was instituted in commemoration of their Temple and religion being restored to them: the continuance of the feast for eight days, was instituted in commemoration of that miracle: both by the direction of the scribes, when there was not so much as one prophet throughout the whole land.

“There^j were eighty-five elders, above thirty of which were prophets too, that made their exceptions against the feast of Purim, ordained by Esther and Mordecai, as some kind of innovation against the law.” And yet that feast was but to be of two days’ continuance. It is a wonder then, how this feast of Dedication, the solemnity of which was to be kept up for eight days together, that had no other foundation of authority but that of the scribes, should be so easily swallowed by them.

Josephus, as also the Book of Maccabees, tells us, that this was done about the hundred and forty-eighth year of the Seleucidæ: and at that time, nay, a great while before, the doctrine of traditions, and authority of the traditional scribes, had got a mighty sway in that nation. So that every decree of the Sanhedrim was received as oracular, nor was there any the least grudge or complaint against it. So that, though the traditional masters could not vindicate the institution of such a feast, from any tradition exhibited to Moses upon mount Sinai,—yet might they invent something as traditional to prove the lawfulness of such an institution.

Who had the presidency in the Sanhedrim at this time, cannot be certainly determined. That which is told of Jo-

^j Hierosol. Megillah, fol. 70. 4.

shua Ben Perachiah, how he fled from Janneus the king^k,— carries some probability along with it, that Joses Ben Joezer of Zeredai, and Joses Ben Jochanan of Jerusalem,—to whom Joshua Ben Perachiah and Nittai the Arbelite succeeded in their chairs,—sat president and vice-president at that time in the Sanhedrim. But this is not of much weight, that we should tire ourselves in such an inquiry.

The Masters^l tell us (but upon what authority, it is obscure), מלאכת המשכן נגמרה בב'ה בכסלו "that the work of the tabernacle was finished on the twenty-fifth day of the month Chisleu" (that is, this very^m day of the month of which we are now speaking); "but it was folded up till the first day of the month Nisan, and then set up."

Καὶ χειμὼν ἦν. "And it was winter."] The eight days, begun from the 25th of the month Chisleu, fell-in with the winter solstice. Whence, meeting with that in the Targumist upon 1 Chron. xi. 22, יומא זוטא דסיתווה בעשרא יומין, בירחא דטבת, I question whether I should render it, 'the shortest day,' or 'a short day' (i. e. one of the short winter days), viz. 'the tenth of the month Tebeth:' if he did not calculate rather according to our, than the Jewish, calendar.

The Rabbins (as we have already observed upon chap. v. 35) distinguish their winter months into חרף and קור 'winter and mid-winter:' intimating, as it should seem, the more remiss and more intense cold. Half Chisleu, all Tebeth, and half Shebat, was חרף the 'winter.' Ten days, therefore, of the winter had passed, when, on the 25th of the month Chisleu, the feast of the Dedication came in.

"It was winter, and Jesus walked in the porch." He walked there because it was winter, that he might get and keep himself warm: and, perhaps, he chose Solomon's porch to walk in, either that he might have something to do with the fathers of the Sanhedrim, who sat there; or else, that he might correct and chastise the buyers and sellers, who had their shops in that place.

Ver. 24ⁿ: "Εως ποτε τὴν ψυχὴν ἡμῶν αἰρεῖς; "How long dost thou make us to doubt?"] It is not ill rendered, "How long dost thou suspend our mind?" although not an exact translation, according to the letter. But what kind of doubt and suspension of mind was this? Was it, that they

^k Sanhedr. fol. 107. 2.

^m Leusden's edition, vol. 2. p. 646.

^l Bemidb. Rab. fol. 151. 2.

ⁿ English folio-edition, vol. 2. p. 579.

hoped this Jesus was the Messiah? or that they rather feared he was so? It seems, they rather feared, than hoped it. For whereas they looked for a Messias, that should prove a mighty conqueror, should deliver the people from the heathen yoke, and should crown himself with all earthly glory; and saw Jesus, infinite degrees below such pomp; yet, by his miracles, giving such fair specimens of the Messias;—they could not but hang in great suspense, whether such a Messiah were to be wished for or no.

Ver. 31: Ἐβάστασαν οὖν πάλιν λίθους. “*Then the Jews took up stones again.*”] The blasphemer כּוֹפֵר, by judicial process of the Sanhedrim, was to be stoned; which process they would imitate here without judgment.

“These^o are the criminals that must be stoned;—he that lieth with his own mother, or with the wife of his father.—He that blasphemes, or commits idolatry.” Now, however the Rabbins differed in the definition of blasphemy or a blasphemer, yet this all of them agreed in, as unquestionable blasphemy, that which כּוֹפֵר בְּעֵיקָר “denies the foundation.” This they firmly believed Jesus did,—and none could persuade them to the contrary,—when he affirmed, “I and my Father are one.” A miserable besotted nation, who, above all persons or things, wished and looked for the Messiah,—and yet was perfectly ignorant, what kind of a Messiah he should be!

Ver. 35: Εἰ ἐκείνους εἶπε θεοὺς, &c. “*If he called them gods,*” &c.] The Jews interpret those words of the Psalmist, “I have said, Ye are gods,” to a most ridiculous sense.

“Unless^p our fathers had sinned, we had never come into the world; as it is written, I have said, Ye are gods, and the children of the Most High: but ye have corrupted your doings; therefore ye shall die, like men.” And a little after; “Israel had not received the law, only that the angel of death might not rule over them; as it is said, I have said, Ye are gods; but ye have corrupted your doings; therefore ye shall die, like men.”

The sense is, If those who stood before mount Sinai, had not sinned in the matter of the golden calf, they had not begot children, nor had been subject to death, but had been like the angels.—So the Gloss: “If our fathers had not sinned by the golden calf, we had never come into the

^o Sanhedr. cap. 7. hal. 1.

^p Avodah Zarah, fol. 5. 1.

world; for they would have been like the angels, and had never begot children.”

The Psalmist, indeed, speaks of the magistracy, to whom the word of God hath arrived, ordaining and deputing them to the government, by an express dispensation and diploma, as the whole web and contexture of the psalm doth abundantly show. But if we apply the words, as if they were spoken by our Saviour, according to the common interpretation received amongst them, they fitly argue thus: “If he said They were angels or gods, to whom the law and word of God came, on mount Sinai, as you conceive; is it any blasphemy in me then,—whom God, in a peculiar manner, hath sanctified and sent into the world, that I might declare his word and will,—if I say, that I am *the Son of God?*”

Ver. 40: “Οπου ην Ιωάννης το πρώτον βαπτίζων” “Where John was at first baptizing.”] That is, ‘Bethabara:’ for the evangelist speaks according to his own history:—which to the judicious reader needs no proof.

CHAP. XI^q.

VER. 1: Λάζαρος “Lazarus.”] So in the Jerusalem Talmud, לעזר ר”ר *R. Lazar*, for *R. Eleazar*. For, in the Jerusalem dialect, it is not unusual in some words that begin with א Aleph, to cut off that letter: as,

מאי אמר מר “What saith the Master?” for מאי אמר.

בר בא ‘Bar Ba,’ for בר אבא ‘Bar Abba.’

בי ר”ר ‘Be R. Bon,’ for ר”ר אבון ‘Be R. Abon.’

So very frequently לעזר ‘Lazar,’ for אלעזר ‘Eleazar.’

ר”ר לעזר בן ר”ר יוסי ‘R. Lazar Ben R. Jose.’

ר”ר לעזר בן יעקוב ‘R. Lazar Ben Jacob.’

‘R. Lazar’ the disciple of R. Chajia Rubba.’—Who also are sometimes called by their name not abbreviated:—

“R. Eleazar^v Ben Jacob.”—“R. Eleazar^w Ben Jose.”

Μάρθα “Martha.”] This name of Martha is very frequent in the Talmudic authors. “Isaac^x Bar Samuel, Bar Martha.”—“Abba^y Bar Martha, the same with Abba Bar Minjomi.”—“Joshua^z Ben Gamla married בת ביתוס

^q English folio-edition, vol. 2. p. 580.

^r Taanith, fol. 68. 2.

^u Kiddushin, fol. 60. 2.

^x Hieros. Schab. fol. 3. 4.

^r Leusden's edition, vol. 2. p. 647.

^t Chagigah, fol. 78. 4. and 80. 2.

^v Sotah, fol. 23. ^w Ibid. fol. 20. 2.

^y Bab. Jevamoth, fol. 120. 1.

^z Ibid. cap. 6. hal. 4.

Martha the daughter of Baithus." She was a very rich widow^a.

She is called also מרים בת ב"תוס " Mary the daughter of Baithus," with this story of her: "Mary^b the daughter of Baithus, whom Joshua Ben Gamla married, he being preferred by the king to the high-priesthood. She had a mind, upon a certain day of Expiation, to see how her husband performed his office. So they laid tapestry all along from the door of her own house to the Temple, that her foot might not touch the ground.—R. Eleazar Ben R. Zadok saith, אראה בנחמה So let me see the consolation [of Israel], as I saw her bound to the tails of Arabian horses by the hair of her head, and forced to run thus from Jerusalem to Lydda. I could not but repeat that versicle, The tender and delicate woman, in thee," &c. Deut. xxviii. 56.

מרתא בת ב"סות, "Martha the daughter of Baisuth" (whether *Baisuth* and *Baithus* were convertible,—or whether it was a mistake of the transcriber,—let him that thinks fit, make the inquiry), whose son was a mighty strong man among the priests.

Ver. 2: Ἦν δὲ Μαρία ἡ ἀλείψασα. "It was Mary, which anointed," &c.] That is, "Which had anointed the Lord formerly." For,

I. It is fit, the Aorist should have its full force. Whoever will not grant this, let him give a reason, why Bethany, which was Lazarus's town, should not be called by his name; but by the name of Mary and her sister Martha. Was it not, because those names had been already well known in the foregoing story, whereas till now, there had not been one word mentioned of their brother Lazarus? So that ἀλείψασα respects a noted story that was past,—viz. that which is related Luke vii. 37.

II. There can be no reason given, why the evangelist should say this proleptically, as if he had respect to that passage in chap. xii. 3, when he was to relate that story so soon after this.—But there may be a sufficient one given, why it should have relation to an anointing, that had been formerly done: and that is, that it might appear, how that familiarity arose betwixt Christ, and the family of Lazarus, so far that they could so confidently send for Jesus, when

^a Juchas. fol. 57. 2.

^b Echah Rabbathi, fol. 67. 2.

^c Succah, fol. 52. 2.

Lazarus was sick: for Mary, Lazarus's sister, had some time before anointed his feet.

Ver. 11^d: *Κεκοιμηται* “*Sleepeth.*”] The apostles having heard the report that Lazarus was sick, and that Christ told them now, that he was fallen asleep;—they apprehend, that the edge of the disease, which had hitherto taken away all rest from him, was now taken off; so that they say, “If he sleep, he shall do well:” having not rightly understood the word our Saviour used, which, whether it was שכב, or ישן, or דמך, I say not. The fallacy of the word is not unpleasantly expressed in Bereshith Rabba; “Rachel^e said to Leah, ישכב עמך הלילה He shall sleep with thee to-night, Gen. xxx. 19. עמך הוא דמך עמי לא דמך He shall sleep with thee, he shall not sleep with me; i. e. Thou and he shall lie together in one sepulchre,—so shall not he and I.”

Ver. 18: *Ὡς ἀπὸ σταδίων δεκαπέντε* “*About fifteen furlongs.*”] כחמסרי ריסי That is, two miles. For the Jewish miles did not hold out full eight furlongs, as other miles do,—but seven and a half.

אחד משבע ומהצה במיל זה הוא ריסי “One of those seven and a half, which make up a mile, is ריסי a furlong.”

“They^g do not lay the net for pigeons, any less distance from the houses than ל' ריסי thirty furlongs,” i. e. four miles.

In Aruch it is written ריסי with *Vau*, and is thus reckoned: “What is ריסי? It is a flight-shot [*jactus arcus*]. And why is ריסי called a flight-shot? It is according to the numeral value of the letters, which is two hundred sixty-six: for two hundred sixty-six [cubits] make a flight-shot. Now count, and you will thus find it: Seven times ר' two hundred make one thousand four hundred. Seven times ס' sixty make four hundred and twenty. Number them together, and they mount to one thousand eight hundred and twenty. Seven times ו' six make forty-two: half a ריסי one hundred thirty-three: number them together, and the whole amounts to one thousand nine hundred ninety-five. Behold two thousand cubits excepting five.”

Ver. 19^h: *ἵνα παραμυθῶσονται αὐτάς*. “*To comfort them.*”] “Whenⁱ they return from the burial שורה עושין they stand about weeping, and say over קריש” [a little prayer called by

^d *English folio-edition*, vol. 2. p. 581.

^e Sect. 72.

^f *Bava Mezia*, fol. 33. 1.

^g *Bava Kama*, cap. 7. hal. ult.

^h *Leusden's edition*, vol. 2. p. 648.

ⁱ פסקי חראש in *Moed Katon*, art. 133.

that name], "comforting the mourner, and accompanying him to his own house."

"When^l they return from the grave, they stand in a circle about the mourner comforting him." Gloss: "The circle about him consists of ten at least." But usually it is very crowded and numerous. Hence that passage^k:

עומדין בשורה בפנימ'ים פטורים "As to those that stood about in that circle, those that were on the inside of it, were not obliged to repeat the phylacteries; but those, that were on the outside, were bound."

"The^l Rabbins deliver: The seven standings and sittings for the dead, must not be diminished." Where the Gloss is; "When they returned from the grave, they went forward a little, and then sat down; partly, to comfort the mourners,—partly, to weep themselves,—and partly, to meditate upon the subject of mortality. Then they stood up again, and went on a little, and sat down again, and so for seven times. But I have seen it written, that they did this upon the account of the evil spirits, who accompanied them from the grave. They ordained these standings and sittings, that, within that time, the evil spirits might depart."

So that we see, they were wont to comfort the mourners in the way, as they were returning from the grave, and they would bring them back to their own house the day that the party deceased was interred. They comforted them also all the remaining days of mourning, which we find done in this place.

Thirty days were allotted for the time of mourning: but, אין להקשו' על את יותר מדאי "We must not weep for the dead beyond the measure. אלא ג' לבכי The three first days are for weeping; להספד ז' seven days for lamentation; ל' לביחויץ ל' thirty days for the intermission from washing their clothes, or shaving themselves."

I. When the המנהמין 'those^m that were to comfort' the mourners, came, they found המטות כפויית all the beds in the house taken down, and laid upon the ground.—מאימתי כופין? "From what time do they take their beds lower?" R. Eleazar saith, From the time that the deceased party is carried out of the court gate. R. Joshua saith, From the

^l Chetub. fol. 8. 2.

^k Beracoth, fol. 17. 2.

^l Bava Bathra, fol. 100. 2.

^m Hieros. Beracoth, f.l. 5. col. 4.

ⁿ English folio-edition, vol. 2. p. 582.

time that the cover of the coffin is shut down. When Rabban Gamaliel died, and the corpse was carried out of the court gate, saith R. Eleazar to his disciples, Take down the beds. But when the coffin was closed, R. Joshua said, Take down the beds. On the evening of the sabbath, they set up their beds; at the going-out of the sabbath, they take them down."

What is to be understood by taking down their beds, we may conjecture by what follows. "Whence^o came the custom of taking down the beds? R. Crispa in the name of R. Jochanan saith, From what is written, וישבו אתו לארץ And they sat with him near the ground [Job ii. 13]. It is not said, upon the ground, but לארץ near the ground; that is, not far off from the earth. Hence is it, that they sat upon beds taken lower [*lectos depressos*]."

But Rabbenu^p Asher saith thus; "Rabh. saith, אין מנחמין Those that comfort, ought to sit nowhere, but upon the floor."

II. The mourner himself sits chief. A custom taken from these words, Job xxix. 25,—“I chose out their way and sat chief—like him who comforts the mourners.” Ibid.

III. It was not lawful for the comforters to speak a word, till the mourner himself break silence first. The pattern taken from Job's friends, Job ii.

IV. אבל כיון שניענע ראשו שוב אין מנחמין רשאי לישב אצלו. "R. Jochanan saith, If the mourner nod his head, the comforters are to sit by him no longer." The Gloss is, "If, by nodding his head, he signify to them, that he hath comforted himself."—Hence that frequently said of some, לא קיבלו תנחומין, "They would not receive comfort;" that is, they gave signs by nodding their head, that they had sufficiently comforted themselves.

These and many other things about this matter do occur in Moed Katon; and Rabbenu Asher, and פסקי הראש, upon this treatise: as also in Massecheth Semacoth; where, by the way, take notice, that that treatise, which hath for its subject the mourners for the dead, is called מסכת שמחות 'A treatise of gladness.' So the sepulchres of the dead are often called בתי חיים, 'The Houses of the Living.'

Let us take a little taste of the way of consolation they used: "The^q Rabbins deliver. When the sons of R. Ishmael died, four of the elders went in to him to comfort him; viz.

^o Ibid. fol. 6. 1.

^p In Moed Katon, cap. 4.

^q Moed Katon, fol. 28. 2.

R. Tarphon, and R. Jose the Galilean, and R. Eliezer Ben Azariah, and R. Akibah. R. Tarphon saith unto them, Ye must know that this is a very wise man, well skilled in exposition. Let not any of you interrupt the words of his fellow. Saith R. Akibah, I am the last. R. Ishmael began and said" [the mourner here breaks silence], "His iniquities are multiplied, his griefs have bound him, and he hath wearied his masters. Thus he said once and again.—Then answered R. Tarphon and said, It is said, And your brethren of the house of Israel shall bewail the burning, Levit. x. 6. May we not argue from the less to the greater? If Nadab and Abihu, who never performed but one command, as it is written, And the sons of Aaron brought blood to him; then much more may the sons of R. Ishmael be bewailed. R. Jose the Galilean answered, saying, All Israel shall mourn for him and bury him, 1 Kings xiv. 13. And must we not argue from the greater to the less? If they wept so for Abijah the son of Jeroboam, who did but one good thing, as it is said, Because in him there is found some good thing; how much more for the sons of R. Ishmael?"—Of the same nature are the words of R. Eliezer and R. Akibah: but this is enough, either to raise laughter, or make a man angry.—In the same page we have several forms of speech, used by the women, that either were the mourners or the comforters. As,

שׂוּל אֶצְמָלָא דְמַלְתָּא לְבַר חוּרִין דְשְׁלִימוֹ זְוּדִיָּה, "The grave is as the robe of circumcision to an ingenuous man, whose provisions are spent."

מוֹתָא כִּי מוֹתָא וּמְרַעֵן חִיבּוּלִיא, "The death of this man is as the death of all, and diseases are like putting money to usury."

רָהִיט וּנְפִיל אֲמַעְבְּרָא וּזְוֹפְתָא זִיף, "He ran, and he fell in his passage, and hath borrowed a loan." With other passages very difficult to be understood.

The first three days of weeping were severer than the other: because, "on the first day it was not lawful for the mourner to wear his phylacteries, to eat of holy things, nor indeed to eat any thing of his own. All the three days, he might do no servile work, no, not privately: and if any one saluted him, he was not to salute him again."

"The first seven days, let all the beds in the house be laid low. Let not the man use his wife. Let him not put on his sandals. Let him do no servile work publicly. Let him

not salute any man. Let him not wash himself in warm water, nor his whole body in cold. Let him not anoint himself. Let him not read in the law, the Misna, or the Talmud. Let him cover his head."

"All the thirty days, let him not be shaved. Let him not wear any clothing that is white, or whitened, or new. Neither let him sew up those rents, which he made in his garments for the deceased party^r," &c.

Ver. 25^s: 'Εγώ εἰμι ἡ ἀνάστασις. "*I am the resurrection.*"] Be it so, O Jew (if you will, or it can be), that the little bone *Luz*, in the backbone, is the seed and principle of your resurrection: as to us, our blessed Jesus, who hath raised himself from the dead, is the spring and principle of ours.

"Hadrian^t (whose bones may they be ground, and his name blotted out!) asked R. Joshua Ben Hananiah, How doth a man revive again in the world to come? He answered and said, From Luz in the backbone. Saith he to him, Demonstrate this to me. Then he took Luz, a little bone out of the backbone, and put it in water, and it was not steeped: he put it into the fire, and it was not burnt: he brought it to the mill, and that could not grind it: he laid it on the anvil, and knocked it with a hammer, but the anvil was cleft, and the hammer broken," &c. Why do ye not maul [*malleatis*] the Sadducees with this argument?

Ver. 31: Ἠκολούθησαν αὐτῇ. "*Followed her.*"] "It^u is a tradition. Let not a man follow a woman upon the way, no, not his own wife." If this grain of salt may be allowed in the explication of this passage, then, either all that followed Mary were women: or if men, they followed her at a very great distance: or else they had a peculiar dispensation at such solemn times as these, which they had not in common conversation. But the observation, indeed, is hardly worth a grain of salt.

Ver. 39: Τετραταῖος γάρ ἐστι. "*For he hath been dead four days.*"] The three days of 'weeping' were now past: and the four days of 'lamentation' begun: so that all hope and expectation of his coming to himself was wholly gone.

וְאֵין חוֹשְׁשִׁין מִשׁוּם דְּרַכֵּי הָאֲמֹרֵי "They go to the sepulchres, and visit the dead for three days.

^r Rambam in Moed Katon, cap. ult.

^s *English folio-edition*, vol. 2. p. 683.

^t Midr. Coheleth, fol. 114. 3.

^u Erubhin, fol. 18. 2.

^v Massecheth Semacoth, cap. 8.

“Neither are they solicitous, lest they should incur the reproach of the Amorites. The story is;—They visited a certain person, and he revived again, and lived five-and-twenty years, and then died. They tell of another that lived again, and begot children, and then died.”

“It^w is a tradition of Ben Kaphra’s: the very height of mourning is not till the third day. For three days, the spirit wanders about the sepulchre, expecting if it may return into the body. But when it sees, that the form or aspect of the face is changed, then it hovers no more, but leaves the body to itself.”

“They^x do not certify of the dead” [that this is the very man, and not another], “but within the three days after his decease:’ for, after three days, his countenance is changed.”

Ver. 44: *Κεῖλαις*, &c. “*With grave-clothes,*” &c.] The evangelist seems so particular in mentioning the *grave-clothes*, wherewith Lazarus was bound hand and foot, as also the *napkin* that had covered his face, on purpose to hint us a second miracle in this great miracle. The dead man came forth, though bound hand and foot with his grave-clothes, and blinded with the napkin.

Ver. 48: *Καὶ ἐλεύσονται οἱ Ῥωμαῖοι* “*And the Romans shall come.*”] I could easily believe, that the Fathers of the Sanhedrim had either a knowledge, or at least some suspicion, that Jesus was the true Messiah.

I. This seems plainly intimated by the words of the vine-dressers in the parable, Mark xii. 7: “This is the heir; come, let us kill him.” They knew well enough, he was the heir: and it was come to this in the struggle betwixt them, ‘either he will inherit with his doctrine,’—‘or we will with ours:’ come, therefore, let us kill him; and the inheritance shall be ours.

II. They^y could not but know, that ‘Daniel’s weeks’ were now fully accomplished; and that the time of the Messiah’s appearing was now come. This, that conflux of Jews from all nations into Jerusalem, Acts ii, doth testify, being led^z by Daniel’s prophecy, and the agreeableness of the time, to fix their residence there, in expectation of the Messiah now ready to be revealed. Compare also Luke xix. 2.

^w Beresh Rabba, fol. 114. 3.

^x Jevamoth, fol. 120. 1. and Maimon. in Gerushin, cap. 13.

^y English folio-edition, vol. 2. p. 584.

^z Leusden’s edition, vol. 2. p. 650.

III. When, therefore, they saw Jesus working miracles so very stupendous, and so worthy the character of the Messiah, and that in the very time wherein the manifestation of the Messiah had been foretold,—they could not but have a strong suspicion that this was HE. But then, it is a wonderful thing, that they should endeavour his death and destruction. What! destroy the Messiah, the expectation and desire of that nation!

Tantum religio potuit suadere malorum!

Such mischiefs could religious zeal persuade.

But it was a most irreligious religion made up of traditions and human inventions! a strange kind of bewitchery, rather than religion! that they should choose rather, that the Messiah should be cut off, than that religion be changed. They had been taught, or rather seduced, by their traditions to believe: 1. That the kingdom of the Messiah should be administered in all imaginable pomp and worldly glory. 2. That their Judaism, or the religion properly so called, should be wonderfully promoted by him, confirmed, and made very glorious. 3. The whole nation should be redeemed from the heathen yoke. But when he, who, by the force of his miracles, asserted himself so far to be the Messiah, that they could not but inwardly acknowledge it, appeared, notwithstanding, so poor and contemptible, that nothing could be less expected or hoped for of such a one, than a deliverance from their present mean and slavish state; and so distant seemed he from it, that he advised to pay tribute to Cæsar, taught things contrary to what the scribes and Pharisees had principled them in, shaken and seemed to abrogate the religion itself, and they had no prospect at all of better things from him;—let Jesus perish, though he were the true Messiah, for any thing that they cared, rather than Judaism and their religion should be abolished.

Obj. But it is said, that what they did, was through ignorance; Luke xxiii. 34; Acts iii. 17; xiii. 27; 1 Cor. ii. 8.

Ans. True indeed, through ignorance of the person: for they did not know and believe the Messiah to be God as well as man; they apprehended him mere man. Though they suspected that Jesus might be the Messiah,—yet did they not suspect, that this Jesus was the true God.

Let it then be taken for granted, that the fathers of the Sanhedrim, under some strong conviction that this was the

true Messiah, might express themselves in this manner, "All men will believe on him, and the Romans will come," &c. and so what Caiaphas said, "It is expedient, that one man should die," &c. But where does the consequence lie in all this? "All men will believe on him;" ergo, "the Romans will come," &c.

I. It is not altogether wide of the mark, what is commonly returned upon this question: The Romans will come against our nation, taking us for rebels to the emperor, in that, without his consent, our people have entertained this Jesus for the king Messiah.

II. Nor is it impertinent to this purpose, what was the ancient observation of the Jews from that of the prophet Isaiah, chap. x. 34, xi. 1: "Lebanon shall fall by a mighty one, and there shall come forth a rod out of the stem of Jesse," viz. That the coming of the Messiah, and the destruction of the Temple, should be upon the heels one of another.

The story^a is, of an Arabian telling a certain Jew, while he was at plough,—that the Temple was destroyed, and the Messiah was born; which I have already told at large upon Matt. ii. 1. But the conclusion of it is, "R. Bon saith; What need we learn from an Arabian? is it not plainly enough written, 'Lebanon shall fall by a mighty one?' And what follows immediately? 'There shall come forth a rod out of the stem of Jesse.'"

If, therefore, the Sanhedrim suspected Jesus to be the Messiah, they might, by the same reason, from thence also gather, that the destruction of the city and nation was not far off; especially when they see the people falling off from Judaism to the religion of Jesus.

III. The fathers of the Sanhedrim judge, that the nation would contract hereby an unspeakable deal of guilt, such as would subject them to all those curses mentioned Deut. xxviii; particularly that their turning off from Judaism would issue in the final overthrow of the whole nation; and if their religion should be deserted, neither the city nor the commonwealth could possibly survive it long. So rooted was the love and value they had for their wretched traditions.

Let us, therefore, frame their words into this paraphrase:

^a Hieros. Beracoth, fol. 5. 1.

“It does seem, that this man can be no other than the true Messiah; the strange wonders he doth, speak no less. What^b must we do in this case? On the one hand, it were a base and unworthy part of us to kill the Messiah: but then on the other hand, it is infinitely hazardous for us to admit him: for all men will believe on him; and then our religion is at an end;—and when that is once gone, what can we look for less, than that our whole nation should perish under the arms and fury of the Romans?”

“I beg your pardon for that [*φεῦ*], saith Caiaphas; you know nothing, neither consider; for be he the Messiah, or be he not,—it is expedient, nay, it is necessary, he should die, rather than the whole nation should perish, &c.

Ver. 51: Προεφήτευσεν* “*He prophesied.*”] Is Caiaphas among the prophets? There had not been a prophet among the chief priests, the priests, the people, for these four hundred years and more; and does Caiaphas now begin to prophesy?—It is a very foreign fetch, that some would make,—when they would ascribe this gift to the office he then bore, as if, by being made high-priest, he became a prophet. The opinion is not worth confuting. The evangelist himself renders the reason, when he tells us Ἀρχιερεὺς ὡν ἐνιαυτοῦ ἐκείνου, “Being the high-priest that same year.” Which words direct the reader’s eye rather to the *year*, than to the *high-priest*.

I. That was the year of pouring out the Spirit of prophecy and revelations, beyond whatever the world had yet seen, or would^c see again. And why may not some drops of this great effusion light upon a wicked man, as sometimes the children’s crumbs fall from the table to the dog under it; that a witness might be given to the great work of redemption, from the mouth of our Redeemer’s greatest enemy. There lies the emphasis of the words ἐνιαυτοῦ ἐκείνου, ‘that same year;’ for Caiaphas had been high-priest some years before, and did continue so, for some years after.

II. To say the truth, by all just calculation, the office of the high-priest ceased this very year; and the high-priest prophesies, while his office expires.

What difference was there as to the execution of the

priestly office, between the high-priest, and the rest of the priesthood? none certainly, only in these two things: 1. Asking counsel by Urim and Thummim. 2. In performing the service upon the day of Expiation. As to the former, that had been useless many ages before, because the spirit of prophecy had so perfectly departed from them. So that there remained now no other distinction, only, that, on the day of Expiation, the high-priest was to perform the service, which an ordinary priest was not warranted to do. The principal ceremony of that day, was, that he should enter into the Holy of Holies with blood. When, therefore, our great High-priest should enter, with his own blood, into the holiest of all,—what could there be left for this high-priest to do? When, at the death of our great High-priest, the veil that hung between the Holy, and the Holy of Holies, was rent in twain from the top to the bottom [Matt. xxvii. 51], there was clear demonstration, that all those rites and services were abolished; and that the office of the high-priest, which was distinguished from the other priests only by those usages, was now determined and brought to its full period. The pontificate, therefore, drawing its last breath, prophesies concerning the redemption of mankind by the great High-priest and Bishop of souls, “that he should die for the people,” &c.

That of the apostle, Acts xxiii. 5, “I wist not, that it was the high-priest,” may, perhaps, have some such meaning as this in it,—“I knew not, that there was any high-priest at all;”—because the office had become needless for some time. For, grant, indeed, that St. Paul did not know the face of Ananias, nor that Ananias was the high-priest,—yet he must needs know him to have been a magistrate, because he had his seat amongst the fathers of the Sanhedrim. Now those words, which he quoted out of the law, “Thou shalt not speak evil of the ruler of thy people,” forbade all indecent speeches towards any magistrate, as well as the high-priest. The apostle, therefore, knowing Ananias well enough, both who he was, and that he sat there under a falsely assumed title of the high-priest,—does, on purpose, call him ‘whited wall,’ because he only bore the colour of the high-priesthood, when as the thing and office itself was now abolished.

Caiaphas, in this passage before us; speaketh, partly, as

Caiaphas,—and partly, as a prophet. As Caiaphas, he does, by an impious and precipitate boldness, contrive and promote the death of Christ; and what he uttered as a prophet, the evangelist tells us, he did it not of himself; he spoke what himself understood not the depth of.

The greatest work of the Messiah, according to the expectation of the Jews, was *השבת הגלויות* or *אסיפת הגלויות* ‘the reduction, or gathering together the captivities.’ The high-priest despairs, that ever Jesus, should he live, could do this. For all that he either did or^d taught, seemed to have a contrary tendency, viz. to seduce the people from their religion, rather than recover them from their servile state of bondage. So that he apprehended this one only remedy left, that care might be taken, so as, by the death of this man, the hazard of that nation’s ruin might blow over:—“If he be the Messiah (which, I almost think, even Caiaphas himself did not much question), since he can have no hope of redeeming the nation, let him die for it himself, that it perish not upon his account.”

Thus miserably are the great masters of wisdom deceived in almost all their surmises; they expect the gathering together of the children of God in one, by the life of the Messiah, which was to be accomplished by his death. They believe their traditional religion was the establishment of that nation; whereas it became its overthrow. They think to secure themselves by the death of Christ, when, by that very death of his, their expected security was chiefly shaken. O blind and stupid madness!

Ver. 55: “*ἵνα ἀγυλίσωσιν ἑαυτούς*.” “*To purify themselves.*”] “R. Isaac^e saith, *ה"ב אדם לטהר את עצמו ברגל* Every man is bound to purify himself for the feast.” Now, there were several measures of time for purifying. He that was unclean by the touch of a dead body, required a whole week’s time, that he might be sprinkled with the water of purification, mixed with the ashes of the red heifer burnt, the third and the seventh days:—which ceremony we may see and laugh at in Parah, cap. 3.

Other purifyings were speedilier performed: amongst others, shaving themselves and washing their garments were accounted necessary, and within the laws of purifying.

^d *English folio-edition*, vol. 2. p. 586.

^e *Rosh hashanah*, fol. 16. 2.

“These’ shave themselves within the feast: he who cometh from a heathen country, or from captivity, or from prison. Also, he who hath been excommunicated, but now absolved by the Wise men.—These same, also, wash their garments within the feast.”

It is supposed, that these were detained by some necessity of affairs, that they could not wash and be shaved before the feast; for these things were of right to be performed before, lest any should, by any means, approach polluted unto the celebration of this feast: but if, by some necessity, they were hindered from doing it before, then it was done בחולו של מועד ‘on a common day of the feast;’ viz. after the first day of the feast.

CHAP. XII.

VER. 2^s: Ἐποίησαν οὖν αὐτῷ δεῖπνον. “*They made him a supper.*”] If we count the days back from the Passover, and take notice that Christ suffered the next day after the eating of the Passover, which is our Friday;—it will appear, that this supper was on the evening of the sabbath, that is, the sabbath now going out.

Let us measure the time in this scheme:—

Nisan 9. The sabbath.—Six days before the Passover, Jesus sups with Lazarus at the going-out of the sabbath, when, according to the custom of that country, their suppers were more liberal [lautiores]^b.

10. Sunday.—Five days before the Passover, Jesus goes to Jerusalem, sitting on an ass; and on the evening returns to Bethany, Mark xi. 11. On this day, the lamb was taken, and kept till the Passover, Exodus xii; on which day this lamb of God presented himself, who was the anti-type of that rite.

11. Monday.—Four days before the Passover, he goes to Jerusalem again: curseth the unfruitful fig-tree, Matt. xxi. 18; Mark xi. 12; in the evening, he returns again to Bethany, Mark xi. 19.

12. Tuesday.—Three days before the Passover, he goes again to Jerusalem. His disciples observe, how the fig-tree was withered, Mark xi. 20. In the evening, going back to Bethany, and sitting on the mount of Olives, he

^f Moed Katon, fol. 13. 1.

^b See Maimon. Schabb. cap. 29.

^g Leusden's edition, vol. 2. p. 652.

^h English folio-edition, vol. 2. p. 587.

foretellet the destruction of the Temple and city, Matt. xxiv,—and discourses those things, which are contained in Matt. xxv.

This night he sups with 'Simon the leper,' Matt. xxvi. 1, &c. John xiii.

13. *Wednesday*.—This day he passeth away in Bethany. At the coming-in of this night, the whole nation apply themselves to put away all leaven^w.

14. *Thursday*.—He sends two of his disciples to get ready the Passover. He himself enters Jerusalem in the afternoon; in the evening, eats the Passover, institutes the eucharist; is taken, and, almost all the night, had before [sistitur] the courts of judicature.

15. *Friday*.—Afternoon, he is crucified.

16. *Saturday*.—He keeps the sabbath in the grave.

17. *The Lord's day*.—He riseth again.

Ver. 3: 'H οὐν Μαγδα' "*Then Mary,*" &c.] In that contest, 'Whether Mary the sister of Lazarus, was the same with Mary Magdalene,'—this passage will help a little towards the affirmative, that there was a town called Magdala very near Jerusalem.

ספרא דמגדלא "A clerk [or scribe] at Magdala set his candles in order every evening of the sabbath, went up to Jerusalem, prayed there, returned and lighted up his candles, when the sabbath was now coming-in."

It seems plain by this, that Magdala and Jerusalem were not very far distant from one another, when all this was done so quickly, and in so short a space of time. Only we may learn this from the Gloss, that that Magdala היא מגדל צבעים was 'Magdala Zebaim:' concerning which that sad and direful passage is related, "That it was destroyed for its adulteries."

"There^y were three cities, whose customs were carried to Jerusalem." Gloss: "In waggons, because of their great weight. The names of these three cities were Cabul, Sichin, and Magdala. Why was כבול Cabul destroyed? because of their discords.—Why was שידון Sichin destroyed? because of the magic arts they used.—And why was Magdala destroyed? מפני זנות because of their whoredoms."—The Hierosol. say it was מגדל צבעייה 'Magdala Zabaia.' To

^w Pesachin, cap. 1.

^x Echah Rabbathi, fol. 75. 2.

^y Echah Rabbathi, fol. 71. 4. and Taanith Hieros, fol. 69. 1.

this place it was, that R. Jonathan once betook himself for some cure to his baldness^z.

Now, therefore, what should hinder, but that Mary, the sister of Lazarus of Bethany, might be called Magdalene,—both for the nearness of the town, where, perhaps, she was married,—and, also, for the lascivious manners of the town-folks, with which spot it is commonly believed Mary Magdalene had been tainted.

Ἐλάφη τοὺς ποδὰς τοῦ Ἰησοῦ. “Anointed the feet of Jesus.”] In this passage, there were two things very unusual:

I. It was, indeed, a very common thing to anoint the feet with oil; but to do it with aromatical ointment, this was more rarely done. And it is charged by the Gemarists as a great crime, that the Jerusalem women of old anointed their shoes with perfumed ointment^a, to entice the young men to wantonness.

תעכסנה בברגליהן “Make a tinkling with their feet, Isa. iii. 16. R. Isaac saith, That by this is intimated, that they put myrrh and balsam in their shoes; and when they met the young men of Israel, they kicked with their feet, and so stirred up in them evil and loose affections.”

II. It was accounted an immodest thing for women to dishevel and unloose their hair publicly^c: כהן סותר את שעררה^d “The priest unlooseth the hairs” of the woman, suspected of adultery, when she was to be tried by the bitter water; which was done for greater disgrace.

“Kamitha^e had seven sons, who all performed the office of high-priests: they ask of her, how she came to this honour? she answered, The rafters of my house never saw the hairs of my head.”

Καὶ ἐξέμαξε ταῖς Σπιξίλν. “And wiped them with her hair.”] Did she not wash his feet, before she anointed them? I do not ask, whether she did not wash them with her tears, as before, Luke vii: for as to that, the evangelist is silent; but did she not wash his feet *at all*? I ask this, because the custom of the country seems to persuade she should do so.

“The^f maid brought him קוקומא של חמין [קוקומום *Leusd.*] a little vessel of warm water, with which he washed his hands and his feet: then she brought a golden vessel of oil,

^z Midr. Coheleth, fol. 84. 2.

^a *Leusden's edition*, vol. 2. p. 653.

^b Schabb. fol. 62. 2.

^c *English folio-edition*, vol. 2. p. 588.

^d Sotah, fol. 5. 1.

^e *Vajicra Rabba*, fol. 188. 2.

^f *Menacoth*, fol. 85. 2.

in which he dipped his hands and his feet." There was first washing, then anointing.

Either, therefore, this word ἐξέμαξε (*she wiped*) must relate to some previous washing of his feet; or if it ought to refer to the ointment, it scarcely would suppose wiping off the ointment now laid on; but rather, that, with the hairs of her head, she rubbed and chafed it. Which brings to mind that passage, "If^s a woman in labour should have need of oil [on the sabbath-day], let her neighbour bring it her in the hollow of her hand; but if that should not be sufficient *בשערה*, let her bring it in the hairs of her head." The Gloss is, "Let her dip her own hair in oil; and when she comes to the woman in travail, let her rub it upon her; and by that action she doth not break the sabbath."

Ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. "And the house was filled with the odour of the ointment." "A^b good name is better than precious ointment. *שמון טוב מהלך מקישון* Good ointment [by its smell] passeth out of the bed into the dining-room; but a good name, from one end of the world unto the other."

Ver. 6: Γλωσσόκομον "The bag."] We meet with this word in the Greek interpreters, 2 Chron. xxiv; and it is set there for a 'chest,' or 'corban-box,' ver. 8: Γενηθήτω γλωσσόκομον, "Let a purse or bag be made." The Hebrew is, *עשו ארון*, They shall make a chest. So ver. 10, 11, &c.—Amongst the Talmudists we meet with *גלוסקמא* 'Gloskema' [that is the word the Syriac useth in this place], and *דלוסקמא* 'Dloskema.' For, as the Aruch, *גלוסקמא*, 'Gloskema,' is the same with *דלוסקמא* Dloskema, and is a Greek word. It is used commonly for a coffinⁱ.

Hesych. Γλωσσόκομον, Θήκη, σαρδὸς ξυλίνη τῶν λειψάνων. Others; "Γλωσσόκομον, or rather, as Phrynichus writes it, *Γλωπτοκομείον*, a case of wood to keep relics in; a coffin, a chest, a box, a purse, or rather a coffer (*note that*) in which they used to lay-up their money. It is used, John xii, to signify a *purse*."—And why may it not be read there also for a *chest* or *coffer*? for Judas is not said *βαστάζειν γλωσσόκομον*, "to carry the bag;" but that *εἶχε γλωσσόκομον, καὶ ἐβάστασε τὰ βαλλόμενα*, "he had the bag, and bare what was

^s Schabb. fol. 128. 2. ^b Midr. Coheleth, fol. 99. 4.

ⁱ Moed Katon, fol. 24. 1. and Massecheth Semacoth, cap. 3, &c.

put therein." So that nothing hinders but that *γλωσσόκομον*, even in this place, may signify a *chest* or *coffer of money*, fixed at home; the keys of which were in Judas's keeping, and he carried the *τὰ βαλλόμενα*, "the gifts that were to be put into it."

Ver. 7: *Εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό* "Against the day of my burying, hath she kept this."] Baronius proves from this place, that this Mary was Mary Magdalene,—because she is named amongst those, that anointed Christ for his interment,—and Christ saith in this place, that she reserved some of this ointment for this use: which I have had occasion to mention elsewhere. If this exposition do not take, then add this clause, "Let her alone;" For this may be an argument and sign, that she hath not done this vainly, luxuriously, or spent so costly an ointment upon me upon any delicacy; because she hath reserved it for this time, wherein I am so near my grave and funeral, and poured it not on me before.

Ver. 12: *Ὅχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν*. "Much people, that were come to the feast."] It is not greatly to our present purpose, to enlarge in counting the multitude, that flocked to the Passover. However, let the reader take this story in his way, and judge of it as he thinks fit.

"King^k Agrippa, desirous to know how great a multitude was at Jerusalem at the Passover, commanded the priests, saying, Lay me aside one kidney of every lamb. They laid him aside six hundred thousand pair of kidneys; double the number to those, that went out of Egypt. Now there was not any paschal lamb, but was divided among more than ten persons. R. Chajia saith, Forty, nay fifty^l persons. One time they went into the Mountain of the Temple, and it could not contain them. But there was a certain old man amongst them, whom they trod under their feet. Wherefore they called that Passover, the Crowded Passover.

Although this be an account (according to the loose Rabbinical way of talking) that exceeds all belief or modesty,—yet might the reader, without a monitor, take notice of something in it, not unworthy observation. It is true, indeed, that the multitude of those, that celebrated the Passover at every feast, could hardly be numbered,—it was so

^l English folio-edition, vol. 2. p. 589. ^k Echab Rabbathi, fol. 59. 1; 2.

^l Leusden's edition, vol. 2. p. 654.

great; yet had Jerusalem hardly ever seen such a conflux of people, as was at this very feast, which we are now upon, they being gathered thither from all nations of the world, Acts ii: for that they were at the Passover as well as at Pentecost, there are hardly any, I believe, but will suppose.

Ver. 13: "Ἐλαβον τὰ βαῖα τῶν φοινίκων" "*Took branches of palm-trees.*"] We have made our notes upon this part of the story in Matt. xxi: but because here is mention of 'branches of palm-trees,' let us add only in this place, what is discoursed by the Rabbins concerning the 'ivy of the palm-trees,' much used in the Passover. "I^k have heard from him בערקהבלין בפסח בצאן that they perform their service by Arkablin. But what is Arkablin? Resh Lachish saith, אצותא קרויהתא. A twig twined about." Gloss: "A thick sprig, that grows up about the palm-tree, folds about it, and runs upon it." I could not tell better how to render this, than by the 'ivy of the palm-tree.' They used, as it should seem, the leaves of that frequently amongst, or instead of, the bitter herbs, which they were to eat with the paschal lamb. So far they had to do with the palm-tree in all other Passovers, viz. to crop the ivy off of them: but here they use the palm-branches themselves, as in the feast of Tabernacles. A matter not to be passed over without wonder, and cannot but bring to mind Zech. xiv. 16, and John vii. 8.

Ver. 19: 'Ο κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. "*The world is gone after him.*"] The Talmudists would say, כולא עלמא אייל בתריה. "All the world is gone after him."

Ver. 20: Ἦσαν δὲ τινες Ἕλληνας. "*There were certain Greeks.*"] That these Greeks were *Gentiles*, as the Vulgar renders it, I do not question; and perhaps they were 'Syro-Grecians;' and those either of Decapolis, or Gadara, or Hippo: the reason of this conjecture is, partly, that they apply themselves to Philip of Bethsaida, as known to them, because of his neighbourhood; partly, which is more probable, that those Greeks, that bordered upon Galilee and the places, where Christ wrought his miracles,—might seem more prone both to embrace the Jewish religion, and also to see Jesus, than those that lived farther off.

However, be they other Gentiles, and not Greeks; or be they Greeks, come from more remote countries,—what had

^k Erubhin, fol. 26. 2.

the one or the other to do with the feast, or the religion of the Jews? As to this, let the Jewish writers inform us.

I. "If¹ a heathen send a burnt-offering out of his own country, and withal send drink-offerings, the drink-offerings are offered: but if he send no drink-offerings, drink-offerings are offered^m at the charge of the congregation." Observe that. We have the same elsewhereⁿ. And it is every where added, that this is one of the seven things, that were ordained by the great council; and that the sacrifice of a Gentile, is only a whole burnt-offering, שלמי גוי עולות "The thank-offerings of a Gentile are whole burnt-offerings." And the reason is given, גוי לבו לשמים "The mind of that Gentile is towards heaven." Gloss: "He had rather, that his sacrifice should be wholly consumed by fire to God, than [as his thank-offerings] be eaten by men^o."

That of Josephus is observable; "Eleazar^p, the son of Ananias, the high-priest, a bold young man, persuaded those, that ministered in holy things, μηδενος αλλοφυλου δωρον η θυσιαν προσδεχασθαι, that they should accept of no sacrifice at the hands of a stranger. Τοῦτο δὲ ἦν τοῦ πρὸς Ῥωμαίους πολέμου καταβολή. This was the foundation of the war with the Romans." For they refused a sacrifice for Cæsar.

The^q elders, that they might take off Eleazar and his followers from this resolution of theirs,—making a speech to them, among other things, say this, "That their forefathers had greatly beautified and adorned the Temple, Ἐκ τῶν ἀναθημάτων αλλοφύλων, from things devoted by the Gentiles: αἰεὶ προσδεχομένους τὰς ἀπὸ τῶν ἕξωθεν ἐθνῶν δωρεάς. Always receiving the gifts from foreign nations, not having ever made any difference in the sacrifices of any whomsoever; for that would be irreligious," &c. When they had spoken this and many more things to this purpose, "they produced several priests, skilled in the ancient customs of their forefathers, who showed, ὅτι πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσιὰς ἀπεδέχοντο, that all their ancestors received offerings from the Gentiles."

II. Nor did the Gentiles only *send* their gifts and sacrifices, but came themselves personally sometimes to the Temple, and there worshipped. Hence the outward Court of the

¹ Menacoth, fol. 51. et 73. 2.

^m English folio-edition, vol. 2. p. 590.

ⁿ Fol. 166. 2 Vajicra Rabba, fol. 166. 2.

^o See also Menacoth, fol. 72. 2. et Temurah, fol. 103. 1, &c.

^p De Bell. lib. 2. cap. 30. Huds. 1091.

^q Ibid. cap. 31.

Temple was called the 'Court of the Gentiles,' and $\kappa\omicron\upsilon\tau\alpha$ the 'Common Court;' to which that in the Book of the Revelations alludes, chap. xi. 2: "But the court which is without the Temple, leave out, and measure it not, for it is given to the Gentiles." And of those there shall innumerable numbers come^r and worship. "And they shall tread the holy city forty-and-two months." It is not *καταπατήσουσιν*, they shall tread it under foot as enemies and spoilers, but *πατήσουσι*, they shall tread it as worshippers. So Isa. i. 12.

ארמאים ושמא מת כנסין להר^s הבהית "The Syrians, and those that are unclean by the touch of a dead body, entered into the Mountain of the Temple."

"Rabban^t Gamaliel, walking in the Court of the Gentiles, saw a heathen woman, and blessed concerning her.

"They^u would provoke the Roman arms, espouse a war with them, introduce a new worship, and persuade an impiety with the hazard of the city, *εἰ παρὰ μόνοις Ἰουδαίοις, οὔτε θύσει τις ἀλλότριος, οὔτε προσκυνήσει*, if no stranger, but the Jews only, may be allowed to sacrifice or worship."

Hence that suspicion about Trophimus being brought by Paul into the Temple, is not to be supposed to have been with reference to this court, but to the Court of the Women, in which Paul was purifying himself.

There is a story^v of a certain Gentile, that ate the Passover at Jerusalem; but when they found him out to be a heathen, they slew him; for the Passover ought not to be eaten by any one, that is uncircumcised. But there was no such danger, that an uncircumcised person could run, by coming into the Court of the Gentiles, and worshipping there.

Ver. 24: *Ἐὰν μὴ ὁ κόκκος τοῦ σίτου, &c.* "Except a corn of wheat." How doth this answer of our Saviour's agree with the matter propounded? Thus:—"Is it so indeed? do the Gentiles desire to see me? The time draws on, wherein I must be glorified in the conversion of the Gentiles; but as a corn of wheat doth not bring forth fruit, except it be first thrown into the ground and there die; but if it die, it will bring forth much fruit;—so I must die first and be thrown into the earth: and then a mighty harvest of the Gentile

^r Leusden's edition, vol. 2. p. 655.

^t Hieros. Avodah Zarah, fol: 40. 1.

^v Pesachin, fol. 3. 2.

^u Bemidb. Rab. fol. 224.

^w Joseph. ubi supr.

world will grow up, and be the product of that death of mine."

Isa. xxvi. 19: "Thy dead men shall live, נבלתי יקומון together with my dead body shall they arise;"—so our translation; with which, also, the French agrees, "Ressusciteront avec mon corps;" "They shall rise with my body." But it is, properly, "Corpus meum resurgent;" "They shall arise my body;" so the Interlineary version. "The Gentiles, being dead in their sins, shall, with my dead body, when it rises again, rise again also from their death:—nay, they shall rise again my body, that is, as part of myself, and my body mystical."

Ver. 28^w: Καὶ ἰδόξασα, καὶ πάλιν δοξάσω "I have both glorified it, and will glorify it again." This petition of our Saviour's, "Father, glorify thy name," was of no light consequence, when it had such an answer from heaven by an audible voice: and what it did indeed mean, we must guess by the context. Christ, upon the Greeks' desire to see him, takes that occasion to discourse about his death, and to exhort his followers, that, from his example, they would not love their life, but, by losing it, preserve it to life eternal. Now by how much the deeper he proceeds in the discourse and thoughts of his approaching death, by so much the more is his mind disturbed, as himself acknowledgeth, ver. 27.

But whence comes this disturbance? It was from the apprehended rage and assault of the devil. Whether our Lord Christ, in his agony and passion, had to grapple with an angry God, I question: but I am certain, he had to do with an angry devil. When he stood, and stood firmly, in the highest and most eminent point and degree of obedience, as he did in his sufferings,—it doth not seem agreeable [*congruum*], that he should then be groaning under the pressures of divine wrath; but it is most agreeable, he should, under the rage and fury of the devil. For,

I. The fight was now to begin between the serpent and the seed of the woman, mentioned Gen. iii. 15, about the glory of God, and the salvation of man. In which strife and contest, we need not doubt but the devil would exert all his malice and force to the very uttermost.

II. God loosed all the reins, and suffered the devil with-

^w English folio-edition, vol. 2. p. 591.

out any kind of restraint upon him to exercise his power and strength to the utmost of what he either could or would; because he knew his champion Christ was strong enough, not only to bear his assaults, but to overcome them.

III. He was to overcome,—not by his divine power,—for how easy a matter were it for an omnipotent God to conquer the most potent created being;—but his victory must be obtained by his obedience, his righteousness, and his holiness.

IV. Here then was the rise of that trouble and agony of Christ's soul, that he was presently to grapple with the utmost rage of the devil; the divine power, in the mean time, suspending its activity, and leaving him to manage the conflict with those weapons of obedience and righteousness only.

It was about this, therefore, that that petition of our Saviour, and the answer from heaven, was concerned: which may be gathered from what follows, ver. 31, "Now shall the prince of this world be cast out."

"Now is my soul troubled (saith he), and what shall I say? It is not convenient for me to desire to be saved from this hour; for for this very purpose did I come: that therefore which I would I beg of thee, O Father, is, that thou wouldst glorify thy name, thy promise, thy decree, against the devil, lest he should boast and insult."

The answer from heaven to this prayer, is, "I have already glorified my name in that victory thou formerly obtainedst over his temptations in the wilderness; and I will glorify my name again in the victory, thou shalt have in this combat also."

Luke iv. 13; "When the devil had ended all his temptations, he departed from him for a season." He went away baffled then: but^x now he returns more insolent, and much more to be conquered.

And thus now, the third time, by a witness and voice from heaven, was the Messiah honoured according to his kingly office: as he had been, according to his priestly office, when he entered upon his ministry at his baptism, Matt. iii. 17; and, according to his prophetic office, when he was declared to be he, that was to be heard; Matt. xvii. 5, compared with Deut. xviii. 15.

Ver. 31: 'Ο ἀρχῶν τοῦ κόσμου τούτου. "The prince of this

* Leusden's edition, vol. 2. p. 656.

world.”] שר העולם ‘The prince of this world:’ a sort of phrase much used by the Jewish writers; and what they mean by it, we may gather from such passages as these: “When^y God was about to make Hezekiah the Messiah, אמר שר העולם Saith the prince of the world to him, ‘O eternal Lord, perform the desire of this just one.’”—Where the Gloss is; “The prince of this world is the angel, into whose hands the whole world is delivered.”

Who this should be, the Masters tell out^z; “When the law was delivered, God brought the angel of death, and said unto him, כולו ברשותך העולם The whole world is in thy power, excepting this nation only [the Israelites], which I have chosen for myself. R. Eliezer, the son of* R. Jose the Galilean, saith, The angel of death said before the Holy Blessed God, I am made in the world in vain. The Holy Blessed God answered and said, I have created thee, that thou shouldst overlook [משכל] the nations of the world, excepting this nation, over which thou hast no power.”

“If^b the nations of the world should conspire against Israel, the Holy Blessed God saith to them, לא היה יכול שרכם Your prince could not stand before Jacob,” &c.

Now the name of the angel of death amongst them, is ‘Samael.’ “And^c the woman saw מותא מלאך מותא Samael, the angel of death, and she was afraid,” &c. The places are infinite, where this name occurs amongst the Rabbins, and they account him the prince of the devils.

הוא^d שר העולם “The wicked angel Samael, is the prince of all Satans.” The angel of death, ὁ κράτος ἔχων τοῦ θανάτου, τούτέστι, ὁ Διάβολος “He who hath the power of death, that is, the devil,” Heb. ii. 14. They call indeed Beelzebub, ‘the prince of the devils,’ Matt. xii; but that is under a very peculiar notion, as I have shown in that place.

They conceive it to be Samael, that deceived Eve. So the Targumist before. And so Pirke R. Eliezer: “The serpent, what things soever he did, and what words soever he uttered, he did and uttered all from the suggestion of Samael.”

^y Sanhedr. fol. 94. 1.

^z Bemidb. Rabb, fol. 277. 4.

^a English folio-edition, vol. 2. p. 592.

^b Beresh. Rabb. fol. 86. 4.

^c Targ. Jonath. in Gen. iii. 6.

^d Elleh haddebbharim Rabba, fol. 302. 2.

^e Cap. 13.

Some of them conceive, that it is he that wrestled with Jacob. Hence that which we have quoted already : “ The Holy Blessed God saith to the nations of the world, Your prince could not stand before him.”—*Your prince*, that is, the prince of the nations, whom the Rabbins talk of as appearing to Jacob ארְבִּילֶסְטִים נֹדְמָה “ in the shape of Archilatro,” or, a chief robber. And R. Chaninah Bar Chama saith, שָׂרוֹן שֶׁל עֵשָׂו that “ he was the prince of Esau,” i. e. the prince of Edom. Now “ the prince of Edom was Samael^f.”

They have a fiction, that the seventy nations of the world were committed to the government of so many angels [they will hardly allow the Gentiles any good ones]: which opinion the Greek version favours, in Deut. xxxii. 8; “ When the Most High divided the nations” [into seventy, say they], “ when he separated the sons of Adam, ἔστησεν ὄρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων Θεοῦ he set the bounds of the nations according to the number of the angels of God.” Over these princes, they conceive one monarch, above them all; and that is ‘ Samael, the angel of death,’ the arch-devil.

Our Saviour, therefore, speaks after their common way, when he calls the devil, the ‘ prince of this world :’ and the meaning of the phrase is made the more plain, if we set it in opposition to that Prince, ‘ whose kingdom is not of this world,’ that is, the Prince of the world to come. Consult Heb. ii. 5.

How far that prince of the nations of the world had exercised his tyranny amongst the Gentiles, leading them captive into sin and perdition, needs no explaining. Our Saviour, therefore, observing at this time some of the Greeks, that is, the Gentiles, pressing hard to see him,—he joyfully declares, That the time is coming on apace, wherein this prince must be unseated from his throne and tyranny :—“ And I, when I shall be lifted up upon the cross, and by my death shall destroy him who hath the power of death, then will I draw all nations out of his dominion and power, after me.”

Ver. 34 : Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου “ *We have heard out of the law.*”] “ Out of the law ;” that is, as the phrase is opposed לדברי סופרים, ‘ to the words of the scribes.’ So we often meet with מִדְּאִוְרֵיתָא הִיא, “ This is out of the law,” or Scripture, to which is opposed מִדְּרַבְנֵי הִיא, “ This is out of the Rabbins.”

^f Gloss. in Maccoth, fol. 12. 1.

“That Christ abideth for ever.”—How then came the Rabbins to determine his time and years? some, to the space of forty years,—some, to seventy,—and others, to three generations? After the days of Messiah, they expected that eternity should follow.

Ver. 39^b: *Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, &c.* “*Therefore they could not believe,*” &c.] They were not constrained in their infidelity, because Isaiah had said, “Their heart is waxen gross,” &c; but because those things were true, which that prophet had foretold concerning them:—which prophecy, if I understand them aright, they throw off from themselves, and pervert the sense of it altogether.

“R. Jochananⁱ saith, Repentance is a great thing; for it rescinds the decree of judgment determined against man: as it is written, The heart of this people is made fat, their ears heavy, and their eyes are closed, lest they should see with their eyes, and hear with their ears, and understand^j with their heart: *לֹא יִשְׁמְעוּ וְרַפָּא לֹא* but they shall be converted and healed.” For to that sense do they render these last words, diametrically contrary to the mind of the prophet.

They have a conceit, that Isaiah was cut in two, either by the saw, or the axe, by Manasses the king, principally for this very vision and prophecy:—

“It^k is a tradition. Simeon Ben Azzai saith, I found a book at Jerusalem—in which was written, how Manasses slew Isaiah. Rabba saith, He condemned and put him to death upon this occasion: He saith to him, Thy master Moses saith, No man can see God and live: but thou sayest, I have seen the Lord sitting upon a throne, high and lifted up. Thy master Moses saith, Who is like our God in all things, that we call upon him for? Deut. iv. 7: but thou sayest, Seek ye the Lord, while he may be found, Isa. lv. 6. Moses thy master saith, The number of thy days I will fulfil, Exod. xiii. 26: but thou sayest, I will add unto thy days fifteen years, Isa. xxxviii. 5. Isaiah answered and said, I know he will not hearken to me in any thing I can say to him: if I should say any thing to the reconciling of the Scriptures, I know he will deal contemptuously in it. He said, therefore, *אֵיבֹלַע בְּאַרְצִי* I will shut myself up in this

^g Sanhedr. fol. 99. 1.

^h Leusden's edition, vol. 2. p. 657.

ⁱ Rosh hashanah, fol. 17. 2.

^j English folio-edition, vol. 2. p. 593.

^k Jevamoth, fol. 49. 2.

cédar. They brought the cedar, and sawed it asunder. *וְכַיִן מָסַח לְהָדִי פֹמָא נַח נַפְשִׁיהּ* And when the saw touched his mouth, he gave up the ghost. This happened to him because he said, I dwell in the midst of a people of unclean lips."

Manasses slew Isaiah, and, as it should seem, the Gemarists do not dislike [*improbant*] the fact, because he had accused Israel, for the uncleanness of their lips.—No touching upon Israel, by any means!

Ver. 41: *Ὅτε εἶδε τὴν δόξαν αὐτοῦ* "When he saw his glory." [Isa. vi. 1: "I saw the Lord sitting upon a throne."—Where the Targum, "זוֹרֵי יְתִי קָרָא דִ" "I saw the Lord's glory," &c.—So Exod. xxiv. 10: "They saw the God of Israel." Targum, וְזוֹרֵי יְקָר "They saw the glory of the God of Israel."—And ver. 11; "And they saw God." Targum, וְזוֹרֵי יְקָרָא "And they saw the glory of God." So the Targumists elsewhere very often: commended, therefore, by their followers for so rendering it, Because no man could see God.

It might be, therefore, thought, that our evangelist speaks with the Targumist, and the nation, when he saith, that "Isaiah saw his glory;"—whereas the prophet himself saith, "He saw the Lord."

But there is a deeper meaning in it: nor do I doubt, but this glory of our Saviour, which Isaiah saw, was that kind of glory, by which he is described, when he was to come to avenge himself and punish the Jewish nation. As when he is said, "To come in his kingdom, and in his glory, and in the clouds," &c. viz. in his vindictive glory. For, observe,

1. The prophet saw "the posts of the door shaken and removed," as hastening to ruin. 2. "The Temple itself filled with smoke:" not with the cloud, as formerly, the token of the divine presence,—but with smoke, the forerunner and prognostic of that fire, that should burn and consume it. 3. He saw the seraphims, angels of fire, because of the predetermined burning. 4. He heard the decree about blinding and hardening the people, till the cities be wasted, and the land desolate.

CHAP. XIII.

VER. 1: *Πρὸ δὲ τῆς ἑορτῆς τοῦ Πάσχα* "Now before the feast of the Passover." [The vulgar, Beza, and the Interlinear read, "Now before the feast-day of the Passover:"—but by what

authority they add *day*, it concerns them to make out. For,

I. In the common language of the Jews, *חג הפסח*, and *חג העצרת*, and *חג הסוכות* do never signify less than the whole festivity, and time of Passover, Pentecost, and of Tabernacles, no part of that time being excepted; nor does the word *ἑορτή*, *feast*, occur any where throughout the whole Bible, in another signification.

II. It is something harsh to exclude the paschal supper out of the title *τῆς ἑορτῆς τοῦ πάσχα*, “of the feast of the Passover,”—because the name of the whole feast takes its original from it. This they do, who imagine this supper, mentioned in this place, to have been the paschal supper, and yet it was *πρὸ τῆς ἑορτῆς τοῦ Πάσχα*; “before the feast of the Passover.”

We have, therefore, shown, by many arguments in our notes upon Matt. xxvi. 2. 6, that the supper here mentioned, was the same with that at Bethany, in the house of ‘Simon the leper,’ two days before the Passover.

Ver. 2: *Καὶ δείπνου γενομένου* “*And supper being ended.*”] I acknowledge the Aorist, and yet do not believe the supper was now *ended*. We have the very same word in the story of the same supper, Matt. xxvi. 6; *τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ*, “*And Jesus being in Bethany:*” which, in St. Mark, is *καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ*, “*And being in Bethany,*” chap. xiv. 3:—so that *Δείπνου γενομένου* is no more than *Δείπνου ὄντος*, “*Being supper.*”

Let us join the full story together. While^t Jesus was at supper in the house of Simon the leper, two days before the Passover,—a woman comes, and pours very precious ointment upon his head. When some murmured at the profuseness of the expense, he defends the woman and the action by an apology: and having finished his apology, he rises immediately from the table, as it were, in the very midst of supper, and girds himself to wash his disciples’ feet: so that while they are grumbling at the anointing of his head, he does not disdain to wash their feet.

The reason of this extraordinary action of his, we may, in some measure, spell out, from those little prefaces, the evangelist uses, before he tells the story.

I. “Jesus knowing that his hour was come,” *ἵνα μεταβῆ*

* *English folio-edition*, vol. 2. p. 594.

^t *Leusden's edition*, vol. 2. p. 658.

ἐκ τοῦ κόσμου, wherein he should depart out of this world," &c. [There is an expression not unlike this in Bemidbar Rabba^u; "Abraham said, I am flesh and blood, למחר נפטר מן העולם Μεταβαίνων ἐκ τοῦ κόσμου. To-morrow I shall go out of this world."]

It had a little rubbed up the memory of his departure out of this world, that the woman had, as it were, anointed him for his funeral: and, therefore, he riseth immediately from the table, that he might give them some farewell-token of his humility, and charity,—and leave them an example for the practice of these virtues one amongst another.

II. "When the devil had now put into the heart of Judas to betray him," it was but seasonable for him to show his disciples, that he would strengthen and vindicate them against the wolf, who had now stolen, I will not say a *sheep*, but a *goat*, and that out of his own flock. It must not pass unobserved, that 'his disciples' murmured at the lavish of the ointment, Matt. xxvi. 8; as if the murmuring humour was crept in amongst others also as well as Judas: which, perhaps, moved Christ the more earnestly, to meet the beginnings of that distemper, by this action.

III. "Knowing that the Father had given all things into his hand," ver. 3,—he gave the traitor over to Satan, and confirms the rest to himself:—signifying, by the external washing, that his should be secured from the devil, by the washing of Christ. Whosoever shall attempt the determination, whether he washed the feet of Judas, or not,—let him see how he will free himself of his dilemma:—

If he washed Judas's feet, why had not he his part in Christ, as well as the rest of his disciples? For supposing that true, "If I wash thee not, thou hast no part in me," why should not this be so too, "If I do wash thee, thou hast a part in me?"

If he did not wash Judas with the rest, but left him out,—how could the rest be ignorant, who was the unclean person? ver. 10, which they were altogether ignorant of.

Ver. 5: Εἰς τὸν νεκρῆρα. "Into a basin."] "On^v that day" [when they made R. Eleazar Ben Azariah president of the council] "the votes were numbered; and they determined על עריבת הרגלים concerning the basin, wherein they were to wash their feet, that it should contain from two logs to ten."

^u Fol. 243. 3.

^v Jadaim, cap. 4. hal. 1.

"ἤρξατο νίπτειν τοὺς πόδας, &c. " *He began to wash the feet,*" &c.] As to this action of our Saviour's 'washing his disciples' feet,' it may be observed,—

I. It was an unusual thing, for superiors to wash the feet of inferiors. Amongst the duties, required from a wife towards a husband, this was one, that she should wash his face, his hands, and his feet^w. The same was expected by a father from his son^x. The same from a servant towards his master, but not *vice versa*. Nor, as I remember^y, was it expected from the disciple towards his master, unless included in that rule, "That the disciple is to honour his master, more than his father."

II. The feet were never washed, merely under the notion of legal purification. The hands were wont to be washed by the Pharisees merely under that notion, but not the feet: and the hands and the feet by the priests, but the feet not merely upon that account. That what was said before, עֲרִיבַת הַדְּגָלִים "concerning the basin, wherein the feet were to be washed," must not be understood, as if the feet were to be washed upon any score of a legal cleansing; but only care was taken by that tradition, lest, through defect of a just quantity of water, the feet and the person, should contract some sort of uncleanness, whilst they were washing.

So that by how much distant this action of Christ's was from the common usage and custom, by so much the more instructive was it to his followers,—propounded to them not only for example, but doctrine too.

III. As to the manner of the action. It is likely he washed their feet in the same manner as his own were, Luke vii. 38; viz. while they were leaning at the table (as the Jewish custom of eating was) he washed their feet, as they were stretched out behind them. And if he did observe any order, he began with Peter, who sat in the next place immediately to himself. This Nonnus seems to believe, when he renders it Ἀρχόμενος Σίμωνος, &c; to which opinion, also, there are others, that seem inclined; and then the words ἤρξατο νίπτειν, "he began to wash," must be taken in some such sense, as if he made ready, and put himself into a posture to wash. But perhaps this way of expression may intimate, as if he began to wash some of his disciples, but did not wash them

^w Maimon. in פְּטוּרָא c. 21.

^x Tosaphta in Kiddushin, c. 1.

^y English folio-edition, vol. 2. p. 595.

all; which, for my own part, I could easily enough close with. For whereas Christ did this for example and instruction merely, and not with any design of cleansing them, his end was answered in washing two or three of them, as well as all. And so, indeed, I would avoid being entangled in the dilemma, I lately mentioned, by saying, he did not only leave Judas unwashed, but several others also. What if he washed Peter, and James, and John only? And as he had before made some distinction betwixt these three and the rest of his disciples, by admitting them into his more inward privacies, so perhaps he distinguisheth them no less in this action. These he foretold, how they were to suffer martyrdom: might he not, therefore, by this washing, prefigure to them, that they must be baptized with the same baptism^y, that himself was to be baptized with? and as the woman had anointed him for his burial,—so he, by this action, might have washed them for that purpose.

Ver. 13: 'Ο διδάσκαλος καὶ ὁ Κύριος. “*Master and Lord.*”] רבי and מר ‘Rabbi’ and ‘Mar,’ are titles amongst the doctors very frequently used, both those of Jerusalem, and those of Babylon.

Ver. 23: Ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ. “*Leaning on Jesus’s bosom.*”] “They^z were wont to eat leaning on the left side, with their feet to the ground, every one singly, upon their distinct beds.”

בזמן שתי מטות^a “But when there were two beds, he that was chief, sat highest: ושני לו למעלה הימנו and he that was second to him, sat above him.”—Gloss: “The bed of him that sat second, לצד מראשותיו של גדול was by the bolster of him that sat first.”

בזמן שהם שלש “When there were three, the worthiest person lay in the middle; and the second, lay above him; and the third, below him.”—Gloss: “The third lay at the feet of him, that was first.”

וכי בעי לאישתעוי בהדי^b “And if he would talk with him, מתריץ תרוצי ויתב he raised himself, and sitting upright talks with him.”—Gloss: “If he that sits chief, would talk with him that is second^c to him,—he raiseth himself and sits upright: for so long as he leans, or lies down, he cannot talk with him; because he that lies second, lies behind the head of him that lies first,—and the face of him that lies first, is

^y *Euusden’s edition*, vol. 2. p. 659.

^z Gloss in Berac. f. 46. 2.

^a Gemara,

turned from him: so that it were better for the second to sit below him, because then he may hear his words, while he sits leaning."—So Lipsius writes of the Roman custom: "Modus accubitus hic erat," &c. "This was the manner of their sitting at table: they laid with the upper part of their body leaning on the left elbow; the lower part stretched at length, the head a little raised, and the back had cushions under. The first lay at the head of the bed, and his feet stretched out at the back of him that sat next," &c. To all which he adds, "Eundem accumbendi morem," &c. "That the Jews had the very^b same way of lying down at meals in Christ's time, appears evidently from John, Luke," &c.

So that while Christ and his disciples were eating together, Peter lay at the back of Christ, and John in his bosom:—John in the bosom of Christ, and Christ in the bosom of Peter. Christ, therefore, could not readily talk with Peter in his ear (for all this discourse was by way of whispering). Peter, therefore, looking over Christ's head towards John, nods to him; and, by that, signs to him, to ask Christ about this matter.

So the Gemara concerning the Persians (I suppose he means the Jews in Persia); when they could not, because of their way of leaning at meals, discourse amongst themselves, מוחו ליה מוחו they talked by signs either with their hands, or upon their fingers.

We must not omit what the Gloss said, that they were wont to sit at table leaning on their left side, with their "feet upon the ground;"—this is to be understood, when one sat alone, or two at the table only. And the Gemara tells us, that the order was otherwise, when but two sat down: for then he, that was the second, sat below him, that was the chief, and not at his pillow.

There was also a diversity of tables: for the ordinary table of the Pharisee, or one of the disciples of the Wise men, was but little, where three at most could sit down; and there were tables, which would hold more.

The ordinary table is described in Bava Bathra^c: "What kind of table is that of the disciples of the Wise men? שני שלשי גידל ושליש גלאי ועל קערות וירק two-thirds of the table were spread with a table-cloth; and on the other third, were set the dishes and the herbs."

^b English folio-edition, vol. 2. p. 596.

^c Fol. 57. 2.

וּשְׂבַעְתוּ מִכְחוּץ, “The ring of the table was on the outside.”—Gloss: “They were wont to put a ring upon the edge of the table, to hang it by.” That hanging up the table, when they had done using it, seems to have been only to set it out of danger of contracting any defilement; and argues it was but small and light. Now the ring of the table was *ab extra*, when that part of the table, where the ring was, was naked, not covered with a table-cloth: so that it was not amongst the guests, but *without*, viz. in that void place, where nobody sat down. We have more in the same place, about the ring being placed *within*, or *without*. Gloss: “If a child sit at table with his father, the ring was without, not among the guests, lest the child, playing with the ring, should shake the table.” Gemara: הָא דְלִיכָא שְׂמַעָא הָא דְלִיכָא שְׂמַעָא. If a servant be waiting at the table, then the table is so placed (especially if it be night), that the ring is *within*, lest the servant, in moving to and fro, should happen to touch upon it.

“Ὁν ἠγάπα ὁ Ἰησοῦς” “Whom Jesus loved.”] We have touched upon this phrase before, in our notes upon Mark x. 21; where, upon those words, “Jesus, looking upon him, loved him,” let us add something omitted there.—2 Chron. xviii. 2: וַיְסִיתֵהוּ לְעֵלֹת אֶל רָמוֹת גִּלְעָד, “And persuaded him to go up to Ramoth-gilead.” Greek, Καὶ ἠγάπα αὐτὸν συναναβῆναι μετ’ αὐτοῦ εἰς Ῥαμὸθ τῆς Γαλααδίτιδος. Where ἠγάπα, he *loved* him, is put for ἔπεισε, “he *persuaded* him to go with him to Ramoth in Gilead:” and so the Complutensian Bible hath it. Where Nobilius, “He loved him, that is, did him all good offices, and showed him tokens of great kindness.” So Jesus, earnestly beholding this young man, ἠγάπησεν αὐτὸν i. e. ἔπεισεν “persuaded him,” encouraged^d him, used all mild and gentle words and actions towards him, that he might urge and stir him up to the ways of godliness.

Ver. 26: Καὶ ἐμβάψας τὸ ψωμίον, &c. “And when he had dipped the sop.”] This was a very unusual thing to dip a sop [*buccellam*] and reach it to any one: and what could the rest of the disciples think of it? It is probable, they took it, as if Christ had said to Judas, “What thou doest, do quickly: do not stay till the supper be done and the tables withdrawn; but take this sop to make up your supper, and be gone about the business you are to despatch.”—So they might apprehend the matter; only John, indeed, understood what it

^d Leusden's edition vol. 2. p. 660.

meant: unless, perhaps, Peter, being not ignorant of the question John asked our Saviour, might not be ignorant of what Christ answered him by that action.

Ver. 27^e: Καὶ μετὰ τὸ ψωμίον, &c. “*And after the sop,*” &c.] Satan knew well enough, what Christ meant by it: for when he saw, that, by giving the sop, Christ had declared which of them should betray him, the devil makes his entry. For, as he had entered into the serpent that deceived the first Adam,—so, he knew, the second Adam could not be betrayed, but by one, into whom he should first enter.

“Ὁ ποιεῖς, ποίησον τάχιον.” “*What thou doest, do quickly.*”] I would take this expression, for a tacit severe threatening, pronounced, not without some scorn and indignation against him: q. d. “I know well enough, what thou art contriving against me; what thou doest, therefore, do quickly: else thy own death may prevent thee; for thou hast but a very short time to live; thy own end draws on apace.” So Psal. cix. 8, “Let his days be few.” And, indeed, within two days and three nights after this, Judas died.

Ver. 30: Εὐθέως ἐξῆλθεν ἦν δὲ νύξ. “*Went immediately out; and it was night.*”] So the traitor goes forth to his work of darkness, under the conduct of the devil, the shelter^f of the night. He was to go two miles, viz. from Bethany to Jerusalem; then was he to seek out and get the chief priests together, to make his bargain with them for betraying Christ. Whether he did all this, this very night, or the day following, as the Holy Scripture saith nothing of it, so is it of no great moment for us to make a business of inquiring about it. It is not so difficult to show, how many difficulties they involve themselves in, that would have all this done the very same night, wherein the paschal supper was celebrated,—as it is a wonder, that the favourers of this opinion should take no notice thereof themselves.

Ver. 33: Τεκνία. “*Little children.*”] “Behold^g, I and the children whom God hath given me, Isa. viii. 18.—Were they indeed his sons, or were they not rather his disciples? Hence you may learn לְתַלְמִידוֹ שֶׁל אָדָם שֶׁנִּקְרָא בְנוֹ That any one’s disciple is called his son.”—Nor is it unlikely, but that Christ, in calling his disciples here, “My little children,” might have an eye to that place in Isaiah: for when the traitor, the son

^e English folio-edition, vol. 2. p. 597.

^f “Duce diabolo, comite nocte.”

^g Vajicra Rabb. fol. 177. 3.

of perdition, had removed himself from them, he could then properly enough say, "Behold, I, and the children which thou hast given me."

Ver. 38: Οὐ μὴ ἀλέκτωρ φωνήσει. "*The cock shall not crow.*"] We must not understand this, As if the cock should not crow at all, before Peter had denied Christ thrice: this had not been true; because the cock had crowed twice, before Peter had denied him. But we must understand it, The cock shall not have finished his crowing, &c. Nor, indeed, was that time above half over, before Peter had denied his Master.

The^s Jewish doctors distinguished the cock-crowing, into the first, second, and third. The first they call קריאת הגבר "The cock-crowing." The second, כשישנה, "When he repeats it." The third, כשישלש, "When he does it a third time." The distinction, also, amongst other nations is not unknown. When the time indeed was near, and the very night wherein this was to happen,—then Christ saith, This very night לֹא יִשְׁנֶה הַגִּבּוֹר "the cock shall not crow his second time," &c. But here, two days before that night, he only saith, οὐ μὴ ἀλέκτωρ φωνήσει, "The cock shall not crow:" that is, shall not have done all his crowing, before thou deny me.—And thus our Saviour meets with [*occurrit*] the arrogance of Peter, foretelling him, that he should not have the courage he so confidently assumed to himself, but should, within the time and space of cock-crowing, deny him thrice.

CHAP. XIV^b.

VER. 1: Μὴ ταρασσέσθω ὑμῶν ἡ καρδία. "*Let not your heart be troubled.*"] They could not but be exceedingly concerned at the departure of their Master drawing on so very near. But there were other things, beside his departure, that grieved and perplexed their minds.

I. They had run along with their whole nation in that common expectation, that the kingdom should be restored unto Israel through the Messiah, Acts i. 8. They had hoped to have been rescued by him from the Gentile yoke, Luke xxiv. 21. They had expected he would have entertained his followers with all imaginable pomp and magnificence, splendour and triumph, Matt. xx. 20. But they found, alas! all things fall

^s Joma, fol. 21. 1.

^b English folio-edition, vol. 2. p. 598.

out directly contrary; they had got little hitherto, by following him, but poverty, contempt, reproach, and persecution: and now that their Master was to leave them so suddenly, they could have no prospect or hope of better things. Is this the kingdom of the Messiah?

Againstⁱ this depression and despondency of mind he endeavours to comfort them, by letting them know, that, in his Father's house in heaven, not in these earthly regions below, their mansions were prepared for them; and there it was, that he would receive and entertain them indeed.

II. Christ had introduced a new rule and face of religion; which his disciples embracing, did in a great measure renounce their old Judaism, and therefore they could not but awaken the hatred of the Jews, and a great deal of danger to themselves, which now (they thought) would fall severely upon them, when left to themselves, and their Master was snatched from them.

That was dreadful, if true, which we find^j denounced: "Epicurus" (that is, one that despises the disciples and doctrine of the Wise men) "has no part in the world to come,—and those that separate themselves from the customs of the synagogue, go down into hell, and are there condemned for all eternity."

These are direful things, and might strangely affright the minds of the disciples, who had, in so great a measure, bid adieu to the customs of the synagogues, and the whole Jewish religion: and for him that had led them into all this, now to leave them! what could they think in this matter?

To support the disciples against discouragements of this nature:

I. He lays before them his authority, that they ought equally to believe in him as in God himself: where he lays down two of the chief articles of the Christian faith:—1. Of the divinity of the Messiah, which the Jews denied. 2. As to true and saving faith, wherein they were blind and ignorant.

II. He tells them, that, in his Father's house, were many mansions; and that there was place and admission into heaven for all saints, that had lived under different economies and administrations of things. Let not your heart be troubled for this great change brought upon the Judaic dispen-

ⁱ Leusden's edition, vol. 2. p. 661.

^j Sanbedr. cap. Helek. hal. 1.

sation, nor let it disquiet you, that you are putting yourselves under a new economy of religion so contrary to what you have been hitherto bred up in; for “in my Father’s house are many mansions;” and you may expect admission under this new administration of things, as well as any others, either before or under the law.

Ver. 3: Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν “*I go to prepare a place for you.*”] Compare this with Numb. x. 33; “And the ark of the Lord went before them, to search out a resting-place for them.”

Ver. 6^k: Ἐγὼ εἰμι ἡ ὁδὸς, ἡ ἀλήθεια, καὶ ἡ ζωὴ “*I am the Way, the Truth, and the Life.*”] Why is this superadded of *Truth* and the *Life*, when the question was only about the ‘Way?’

I. It may be answered, that this was perhaps by a Hebrew idiotism; by which, the ‘Way,’ the ‘Truth,’ and the ‘Life,’ may be the same with the ‘true and living way.’

Jer. xxix. 11: לתת לכם אחרית ותקוה “To give you an end and hope,” or expectation: that is, a hoped, or expected, end. So Kimch. in loc.; “A good end, even as you expect.”

II. Our Saviour seems to refute that opinion of the Jews concerning their law, as if it were the way, the truth, and the life, and indeed every thing: and to assert his own authority and power, of introducing a new rule of religion, because himself is the ‘Way,’ the ‘Truth,’ and the ‘Life,’ in a sense much more proper, and more sublime, than the law could be said to be.

It had been happier for the Jew, if he could have discerned more judiciously concerning the law: if he could have distinguished between coming to God *in* the law, and coming to God *by* the law: as, also, between living *in* the law, and living *by* the law. It is beyond all doubt, there is no way of coming to God, but *in* his law: for what outlaw, or one that still wanders out of the paths of God’s commandments, can come unto him? So, also, it is impossible, that any one should have life but *in* the law of God. For who is it can have life, that doth not walk according to the rule of his laws? But to obtain admission to the favour of God *by* the law, and to have life *by* the law; that is, to be justified by the works of the law,—this sounds quite another

^k English folio-edition, vol. 2. p. 599.

thing:—for it is *by* Christ only, that we live and are justified; by him alone that we have access to God.

These are the fictions of the Rabbins:—“There was one showed a certain Rabbin the place, where Corah and his company were swallowed up, and, Listen, saith he, what they say.—So they heard them, saying, משה ותורתו אמת Moses and his law are the truth. Upon the calends of every month, hell rolls them about, as flesh rolls in the caldron, hell still saying, משה ותורתו אמת Moses and his law are truth¹.”

It is, indeed, a great truth, what is uttered in this most false and ridiculous legend, that “the law of Moses is truth.” But the Jews might (if they would) attain to a much more sound way of judging concerning the truth of it, and consider that the law is not the sum and ultimate of all truth, but that Christ is the very truth of the truth of Moses: John i. 17, “The law was given by Moses, but grace and truth came ἐγένετο by Jesus Christ.”

Ver. 7: Εἰ ἐγνώκατέ με, &c. “If ye had known me,” &c.] It was a very difficult thing to spell out the knowledge of the Messiah from the law and the prophets under the first Temple; but it was doubly more difficult under the second. For, under the first Temple, Moses had only his own veil over him, and the prophets only their own proper and original obscurity: but under the second Temple, the obscurity is doubled, by the darkness and smoke of traditions; which had not only beclouded the true doctrines of faith and religion, but had also brought-in other doctrines diametrically contrary to the chief and principal articles of faith: those, for instance, concerning justification^m, the person, reign, and office, of the Messiah, &c.

With what measures of darkness these mists of tradition had covered the minds of the apostles, it is both difficult, and might be presumptuous, to determine. They did indeed own Jesus for the true Messiah, John i. 41; Matt. xvi. 16: but if, in some things, they judged amiss concerning his office, undertaking, and government,—we must put it upon the score of that epidemical distemper of the whole nation, which they still did, in some measure, labour under. And to this, may this clause have some reference, “If ye

¹ Bava Bathra, fol. 74. 1. et Bemidb. Rabb. fol. 271. 1.

^m Leusden's edition, vol. 2. p. 662.

had known me, and had judged aright concerning the office, undertaking, and authority, of the Messiah,—ye would, in all these things, which I teach and do, have known the will, command, and authority, of the Father.”

Καὶ ἀπ’ ἄρτι γινώσκετε αὐτόν. “*And from henceforth ye know him.*”] We may render it, “Henceforward, therefore, know him:” “Henceforward acknowledge the Father in all that I have done, brought in, and am to introduce still, and set your hearts to rest in it: believing, that you see the Father in me, and in the things, that I do.”

Ver. 8ⁿ: Δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. “*Show us the Father, and it sufficeth us.*”] “When the law was given to Moses, the Israelites saw God in his glory: do thou, therefore, now that thou art bringing in a new law and economy amongst us, do thou ‘show us the Father,’ and his glory; ‘and it will suffice us;’ so that we will have no more doubt about it.”

Ver. 16: Ἄλλον παράκλητον δώσει ὑμῖν. “*He shall give you another Comforter.*”] Although the word שְׂרָפָה is in frequent use amongst the Jews to signify an ‘advocate,’ and that very sense may be allowed to the word Παράκλητος in this place,—yet may it seem more fit and proper to render it by ‘Comforter,’ at present. For,

I. Amongst all the names and titles, given to the Messiah in the Jewish writers, that of ‘Menahem,’ or the Comforter, hath chiefly obtained; and the days of the Messiah, amongst them, are styled ‘the days of consolation.’—The names of Messiah are reckoned up^o, viz. Shiloh, Jinnon, Chaninah, Menahem. And in Jerusalem Beracoth^p, we are told how the Messiah had been born in Beth-lehem, under the name of ‘Menahem.’

Luke ii. 25; “Waiting for the consolation of Israel.” Targumist upon Jer. xxxi. 6: “Those that desire or long for the years of consolation to come.” This they were wont to swear by, viz. The desire they had of seeing this consolation. אֵרָאָה מְנַחֵם “So let me see the consolation.”

Now, therefore, bring these words of our Saviour to what hath been said: q. d. “You expect, with the rest of this nation, the consolation in the Messiah and in his presence. Well;

ⁿ English folio-edition, vol. 2. p. 600.

^o Bab. Sauehr. fol. 98. 2.

^p Fol. 5. 1.

I must depart, and withdraw my presence from you; but I will send you, in my stead, 'another Comforter.'"

II. The minds of the disciples at present were greatly distressed and troubled, so that the promise of a 'Comforter' seems more suitable, than that of an 'Advocate,' to their present state and circumstances.

Ver. 17: Τὸ πνεῦμα τῆς ἀληθείας. "*The Spirit of truth.*"] Let us but observe, how the whole world, at this time, lay in falsehood and error: the Gentiles, under a spirit of delusion; the Jews, under the cheat and imposture of traditions: and then the reason of this title of 'the Spirit of truth' will appear; as, also, how seasonable and necessary a thing it was, that such a Spirit should be sent into the world.

Ver. 26: Ὑμᾶς διδάξει πάντα. "*He shall teach you all things.*"] So chap. xvi. 13: "He shall lead you into all truth." Here it might be very fitly inquired, whether any ever, besides the apostles themselves, were "taught all things," or "led into all truth." It is no question, but that every believer is led into all truth, necessary for himself and his own happiness; but it was the apostles' lot only, to be led into all truth, necessary both for *themselves* and the whole church.

Ver. 30: Ἐρχεται ὁ τοῦ κόσμου τούτου ἄρχων. "*The prince of this world cometh.*"] Seeing this kind of phrase, "The prince of this world," was, in the common acceptation of the Jewish nation, expressive of the devil ruling among the Gentiles,—it may very well be understood so in these words; because the very moment of time was almost come about, wherein Christ and the devil were to enter the lists for the dominion and government, which of those two should have the rule over the Gentiles.

Ver. 31^a: Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν. "*Arise, let us go hence.*"] These words plainly set out the time and place, wherein our Saviour had the discourse, which is contained in this fourteenth chapter. The place was Bethany; the time, the very day of the Passover, when they were now about to walk to Jerusalem.

Those things, which Christ had discoursed in chap. xiii, were said two nights before the Passover; and that at Bethany, where Christ supped at the house of 'Simon the leper.' He abode there the day following, and the night after; and

^a English folio-edition, vol. 2. p. 601.

now, when the feast-day was come, and it was time for them to be making towards Jerusalem to the Passover,—he saith, “Arise, let us go hence.” What he did or said the day before the Passover, while he stayed at Bethany, the evangelist makes no mention. He only relates, what was said in his last farewell, before the paschal supper, and upon his departure from Bethany. All that we have recorded in chap. xv, xvi, and xvii, was discoursed to them after the paschal supper^r, and after that he had instituted the holy eucharist.

CHAP. XV.

VER. 1: Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή. “*I am the true vine.*”] We may take these words in opposition to what is spoken concerning Israel. Israel is called *a vine*, Psal. lxxx. 8; Isa. v. 7; Jer. ii. 21, &c. In Vajicra Rabba^s, the parallel is drawn between Israel and a vine; and the similitude is carried on to sixteen particulars, for the most part improper and unsuitable enough.

But that which is principally to be regarded in this place, is this,—that hitherto, indeed, Israel had been the vine, into which every one, that would betake himself to the worship of the true God, was to be set and grafted in. But from henceforward, they were to be planted no more into the Jewish religion, but into the profession of Christ. To which that, in Acts xi. 26, hath some reference, where the disciples were first called ‘Christians,’ that is, no longer Jews or Israelites.

Our Saviour, as we have said before, discoursed these things immediately after that he had instituted the holy eucharist: while he was ordaining that holy sacrament, he had said, “This is the new testament in my blood;” and from thence immediately adds, “I am the true vine:” so that, for the future, the church is to be under the administration of a new testament, and not, as the Jewish church, under that of the old; and from henceforward “I am the true vine,” into which all the branches of the church must be ingrafted, and not into the Israelitish vine any more.

Ver. 3: Ἦδη ὑμεῖς καθαροὶ ἐστε. “*Now ye are clean.*”] Christ having discoursed of the vine and of the branches, these words seem to have an allusion to that law concerning ערלה, or the uncircumcision of the tree when first planted,

^r Leusden's edition, vol. 2. p. 663.

^s Fol. 207. 2, 3.

Lev. xix. 23. For the first three years, the fruit was to be accounted as uncircumcised, unclean, and not to be eaten; "But you, O my branches, now are clean through my word; that word, which I have been preaching to you for these three years."

Ver. 4: *Μέννατε ἐν ἐμοί* "Abide in me."] Indeed, a true fixing and abiding in Christ is by a true faith. But may we not suppose our Saviour here more peculiarly warning them against apostasy, or falling back from the gospel into Judaism, a plague likely to rage exceedingly in the church?

Ver. 6^t: *Ὡς τὸ κλήμα* "As a branch."] See Ezek. xv. 2, where D. Kimchi paraphrases in this manner:—"O Son of man, I do not ask thee concerning the vine, that beareth fruit (for so it ought to be accounted), but concerning the branch [זמורה] which is amongst the trees of the wood, unfruitful, even as the trees themselves are." Where, by זמורה, which we render *branch* (for so it is commonly rendered), we are to understand the *wild vine*. So R. Solomon in loc.: "I do not speak (saith God) of the vine in the vineyard that bears fruit,—but of the branch of the wild vine, that grows in the woods." So that the sense of the prophet is, "O Son of man, what is the vine-tree more than any tree?"—viz. a branch of the wild vine, which grows amongst the trees of the forest, which is unfruitful, even as they are.

And this is our Saviour's meaning;—"Every branch in me, that bringeth not forth fruit, is cast forth, like the branch in the vine, that grows wild in the forest, which is good for nothing but to be burned."

And to this sense, would I take the word זמורה in the same prophet, chap. viii. 17, וזהנם שלחים את הזמורה אל אפם: where the Masoretic note upon the word אפם, "חד מן יח" מלין", that "this is one of those eighteen words that are corrected by the scribes;" and they will have it read אפי. It would be too long to recite the various opinions of expositors upon this place. The Seventy, of the Roman edition, *Καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες*. The Alexandrian edition, *Καὶ ἰδοὺ αὐτοὶ ἐκτείνουσιν τὸ κλήμα ὡς μυκτηρίζοντες*. Targ. איתן בהתא לאפיהון "They bring confusion to their own faces." Several other ways the Rabbins and others; but for my part, I would render אפם, or as the Masoretic reads it אפי, not by 'nose,' or 'nostrils,' but by 'anger:'—and so this should be the

^t English folio-edition, vol. 2. p. 602.

sense; "They commit these abominations, filling the land with violence, and have turned to provoke me; and behold, they send the branch of the wild vine, to my wrath, or to their own wrath:" i. e. to what they have deserved: q. d. "In the same manner, that any one puts wood to the hearth, the branch of the wild vine the fire, that it may the quicker be burnt,—so do these put the branch to my wrath, that it may burn the more fiercely." Hence it follows, "Therefore, will I also deal in fury, mine eye shall not spare," &c.

Ver. 12: "ἵνα ἀγαπᾶτε ἀλλήλους." "That ye love one another."] "Every" sabbath, they added that blessing towards that course of priests, who, having performed their service the last week, were gone off. Let him, who dwells in this house, plant among you *וריעות שלום* brotherhood, love, peace, and friendship."

Our Saviour once and again repeats that command, "Love one another:" he calls it 'a new commandment,' chap. xiii. 34: for their traditions had, in a great measure, put that command of loving one another out of date; and that particularly by very impious vows they would be making. We have a little hint of it, Matt. xv. 5, and more^v in the treatise Nedarim. See, also, Matt. v. 43, "Thou shalt hate thine enemy:"—this rule obtained in the Jewish schools. And upon that precept, "Thou shalt love thy neighbour as thyself,"—let us see the mighty charitable Gloss in *Che-tubb.*^w, "Thou shalt love thy neighbour as thyself," *ברור לו* *פיה*, that is, "decree him to an easy death:"—namely, when he is adjudged by the Sanhedrim to die.

When you consider the frequent repetition of this precept, "Love one another,"—consider, also, that passage, Matt. x. 34, "I came not to send peace, but a sword:" and then having reflected on those horrid seditions and mutual slaughters, wherewith the Jewish nation, raging within itself in most bloody discords and intestine broils, was, even by itself, wasted and overwhelmed,—you will more clearly see the necessity and reasonableness of this command of 'loving one another,' as, also, the great truth of that expression, "By this they shall know, that ye are my disciples, if ye love one another."

Ver. 15: *Ἑμεῖς δὲ εἶρηκα φίλους, ὅτι πάντα, &c.* "But I

^u Hieros. Beracoth, fol. 3. 3.

^v *Leusden's edition*, vol. 2. p. 664.

^w Fol. 8. 2.

have called you friends, because all things," &c.] Thus is it said of Abraham, the 'friend of God,' Gen. xviii. 17.

Ver. 16^x: Οὐχ ὑμεῖς με ἐξελέξασθε "Ye have not chosen me." For it was a custom amongst the Jews, that the disciple should choose to himself his own master. "Joshuah Ben Perachiah said, רב לך רב Choose to thyself a master, and get a colleague."

Ver. 22: Ἀμαρτίαν οὐκ εἶχον "They had not had sin." So also ver. 24: in both places the passage is to be understood of that peculiar sin of rejecting the Messiah: "If I had not spoken to them, and done those things that made it demonstrably evident, that I was the Messiah,—they had not had sin; that is, they had not been guilty of this sin of rejecting me. But when I have done such things amongst them, it is but too plain, that they do what they do, in mere hatred to me and to my Father." Our Saviour explains what *sin* he here meaneth, in chap. xvi. 9.

CHAP. XVI.

VER. 2: Ἀποσυναγωγὰς ποιήσουσιν ὑμᾶς "They shall put you out of the synagogues." This, I presume, must be understood of a casting-out from the whole congregation of Israel, because, I know, the Jews always proceeded in that manner against the Samaritans; and, certainly, the disciples of Jesus were full as hateful to them, as the Samaritans could be. Nay, they often call the Christians by the name of כותים 'Cuthites,' as well as those.

Those that were cast out of the church, they despoiled of all their goods, according to Ezra x. 8: which they also did to those, that were Shammatized^z. Whence it may be a question, whether 'Shammatizing' did not cast out of the whole congregation? and again, Whether one, cast out of the whole congregation, might be ever re-admitted?

We may take notice of what is said in Avodah Zarah^a, כולן שחזרו בהן אין מקבלין אותן עלמית, "No one that relapseth, may be received again for ever." The Gloss tells us, that the passage concerns the plebeians or laics, who, having taken upon themselves any religious rule of life, go back again from that profession: they do not admit them לחברות

^x English folio-edition, vol. 3. p. 605.

^z Moed Kator, fol. 81. 2.

^a Avoth, cap. 1. hal. 6.

² Fol. 7. 1.

into that order and society again. Whether therefore those, that fell off from the gospel, returning to their Judaism again, were ever admitted into the Jewish church, after they had voluntarily forsaken it,—might be an inquiry. But these things only by the by [*obiter*].

There was, in truth, a twofold epocha of the persecution of the apostolical church, namely, both before that apostasy, of which we have such frequent mention,—and also, after it. Our Saviour had foretold the apostasy in that tremendous parable about the unclean spirit cast out, and returning again with seven worse. “So shall it be also (saith he) with this wicked generation,” Matt. xii. 45. The footsteps of this, we may discern almost in every Epistle of the apostles.

It is worthy observation that of 2 Thess. ii. 3: “The day of the Lord shall not come, except there come a falling away first, and that man of sin be revealed.” The day of the Lord, here spoken of, was that, wherein Christ should come and reveal himself in that remarkable vengeance against Jerusalem, and the Jewish nation; of which kind of expression we shall say more on chap. xxi. 22. The ‘apostasy’ or ‘falling away,’ and revelation of the ‘man of sin,’ was to precede that day: which might be easily made out by a history of those times, if I were to do the business either of a historian or a chronologer.

When, therefore, the severe and cruel persecution was first raised by the unbelieving Jews, before this falling away of Christians,—it must needs be greatly increased afterward by them and the apostates together: which distinction we may easily observe out of this verse.

Δόξῃ^b λατρείαν προσφέρειν τῷ Θεῷ “*Will think, that he doth God service.*”] So the זְנוּרִים, the ‘Zealots,’ of whom we have mention in Sanhedr.^c; זְנוּרִים פּוֹנְעֵי בַּיָּד “*The zealots kill him.*” Gloss: “These are those good men, who are endued with zeal in the cause of God.” Such, who, with their own hands, immediately slew the transgressor, not staying for the judgment of the Sanhedrim. So in the place before quoted, “The priest that ministers at the altar, in his uncleanness, they do not bring before the Sanhedrim; but they bring him out into the court, and there brain him with the pieces of wood,” provided to maintain the fire upon the altar.

^b English folio-edition, vol. 2. p. 604.

^c Fol. 81. 2.

What^d infinite mischiefs and effusion of blood such pretexts of zeal towards God might occasion, it is easy to imagine, and very direful instances have already witnessed to the world. Hence was it, that they so often went about to have stoned our Saviour. Hence those forty and more, that had conspired against St. Paul. And those zealots, whose butcherly cruelties [*carnificina*] are so infamous in the Jewish story, took the occasion of their horrid madness first from this liberty.

From such kind of villains as these, the disciples of Christ could have little safeguard: indeed, they were greatly endangered upon a threefold account: I. From the stroke of excommunication, by which they were spoiled of their goods and estates, Heb. x. 34. II. From the sentence of the Sanhedrim, dooming them either to be scourged or slain. III. From these assassins; for by this name (a name too well known in Europe) we will call them. We pronounce assassin, and assassination; Gul. Tyrius calls them 'assysins,' whom it may be worth the while to consult about the original of that name^e.

Ver. 8: Ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας, &c. "He will reprove the world of sin," &c.] The Holy Spirit had absented himself from that nation now for the space of four hundred years, or thereabout: and, therefore, when he should be given and poured out in a way and in measures so very wonderful, he could not but evince it to the world, that "Jesus was the true Messiah," the Son of God, who had so miraculously poured out the Holy Spirit amongst them; and consequently could not but *reprove* and *redargue the world of sin*, because they believed not in him.

Ver. 10: Περὶ δικαιοσύνης δὲ, &c. "Of righteousness," &c.] That this *righteousness*, here mentioned, is to be understood of the righteousness of Christ, hardly any but will readily enough grant: but the question is, what sort of righteousness of his is here meant? whether his personal and inherent, or his communicated and justifying righteousness? we may say, that both may be meant here.

I. Because he went to the Father, it abundantly argued him a *just* and righteous person, held under no guilt at all, however condemned by men as a malefactor.

II. Because he poured out the Spirit, it argued the *merit*

^d Leusden's edition, vol. 2, p. 665.

^e De Bell. Sacr. lib. 10. cap. 31.

of his righteousness; for otherwise he could not, in that manner, have given the Holy Spirit. And, indeed, that what is chiefly meant here, is that righteousness of his, by which we are justified,—this may persuade us, that so many and so great things are spoken concerning it in the Holy Scriptures. Isa. lvi. 1, “My salvation is near to come, and my righteousness to be revealed:” Dan. ix. 29, “To bring in everlasting righteousness:”—Jer. xxiii. 6, “This is his name, by which he shall be called, The Lord our *Righteousness*.” And in the Epistles of the apostles, especially those of St. Paul, this righteousness is frequently and highly celebrated, seeming, indeed, the main and principal subject of the doctrines of the gospel.

In the stead of many others, let this serve for all; Rom. i. 17, “For therein” [viz. in the gospel] “is the righteousness of God revealed, *ἐκ πίστεως εἰς πίστιν*, from faith to faith,”—which words may be a good comment upon the foregoing clause.

I. The law teacheth faith; that is, that we believe in God. But the gospel directs us to proceed ‘from faith to faith,’ viz. from faith in God, to faith in Christ: for true and saving faith is not a mere naked recumbency immediately upon God, which faith the Jews were wont to profess,—but faith in God, by the mediation of faith in Christ.

II. In the law, the righteousness of God was revealed *condemning*; but in the gospel, it was revealed *justifying* the sinner. And this is the great mystery of the gospel, that sinners are justified not only through the grace and mere compassion and mercy of God, but through divine justice and righteousness too, that is, through the righteousness of Christ, who is “Jehovah, the Lord our Righteousness.”

And^f the Spirit of truth, when he came, did *reprove* and instruct *the world* concerning these two great articles of faith, wherein the Jews had so mischievously deceived themselves; that is, concerning true saving faith, faith in Christ; and also concerning the manner or formal cause of justification, viz. the righteousness of Christ.

But then, how can we form the argument? “I go unto the Father;—therefore, the world shall be convinced of my justifying righteousness.”

I. Let us consider that the expression, ‘I go unto the

^f *English folio-edition*, vol. 2. p. 605.

Father,' hath something more in it than 'I go to heaven.' So that, by this kind of phrase, our Saviour seems to hint, "That work being now finished, for the doing of which my Father sent me into the world, I am now returning to him again." Now the work, which Christ had to do for the Father, was various: the manifestation of the Father; preaching the gospel; vanquishing the enemies of God, sin, death, and the devil: but the main and chief of all, and upon which all the rest did depend, was, that he might perform a perfect obedience, or obediencial righteousness to God.

God had created man, that he might obey his Maker: which when he did not do, but, being led away by the devil, grew disobedient, where was the Creator's glory? The devil triumphs, that the whole human race, in Adam, had kicked against God, proved a rebel, and warred under the banners of Satan. It was necessary, therefore, that Christ, clothing himself in the human nature, should come into the world, and vindicate the glory of God, by performing an entire obedience due from mankind, and worthy of his Maker. He did what weighed down^s for all the disobedience of all mankind,—I may say, of the devil's too; for his obedience was infinite. He fulfilled a righteousness, by which sinners might be justified, which answered [*æquipollebat*] that justice^b, that would have condemned them; for the righteousness was infinite. This was the great business he had to do in this world, to pay such an obedience, and to fulfil such a righteousness; and this righteousness is the principal and noble theme and subject of the evangelical doctrine, Rom. i. 17: of this the world must primarily, and of necessity, be convinced and instructed to the glory of him that justifieth, and the declaration of the true doctrine of justification. And this righteousness of his was abundantly evidenced by his going to the Father, because he could not have been received there, if he had not fully accomplished that work, for which he had been sent.

II. It is added, not without reason, "And ye see me no more;" i. e. "Although you are my nearest and dearest friends, yet you shall no more enjoy my presence on earth; by which may be evinced, that you shall partake of my me-

^s "Persolvit ergo obedientiam, quæ præponderavit inobedientiis omnium mortalium," &c.

^b *Leusden's edition*, vol. 2. p. 666.

rits; especially when the world shall see you enriched, so gloriously, with the gifts of my Spirit.

Ver. 11: Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων, &c. “*Of judgment, because the prince,*” &c.] It is well known, that ‘the prince of this world was judged,’ when our Saviour overcame him by the obedience of his death, Heb. ii. 14: and the first instance of that judgment and victory was, when he arose from the dead: the next was, when he loosed the Gentiles out of the chains and bondage of Satan by the gospel, and bound him himself, Rev. xx. 1, 2: which place will be a very good comment upon this passage.

And both do plainly enough evince, that Christ will be capable of judging the whole world, viz. all those that believe not on him, when he hath already judged the prince of this world. This may call to mind the Jewish opinion concerning the judgment, that should be exercised under the Messiah, that he should not judge Israel at all, but the Gentiles only; nay, that the Jews were themselves rather to judge the Gentiles, than that they were to be judged. But he that hath judged the prince of this world, the author of all unbelief, will also judge every unbeliever too.

Ver. 12: Οὐ δύνασθε βαστάζειν ἄρτι: “*Ye cannot bear them now.*”] Those things which he had to say, “and they could not bear yet,”—were the institution of the Christian sabbath, and the abolishing of the Jewish (the reason and foundation of which, viz. his resurrection, they yet understood not); the rejection of the Jewish nation, when they expected, ‘that the kingdom should be restored to Israel,’ Acts i. 6; the entire change of the whole Mosaic dispensation, and the bringing-in of all nations in common, within the pale of the church:—these, and such-like things as these belonging to the kingdom of God, Acts i. 3,—they could not yet bear. For though he had plainly enough discoursed to them the destruction of Jerusalem, Matt. xxiv,—yet is it a question, whether they apprehended, either that their whole nation must be utterly cast off, or that the rites¹ of Moses should be antiquated, although he had hinted something of this nature to them more than once.

Ver. 13: “Ὅσα ἂν ἀκούσῃ, λαλήσει.” “*Whatsoever he shall hear, that he shall speak.*”] And, ver. 14, ἐκ τῶν ἐμοῦ λήψεται, “*He shall receive of mine.*” He speaks according to the

¹ English folio-edition, vol. 2. p. 606.

dialect and custom of the nation, and so to the capacity of his auditors: **אם שמעו אומרם** “If they have heard, they teach^j :”—it is spoken of a judge in the lower Sanhedrim, consulting a higher court, first, that of the triumvir; “and if they hear, they teach;” if not, then he goes to the supreme court of all.

The latter clause, “he shall receive of mine,” seems taken from Isa. xi. 2, especially if the word *λήψεται* be the same with **קָבַל**: but if our Saviour expressed the sense of that word by **קָבַל**, he did in that, also, follow the familiar manner of speaking, known amongst the vulgar. And it should seem he inclined rather to this sense, because he does not say, *λήψεται καὶ δώσει*, “He shall receive of mine, and give;” but *λήψεται καὶ ἀναγγελεῖ*, “He shall receive, and show it unto you:” by which the Jew would understand **קָבַל מִן תְּלִמּוּדִי** “He shall receive of my doctrine,” or from my instructions. For the Holy Spirit is sent as an instructor from the Son, as the Son is sent as a Redeemer from the Father.

Ver. 16: *Καὶ ὄψεσθε με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα* “*And ye shall see me, because I go unto the Father.*”] “A little while, and ye shall not see me, because I go to the Father; and ye shall see me, because I go to the Father;” i. e. “Ye shall not see me personally, but virtually.”—It is true, they did not see him, when he lay in the grave; and they did see him, when he rose again: but I question, whether these words ought to be taken in this sense, because it would sound somewhat harshly here what is added, “Ye shall see me, because I go unto the Father.” I would, therefore, rather understand it of his ascending into heaven; after which they saw him, indeed, no more personally, but they did see him in the influences and gift of his Holy Spirit. And so, what follows, agrees well enough with this sense of the words, ver. 23; “In that day, ye shall ask me nothing” [as ye were now about to inquire of me, ver. 19]: “ask the Father, in my name; and he shall reveal to you, whatever you shall ask of him.”

Ver. 24: *Ἔως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου* “*Hitherto ye have asked nothing in my name.*”] Understand this clause of the extraordinary gifts of the Spirit, and then all things will be easy. All the faithful did pray in the name of the Messiah; and these disciples, acknowledging Jesus to be the Messiah, did pray in the name of Jesus the

^j Sanhedr. cap. 11. hal. 2.

Messiah. But 'hitherto they had asked nothing' extraordinary 'in his name;' not the power of working miracles; not the revelation of mysteries, and of future things; not the spirit of prophecy, &c: for^k it was not necessary for them, as yet, to ask these things in his name, whilst he was present with them, who could dispense it to them according to their instant necessities: but for the future, when himself should be gone from them, whatsoever they should ask the Father in his name, he would give it them. That prayer of the apostle's, Acts iv. 29, 30, is a good comment upon these words: "Ask such things as these in my name; and whatsoever you ask, you shall receive, that your joy may be full, —when you shall find by experience, that I am still present with you, when gone from you."

Those things, which, both here and elsewhere, in the discourses of our Saviour, might give occasion for scholastical discussion, I leave wholly to the schools, omitting many passages, about which a great deal might be said, because they have been already the labours of other pens. It was my design and undertaking, only to note some things which were not obvious, and which others had not yet taken notice of; and, not forgetting the title of this little work (being 'Horæ Hebraicæ et Talmudicæ'), I have the more sparingly run out into scholastic or theological disputes.

CHAP. XVIII.

VER. 1: Πέραν τοῦ χειμάρρου τῶν Κέδρων. "Over the brook Cedron."] There is a question among expositors about the article in the plural number τῶν, and the accent in Κέδρων; and that upon this occasion, that it might not be thought, as if any relation were to be had here to Cedars, wherein one hath been deceived, when he thus comments upon it: "It is called the brook Cedron, that is, of Cedars, that grow there." So also the Arab. Interp. in this place, עבר וארי אל ארו, "Over the brook of Cedar." But in 2 Sam. xv. 23, and 1 Kings ii. 37, he retains the word קדרון 'Cedron.'

Amongst the Talmudists, קדר 'Kedar,' signifies *dung*^m: נפיש קטילי קדר מנפיהי כפן, where the Gloss renders קדר Kedar by נקבים, "the easing of nature."—Aruch renders it by רעי, 'dung:' and the sense of that clause is, "More die of incon-

^k Leusden's edition, vol. 2. p. 667.

¹ English folio-edition, vol. 2. p. 607.

^m Schabb. fol. 33. 1.

venient easing nature, than of hunger.”—I would not affirm, that the word קדר was used in this sense in the primitive denomination of the brook Kidron; but rather that the brook was called so from *blackness*; the waters being blackened by the mud and dirt that ran into it; it being, indeed, rather the sink or common sewer of the city, than a brook.

But when the word קדר was used for *dung*,—which it might be at that time, when the Greek version was made,—perhaps those interpreters might translate the Hebrew word into Greek, which is not unusual with them;—so that χεῖμαρρόν τῶν Κέδρων, might be the same with them as נחל קדרין “the brook of filth.”

“Οπου ἦν κήπος” “Where there was a garden.”] The grandees of the nation had their gardens and places of pleasure about the city, yea, even in the mount of Olives: for there were none within the city itself. “The” blood that was over and above [redundans], after the sprinkling of the inward altar, was poured out towards the foundation, on the west of the outward altar. And the blood that was over and above at the outward altar, was poured out at the foot of it, on the south side: and both the one and the other, meeting together, ran down through a conveyance under ground into the brook Kidron; וּמִכְרִין לַגַּנֵּן לְזַבֵּל וּמוֹעֵלִין בָּהֶן and was sold to the gardeners to dung their gardens with; which, having bought, they used for that purpose^o.”

For the blood, having been once dedicated to sacred use, might not be put to any common use without trespass; so that the gardeners paid so much money for it, as would purchase a trespass-offering.

Ver. 3: Μετὰ φανῶν καὶ λαμπάδων “With lanthorns and torches.”] The Talm. באבוקות ולפידים. Now what אבוקות, φανός, should signify,—we may make a guess out of Succah^p; “They danced” [that is, in the feast of Tabernacles] “holding in their hand אור של אור burning torches.”—The Gloss is: “They threw up their torches into the air, and caught them again in their hands; and some there were so great artists in this exercise, they could do it,—some, with four,—others, with eight torches at once,—throwing up one, and catching another.”

Ver. 10: Μάλχος “Malchus.”] A name very much in use

^a Bava Kama, cap. 7. ad fin.

^o Joma, fol. 58. 2.

^p Fol. 51. 2.

amongst the Jews; Malluch, Neh. x. 4. 27: *Μάλχος* "Αραψ⁹, "Malchus the Arabian." This was, also, the name of that implacable enemy to Christianity, Porphyrius, and of his father before him. So Luke Holsteine in the life of Porphyrius, where he reckons up more of that name.

Christ had struck those to the ground, that came to apprehend him, by the power of his word,—that he might thereby provide for the flight of his disciples, and show his own divine power. They, getting up again, accost him; Judas kisseth him; they lay hands upon him; and then Peter draws his sword, &c.

Ver. 13^r: *Πρὸς Ἀνναν πρῶτον* "To Annas first."] For "Annas was father-in-law to Caiaphas," as, also, סגן דכהנים 'the Sagan of the priests,' Luke iii. 2: סגן כהניא, Targ. in 2 Kings xxiii. 4.—Now 'Sagan' was the same with הממונה the 'Prefect,' or Ruler, which we have so frequent mention of amongst the Rabbins.

Ver. 13^r: *אמר להם* "The Ruler saith unto them."—Gloss: סגן הממונה הוא סגן, "The Ruler is the Sagan." סגן היינו ממונה "Sagan is the same with Ruler."

There is frequent mention, amongst the^u Talmudists^v, of R. Ananias, סגן הכהנים, 'the Sagan of the priests.' He was destroyed with Rabban Simeon, and Ismael, at the siege of Jerusalem^w. But I am apt to think, he was that sharp and unjust judge, that St. Paul had to do with, Acts xxiii, rather than our Annas in this place.

Why they should carry our Saviour, when they had taken him, before Annas the Sagan, sooner than to Caiaphas the high-priest, the evangelist gives us one reason,—viz. "Because he was father-in-law to Caiaphas;" under which, another reason may be deduced,—viz. that he was the older man, of greater experience and skill in the law: for there were sometimes some high-priests, that were very unlearned fellows, as may be gathered from that supposition in Joma^x; "If the high-priest be a wise man, he expounds; if not, they expound to him. If he be accustomed to reading, he reads himself; if not, they read before him."

But for the 'Sagan of the priests,' it was very necessary

^q Joseph. Antiq. lib. 13. 9.

^r Joma, cap. 3. hal. 1.

^s Leusden's edition, vol. 2. p. 668.

^w Shekalim, cap. 6. hal. 1, &c. Tsemach David, et Juchasin, fol. 57.

^x Cap. 1. hal. 6.

^r English folio-edition, vol. 2. p. 608.

^t Sanhedr. fol. 19. 1.

^v Joma, fol. 8. 1.

he should be a man of learning, because his charge was about the things and service of the Temple, and was bound to be always assistant and present there, when the high-priest was seldom there, or conversed in those affairs.

Juchasin and Aruch ; לא היה ממונה לכהונה גדולה עד שנעשה סגן "No one could, by right, be promoted to the high-priesthood, unless he had first been Sagan." A good cautious provision indeed, that so, in the time of their Saganship, they might gain experience in the laws and rituals, and might be the better fitted for the high-priest's chair. But when it came to that pass, that persons were made high-priests for their money, and not for their deserts,—it might easily happen, that very unlearned wretches might sometimes possess that seat. And perhaps Caiaphas himself was of this stamp.

It seems, therefore, that they led Jesus to Annas first, that Caiaphas might be directed by his counsel ; and himself being but little versed in things of this nature, might proceed in this affair by the steerage of his father-in-law. And let this high-priest pardon me, if I ascribe that sentence of his, "It is expedient that one man should die for the people, and not that the whole nation should perish,"—not to his prudence and gravity, but to his rashness and cruelty ; although the Holy Spirit directed it to its proper end, which the high-priest himself did not dream of.

There might be another reason, why they led Christ before Annas first, but that I shall speak of anon.

Ὁς ἦν Ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου "Who was the high-priest, that same year."] If the Gloss which I had upon these very same words, chap. xi. 51,—will not so well fit here, as they did there,—we may add this also, which will suit well enough in both places ; that is, that there was so great a vicissitude and change in the high-priesthood, there being a new high-priest almost every year, that it was not unnecessary to set down this particular circumstance, "Caiaphas was high-priest for that year."

"In^y the second Temple, which stood but four hundred and twenty years, there were more than three hundred high-priests within that time. Of these four hundred and twenty years, deduct those forty, wherein Simeon the Just ministered,—and those eighty, wherein Jochanan sat,—and those ten, wherein Ismael Ben Phabi,—and (as it is said) those

eleven, wherein Eleazar Ben Harsom governed; and then reckon, and you will find, that hardly any other high-priest sat out his whole year."

But this number of high-priests is very much lessened in *Vajicra Rabba*^a: "Under the first Temple, because they, that served therein, served in the truth, there were but eighteen high-priests, the father, and son, and grandson successively. But under the second Temple, when that honour came to be obtained by money [there are also that say, how they murdered one another by charms and witchcrafts], there were fourscore high-priests served in that time: fourscore and one, say some: fourscore and two, say others: and there are, that say, fourscore and four. Amongst these, Simeon the Just sat forty years: but when the place was bought and sold, the years of enjoying it were cut short. The story goes of one that sent his son with two bushels of silver" [to purchase the high-priest's office], "and the bushels themselves were silver. Another sent his son with two bushels of gold, and the bushels themselves were of gold too."

As^b to this difference of numbers, we will not much trouble our heads about it; perhaps the Gemarists might reckon the *Sagans* together with the high-priests; for they were indeed deputed to minister in their stead, if any uncleanness had happened to them. Let there be fourscore high-priests or thereabouts, it is certain, that so frequent were the changes and successions amongst them, that the high-priest of this year was hardly so the year that went before, or that followed after. Although indeed, in this Caiaphas, it was something otherwise,—yet did the evangelist, justly and properly enough, add this clause, "That he was the high-priest for that year;" thereby tacitly noting the common state of affairs, as to the office of high-priest, at that time.

Ver. 15: Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, &c. "*And Simon Peter followed Jesus,*" &c.] There are some, that apprehend in this place some interruption in the order of the story: they would, therefore, have the twenty-fourth verse weaved in here,—"Annas sent Jesus bound to Caiaphas:" because what is here related, and so on, seems all to have been done in Caiaphas's hall, and not in Annas's.

This order the *Syr. Arab. Vulg.* interpreters, and others, do still observe: Nonnus, Carthus, Beza, and, as he quotes

^a Fol. 189. 1.

^b *English folio-edition*, vol. 2. p. 609.

him, St. Cyril, invert it. It is true, there is here a tacit transition, and a trajection of the^c words in ver. 24,—which is not very usual; but neither the one nor the other seems to be without some reason for it.

I. It is told us, Matt. xxvi. 56, and Mark xiv. 50, that “all his disciples forsook him and fled.” So that probably ‘Peter and that other disciple’ was amongst the number, when it is said, *they all fled*. The transition of our evangelist, therefore, seems to teach us, that neither ‘Peter, nor the other disciple,’ followed Christ to Annas’s house; but being surprised and confounded with a very great fear, hid themselves for a while; and (not till after some time) recollecting themselves, they put forward amongst the crowd to Caiaphas’s hall, or else came thither after them.

II. Annas alone could determine nothing judicially concerning Christ: for when an inquiry must be made concerning his disciples, and the nature of his doctrines, when witnesses must be produced *pro* and *con*,—this necessarily required a session of the Sanhedrim. He sent him, therefore, to Caiaphas, where the Sanhedrim also was; and the evangelist lets the mention of that alone, till he came to relate their way of proceeding.

But why, or by what right, should Annas be absent from the Sanhedrim? Could there be any right or legal proceeding in the great council, if the whole number of seventy-one elders were not complete? Let Maimonides give the answer^d; “It is not necessary, that the whole bench of seventy-one should all sit together in their places in the Temple; but when it is necessary for them all to meet, let them be called together. *ובשאר העתות* But, at other times, if any one of them have any business of his own, he may go out and do his affairs, and return again. This provision is made, that there might never be fewer than twenty-three sitting together during the whole session. If any have occasion to go forth, let him look about him, and see if there be twenty-three of his colleagues in the court; then he may go out; if not, he must stay till some other enter.”—We give another reason of Annas’s absence by and by.

‘Ο δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς Ἀρχιερεῖ. “*That disciple was known unto the high-priest.*”] Nonnus supposes that other disciple known to the high-priest, Ἰχθυοβόλου παρὰ

^c Leusden’s edition, vol. 2. p. 669.

^d In Sanhedr. cap. 3.

ρέχτης, "from his fishing-trade." Others guess other reasons; but to determine any thing in this matter, would look rashly. However this knowledge of the high-priest came about,—it is certain, this disciple had the greater opportunity ללמד עליו זכות to have stood in the defence of his master, as a witness in his behalf. For,

דיני נפשות פותחין לזכות ואין פותחין לחובה, "Capital judgments begin always on the defendant's side, and not on the accuser's. It is lawful for all to plead on the defendant's side; not so, on the accuser's."

"They^f begin on the defendant's side. One of the witnesses saith, יש לי ללמד עליו זכות, 'I have something to say in his defence.' If any of his disciples say, 'I have where-with to accuse him,' משתקין אותו, they enjoin him silence. If the disciple say, 'I can offer something in his defence,' they call him up, and place him among themselves, and suffer him not to go down thence the whole day after."

Did they thus proceed with our Saviour? did they endeavour first for the clearing his innocency? and were there any witnesses produced for this purpose? If so, then here were 'Peter' and that 'other disciple,' who could have witnessed in his behalf: but Peter denies, that he ever knew him.

Ver. 18^g: "Οτι ψύχος ἦν" "For it was cold."] It was the very dead of night, almost at cock-crowing. Our countryman Biddulph, who was at Jerusalem, at the very time, when they were wont to celebrate the Passover, gives us the reason of this cold by his own experience. He acknowledgeth, indeed, that he found it so hot at that time, as we usually feel it in our own country about Midsummer, that he could not but wonder, how Peter, at that time of the year, should be so cold. But, within a few days, his doubt was resolved; for there were mighty dews fell, which, not being wholly dried up by the sun, made it very cold, especially in the night, &c.

Nay, the Traditional Fathers suppose, there may be frost and snow in the time of Passover, by that canon of theirs; "They^h do not intercalate the year לא מפני שלג ולא מפני הצנה either for snow or for frost."

The intercalation of the year respected chiefly the paschal

^e Sanhedr. fol. 32. 1.

^f Ibid. fol. 40. 1.

^g English folio-edition, vol. 2. p. 610.

^h Maimon. Kiddush. hodesh, c. 4.

solemnity: namely, that, by the interposing of the intercalated month, all things might be ripe, and fit for that feast. If when it came to the month Nisan, the barley was not yet ripe enough to offer the sheaf of the first-fruits, then they put a month between; which they called the second Adar. So, if the ways were so bad, that people could not travel up to Jerusalem; if the bridges were so broken, that they could not pass the rivers, they intercalated or put a month between,—that, at the coming-in of the month Nisan, every thing might be ready, that was requisite for the paschal solemnity. But if frost or snow should happen, when Nisan was entering in its ordinary course, they did not put a month between upon that account. From whence it is plain, that frost and snow did sometimes happen at that time.

Ver. 21: 'Ἐπερώτησον τοὺς ἀκηκοῦτας' "Ask them, that heard me."] Does not Jesus here appeal to the common right and rule amongst themselves? viz. that the witnesses in behalf of the defendant might be heard first. But who, alas! was there that durst witness for him? It is said, indeed, "That the chief priests and elders and whole council sought false witness *against* him," Matt. xxvi. 59. But did they seek any true witness *for* him? or did they indeed deal with the witnesses against him, as their customs obliged them to have done? did they search their testimony by a strict and severe examination? did they terrify them, כּוֹנֵי־מֵץ or, by grave exhortations, admonish them to say nothing but the truth? This by right ought to have been done¹: but we have reason to suppose it was not done.

Ver. 28: 'Ἀλλ' ἵνα φάγωσι τὸ Πάσχα' "But that they might eat the passover."] I. We have already shown, in our notes upon Mark xiv. 12, that the eating of the paschal lamb was never, upon any occasion whatever, transferred from the evening of the fourteenth day, drawing to the close of it; no, not by reason of the sabbath, or any uncleanness that had happened to the congregation; so that there needs little argument to assure us, that the Jews ate the lamb at the same time, wherein Christ did. Only let me add this:—suppose they had entered Pilate's house, and had defiled themselves by entering the house of a heathen,—yet might not that defilement come under the predicament of טבּוּל עַם? If so, then they might wash themselves in the evening, and be

¹ Leusden's edition, vol. 2. p. 670.

^j Sanhedr. c. 4.

clean enough to eat the paschal lamb, if it had been to have been eaten on that evening: but they had eaten it the evening before.

II. Τὸ Πάσχα, “The passover,” therefore, here, doth not signify the paschal lamb, but the paschal Chagigah: of which, we will remark these two or three things:

1. Deut. xvi. 2, וזבחת פסח, “Thou shalt sacrifice the passover unto the Lord thy God, of the flock, and the herd.” Where R. Solomon; “The flocks are meant of the lambs and the kids; the herd, of the Chagigah.” And R. Bechai *in locum*: “The flocks לחיוב פסח are for the due of the Passover; the herd, לשלמי חגיגה for the sacrifices of the Chagigah.” So, also, R. Nachmanid: “The herd, לחוג חגיגה for the celebration of the Chagigah.”—Pesachin^k: צאן זה פסח “The flock for the Passover, בקר זו חגיגה the oxen, for the Chagigah.”

Where^l the Gloss. p. 1: “Doth not the Passover consist wholly of lambs and kids? Exod. xii. 5. If so, why is it said בקר oxen? To equal every thing, that is used in the Passover. חובב פסח מה פסח דבר שהוא חובה As the Passover” [i. e. the paschal lamb] “is of due, and is not taken but מן החולין out of the common flocks,” neither from the first-born, nor from the tenths]; “so this also” [i. e. of the oxen] “is of due, and not taken, but out of the common herd.”—See 2 Chron. xxx. 24, &c. and xxxv. 8, 9.

2. The Chagigah was for joy and mirth, according to that in Deut. xvi. 14, “And thou shalt rejoice in the feast,” &c. Hence the sacrifices, that were prepared for that use, are called שלמי שמחה ‘sacrifices of peace,’ or eucharistic offerings, sacrifices of ‘joy and mirth.’

3. The proper time of bringing the Chagigah, was the fifteenth day of the month.—Aruch in חג: “They ate, and drank, and rejoiced, and were bound to bring their sacrifice of Chagigah, on the fifteenth day;” i. e. The first day of the feast, &c.

There might be a time, indeed, when they brought their Chagigah on the fourteenth day; but this was not so usual; and then it was under certain conditions. “When^m is it, that they bring the Chagigah at the same time with the lamb? ביום שהוא בא בחול בטמורה ובמועט When it comes on another

^k Fol. 70. 2.

^l English folio-edition, vol. 2. p. 611.

^m Pesachin, fol. 89. 2.

day in the week, and not on the sabbath; when it is clean, and when it is small." Let the Gloss explain the last clause; and for the two former, we shall do that ourselves.

במועט: "If the lamb be less than what will satisfy the whole company, then they make ready their Chagigah, eating that first, and then the lamb," &c.—And the reason is given by another Glosser; viz. That the appetites of those that eat, might be pretty well satisfied, before they begin the lamb: for if they should fall upon the lamb first, it being so very small, and the company numerous and hungry,—they would be in danger of breaking the bones, whiles they gnaw it so greedily.

For this and other reasons, the Rabbins account the Chagigah of the fourteenth day to be many degrees less perfect, than that of the fifteenth; but it would be very tedious to quote their ventilations [*discussiones*] about it. Take only these few instances:—

"R. Issaiⁿ saith, The Chagigah on the fourteenth day, is not our duty."—And a little after: "R. Eliezer saith, By the peace-offerings, which they slay on the evening of the feast, a man doth not his duty, either as to rejoicing, or as to Chagigah."

And now let us return to the words of our evangelist.

III. It was the fifteenth day of the month, when the fathers of the council refused to enter into the Prætorium, lest they should be defiled; for they would eat the passover, that is, the Chagigah.

1. The evangelist expresseth it, after the common way of speaking, when he calls it the 'Passover.'—"It is written, Observe the month of Abib: ועשית פסח and keep the Passover: פסח: עשהו כל עשותי לשם פסח that all that you do, may go under the denomination of the Passover."—עגל ופר ששחטן—"The calf and the young bullock, which they kill in the name of the passover," or, for the passover. Whence we may observe, the *calf* is the passover, as well as the *lamb*.

2. The elders of the Sanhedrim prepare, and oblige themselves, to eat the Chagigah [the passover] on that day, because the next day was the sabbath; and the Chagigah must not make void the sabbath.

חגיגה אין דוחה את השבת "The Chagigah doth not set aside

ⁿ Pesachim ubi supr.
^p Menacoth, fol. 3. 1.

^o Zevachim, fol. 7. 2.
^q Pesachim ubi supr.

the sabbath." Hence that we quoted before, that the Chagigah was not to be brought upon the sabbath-day^r, as also not in case of uncleanness : because, however the Chagigah and defilement might set aside the Passover, yet it might not the sabbath.

Ver. 31 : 'Ημῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα' " *It is not lawful for us to put any man to death.*"] Doth Pilate jest or deride them, when he bids them " take him, and judge him according to their own law ?" It cannot be denied, but that all capital judgment, or sentence upon life, had been taken from the Jews, for above forty years before the destruction of Jerusalem, as they oftentimes themselves confess. But how came this to pass ? It is commonly received, that the Romans, at this time the Jews' lords and masters, had taken from all their courts a power and capacity of judging the capital matters. We have spoken largely upon this subject, in our notes upon Matt. xxvi. 3. Let us superadd a few things here :—

" Rabh^s Cahna saith, When R. Ismael Bar Jose lay sick, they sent to him saying, Pray, sir, tell us two or three things, which thou didst once tell us in the name of thy father.— He saith to them, A hundred and fourscore years, before the destruction of the Temple, the wicked kingdom [the Roman empire] reigned over Israel. Fourscore years before the destruction of the^t Temple, גורו שומאה על ארץ העמים they" [the fathers of the Sanhedrim] " determined about the uncleanness of the heathen land, and about glass vessels. Forty years before the destruction of the Temple, the Sanhedrim removed, and sat in the Tabernæ. What is the meaning of this tradition ? Rabh Isaac Bar Abdimi saith, They did not judge דני קנסות judgments of mulcts."—The Gloss is: "Those are the judgments about fining any that offered violence, that entice a maid, and the price of a servant. When, therefore, they did not sit in the room Gazith, they did not judge about these things ; and so those judgments about mulcts or fines ceased."

Here we have one part of their judiciary power lost, not taken away from them by the Romans,—but falling of itself, as it were, out of the hands of the Sanhedrim. Nor did the Romans, indeed, take away their power of judging in capital

^r Leusden's edition, vol. 2. p. 671.

^s Avodah Zarah, fol. 8. 2.

^t English folio-edition, vol. 2. p. 612.

matters, but they, by their own oscitancy, supine and unreasonable lenity, lost it themselves. For so the Gemara goes on:—

“Rabh Nachman Bar Isaac saith, Let him not say, that they did not judge judgments of mulcts, but that they did not judge capital judgments. And whence comes this? כִּי־בֵּין־דָּהוּ־דְנַפְשֵׁי־לְהוּ־רוֹצְחִין־וְלֹא־כְלִי־לְמִדּוֹן, When they saw, that so many murders and homicides multiplied upon them, that they could not well judge and call them to account,—they said, It is better for us, that we remove from place to place, *לְהֵיבֵי־דְלָא־לְחַיֵּיב* for how can we otherwise” [sitting here, and not punishing them] “not contract a guilt upon ourselves?”

They thought themselves obliged to punish murderers, while they sat in the room Gazith: *שְׁהַמְקוֹם־גּוֹרֵם*, “for the place itself engaged them to it.” They are the words of the Gemarists. Upon which the Gloss:—“The room Gazith was half of it within, and half of it without, the Holy Place. The reason of which was, that it was requisite, that the council should sit near the divine majesty. Hence it is, that they say, Whoever constitutes an unfit judge, is as if he planted a grove by the altar of the Lord: as it is written, Judges and officers shalt thou make thee: and it follows presently after, Thou shalt not plant thee a grove near the altar of the Lord thy God, Deut. xvi. 18. 21. They removed, therefore, from Gazith, and sat in the Tabernæ. Now though the Tabernæ were upon the Mountain of the Temple, yet they did not sit so near the divine majesty there, as they did, when they sat in the room Gazith.”

Let us now, in order, put the whole matter together:—

I. The Sanhedrim were most stupidly and unreasonably remiss in their punishment of capital offenders,—going upon this reason especially, that they accounted it so horrible a thing to sentence an Israelite to death. Forsooth, he is of the seed of Abraham, of the blood and stock of Israel; and you must have a care how you touch such a one!

“R. Eliezer” Bar R. Simeon had laid hold on some thieves. R. Joshua Bar Korchah sent to him, saying, *הַמָּוֶן־בֶּן־בִּנְיָמִן* O thou vinegar, the son of good wine” [i. e. O thou wicked son of a good father], “How long wilt thou deliver the people of God to the slaughter?—He answered and said,

^u Bava Mesia, fol. 83. 2.

מכלה קוצים מן הכרם I root the thorns out of the vineyard. To whom the other, Let the Lord of the vineyard come and root them out himself." It is worth noting, that the very thieves of Israel, are the people of God: and O! they must not be touched by any means, but referred to the judgment of God himself.

"When^v R. Ismael Bar R. Jose was constituted a magistrate by the king, there happened some such thing to him; for Elias himself rebuked him, saying, How long wilt thou deliver over the people of God to slaughter?" Hence that^w which we alleged elsewhere: "The Sanhedrim that happens to sentence any one to death within the space of seven years, is called 'a destroyer.' R. Eleazer Ben Azariah saith, It is so, if they should but condemn one within seventy years."

II. It is obvious to any one, how this foolish remissness, and letting loose the reins of judgment, would soon increase the number of robbers, murderers, and all kind of wickedness: and, indeed, they did so abundantly multiply, that the Sanhedrim neither could, nor durst, as it ought, call the criminals to account. The laws slept, while wickedness was in the height of its revels; and punitive justice was so out of countenance, that, as to uncertain murders, they made no search; and certain ones, they framed no judgment against.

"Since^x the time that homicides multiplied, the beheading the heifer ceased."—And in the place before quoted in Avodah^y; "When they saw the number of murderers so greatly increase, that they could not sit in judgment upon them, they said, Let us remove," &c.

So in the case of adultery, which we also observed in our notes upon chap. viii. "Since^z the^a time that adultery so openly advanced, under the second Temple, they left off trying the adulteress, by the bitter water," &c.

So that we see, the liberty of judging, in capital matters, was no more taken from the Jews by the Romans, than the beheading of the heifer, or the trial of the suspected wife by the bitter waters, was taken away by them; which no one will affirm. But rather,

III. When^b the Sanhedrim saw, that it was in vain to

^v Ibid. fol. 64. 1.

^y Fol. 8. 2.

^z Maimon. in Sotah, cap. 3.

^w Maccoth, fol. 7. 1.

^x Sotah, fol. 47. 1.

^z Leusden's edition, vol. 2. p. 672.

^b English folio-edition, vol. 2. p. 613.

struggle against the mighty torrent and inundation of all manner of wickedness, that *played Rex*^c and encroached so fast upon them,—and that the interposure of their authority could do nothing in suppressing them, they being incapable of passing judgment as they ought,—they determine not to sit in judgment at all. And whereas they thought themselves bound by the majesty and awfulness of the place, while they sat in the room Gazith [in the very Court of Israel before the altar], to judge according to the sacredness of the place, but could not indeed do it, by reason of the daring pride and resolution of the criminals,—they threw themselves out of that apartment, and went farther off into the place, where the exchangers' shops were kept in the Court of the Gentiles, and so to other places, which we find mentioned in Rosh hashanah^d.

IV. It is disputed, whether they ever returned to their first place Gazith, or no. It is affirmed by the Gloss in Avodah Zarah^e: “When for a time they found it absolutely necessary, they betook themselves again to that Room.” We have the same, also, elsewhere upon this tradition:

“It is a tradition of R. Chaia. From the day wherein the Temple was destroyed, though the Sanhedrim ceased, yet the four kinds of death” [which were wont to be inflicted by the Sanhedrim] “did not cease. For he that had deserved to be stoned to death, he either fell off from some house, or some wild beast tore and devoured him. He that had deserved burning, he either fell into some fire, or some serpent bit him. He that had deserved to be slain” [i. e. with the sword], “was either delivered into the hands of a heathen king, or was murdered by robbers. He that had deserved strangling, was either drowned in some river, or choked by a squinancy [*angina*].”

But it may be objected, Why is it said, “From the time that the Temple was destroyed,” and not,—“Forty years before the destruction of the Temple?” To this the Gloss answereth: “Sometimes according to the urgency and necessity of the time, the Sanhedrim returned, to the room Gazith,” &c. It is farther excepted *לא נפשות ברציחה לא* “But they never returned to sit in capital

^c Cum viderent Patres Synhedrii inane esse contendere contra illuviem et inundationem maleficiorum ingruentium et grassantium,” &c. *Orig. Latin.*

^d Fol. 31. 1.

^e Fol. 8. 2.

^f Chetubb. fol. 30. 1.

causes, or to try murders. For the reason of their removal at first, was, because the numbers of homicides so increased upon them," &c.

V. When the great council did not sit in Gazith, all courts for capital matters ceased every where else. One Gloss saith thus : "They took no cognizance of capital matters in any of the lesser sessions, so long as the great Sanhedrim did not sit in the room Gazith." Another saith ; "What time the great Sanhedrim sat in its proper place, where it ought, near the altar, then thou shalt make thee judges in all thy gates, to judge in capital causes : but when that removed, then all cognizance about those matters ceased."

VI. The Sanhedrim removed, as we have already seen, from Gazith, forty years before Jerusalem was destroyed : and this is the very thing that was said, "Forty years before the destruction of the city, judgment in capital causes was taken away from them." And now let the reader judge, what should be the reason of their being deprived of this privilege : whether the Romans were in fault ; or whether rather the Jews, nay, the Sanhedrim itself, had not brought it upon themselves. When the Sanhedrim flitted from Gazith, all judgment of this kind vanished ; and upon what reasons they did thus flit, we have learned from their own pens.

We will not contend about the time, when these forty years should first begin ; though I am apt to think, they might begin about half a year before Christ's death. The words which we have under consideration, spoken by the Sanhedrim to Pilate, seem to refer wholly to the reason we have already mentioned : "It is not lawful for us to put any man to death." Why is it not lawful ? Because, being forced by the necessity of the times, we retired from the room Gazith, where if we sit not, neither we ourselves, nor any court under us, can take any cognizance of causes of life and death.

But what necessity of times could urge you to remove ?— So greatly did the criminals multiply, and grew to such a head, that we neither could, nor durst, animadvert upon them, according to what the majesty of the place might expect and require from us, if we should sit in Gazith.

That must be observed in the evangelists, that when

they had had Christ in examination, in the palace of the high-priest, all night,—in the morning the whole Sanhedrim met, that they might pass sentence of death upon him. Where then was this, that they met? Questionless, in the room Gazith; at least if they adhered to their own rules and constitutions: “Thither they betook themselves sometimes upon urgent necessity.” The Gloss, before quoted, excepts “only the case of murder;” which, amongst all their false accusations, they never charged Christ with.

But however, suppose it were granted, that the great council met either in the Tabernæ, or some other place (which yet, by no means, agreed with their own tradition),—did they deal truly, and as the matter really and indeed was, with Pilate, when they tell him, “It is not lawful for us to put any man to death?” He had said to them, “Take ye him, and judge him according to your laws.” We have, indeed, judged and condemned him; but we cannot put any one to death. Was this, that they said, in fact true? How came they then to stone the protomartyr Stephen? How came they to stone Ben Satda at Lydda^g? How came they to burn the priest’s daughter alive, that was taken in adultery^h?

It is probable they had not put any one to death as yet, since the time that they had removed out of Gazith; and so might the easilier persuade Pilate in that case. But their great design was to throw off the odium of Christ’s death from themselves, at least amongst the vulgar crowd, fearing them, if the council themselves should have decreed his execution. They seek this evasion, therefore, whichⁱ did not altogether want some colour and pretext of truth: and it succeeded according to what they did desire; divine Providence so ordering it, as the evangelist intimates, ver. 32, “That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die:”—that is, be crucified, according to the custom of the Romans.

Whilst I am upon this thought, I cannot but reflect upon that passage, than which nothing is more worthy observation, in the whole description of the Roman beast in the Revelation, chap. xiii. 4: “The dragon, which gave power to the beast.” We cannot say this of the Assyrian, Baby-

^g English folio-edition, vol. 2. p. 614.

^h Hieros. Sanhedr. fol. 25. 4.

ⁱ Bab. Sanhedr. fol. 52. 1. and Juchasin, fol. 51. 1.

^k Leusden’s edition, vol. 2. p. 673.

Ionish, or any other monarchy; for the Holy Scriptures do not say it. But reason dictates, and the event itself tells us, that there was something acted by the Roman empire in behalf of the dragon, which was not compatible with any other, that is, the putting of the Son of God to death. Which thing we must remember, as often as we recite that article of our creed, "He suffered under Pontius Pilate;" that is, was put to death by the Roman empire.

Ver. 38: Τί ἐστὶν ἀλήθεια; "What is truth?"] Christ had said, "For this end came I into the world, that I might bear witness to the truth:" q. d. "I will not deny, but that I am a king, as thou hast said; for, for this end I came, that I might bear witness to the truth, whatever hazards I should run upon that account." Upon this Pilate asks him, "What is truth?" that is, "What is the true state of this affair? That thou, who art so poor a wretch, shouldst call thyself a king,—and, at the same time, that thou callest thyself a king, yet sayest thy kingdom is not of this world? Where lies the true sense and meaning of this riddle?"

But supposing,—when Christ said, He came 'that he might bear witness to the truth,'—he meant in general, the *gospel*; then Pilate asks him, "What is that truth?" However, the evangelist mentions nothing, either whether our Saviour gave him any answer to that question; or whether, indeed, Pilate stayed in expectation of any answer from him.

CHAP. XIX.

VER. 2: Πλέξαντες στέφανον ἐξ ἀκανθῶν, &c. "Platted a crown of thorns," &c.] A most unquestionable token this, that Christ's kingdom was not of this world, when he was crowned only with *thorns and briars*, which were the curse of this earth, Gen. iii. 18.—Herod had put upon him a purple robe, Luke xxiii. 11; and the soldiers added this crown. It is likewise said, that they also clothed him with this robe; that is, after he had been stripped, in order to be scourged.

Ver. 13: Εἰς τόπον λεγόμενον Λιθόστρωτον. "In a place, that is called the Pavement."] What is it could be objected against it, should we say, that the evangelist, by this title of the 'pavement,' should mean the room *Gazith*, where the Sanhedrim sat? And that, when the Jews would not go into Pilate's judgment-hall, he would himself go into theirs?

Aristeas tells us concerning the Temple, "That it looked towards the east; the back parts of it, towards the west; τὸ δὲ πᾶν ἔδαφος λιθόστρωτον κατέστηκε, but the floor was all paved with stone." To this the Talmudists all witness; and to the pavement especially, Josephus by a memorable story^k: One Julian, a centurion in Titus's army, pursuing and killing the Jews, with infinite hardness and strength, in the very court of the Temple, having many and very sharp nails fastened to the bottom of his shoes, ὡσπερ τῶν ἄλλων στρατιωτῶν ἕκαστος, "as every other soldier had; καὶ κατὰ λιθόστρώτου τρέχων, and running along upon the pavement, his heels tripped up, and he fell backward," &c.

But had not the 'Room Gazith' a pavement, laid in a more than ordinary manner? Whence else had it its name?—"It is called גזית לשכת the Room Gazith (saith Aruch), because it was paved with smooth square stone." Were not all the other-places so too?

They^l distinguish between גזית and גזית and כפיסין and לבנין that is, "bricks, and half bricks, squared hewn stones, and rough or unhewn." Now, therefore, when there were so many apartments about the courts,—were *those* all paved with rough stone or bricks, and *this* only of square and hewn stone? without doubt, the whole building was much more uniform. And then we shall hardly find out any more probable reason, why this place was, particularly and above all other rooms, called Gazith, but that it was laid with a more noble and rich pavement than all the rest. And, therefore, what should forbid, that λιθόστρωτον 'the pavement' should not, in this place, be meant of the 'Room Gazith'?

Obj. But Gazith was in the Holy Place; and it was not lawful for Pilate, being a Gentile, to enter there.

Sol. I. If he would do it 'per fas et nefas' [*si per vim vellet*], who could hinder him?

II. It is a question, whether he could not sit in that room, and yet be within the bounds of the Court of the Gentiles, into which it was lawful for a Gentile to enter. Half of that room, indeed, was within the Court of Israel; but there, the fathers of the council themselves did not sit, because it was lawful for none to sit in that court but the king only. The other half part, in which they sat, was in Chel,

^j English folio-edition, vol. 2. p. 615.

^k De Excid. lib. 6. c. 6. Huds. p. 1266. 9.

^l Bava Mezia, fol. 117. 2. et Bathra, fol. 2. 1.

and extended itself, as it should seem, into the Court of the Gentiles. For if לך was but ten cubits breadth within the walls^m, it would be much too narrow a room, for seventy men to sit in, if the Gazith did not extend itself a little within the Court of the Gentiles.

Ἐβραϊστί δὲ Γαββαθᾶ: “*Butⁿ in the Hebrew, Gabbatha.*”] The Syriac renders it by ܢܦܬܘܢ [περίβολον] a ‘mound,’ or ‘fence:’ which may fall-in with what we have said: for לך ‘Chel,’ in which was part of this room, was the fence to [περίβολος, *ambiens*] all the courts, excepting the Court of the Gentiles.

But let us see, whether Γαββαθᾶ is Hebrew for Λιθόστρωτον, or no. That גב ‘Gab,’ amongst other things, signifies a ‘surface,’ doth not stand in need of much proof: and so the ‘pavement’ and ‘surface’ of the floor are convertible. And as that room might be peculiarly called *Gazith* in the ancient Jewish language, upon the account of its *pavement*; so might it, in their more modern language, be called גבא or גבתא, for the same reason. What if that, in Jerusalem Sanhedrim^o, זקנים שהיו יושבין על גב מעלה בהר הבית should be rendered, “The elders, that sit in the upper Gab in the Mount of the Temple.”—But we will not contend.

Ver. 14: Ἦν δὲ παρασκευὴ τοῦ Πάσχα: “*And it was,*” &c.] “The preparation of the Passover;” that is, of the Chagigah, as we have already noted at chap. xviii. 28; and more largely at Mark xiv. 12; where also we took notice of the following passage, Ὥρα δὲ ὡσεὶ ἕκτη: “About the sixth hour.”

Ver. 20: Ἐβραϊστί: “*In the Hebrew.*”] That is, in the Chaldee tongue, or the language of those Jews on the other side Euphrates [*lingua Trans-euphratensium*], as before at chap. v.

Ver. 22^p: Ὅ γέγραφα, γέγραφα: “*What I have written, I have written.*”] This was a common way of speaking amongst the Rabbins. “A^q widow if she take” [or occupy] “the moveables” of her husband deceased, for her own maintenance, מה שתפסה תפסה “What she takes, she takes;” i. e. that which she hath done, stands good, and the moveables go to her.

“If^r any one shall say, I bind myself to offer an oblation out of the frying-pan [*de sartagine*], and offers indeed something from a gridiron [*de craticulâ*], and so on the contrary;

^m Middoth, cap. 2. hal. 3. ⁿ Leusden's edition, vol. 2. p. 674. ^o Fol. 18. 3.
^p English folio-edition, vol. 2. p. 616. ^q Chetubb, fol. 96. 1. ^r Menacoth, fol. 3. 1.

כִּי מָה שֶׁהֵבִיא דָבָר that which he hath offered, he hath offered." That is (and indeed it is frequently used amongst them), מָה שֶׁעָשׂוּ עָשׂוּ "that which is done, is done," and cannot be recalled.

"If the putting-off the shoe of the husband's brother be before the spitting in his face,—or the spitting in his face, before the putting-off the shoe, מָה שֶׁעָשׂוּ עָשׂוּ that which is done, is done," and it stands good.

Pilate doth almost act the prophet as well as Caiaphas. "That which I have written" [*Jesus of Nazareth the King of the Jews*], "I have written," and it shall stand and obtain; nor shall they have any other king Messiah than this, for ever.

Ver. 23: Ἔλαβον τὰ ἱμάτια—καὶ τὸν χιτῶνα, &c. "They took his garments—and coat," &c.] By the word ἱμάτια, 'garments,' we are to understand all his clothes, excepting his coat, or upper garment; for which, because it was without seam, they cast lots.

Targumist upon Psal. xxii. 18. עלוי פתגי ירמון ערבין "They cast lots upon my sindon," or linen. For פתגא with him is 'sindon,' or linen, Prov. xxxi. 24: that is, סרין 'sindon,' as it is the same with טלית 'talith,' the upper coat.

Matt. v. 40: "He that will take thy χιτῶνα, thy coat," or outward garment, "let him also have thy ἱμάτιον, inward garment also."

Ver. 25: Εἰστήκεισαν δὲ παρὰ τοῦ σταυροῦ. "There stood by the cross," &c.] קם תותי זקיפה וקא בבכי "He stood under the cross [or the gallows] and wept." It is told of R. Eliezer Ben R. Simeon, who, being very angry, had commanded a fuller to be hanged: לבתר דנח דעתיה but his wrath abating, and he coming to himself, went after him to have freed him, but could not; for they had hanged the man, before he came. He therefore repeated that passage, "He that keepeth his lips and his tongue, keepeth his soul from trouble. He stood under the gallows, and wept," &c.

Μαρία ἡ τοῦ Κλωπᾶ "Mary of Cleophas." That is, 'Mary the wife of Cleophas,' or 'Alpheus.' For,

1. Consult Mark xv. 40: "There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the Less, and Joses." Now it is well

* Jevamoth, fol. 106. 2.

† Bava Mezia, fol. 83. 2.

enough known, that Alpheus was the father of James the Less and of Joses, Matt. x. 3.

II. We very oftentimes meet with the name חלפי amongst the Talmudists,—which, in the reading, may be turned either into ‘Alphai,’ or ‘Cleophi^u.’ R. Berechiah בר זיבד וחלפי בר זיבד. “R. Chaijah^v and R. Achah say “בשום ר’ חלפי” — “R. חלפי^w asked R. Jochanan.” א’ ר’ חלפאי.

Ver. 26. Γύναι, ἰδοὺ ὁ υἱός σου. “*Woman, behold thy son.*”]

I. יורשין אילמנה ניונת מנכסי יורשין “The widow is maintained by the goods of the heirs” [of him that is deceased] “so long as she remain a widow, till she receive her dower.”

II. Joseph being deceased, and Jesus^z now dying,—there were no heirs, and probably no goods or estate, for the support and maintenance of his mother Mary. This, Christ at his last breath takes particular care of; and probably had made provision before; for it is hardly conceivable, that this was the first overture he had with St. John in this affair^a, but that he had obtained a promise from him, in his mother’s behalf, some time before this. And hence perhaps that peculiar love he bore to him beyond all the rest. So that those words, “Woman, behold thy son,”—and, on the other side to him, “Behold thy mother,”—seem no other than as if he had said, “This man, from the time that thou art now deprived of thy son, shall be in the stead of a son to thee, and shall cherish and provide for thee:”—and so, vice versa, to his disciple John.

Ver. 29: Σκεῦος οὖν ἔκειτο ὄξους μεστόν. “*There was set a vessel, full of vinegar.*”] But was not this an unusual and uncustomary thing, that there should be ‘a vessel filled with vinegar?’ should it not have been rather οἶνω ἐσμυρρηνισμένω, with ‘myrrhate wine,’ or ‘wine mingled with myrrh?’ as it is Mark xv. 23.?

It seems evident from the other evangelists, that our Saviour had the proffer of something to drink, at two several times.

I. Before he was nailed to the cross, Matt. xxvii. 33, 34; “When they were come to a place called Golgotha,—they gave him vinegar to drink, mingled with gall,”—ver. 35,

^u Echab rabbathi, fol. 79. 4.

^w Hieros. Nazir, fol. 53. 3.

^v Maimon. in ירושלמי c. 18.

^y Midras Coheleth, fol. 82. 4.

^x Beresh. Rabb. fol. 14. 4.

^z Leusden’s edition, vol. 2. p. 675.

^a English folio-edition, vol. 2. p. 617.

“And they crucified him.”—It was the custom towards those that were condemned by the Sanhedrim, to allow them a cup, but it was of wine mingled with myrrh or frankincense; that, by drinking that, their brains might intoxicate, and themselves become the more insensible of their torments, and less apprehensive of their death.

“When^b any one was leading out to execution, משקין אותו קורט של לבונה בכוס של יין, they gave them to drink a little frankincense in a cup of wine.” Οἶνον ἐσμυρροισμένον, Mark xv. 23. And they gave it for this reason, as it immediately follows, כדי שתטרף דעתו, viz. “That their understanding might be disordered.” It was a narcotic draught, on purpose to disguise and stupify the senses.

“Wine mingled with *myrrh*,” saith Mark:—“Vinegar mingled with *gall*,” saith Matthew. Perhaps, both these were administered; for it follows, in the place above-quoted, נשים יקרות שבירושלם היו מתנדבת ומביאות אותן, “The women of quality in Jerusalem, were wont to bring them this cup of their own accord.” And, no doubt, there were women in Jerusalem enough, that would not be wanting in this good office towards Jesus: but he, saith St. Mark, would not receive it.—After this, it is probable, the soldiers, or some of the Jews, might, in scorn and derision, offer him a draught of vinegar and gall, of which he also refused to drink. But be it so, that there was but one cup given him, and that of vinegar mingled with gall,—yet we have observed, in our notes upon Matt. xxvii. 34, how easily these two evangelists may be reconciled.

II. As to those that were condemned by the Sanhedrim, there was no need that they should have any other drink, than the intoxicating wine; for they were quickly dead, and felt no thirst. But the cross kept the wretch a long time in exquisite torment, and those torments provoked a mighty thirst. So that, perhaps, there might be a vessel, full either of water, or something else that was drinkable, placed near the cross,—by which he that was crucified, might allay his thirst, as need should require. Whether this vinegar might be according to the custom of the Romans, or whether only offered at this time in sport and mockery,—I will make no inquiry at present. Christ knew beforehand, that vinegar would be given him, when he should say, “I thirst;” and,

^b Sanhedr. fol. 43. 1.

therefore, did he, on purpose, say, "I thirst," that vinegar might be given him, and the prophecy fulfilled.

Πλήσαντες σπόγγον ὄξους. "And they filled a sponge with vinegar." ספוג שבלע משקין "The sponge which sucks up the drink."—שפוג שבלע משקין טמאים "The^c sponge that drinks up any moisture that is unclean, though it be dry on the outside, yet if it fall into a furnace, it defileth it."

Καὶ ὑσσώπῳ περιθέντες. "And put it upon hyssop." Matt. xxvii. 48; Περιθείς καλάμῳ, "Put it on a reed." So, also, St. Mark.

I. If אֲזוּב signify 'hyssop,' as the nearness of sound might persuade us it doth, then there are several kinds of it. כל אֲזוּב שיש לו שם לוי פסול "Whatever^d hyssop hath an adjunct [or an epithet], is not fit;" that is, to sprinkle the unclean. For there was, as it follows afterward, אֲזוּב יוֹן 'Grecian hyssop:' אֲזוּב כּוּחַלוֹת 'Fucous hyssop,' perhaps of the colour of blacklead: אֲזוּב רוֹמַי 'Roman hyssop:' and אֲזוּב מִדְּבָרִי 'Wild hyssop.'

II. Now that there was a sort of hyssop, that grew into stalks like canes or reeds, is evident from that, which immediately follows in the next halach, where it is thus distinguished^e; לקטו לאוכלין, and לקטו לעצים "He gathers hyssop," for food, and he gathered it for wood. Partly, also, from Succah^f, where, amongst the mention that is made of canes, and reeds, and twigs, wherewith they were wont to cover the booths they made at the feast of Tabernacles,—this אֲזוּב 'hyssop' is reckoned up for one.

Ver. 31: "Ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνη τοῦ Σαββάτου." "That sabbath-day was a high day:" because, 1. It was the sabbath. 2. It was the day, when all the people presented themselves in the Temple, according to that command in Exod. xxiii. 17. 3. That was the day, when the sheaf of the first-fruits was offered according to that command, Lev. xxiii. 10, 11.

I. On the fifteenth day of the month, was a holy-day, the first day of the feast,—wherein they made ready their Chagigah, with which they feasted together for joy of the feast. That is worth our notings^g; "Every day, they swept the ashes of the altar at the time of cock-crowing: only on

^c Kelim, cap. 9. hal. 4.

^d Parah, cap. 11. hal. 7.

^e English folio-edition, vol. 2. p. 618.

^f Fol. 13. 1.

^g Joma, fol. 20.

the day of Expiation, they did it at midnight; וברגלים and on the three feasts they did it after the first watch.”—A little after; “ In the three feasts, when infinite numbers of Israelites^h assembled, and numberless sacrifices were offered, they swept the ashes off the altar, just after the first watch. ולא היתה קריאת גבר מנעת עד שהיתה עזרה מלאה מישראל For, before cock-crowing, the court was crowded with Israelites.” I do not scruple here to render קריאת גבר, by ‘cock-crowing;’ although, in the very place alleged, it is under controversy, whether it signify the ‘cock-crowing,’ or the proclamation of the Sagan, or ruler of the Temple;—viz. that proclamation mentionedⁱ, “ The Sagan saith unto them, Go, and see, whether the time for slaying the sacrifices be at hand. If it were time, then he that was sent out to see, returned with this answer, The day begins to break,” &c.

If the phrase קריאת גבר be to be taken in this sense, then, however, we see, that the people were assembled together before morning-light: and yet I do not doubt, but it ought to be rendered the ‘cock-crowing;’ which might be made clear by many good proofs, if there were place or leisure for it. Now the people’s assembling in the court thus soon in the morning on these feast-days, was upon this account;—because, on the first day of the feast, innumerable peace-offerings [שלמים] were to be made, which were the Chagigah; and on the second day, as many burnt-offerings for the appearance of the people before the Lord [*comparitione*].

It is true, indeed, the victims were not slain before the morning-light; but we may very well suppose, that, before they could be slain, they must be searched and examined by the Mumcheh, or any that were deputed to that office,—to see whether the beasts, allotted for sacrifice, were without blemish, and fit for the altar, yea or no. And upon this account they assembled, and the sacrifices were brought into the court so early in the morning.—And now let us call a little to mind Annas the Sagan, or ruler of the Temple. Might not he also be in the Temple, very early in the morning? Did not his charge require it, to see that all things might be provided, and put into a readiness for the service of that day? Let us consider what hath been newly quoted; “ The Sagan, or ruler, saith, Go, and see if the time for kill-

^h Leusden’s edition, vol. 2. p. 676.

ⁱ Joma, fol. 28. 1.

ing the sacrifice be come;" i. e. whether day-light appear or no. And from hence, it may be, we may gather the reason, why Annas was not amongst the rest in Caiaphas's palace; and why they brought our Saviour before him first;—viz. because his affairs in the Temple would not permit him to sit at that time with the Sanhedrim; and yet they had a mind Christ should be carried before him, before he himself should be called away into the Temple for the necessary discharge of his office there.

At the due time the sacrifices, appointed for the Chagigah, were slain: those parts of them, that pertained to the altar or to the priest, were given to them; the rest of the beast was shared amongst the owners, that had offered it; and from thence proceeded their feastings together, and their great mirth and rejoicings, according to the manner of that festival.

This was the Παρασκευὴ τοῦ Πάσχα, ver 14, "The preparation of the Passover;" and that was the Πάσχα, the 'Passover,' to which the elders of the council reserving themselves, would, by no means, enter into the judgment-hall, chap. xviii. 28.

II. That day drawing towards night, those that were deputed by the Sanhedrim to reap the sheaf of the first-fruits, went out^j: "Those that were deputed by the Sanhedrim to reap, went forth מַעֲרִב יַם שָׁבֵי, in the evening of the feast-day [the first day of the feast], and bound their corn in sheafs pretty near the ground, that the reaping might be the easier. All the neighbouring towns about gathered together, that it might be done with the greater pomp. When it grew duskish, he that was about to reap, said, The sun is set; and they answered, Well. The sun is set; and they answered, Well. With this sickle; Well. With this sickle; Well. In this basket; Well. In this basket; Well. And if it happened to be on the sabbath-day, he said^k, On this sabbath; and they answered, Well. On this sabbath; Well. I will reap; and they said, Reap. I will reap; Reap. And so as he said these things thrice over, they answered thrice to every one of them, Well, Well, Well. And all this upon the account of the Baithuseans, who said, The sheaf of the first-fruits ought not to be reaped on the close of the feast-day."

About that hour of the day, wherein our Saviour was

^j Menacoth, fol. 65. 1.

^k English folio-edition, vol. 2. p. 619.

buried, they went forth to this reaping; and when the sabbath was now come, they began the work: for the sabbath itself did not hinder this work.

“R. Ananias¹, the Sagan of the priests, saith, On the sabbath-day, they reaped the sheaf only to the measure of one seah, with one sickle, in one basket: but upon a common day, they reaped three seahs, with three sickles, in three baskets. But the Wise men say, The sabbath-days, and other days, as to this matter, are alike.”

III. This night they were to lodge in Jerusalem, or in booths about, so near the city, that they might not exceed the bounds of a sabbath-day's journey.

In the morning, again, they met very early in the court, as the day before, and the sacrifices are brought for the people's appearing before the Lord: the sheaf of first-fruits is offered in its turn: the rites and usages of which offering are described in the place above quoted. So that, upon this 'high day,' there happened to be three great solemnities in one, viz. the Sabbath, the Sheaf-offering, and the פּוֹנֵן , the Appearing of the people in the court before the Lord, according to the command, Exod. xxiii. 17.

Ver. 34: $\text{Λόγχη αὐτοῦ τὴν πλευρὰν ἔνυξε}$. “*With a spear pierced his side.*”] The Arabic Version, of the Erpenian edition, adds the word יְמִינֵהוּ , he pierced his *right* side; afraid (as it should seem), lest the miracle should not be great enough, if the blood and water should have been supposed to have issued from his left side, because of the water that is said to be contained in the pericardium: which being pierced, it is conceived blood and water could not but, upon natural reasons, flow out of it. But this issue of blood and water had something of mystery in it, beyond nature: if nothing preternatural had been in it, I hardly imagine the evangelist would have used that threefold asseveration concerning the truth of the thing, as we see he doth;—“And he that saw it, bare record,” &c.

$\text{Ἐξῆλθεν αἷμα καὶ ὕδωρ}$. “*There came out blood and water.*”] It is commonly said, that the two sacraments^m of the New Testament, *water* and *blood*, flowed out of this wound: but I would rather say, that the antitype of the old testament might be here seen.

I. The apostle teacheth us, that the ratification of the

¹ Menacoth, fol. 63. 2.

^m Leusden's edition, vol. 2. p. 677.

old covenant was by 'blood' and 'water,' Heb. ix. 19; "Moses took the blood of calves and of goats with water," &c. I confess, indeed, that Moses makes no mention of *water*, Exod. xxiv: but the apostle, writing to the Hebrews, does not write without such authority, as they could not tell how to gainsay. And if my memory do not fail me, I think I have read somewhere among some of the Jewish authors (but the place itself is unhappily slipped from me), that, when there was some pause to be made betwixt the slaying of the sacrifice, and the sprinkling of the blood upon the altar (such a kind of pause as Moses made, when he read to the people the articles of their covenant), they mingled water with the blood, lest it should congeal and coagulate. However, the authority is sufficient, that the apostle tells us, that the first testament was dedicated by 'blood and water.' The antitype of which is clearly exhibited in this ratification of the new testament: and hence it is, that the evangelist, by so vehement asseverations, confirms the truth of this passage,—because it so plainly answers the type, and gives such assurance of the fulfilling of it.

II. I must not, by any means, let pass that in *Shemoth Rabba*^a; "He smote the rock, וַיִּזְבּוּ מַיִם and the waters gushed out, Psal. lxxviii. 20. וַאֲיֵן יוֹבּוּ אֵלֶּא לְשׁוֹן דָּם But the word יוֹבּוּ signifies nothing else but blood; as it is said, אִשָּׁה כִּי יוֹבּ זֶבֶב דָּמָה The woman that hath an issue of blood upon her, Levit. xv. 20. Moses, therefore, smote the rock twice, and first it gushed out blood, then water."

"The rock was Christ," 1 Cor. x. 4. Compare these two together: Moses smote the rock; and blood and water, saith the Jew, flowed out thence:—The soldier pierced our Saviour's side with a spear; and water and blood, saith the evangelist, flowed thence.

St. John concludes this asseveration of his, "ἵνα ὑμεῖς πιστεύσητε," "That ye might believe." It is not without moment what is commonly said, viz. that, by this flowing out of water and blood, it is evident his pericardium was pierced; and so there was an undoubted assurance^o given of his death: but I hardly believe the evangelist, in this clause, had any direct eye towards it; for would he be so vehement in asserting, "He that saw, bare record,—and he knoweth that he saith true, that ye may believe, that Jesus was in-

^a Fol. 122. 1.

^o *English folio-edition*, vol. 2. p. 620.

deed dead?" Surely, there was no need of such mighty asseverations for that. Questionless, therefore, he would intimate something else, viz. That you may believe, that this is the true blood of the new covenant, which so directly answers the type in the confirmation of the old.—Nor do I think, that the water itself, which issued from his side, was that only, which was contained in the pericardium, but that something supernatural was in this matter.

Ver. 36: Ὅστούν οὐ συντριβήσεται αὐτοῦ “ *A bone of him shall not be broken.*”] These words may have some reference to that of Psal. xxxiv. 20: but they are more commonly referred by expositors to that law about the paschal lamb, Exod. xii. 46: for “ Christ is our passover,” 1 Cor. v. 7.

“ If^p any one break a bone of the passover, let him receive forty stripes.”—“ The^q bones, the sinews, and what remains of the flesh, must all be burned on the sixteenth day. If the sixteenth day should happen on the sabbath” [and so indeed it did happen in this year wherein Christ was crucified], “ then let them be burned on the seventeenth: for they drive away neither the sabbath, nor any holy-day.”

Ver. 37: Ὀφονται εἰς ὃν ἐξεκέντησαν “ *They shall look on him, whom they have pierced.*”] It is observed by all expositors, how the Greek version in that place of Zecháriah, from whence this passage is taken, doth vary: for they have it, ἐπιβλέφονται πρὸς με, ἀνθ’ ὧν κατωρχήσαντο, “ They shall look towards me, because they have insulted.” So the Roman edition, and so some others. Hence,

It is questioned, whether those interpreters did so render the words? or whether this were not an interpolation? To pass by the testimonies of the ancients, that ascribe it to the Seventy, let us observe these two things:—

I. It is no unusual thing for the Greek interpreters, in their renderings, sometimes to favour the Jewish traditions, and sometimes the common interpretation of the nation. There want not instances of both kinds:—it is the latter we have to do with at this time; wherein take one or two examples, instead of many, that might be reckoned up.

What reason can be given that they should render ‘ Caphtorim,’ Καππάδοκες, ‘ Cappadocians,’—and ‘ Caphtor,’ Καππαδοκία, ‘ Cappadocia,’ Deut. ii. 23? but only because the Pelusiotés and Pelusium were commonly so termed by

^p Pesachin, fol. 84. 1.

^q Ibid. fol. 83. 1.

the Jews?—Who could have imagined any reason, why they should say of Eli, that ἔκρινε τὸν Ἰσραὴλ εἴκοσι ἔτη “He judged Israel *twenty* years,” when in the original it is *forty*, 1 Sam. iv. 18,—but that they favoured the common figment of that nation, that the Philistines had such a dread of Samson, that, for twenty years after his death, they stood in as much awe of him, as if he was then alive and judged Israel. Of this nature is this rendering בר ‘son’ by παιδεία, ‘instruction’ (Psal. ii. 12). And upon some such account, no doubt, is this *κατωρχήσαντο* in the place, we are now treating of. For,

II. The Chaldee paraphrast thus renders the words עָלְדִי אֲשַׁלְטֵנִי, “Rogabunt a facie mea, quoniam translati sunt:” “They shall ask after me, because they are carried away.” Which R. Solomon thus interprets; “They shall look back to mourn, because the Gentiles have pierced some of them, and killed them in their captivity.”—Which agrees so well with the sense of the Greek^r version, “They shall look on me [mourning, *lugentes*], because the Gentiles have insulted over my people in their captivity,” that I cannot suspect any interpolation in the Greek copies: but rather think, that *κατωρχήσαντο* was the very word, which the interpreters themselves did use, which rendering our evangelist deservedly rejects.

Think you, that figment about Messiah Ben Joseph (to which the Talmudists^s apply these words of Zechariah, as also doth Aben Ezra upon the place) was invented, when the Greek version was first framed? If not, which is my opinion, then it is probable, that the Chaldee paraphrast gave the sense, that most obtained in the nation *at that time*, with which that of the Greek accords well enough. The interpreters, rendering it according to the common opinion of the nation, read, as it seems, רָקְרוּ for דָּקְרוּ; for it is a thing not unusual with them to be purblind either in earnest, or through trifling; on purpose, or through mere dim-sightedness. Nor is it any wonder, that our evangelist should depart from their reading, when they depart from the text itself, which the Jews retain against their own comments upon it. They keep the word, but pervert the sense, especially Kimchi upon the place^t. The Targumist something more modestly than either he or

^r Leusden's edition, vol. 2. p. 678.

^s Succah, fol. 52. 1.

^t English folio-edition, vol. 2. p. 621.

the Talmudic authors ; but far enough from the mind of the prophet, although not from the mind and opinion of the nation in common upon that prophecy :—which opinion you will easily suppose the Greek interpreter had an eye to, at least if you will admit R. Solomon, as an expositor upon them.

CHAP. XX.

VER. 1: Τῆ δὲ μιᾷ τῶν Σαββάτων, &c. “*The first day of the week,*” &c.] “*And David smote them,*” מַחֲנִיף וְעַד הָעֶרֶב מִחֲנִיף לַמָּחָר, 1 Sam. xxx. 17 : Seventy, ἀπὸ ἑωσφόρου ἕως δειλης καὶ τῆ ἑπαύριον, “*From the morning to the evening, and on the morrow.*”—Vulg. “*A vespera usque ad vesperam alterius diei, From the evening to the evening of the next day.*”—But the Rabbins, “*What is the meaning of למחרת? שתי לילות ויום אחד Two nights and one day.*”—Kimchi: “*From the evening of this day to the evening of the next, and all that evening to the twilight of the following day.*”

Reckon the time from the laying of Christ in the grave to his resurrection, and the measures of both the times will agree: compare, also, the things themselves. In that space of time, David conquered the Amalekites; in the same space of time, our Saviour overcame death, hell, and Satan.

Ver. 5: Καὶ παρακύψας “*He stooping down,*” &c.] Standing within the cave, he bowed himself to look down into כּוּפֵן, the place where the body was laid, which was four cubits lower, than the floor of the cave itself. See Bava Bathra about places of burial^v; which place I have quoted and explained; Centur. Chorograph. cap. ult.

Ver. 12: “*Ἐνα πρὸς τῆ κεφαλῆ, καὶ ἕνα πρὸς τοῖς ποσίν*” “*The one at the head, the other at the feet.*”] So were the cherubins placed at each end of the mercy-seat, Exod. xxv. 18, 19. As to those cherubins, that were in Solomon’s Temple, 2 Chron. iii. 10, I cannot but, by the way, observe what I meet with in Bava Bathra^w: “*Onkelos the proselyte saith, כּרֻבִים כּוֹעֲשִׁים זַעֲזוּעִים, The cherubins are like children going from their master.*” That is, with their faces turned partly towards their master,—and partly, towards the way, wherein they were to go. For as the Gemarists, “*When Israel*

^v Vajicra Rab. fol. 188. 3.^w Cap. 6. hal. ult.^w Fol. 99. 1.

obeyed the will of God, the cherubins looked towards one another; but when they did not, then they turned their faces towards the walls."

Thus Onkelos comments upon this place of the 'Chronicles;' I hardly think he Targumizeth on the book; for the Targum, at least that is in our hands, renders it, כְּרוּבֵי תְּרִי"ן עֵיבֵר שׁוֹשָׁנוֹן "Both the cherubins are made of lily-work."

Ver. 17: *Μή μου ἅπτου, οὐπω γὰρ ἀναβέβηκα, &c.* "Touch me not, for I am not yet ascended," &c.] These words relate to what he had spoken formerly about sending the Comforter, and that he would not leave them comfortless, &c. And this, probably, Mary Magdalene's mind was intent upon, when she fell at his feet, and would have embraced them. But he, "I must first ascend to my Father, before I can bestow those things upon you, which I have promised: do not, therefore, touch me, and detain me upon any expectation of that kind; but wait for my ascension rather; and go and tell the same things to my brethren for their encouragement."

Ver. 23^x: *Ἐν τινῶν ἀφῆτε τὰς ἁμαρτίας, ἀφίενται* "Whose soever sins ye remit, they are remitted." He had formerly given them a power of 'binding and loosing;' and, therefore, probably bestows something more upon them now, than what he had conferred before. For,

I. It would seem a little incongruous for our Saviour to use an action so new and unwonted, such as was his 'breathing upon them,' to vest them only with that power, which he had before given them.

II. The power of 'binding and loosing' was concerned only in the articles and decisions of the law; this power which he now gives them, reached to the sins of mankind. That power concerned the doctrines,—this, the persons of men.

Now, that we may understand the words, that are before us, let us a little consider what is said, Luke xxiv. 46: "Thus it is written, and thus it behoved Christ to suffer, and to rise^y from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Which words, we may suppose, he spoke before he uttered what is in this verse. And so might there not, upon the occasion of those words,

^x *English folio-edition*, vol. 2. p. 622.

^y *Leusden's edition*, vol. 2. p. 679.

arise some such scruple as this in the apostles' breasts? "Is it so, indeed? must remission of sins be preached to those in Jerusalem, who have stained themselves with the blood of the Messiah himself?—Yes, saith he, 'For whose soever sins ye remit, they are remitted unto them.'"—To this, those words of his upon the cross have some reference, Luke xxiii. 34; "Father, forgive them," &c.—And, indeed, upon what foundation, with what confidence, could the apostles have preached remission of sins to such wretched men, who had so wickedly, so cruelly, murdered their own Lord, the Lord of life,—unless authorized to it by a peculiar commission, granted to them from their Lord himself?

"*Ἀν τινῶν κρατῆτε, κεκράτηνται*." "Whose soever ye retain, they are retained."] Besides the negative included in these words, that is, "If you do not remit them, they shall not be remitted," there is something superadded, that is positive. That is,

I. There is granted to them a power of smiting the rebellious with present death, or some bodily stroke.

II. A power of delivering them over to Satan.—Whence had St. Peter that power of striking Ananias and Sapphira with so fatal a bolt? whence St. Paul that of striking Elymas blind? whence of delivering over Hymeneus and Alexander to Satan, if not from this very commission given them by Christ? Christ himself never exercised this power himself. There was not one person, whom he struck either with death, or any afflictive disease: some, indeed, he raised, when they had been dead,—and infinite numbers of the sick and diseased, whom he cured: he snatched several from the power of the devils; he *delivered* none to them. That the apostles, therefore, might be capable of performing things of so high a nature,—it was necessary they should be backed and encouraged by a peculiar authority: which if we find not in this clause, "Whose soever sins ye retain, they are retained,"—where should we look for it? And, therefore, when he endows his apostles with a power, which he never thought fit to exercise in his own person,—no wonder, if he does it by a singular and unusual action; and that was 'breathing' upon them, ver. 22.

But we must know, that whereas, amongst other mighty powers conferred, we reckon that as one,—viz. 'Delivering over unto Satan,'—we are far from meaning nothing else by

it but 'excommunication.' What the Jews themselves meant by that kind of phrase, let us see by one instance:—

הנהו תרתו כושאי דהו דקיימי קמיה שלמה "Those two men of Cush, that stood before Solomon, Elihoreph and Ahijah the scribes, sons of Shausha. On a certain day, Solomon saw the angel of death weeping: he said, Why weepst thou? He answered, דקא דבעו מנאי הני תרתו כושאי דיתבי הכא Because these two Cushites entreat me, that they may continue here. מוסרינהו לשעיר Solomon delivered them over to the devil, who brought them to the borders of Luz; and when they were come to the borders of Luz, they died."

Gloss: "He calls them Cushites [*ironically*], because they were very beautiful. They 'entreat me, that they might continue here.' For the time of their death was now come: but the angel of death could not take their souls away, because it had been decreed, that they should not die but at the gates of Luz. Solomon, therefore, delivered them over לשדיו to the devils; for he reigned over the devils, as it is written, And Solomon sat upon the throne of the Lord, for he reigned על העליון ועל התחתון over those things that are above, and those things that are below."

Josephus also makes mention of the power, that Solomon had over the devils^a. Παρέσχε δ' αὐτῷ μαθεῖν ὁ Θεὸς, καὶ τὴν κατὰ τῶν δαιμόνων τέχνην. "God taught him an art against demons."—The belief^b of either of these stories is at the liberty of the reader. Only, from the former, we may make this observation,—That a power of 'delivering over to Satan,' was, even in the Jews' opinion, divine and miraculous. We acknowledge this to have been in the apostles, and in the apostles only: and I know no where, if not in the words we are now treating of, from whence otherwise the original of this power and authority can be derived.

III. It seems farther, that, at this very time, was granted to the apostles a commission to confer the Holy Spirit on those, whom they found qualified,—and that in these words, "Receive ye the Holy Ghost:" i. e. "Receive ye it, to distribute it to others."—For although it cannot be denied, but that they received the Holy Ghost for other reasons also, and to other ends, of which we have already discoursed;—yet is not this great end to be excluded, which seemed the

^a Succah, fol. 53. 1.

^a Antiq. lib. 8. cap. 2. [Hudson, p. 339. 14.]

^b English folio-edition, vol. 2. p. 623.

highest and noblest endowment of all, viz. that Christ, breathing upon them, inspired them with the Holy Ghost, with this mighty authority and privilege, that they should be capable of dispensing it to others also.

Ver. 24: *Θωμᾶς ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν* “*But Thomas, called Didymus, was not with them.*”] I. The evangelist does not here, as the writers of lexicons, render the signification of a Hebrew name into Greek, when he tells us, “Thomas is also called Didymus;” but only lets us know, that, as he was called ‘Thomas’ among the ‘Hebrews’, so was he called ‘Didymus’ among the ‘Greeks.’ There is not another, amongst the twelve apostles, of whom this is said. Simon, indeed, is called Peter; but these are really two distinct names: so was Nathanael called Bartholomew; but Thomas and Didymus both one name, of one signification in different languages. Perhaps Thomas was born in some place, where the Jews and the Greeks promiscuously inhabited: such a place was the region of Decapolis; and so by the Hebrews he might be called by his Hebrew name,—and the Greek, by the Greeks.

II. The disciples had all fled and were dispersed, when Christ was apprehended, Mark xiv. 50, except Peter and John. Whence it is said, in ver. 2 of this chapter, that “Mary Magdalene came to Peter, and that other disciple, whom Jesus loved;” for she knew where she might find *them*; and so she could not for the rest. And thus scattered, as it should seem, they passed over the sabbath-day; but when they heard that their Lord was risen, then they begin to associate again. But as yet Thomas had not got amongst them; and indeed Peter himself had been absent too, but that, having seen the Lord, he returned from Emmaus.

III. Thomas, therefore, not being present when our Saviour breathed on the rest, and gave them the Holy Ghost,—are we to suppose, that he, by his absence, was deprived of this gift and privilege? No, surely; for it was a privilege common to the whole apostolate, and peculiar to them as so: so that however by his absence he might have missed of it, yet by reason of his apostolacy he could not. St. Paul distant with a witness [*longissime absens*] while these things happened, both from the apostleship and religion too; yet,

when made an apostle, was withal adorned with this privilege.

Ver. 25: Ἐὰν μὴ ἴδω, &c. “*Except I shall see,*” &c.] They judge Moses once to have been thus weak and wavering in his faith^d: “When the Holy Blessed God said to Moses,—Go down; for the people have corrupted themselves;—he took the tables, and would not believe that Israel had sinned, saying, אִם אֵינִי רֹאֶה אֵינִי מֵאֱמֵן If I do not see, I will not believe.”

“Thou^e Racha, wouldst thou not have believed, if thou hadst not seen?”

Ver. 26: Θυρῶν κεκλεισμένων· “*The doors being shut.*”] I would not easily believe, that the intention of the evangelist in this place was to let us know, that Christ penetrated the doors with his body; but rather, that the doors were shut for fear of the Jews, as ver. 19; which he also reiterates in this verse, that he might let us know, the disciples were still at Jerusalem, where their greatest danger lay. On the morrow, probably, they were to make towards Galilee.

Ver. 29^f: Μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύοντες· “*Blessed are they, that have not seen, and yet have believed.*”] “R. Simeon Ben Lachish saith^g, The proselyte is more beloved by the Holy Blessed God than that whole crowd, that stood before mount Sinai. For unless they had heard the thunderings, and seen the flames and lightnings, the hills trembling, and the trumpets sounding, they had not received the law. But the proselyte hath seen nothing of all this, and yet hath come in, devoting himself to the Holy Blessed God, and hath taken upon him the kingdom of heaven.”

CHAP. XXI.

VER. 2: Σίμων Πέτρος, καὶ Θωμᾶς, &c. “*Simon Peter, and Thomas,*” &c.] Here are seven of the disciples mentioned, and but five of them named. Those two, whose names are not recited, probably were Philip and Andrew; as the four, that were absent at that time, might be the sons of Alpheus, Matthew, Judas, Simeon, and James. Compare those that are mentioned, chap. i; and you may reasonably suppose the person not named there, ver. 37. 40, might be Thomas.

Ver. 3: Ὑπάγω ἀλιεύειν· “*I go a fishing.*”] Christ had or-

^d Shemoth Rabba, fol. 160. 1.

^f English folio-edition, vol. 2. p. 624.

^e Midr. Tillin, fol. 38. 4.

^g Tanchum, fol. 8. 1.

dered his apostles to meet him at a mountain in Galilee, Matt. xxviii. 16. It is plain, ver. 14, that he had not yet appeared to them there: so that it is something strange, how they durst keep away from that mountain, and how the four, newly mentioned, durst be absent from the rest of their number. They knew the mountain without doubt; and if they knew not the time, wherein Christ would make his appearance amongst them, why should they not abide continually there in attendance for him?

It should seem, that they did not look for him till the Lord's-day, which had not yet been, since they were come into Galilee. And perhaps the sons of Alpheus had, in their return from Jerusalem, betaken themselves amongst their relations, determining to be at that mountain on the Lord's-day. These seven dwelt not far off the mountain, which was near Capernaum, and hard by the sea of Galilee: only Nathanael who dwelt more remote in Cana, towards the extreme north parts of that sea. He was not yet gone home, but, waiting the appointed time, stayed here. Peter and Andrew dwelt in Capernaum, and so probably did James and John: Philip in Bethsaida, and Thomas (as we may conjecture from his Greek name *Didymus*) probably lived amongst the Syro-Grecians in Gadara, or Hippos, or some place in that country of Decapolis, not very far from Gennesaret.

Ver. 5: Παιδία· “*Children.*”] By what word soever Christ expressed this *children* to them, whether תּוּנֹקוֹת, or מְלִיא, as the Syriac; or דְּרִדְקִיא, or בְּנִיא; it seems to be a very familiar and gentle compellation, that his disciples, from that very salutation of his, might discern him. They did not know him by sight, as appears, ver. 4: he would have them know him, therefore, by the title he gave them.

Προσφάγιον· “*Any meat.*”] מִזֶּן לְסַעֲוֵדָה, which is very usual amongst the Rabbins, may not unfitly be rendered^h προσφάγιον, i. e. “*Meat for one single repast:*”—as if Christ should have said, “*Children, have ye anyⁱ meat with you sufficient for a breakfast, or a dinner?*”—But if προσφάγιον should signify any sort of “*meat, that must be eaten with bread,*” as Camerarius thinks,—then Christ's words seem to have this meaning: “*Here, I have bread with me: have you taken any thing, that we may eat this bread?*” and so מִזֶּן *meat* may be distinguished from לחם *bread*.

^h Leusden's edition, vol. 2. p. 681.

ⁱ English folio-edition, vol. 2. p. 625.

Ver. 15: Ἀγαπᾷς με πλεῖον τούτων; “*Lovest thou me more than these?*”] Why ‘more than these?’ Might it not have been enough to have said, “*as well as these?*” For what reason had he to expect, that Peter should love him *more* than the rest did? especially more than St. John, whom Christ himself had so loved, and who had stuck so close to him?

Christ seems, therefore, to reflect upon Peter’s late confidence, not without some kind of severity and reproof: q. d. “Thou saidst, O Simon, a little while ago, that thou wouldst never forsake me,—no, not though all the other disciples should. Thou didst profess beyond all the rest, that thou wouldst rather die, than deny me; thou wouldst follow me to prison, to death;—nay, lay down thy own life for me. What sayest thou now, Simon? Dost thou yet love me *more than these?* If thou thinkest thou art provided¹ and canst hazard thy life for me, Feed my sheep; and for my sake do thou expose thy life; yea, and lay it down, for them.

Βόσκει τὰ ἀρνία μου “*Feed my lambs.*”] If there be any thing in that threefold repetition, “Feed, Feed, Feed,”—we may most fitly apply it to the threefold object of St. Peter’s ministry, viz. the Gentiles,—the Jews,—and the Israelites of the ten tribes.

I. To him were committed, by his Lord, the keys of the kingdom of heaven, Matt. xvi; that he might open the door of faith and the gospel to the Gentiles,—which he did in his preaching it to Cornelius.

II. In sharing out the work of preaching the gospel, amongst the three ministers of the circumcision, his lot fell amongst the Jews in Babylon. James’s lot was amongst the Jews in Palestine and Syria: and John’s amongst the Hellenists in Asia.

III. Now amongst the Jews in Babylon, were mixed the Israelites of the ten tribes; and to them did the gospel come, by the ministry of St. Peter, as I have shown more at large in another treatise.

To this, therefore, have the words of our Saviour a plain reference;—namely, putting Peter in mind, that whereas he had, with so much confidence and assurance of himself, made such professions of love and constancy beyond the other disciples, pretending to a wonderful resolution of laying

¹ “Si paratus es et adhuc vitæ jacturam facere,” &c. Orig. Latin.

down his very life in that behalf, that he would now show his zeal and courage in 'feeding the sheep' of Christ:—"Thou canst not, Simon, lay down thy life for me, as thou didst once promise; for I have myself laid down my own life, and taken it up again. 'Feed thou my sheep,' therefore; and be ready to lay down thy life for them, when it shall come to be required of thee."

So that what is here said, does not so much point out Peter's primacy, as his danger; nor so much the privilege, as the bond of his office, and at, last, his martyrdom: for, that our Saviour had this meaning with him, is plain, because, immediately after this, he tells him, by what death he should glorify God, ver. 18.

Ver. 22: 'Εὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι. "If I will, that he tarry till I come." "Till I come;" that is, till I come to destroy the city and nation of the Jews. As to this kind of phrase, take a few instances:—

Our Saviour saith, Matt. xvi. 28, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom:"—which must not be understood of his coming to the last judgment; for there was not one standing there, that could live till that time:—nor ought it to be understood of the resurrection, as some would have it; for probably not only *some*, but, in a manner, *all* that stood there, lived till that time. His coming, therefore, in this place, must be understood of his coming to take vengeance against those enemies of his, which would not have him to rule over them, as Luke xix. 12. 27.

Perhaps it will not repent him that reads the Holy Scriptures, to observe these few things:

I. That^k the destruction of Jerusalem and the whole Jewish state, is described, as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his habitation and city, places once so dear to him, with so direful and sad an overthrow; his own people, whom he accounted of as much or more, than the whole world beside,—by so dreadful and amazing plagues. Matt. xxiv. 29, 30, "The sun shall be darkened, &c. Then shall appear the sign of the Son of man," &c; which yet are said to fall out, within that generation, ver. 34.—2 Pet. iii. 10, "The heavens shall pass away with a great noise, and the elements shall

^k English folio-edition, vol. 2. p. 626.

melt with fervent heat," &c. Compare with this, Deut. xxxii. 22, Heb. xii. 26: and observe, that, by *elements*, are understood the Mosaic elements, Gal. iv. 9, Colos. ii. 20: and you will not doubt, that St. Peter speaks only of the conflagration of Jerusalem, the destruction of the nation, and the abolishing the dispensation of Moses.

Rev. vi. 12, 13; "The sun became black as sackcloth of hair, &c. and the heavens departed as a scroll, when it is rolled together," &c. Where, if we take notice of the foregoing plagues, by which, according to the most frequent threatenings, he destroyed that people, viz. the sword, ver. 4,—famine, ver. 5, 6,—and the plague, ver. 8;—withal comparing those words, "They say to the mountains, Fall on us and cover us," with Luke xxiii. 30;—it will sufficiently appear, that, by those phrases, is understood¹ the dreadful judgment and overthrow of that nation and city. With these also agrees that of Jer. iv, from ver. 22 to 28, and clearly enough explains this phrase. To this appertain those and other such expressions, as we meet with; 1 Cor. x. 11, "On us the ends of the world are come:"—and 1 Pet. iv. 7, "The end of all things is at hand."

II. With reference to this, and under this notion, the times, immediately preceding this ruin, are called the 'last days,' and the 'last times,' אחרית הימים: that is, the last times of the Jewish city, nation, economy. This manner of speaking frequently occurs; which let our St. John himself interpret, 1 John ii. 13; "There are many antichrists, whereby we know it is the last time:' and that this nation is upon the very verge of destruction, when as it hath already arrived at the utmost pitch of infidelity, apostasy, and wickedness."

III. With the same reference it is, that the times and state of things, immediately following the destruction of Jerusalem, are called, a 'new creation,' 'new heavens,' and a 'new earth,'—Isa. lxxv. 17; "Behold, I create a new heaven and a new earth." When should that be? Read the whole chapter; and you will find the Jews rejected and cut off; and from that time is that new creation of the evangelical world among the Gentiles.

Compare 2 Cor. v. 17, and Rev. xxi. 1, 2: where, the old

¹ Leusden's edition, vol. 2. p. 682.

Jerusalem being cut off and destroyed, a new one succeeds; and new heavens and a new earth are created.

2 Pet. iii. 13: "We, according to his promise, look for new heavens and a new earth:"—The heavens and the earth of the Jewish church and commonwealth must be all on fire, and the Mosaic elements burnt up: but we, according to the promise made to us by Isaiah the prophet, when all these are consumed, look for the new creation of the evangelical state.

IV. The day, the time, and the manner, of the execution of this vengeance upon this people, are called, 'The day of the Lord,' 'The day of Christ,' 'His coming in the clouds, in his glory, in his kingdom.' Nor is this without reason; for from hence doth this form and mode of speaking take its rise:—

Christ had not as yet appeared but in a state of humility; contemned, blasphemed, and at length murdered, by the Jews: his gospel rejected, laughed at, and trampled under foot: his followers pursued with extreme hatred, persecution, and death itself. At length, therefore, he displays himself in his glory, his kingdom, and power; and calls for those cruel enemies of his, that they may be slain before him.

Acts ii. 20: "Before that great and notable day of the Lord come." Let us take notice, how St. Peter applies that prophecy of Joel to those very times; and it will be clear enough, without any commentary, what that 'day of the Lord' is.

2 Thess. ii. 2: "As if the day of Christ was at hand," &c. To this, also, do those passages belong, Heb. x. 37, "Yet a little while,—and he, that shall come, will come:"—James v. 9; "Behold, the judge is at the door:"—Rev. i. 7; "He cometh in the clouds:"—and xxii. 12; "Behold, I come quickly." With many other passages of that nature, all which must be understood of Christ's coming in judgment and vengeance against that wicked nation: and in this very sense must the words, now before us, be taken, and no otherwise, "I will, that he tarry till I come:"—"For thy part, Peter, thou shalt suffer death by thy countrymen the Jews; but as for him, I will that he shall tarry till I come and avenge myself upon this generation: and if I will so, what is that to thee?" The story that is told of both these apostles, confirms this exposition; for it is taken for granted

by all, that St. Peter had his crown of martyrdom, before Jerusalem fell; and St. John survived the ruins of it.

Ver. 24^m: Καὶ οἶδαμεν, ὅτι ἀληθῆς ἐστὶν ἡ μαρτυρία αὐτοῦ. “*And we know, that his testimony is true.*”] The evangelist had said before, chap. xix. 35, “He knoweth, that he saith true;”—and here, in this place, he changeth the person, saying, “*We know, that his testimony is true.*”

I. One would believe, that this was an idiotism in the Chaldee and Syriac tongue, to make οἶδαμεν, *We know*, and οἶδα, *I know*, the same thing: which is not unusual in other languages also; Josh. ii. 9, יָדַעַתִּי, ‘I knew.’ The Targumist hath נָעַדְתִּי, which you would believe to be, ‘We knew.’ I Sam. xvii. 28, יָדַעַתִּי אֲנִי, ‘I knew.’ Targumist, נָעַדְתִּי אֲנִי, ‘We knew.’ So amongst the Talmudists, נָעַדְתִּי וְנִשְׁבַּח: אֲנִי אֲנִי, which seems to be, ‘We know, we say.’ And, indeed, sometimes, nay, most frequently, they so signify: but sometimes the word אֲנִי, *I*, is included: so that נָעַדְתִּי should be אֲנִי נָעַדְתִּי, and so of the rest: which appears very clearly in that expression, אֲנִי אֲנִי בְּחֵלְמִי אֲנִי אֲנִי לִי אֲנִי אֲנִי “Tell me, what I am to see in my dream.” For that so it must be rendered, “I am to see,” the Gloss and context direct us: where אֲנִי אֲנִי is אֲנִי אֲנִי. We will not, therefore, in this place take οἶδαμεν, *We know*, for οἶδα, *I know*,—although the sense might not be very disagreeable, if we did so. But,

II. We suppose the evangelist, both here and chap. xix. 35, referreth to an eye-witness, or αὐτόπτης. For in all judicial causes, the ocular testimony prevailed. If any person should testify, that he himself saw the thing done, μαρτυρία αὐτοῦ ἦν ἀληθῆς, ‘his witness must be received:’ for, אֲנִי אֲנִי אֲנִי אֲנִי, ‘True,’ when it is said^l of any testimony, does not signify barely that which *is true*, but that which was to be *believed* and entertained for a sure and irrefragable evidence. So that the meaning of these words is this; “This is the disciple, who testifies of these things, and wrote them: and we all know, that such a testimony obtains in all judgments whatever; for he was an eye-witness, and saw that which he testifies.”

SOLI DEO GLORIA.

^m English folio-edition, vol. 2. p. 627.

ⁿ Beracoth, fol. 56. 1.

HEBREW AND TALMUDICAL
EXERCITATIONS
UPON
SOME FEW CHAPTERS
OF THE
EPISTLE TO THE ROMANS.

CHAP. III^a.

V_{ER.} 12: Πάντες ἐξέκλιαν, &c. "*They are all gone out of the way,*" &c.] I. This, with the following part of the quotation, is taken out of the fourteenth Psalm, according to the Greek version: being indeed added to the Hebrew context; which is, in truth, a thing not unusual either to those interpreters, or the ordinary interpreters in the synagogues. We have already observed elsewhere, that there stood by the reader of the Law and the Prophets in the synagogues, an interpreter, that was wont to render, what was read to the people in the Hebrew, into their own language: and that it was a very usual thing for those interpreters to expatiate, and, by way of comment, to preach upon the words that had been read. Concerning which, I have given some instances; a thing also observable enough in the Chaldee paraphrasts.

II. That the Greek interpreters did the same thing upon this Psalm, I do not question: indeed, the thing speaks itself: especially if we take notice of the subject, which is discoursed of there. But let this be taken notice of, by the way; that wherever any thing occurs in the Holy Scripture, that is either terrifying, or disgraceful, or threatening,—the Jews commonly apply it to the Gentiles, as, by numberless instances, might be confirmed. These interpreters, therefore,

^a Leusden's edition, vol. 2. p. 875.—English folio-edition, vol. 2. p. 707.

having gotten such a subject in this Psalm, and, according to the custom of the nation, applying it to the Gentiles; they heap together passages from other places of the Scripture, which they either believe, or would have, to look the same way,—loading and stigmatizing the poor heathen with odious characters enough: for to them the Jews make no doubt, but assuredly believe, all those things do appertain.

III. Our apostle follows their quotations exactly, transcribes their words, approves the truth of the thing, but disproves the falsehood of the application, ver. 19: q. d. “You Jews expound these things of the Gentiles only, as if they did not in the least belong to yourselves. And with the same design likewise, have your interpreters multiplied this heap of quotations, having their eye on them: but ye must know, that whatever things the law saith, it saith to them, who are under the law.”

CHAP. VIII.

VER. 19: Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως. “For the earnest expectation of the creature,” &c.] There is a twofold key hanging at this place, that may unlock the whole, and make the sense plain and easy.

1. The first is, this phrase πᾶσα κτίσις which we render the ‘whole creation,’ ver. 22; and we meet with it twice elsewhere in the New Testament,—Mark xvi. 15, *κηρύξατε^b τὸ εὐαγγέλιον πάσῃ τῇ κτίσει*. “Preach the gospel to every creature.”—Col. i. 23, *εὐαγγελίου τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει*. “The gospel which was preached to every creature.” Now it is apparent enough, what is meant by πᾶσα κτίσις in both these places, viz. all nations, or the heathen world. For that which, in St. Mark, is *κηρύξατε εὐαγγέλιον πάσῃ τῇ κτίσει*, ‘preach the gospel to every creature,’—in St. Matthew is, *μαθητεύσατε πάντα τὰ ἔθνη*, ‘go and teach all nations, teaching them.’ The very phrase in this place lays claim to that very interpretation.—I have also observed upon that place of St. Mark, that that phrase כל הבריית which signifies the same with πᾶσα κτίσις, ‘every creature,’ is applied by the Jews to the Gentiles, and that by way of opposition to Israel.

2. The second is, that word *ματαιότητι*, ver. 20, which, indeed, is not unfitly rendered *vanity*: but then, this vanity is

^b English folio-edition, vol. 2. p. 708.

improperly applied to this vanishing, changeable, dying state of the creation^c. For *ματαιότης*, 'vanity,' doth not so much denote the vanishing condition of the outward state, as it doth the inward vanity and emptiness of the mind. So the apostle, speaking of the Gentiles (concerning whom he speaks here), tells us, *Ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν* "They became vain in their imaginations^d." And again, *Ἐθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν* "The Gentiles walk in the vanity of their mind^e." So also, "The Lord knoweth the thoughts of the wise, ὅτι εἰσὶ μάταιοι, that they are vain^f." To all which, let me add this observation farther,—that throughout this whole place, the apostle seemeth to allude to the Israelites' bondage in Egypt, and their deliverance out of it,—with a comparison made betwixt the Jewish and the Gentile church. When God would deliver Israel from his bondage, he challengeth him for his son, and his first-born, Exod. iv. 22. And in like manner, the people of the Gentiles do earnestly expect and wait for such a kind of manifestation of the sons of God within and among themselves. The Romans, to whom this apostle writes, knew well enough, how many and how great predictions and promises it had pleased God to publish by his prophets, concerning gathering together and adopting sons to himself among the Gentiles: the manifestation and production of which sons, the whole Gentile world doth now wait for, as it were, with an outstretched neck.

Ver. 20: *Τῇ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη, &c.* "For the creature was made subject to vanity."] The Gentile world were subject to vanity of mind; but how? *οὐχ' ἑκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα*, "not willingly, but by reason of him, who hath subjected the same."—May we not say, *Ἐματαιώθη ἑκούσα*, "it became vain willingly," but *ὑπετάγη ματαιότητι οὐχ' ἑκούσα*, "it was made subject to vanity, not willingly?" For let us recur to the very first original of Gentilism, that is, to the first confusion of languages, by reason of the attempt to build the tower at Babel. I confess, there are some passages in the Gloss of the Targumists upon this matter (Gen. xi.) that might move laughter; but, as to the sum and scope of the thing, they are worth weighing:—

"They^g said, Go to, let us build us a city, and a tower,

^c Leusden's edition, vol. 2. p. 876.

^f 1 Cor. iii. 20.

^d Rom. i. 21.

^e Ephes. iv. 17.

^g Targ. Hieros. et Jonath.

and let its head reach unto the top of heaven, וועבִיד לן בגויה, בית סגורו בראשיה, and let us make us a house of worship in the top of it, and let us put a sword into his hand, that he may wage war for us against our enemies, before we be scattered abroad upon the face of the whole earth." We may smile, indeed, at that figment about the idol and the sword, &c. But certainly they do not altogether miss the mark, when they hint to us, that this tower was built upon an idolatrous account. So the Talmudists^b; "It is a tradition. R. Nathan saith, כולם לשם ע"ז נתכינו They were all intent upon idolatry." And hence it is, that they commonly say, that "that generation hath no part in the world to come." Nor, indeed, does the severity of the punishment (viz. the confusion of languages, by which true religion was lost in the world) argue any less, but that they sinned against God in the highest degree in that wicked enterprise. They were inclinable to idolatry, willingly and of their own accord; but that they were subjected to that vanity, proceeded from the just indignation and vengeance of God. The whole world lay under heathenism from the first confusion of languages, to the bringing-in of the gospel among all nations, two thousand years and upwards: and in this its most miserable condition, who could not but observe, that God was angry?

Ver. 21: Ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς "Shall be delivered from the bondage of corruption." The word φθορὰ sometimes, yea, very frequently, in the Holy Scriptures, denotes 'sinful corruption;' so 2 Pet. i. 4, φθορὰ ἐν ἐπιθυμίᾳ, 'corruption through lust:' 2 Cor. xi. 3ⁱ, φθορῇ τὰ νοήματα ὑμῶν, "Your minds should be corrupted:" 1 Cor. xv. 33, φθείρουσιν ἡδὴ χρῆσθ', &c. "Evil communication corrupts good manners," &c. So that the sense of the apostle, in this place, seemeth to be this:—"The Gentile world shall in time be delivered from the bondage of their sinful corruption, that is, the bondage of their lusts and vile affections (under which it hath lain for so long a time) into a noble liberty, such as the sons of God enjoy."

Ver. 22: Πᾶσα ἡ κτίσις συστέναζει, &c. "The whole creation groaneth together," &c.] If it be inquired, how the Gentile world groaned and travailed in pain;—let them, who expound this of the fabric of the material world, tell us, how

^b Sanhedr. fol. 109. 1.

ⁱ English folio-edition, vol. 2. p. 709.

that groaneth and travaileth. They must needs own it to be a borrowed and allusive phrase. But in the sense which we have pitched upon, the very literal construction may be admitted.

CHAP. XI.

BEFORE we apply ourselves to the exposition of this chapter, let me make these few inquiries:—

I. Whether the Jewish nation, as to the more general and greater part of it, had not been rejected and blinded, before such time as our Saviour manifested himself in the flesh? I know well enough, that the casting off of that nation is commonly assigned to that horrid wickedness of theirs in murdering the Lord Christ, and persecuting the gospel and his apostles; a wickedness abundantly deserving their rejection indeed: but were they not blinded and cast off before? They were *γεννήματα ἐχιδνῶν*, ‘a generation of vipers,’ at the time that the Baptist first appeared amongst them; and this bears the same signification as ‘the seed of the serpent.’

Our Saviour preacheth to them in parables, “that they might neither see, nor hear, nor be converted, nor their sins be forgiven them,” Mark iv. 11, 12:—which may give ground of suspicion, that that people were cast off, to whom Christ preaches in such a form and manner of oratory on purpose, that “they should not be converted.”

If^k they were Jews to whom St. Peter directs his First Epistle (as who, indeed, doth deny it?) then there is some weight in those words, chap. ii. 10, “Ye were in times past, not a people.”

II. Is it not very agreeable to reason and Scripture, to suppose that nation cast off, for the entertainment they had given to their fond and impious traditions? A reprobate people certainly they were, whose religion had made void the commandments of God: a reprobate nation, who in vain worshipped God, after the commandments of men, Matt. xv; and by such commandments of men, which had leavened, yea, poisoned, their minds with blasphemy and hatred against the true Messiah, and the pure truth of God, Isa. xxix. 13: “Because the fear of this people towards me is taught by the precept of men,—therefore, the wisdom of their wise men

^k *Leusden's edition*, vol. 2. p. 877.

shall perish," &c.—May we not, from this original, derive the first original of the rejection of this people? And by how much the more they are bewitched with the love of their traditions, by so much the more we may suppose them separated from God, hardened, and cast off: so that the apostle seems to look back to times before the murdering of our Lord, when he is discoursing about the casting off of that nation.

III. Was not the gospel brought unto, and published amongst, the ten tribes, as well as amongst the Jews, when the apostle wrote this Epistle? The determination of this matter seems to conduce something towards the explaining of this chapter;—seeing, throughout the whole chapter, there is no mention of the Jews singly, but of Israel.

The gospel was to be preached to the whole world before the destruction of Jerusalem, Matt. xxiv. 14: and was it not to the ten tribes as well as other nations? It makes for the affirmative, that St. James directs his Epistle *ταῖς δώδεκα φυλαῖς*, "to those ten tribes," as well as the other two. But the apostles wrote to none, but to whom the gospel was now come.

Ver. 1¹: *Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ*; "*Hath God cast away his people?*" We may observe, what it is the apostle propounds to discourse, viz. not of the universal calling-in of the nation, but of the *non-rejection* of the whole nation: Hath God so rejected his people, that he hath cast them away universally? *μὴ γένοιτο*, God forbid. For I myself am an Israelite; and he hath not cast me away.

Ἐκ φυλῆς Βενιαμίν "*Of the tribe of Benjamin.*" So Phil. iii. 5: The jasper stone, upon which was inscribed the name of Benjamin in the breast-plate, was the first foundation in the new Jerusalem, Rev. xxi. 19: in memory (as it should seem) of this Benjamite, the chief founder of the Gentile church. "The^m jasper of Benjamin fell one day out of the breast-plate, and was lost. Dama Ben Nethinah having one like it, they bargained with him to buy it for a hundred pence," &c.

Ver. 2: *Ὡς ἐντυγχάνει* "*How he maketh intercession,*" &c.] "*Elijahⁿ begs of God, that he would take vengeance on the Israelites, for the wickednesses they had committed.*"

¹ *English folio-edition*, vol. 2. p. 710.

^m Hieros. Peah, fol. 15. 3. et Kiddush. fol. 60. 2.

ⁿ Lev. Ger. in 1 Kings xix.

Ver. 3: Τὰ θυσιαστήρια σου κατέσκαψαν· “*They have digged down thine altars.*”] *Thy altars?* What altars of God should they be, that the Israelites had thrown down in Samaria? The altar in the Temple was whole at that time: and what altar had God besides? R. Solomon upon 1 Kings xix. tells us, “These altars were private altars, raised to the name of God.” Such a one was that, that “Elijah repaired, being broken down,” 1 Kings xviii. 30.

There were, indeed, בְּמִצֵּה ‘high places,’ built up to idols; but there were some, also, built up to God. And that (as the Jews grant) lawfully enough, before the Temple was built; which were used afterward: but the use of them became faulty, because they were bound to go only to that altar, that was in the Temple. These altars were unlawfully built amongst the two tribes of Judah and Benjamin, because the way lay open for them to the altar at Jerusalem: but it was not so unlawful for the ten tribes within the kingdom of Samaria, because they could have no such access. It is questionable therefore, whether Elijah would call the ‘high places’ or altars in Judea, though dedicated to the true God, the ‘altars of God:’ which, being so dedicated in Samaria, he calls by the name of *thine altars*.

Ver. 4: Τῇ Βάαλ· “*To [the image of] Baal.*”] Those who would have the Hebrew Bibles corrected by the Greek version, and contend that those interpreters were inspired with a prophetic spirit,—let them tell us here, who it was that mistook? these interpreters? or St. Paul? For so they in 1 Kings xix. 18; Καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνατα ἃ οὐκ ᾤκλασαν γόνυ τῷ Βάαλ· “*And thou shalt leave in Israel seven thousand men, all the knees, which have not bowed the knee τῷ Βάαλ, to Baal.*”—So the Roman and Alexandrian edition.—But the apostle, Κατέλιπον ἐμαντῷ ἑπτακισχιλίους ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ· “*I have reserved to myself seven thousand men, all that have not bowed the knee τῇ Βάαλ, to Baal.*”—To pass by the difference between καταλείψεις, ‘Thou shalt leave,’ and Κατέλιπον, ‘I have left, or reserved,’ which is no little one,—we will only examine the difference between the two articles τῷ and τῇ.

Ahab had introduced Baal, the idol of the Tyrians, amongst the Israelites, 1 Kings xvi. 31. And were there but seven thousand, amongst the whole ten tribes of Israel,

that did not worship this Baal? Perhaps, there were seventy thousand: nay, perhaps, seven times seventy thousand. For consider the story in 2 Kings x. 21: and it will appear, that the worshippers of this Baal were not so numerous, that they could amount to many thousands, perhaps not many hundreds.

But^o what did it avail them not to have worshipped Ahab's Baal, if, in the mean time, they worshipped Jeroboam's^p calves? Jehu himself, that rooted Baal and his worshippers out of Israel, yet did not he depart from the sin of Jeroboam, namely, the golden calves. And what great matter was there in this divine answer χρηματισμὸς to Elijah, if it had said, "I have reserved to myself seven thousand men, who have not worshipped τὸν Βάαλ, Baal," the god of the Tyrians,—if, in the mean time, they worshipped the calves in common with the rest of that nation? Elijah himself had slain these worshippers of Baal, before he had this answer from God; and therein, indeed, had done a great act. But it was a small matter, if all Israel, excepting seven thousand only, should still worship this Baal.

By τῆ Βάαλ, therefore, with the feminine article, the apostle teacheth us, that it must be understood not τῆ εἰκόνι Βάαλ, of the *image* of Baal, but τῆ δαμάλει Βάαλ, of the *calf* of Baal. For all will confess, that Baal was a common name for all idols. And that which follows, 1 Kings xix. 18, "Every mouth which hath not kissed him," takes light from that in Hos. xiii. 2, "Let them kiss the calves."

Now Jeroboam's calves are called δαμάλεις in the feminine gender; 1 Kings xii. 28, Ἐποίησε δύο δαμάλεις χρυσᾶς, "He made two calves of gold."—So Josephus, Δύο^q ποιήσας δαμάλεις χρυσᾶς, τίθει τὰς δαμάλεις, &c; "Jeroboam, making two golden calves, places them," &c. And instead of more, the Book of Tobit comments sufficiently upon τῆ Βάαλ, Tob. i. 5; Καὶ πᾶσαι αἱ φυλαὶ συναποστᾶσαι ἔδυσον τῆ Βάαλ τῆ δαμάλει, "And all the tribes that revolted together, sacrificed to the calf Baal." To this sense, therefore, the words of God to Elijah come: "I have left, or I have reserved, to myself, seven thousand men, that have kept themselves untouched with the common idolatry of the nation, in the adoration τῆς Βάαλ, [of Baal, or] of Jeroboam's calf."

^o English folio-edition, vol. 2. p. 711.

^p Leusden's edition, vol. 2. p. 878.

^q Antiq. lib. 8. cap. 3. [Hudson, p. 364. 45.]

Ver. 5: Οὕτως καὶ ἐν τῷ νῦν καιρῷ λείμμα, &c. “*Even so then, at this present time also, there is a remnant,*” &c.] However we suppose the Jewish nation, as to the more general mass of it, was cast off before the times of Christ; yet no question, there was in all ages λείμμα κατ’ ἐκλογὴν χάριτος, “*A remnant according to the election of grace,*”—and in that age more especially, wherein Christ and his gospel began to shine out. And that he meant the calling of this *remnant* in that age and time wherein the apostle wrote, and not any call of the whole nation to be hereafter,—what can be more plainly said, than what is said in these words, ἐν τῷ νῦν καιρῷ, “*at this present time?*”

Let us take a view of the apostle’s reasoning: “*Hath God cast away his people?*” No: for I, also, am an Israelite, and he hath not cast me off. And as, in the days of Elijah, there was a remnant, even so it is ἐν τῷ νῦν καιρῷ, ‘*at this very present time.*’”—How unfitly would this argue, that the calling of the nation was to be after a great many ages? But if we will suppose, that the Jews had, for the greatest part of them, been cast off, blinded, and hardened, before the times of Christ and the apostle,—then this reasoning will run easily and smoothly: “*Let it be granted, that the nation, as to the main body of it, was cast away for some ages past; yet is it so cast away, that there is no hope for any Jew? By no means. For ἐν τῷ νῦν καιρῷ, at this present time there is a remnant, as it was in the days of Elijah: I myself am one of that remnant.*”

Ver. 8: Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, &c. “*God hath given them the spirit of slumber,*” &c.] So the Greek interpreters in Isa. xxix. 10; Πεπότικεν ὑμᾶς Κύριος πνεύματι κατανύξεως “*The Lord hath made you drink-in a spirit κατανύξεως, of compunction.*” The difficulty lies in the word κατανύξεως, which properly denotes remorse or *compunction*, very wide from the meaning both of the prophet and apostle.

I. The Greek interpreters, what Jews soever they were, do sometimes frame a sense of their own, and that not seldom, very foreign from the Hebrew truth: and very often use Greek words, in a sense very different from the common idiom of the Greeks. There might be instances given abundantly both for the one and the other, if this were a place for it.

II. This very word we have in hand, they frame to their own sense, different from the common acceptation of it. And whether they take it from *κατανύπτω*, 'to prick,'—or from *κατανυγέω*, 'to grieve,'—or have any eye to the word *νύξ*, 'night,'—they attribute such a sense and signification to it, as denotes 'silence, astonishment, horror,' &c.—Gen. xxvii. 38, *Κατανυχθέντος δὲ Ἰσαὰκ* (a clause of their own inserting); we may equally render it, "Isaac being amazed and astonished," or "grieved and pricked with sorrow."—Psal. lx. 3; *Ἐπότισας ἡμᾶς οἶνον κατανύξεως*. "Thou hast made us to drink of the wine of compunction." The Hebrew is, *וַיַּעַל הַיַּיִן* "The wine of horror." So that the meaning of the word *κατανύξεως* in them, must be fetched from themselves; and, in this place, from the Hebrew word *תַּרְעֵלָה* in the prophet, rather than from any Greek lexicon.

Ver. 10: *Τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον*. "*Bow down their back always.*" The apostle follows the Greek interpreters, and they their own paraphrastic and allusive way. The Hebrew hath it, *מַתְנִיחִם תָּמִיד הַמַּעַד* 'Make the loins to quake continually.' And so the Chaldee paraphrast renders it too: but these, 'Bow down their back;'—to which the Syriac and Arabic incline. It is very true, that they, whose loins are weak and feeble, do go bowing and trembling: but perhaps the interpreters might allude to that in Deut. xxv. 2, 3, where the malefactor, condemned to be beaten with stripes, must be bowed down. To which that passage in the Psalmist seems to allude, Psal. i, "The wicked shall not rise up, or stand in judgment." The Greek interpreters do frequently allude to the customs, yea, not seldom to the traditions, of their own country; whence one might the rather suspect an allusion in this place also. Such a kind of version is that (seeing we are discoursing about scourging), Prov. xxvii. 22; *Ἐὰν μαστιγοῖς ἄφρονα ἐν μέσῳ συνεδρίῳ*. "If thou shouldst beat a fool with stripes in the midst of the Sanhedrim;" instead of, "Though thou shouldst bray a fool in a mortar."

† *English folio-edition, vol. 2. p. 712.*

HORÆ
HEBRAICÆ ET TALMUDICÆ;
OR,
HEBREW AND TALMUDIC
Exercitations
UPON
THE FIRST EPISTLE
OF
ST. PAUL TO THE CORINTHIANS.

TO WHICH IS ADDED,

A DISCOURSE

CONCERNING WHAT BIBLES WERE USED TO BE READ IN THE
RELIGIOUS ASSEMBLIES OF THE JEWS.

TO THE
RIGHT HONOURABLE AND LEARNED
SIR WILLIAM MORICE, KNT
PRINCIPAL SECRETARY OF STATE,
AND
ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL^a.

RIGHT HONOURABLE,

ALL that I have done in this work, may well seem a continued solecism: when I have, with so unskilful a hand, attempted to explain so abstruse an Epistle, and handled things so difficult in so brief a manner; and, lastly, in daring to dedicate these so unpolished papers to a person of such judgment and learning. And what account shall I give of these things?

I know, indeed, that among those *Δυσνόητά τινα*, 'passages hard to be understood,' which are in St. Paul's Epistles [2 Pet. iii. 16],—this First to the Corinthians claims no small share; an Epistle behind none for the variety of the things handled, and for the difficulty of the style, wherewith they are handled, above all. Things these are to be trembled at, but alluring withal, and provoking a mind, greedy of the knowledge of Holy Scriptures, so much the more to

^a *Leusden's edition*, vol. 2. p. 880.—*English folio-edition*, vol. 2. p. 735.

the study of them, by how much they are the more difficult. So that it was neither arrogance nor rashness, that I employed myself in these obscurities; but a studious mind, breathing after the knowledge of the Scriptures, and something restless, when, in difficult places, it knew not where to fix. What fruit I have reaped, I say not any thing of, but this,—that I repent not of my pains: for I have, in some measure, satisfied myself; but whether I shall do others, is not in my power to judge. I hope it will not give offence upon this account,—that, if I mistake, I mistake only in historical matters (as most of those things are, that here create difficulty), where there is no fear of dashing upon the analogy of faith, or the doctrine of the church.

That^b I presume, Right Honourable, to lay these my rude thoughts before your learned eyes, is not boldness,—but duty, gratitude, and obligation. I know well enough, such is my meanness, that I am not able to invent or frame any thing, that may be worthy of that great learning, wherewith you are so signally endowed. But it is your goodness, with which you are as much endowed, that I and these my papers have to do with. They approach to pay their respects to it, and to render you all the thanks that possibly I can, for that favour, assistance, and patronage, that your Honour vouchsafed to aid and comfort me with, when I and my affairs lay under adversity and hazard. You, great Sir, came in to my succour; and when I was wholly a stranger to you, and you to me, yet you generously afforded me your helping hand; and that of your own accord,

^b *English folio-edition, vol. 2. p. 736.*

unasked, and with an earnest diligence, care, and affection. Oh! how much am I indebted to that kindness of yours, and wherewith shall I requite it? Let this issue of my studies, whatever it be, serve as a monument of my vows; and having your great name inscribed upon it, let it live and glory, and testify to all the world the obedience, duty, and gratitude of,

Right Honourable,

Your most humble and most obliged Servant,

JOHN LIGHTFOOT.

From Catharine-hall, Cambridge,
Commencement-eve,
July 4, 1664.

OF
CORINTH ITSELF.

CORINTH^a was seated in an isthmus, by the space of five miles parting the Ægean sea from the Ionian; joining Greece to Peloponnesus by a strait passage^b.

In^c the isthmus, was the temple of Neptune; and the Isthmian games every five years, for this cause instituted, as is said,—because the coasts of Peloponnesus are washed with five bays. These plays, broke off by Cypselus the tyrant, the Corinthians restored again to their ancient solemnity in the forty-ninth Olympiad.

The^d bounds of the straits of the isthmus, on this side is Lechææ, and Cenchrææ on the other. The haven of Cenchrææ serves for the traffic of Asia, that of Lechææ for the traffic of Italy. The haven of Cenchrææ was distant from the city seventy furlongs. The Lechæan port lay under the city.

King Demetrius, the dictator, Cæsar C. the prince, and Domitius Nero, endeavoured to cut through the straits with a navigable channel, but unsuccessfully^e. Corinth, from that high tower, which they call Acrocorinthus, beholds both seas. That^f city, heretofore called Ephyra, was built by Sisyphus, in that time when Othniel was captain and judge of the Hebrews. Hence^g the tower Sisyphium at Corinth, from the name of the founder. From^h the coming down of the Heraclidæ into Peloponnesus, the city was under kings for a long series: then under yearly princesⁱ; afterward under Cypselus, usurping the government; and, after him, under Periander his son; and, after a long space of time^j, under Philip. Whose endeavours the Corinthians aided, and so despised the Romans for him, that some presumed to

^a *English folio-edition*, vol. 2. p. 737.—*Leusden's edition*, vol. 2. p. 881.

^b *Pomp. Mela*, lib. 2. cap. 3.

^c *Solin.* cap. 13.

^d *Plin.* lib. 4. cap. 4. *Strab.* lib. 8.

^e *Mela*, in the place before.

^f *Euseb. in Chron.*

^g *Diod. Sicul.* lib. 19.

^h *Euseb.* in the place before.

ⁱ *Herodot.* lib. 5. cap. 42

^j *Strab.* in the place before.

cast dirt upon their ambassadors, as they passed by their houses. For which crime, and other wicked deeds, an army was sent thither by the Romans, and Corinth overthrown by L. Mummius,

When^k it had a long time lain forsaken, it was rebuilt by Julius Cæsar; who built Carthage also at the same time; and into both, anciently splendid and famous cities, he brought down colonies of the Romans, especially of such as were Libertines.—They^l, when they had begun to remove the rubbish, and had withal digged up graves,—found very many works made of baked earth, and not a few of brass; the workmanship of which they so admired, that there was no sepulchre which they digged not up; and having got great plenty of such things, they sold them at a great price, and filled Rome, ‘Necrocorinthiis,’ ‘with the spoils of the Corinthian dead;’ for so they called those works, which were taken from the sepulchres, especially such as were made of earth. And when Mummius laid the city waste, there were pictures found of admirable workmanship, which were brought to Rome. For the arts of painting and counterfeiting, and other arts of that kind, were very much improved in Corinth and Sicyon.

The^m situation of the city, now rebuilt, was of this nature. There was a high mountain, whose perpendicular was three furlongs and a half: the ascent, thirty furlongs; and it ended in a sharp top. The mountain’s name was Acrocorinthus. At the very foot of Acrocorinthus, stood the city. The compass of the city made full forty furlongs: it was strengthened with a wall, as muchⁿ of it as the mountain had laid bare: Acrocorinthus also was walled, as far as it could be fortified with walling. “And as we went up (they^o are the words of Strabo) the ruins of the old city appeared; so that the whole compass was eighty-five furlongs.”

The mountain on the top of it had the temple of Venus; a temple so wealthy, ὥστε πλείους ἢ χιλίας ἱεροδούλους ἐκέκτητο ἐταίρας, “That it had more than a thousand whore-priests” [*famulas meretrices*], whom men and women had dedicated to the goddess. In^p the old city heretofore stood the temple of Juno: where all the Corinthian women being

^k Dion Cass. lib. 43.

^m Leusden’s edition, vol. 2. p. 882.

^o English folio-edition, vol. 2. p. 738.

^l Strab. in the place before.

ⁿ “Quâ muro muniri poterat.”

^p Herodot. lib. 5. cap. 92.

gathered together, Periander the tyrant, by his officers, stripped them stark naked, without any difference; and having carried their clothes into a certain pit, he burnt them to Melissa his deceased wife,—with whom he laid, after she was dead.

The history of the first founding a gospel-church in this city, Acts xviii, makes it plain, that there were very many Jews there, and one synagogue of them at least, if not more.

HEBREW AND TALMUDICAL
EXERCITATIONS

UPON THE
FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS.

CHAP. I.

VER. 1: Παῦλος. “*Paul.*”] Who was also called ‘Saul.’ He had a double name, according to his double relation: the Hebrew name *Saul*, as he was a Hebrew: the Roman name *Paul*, as a Roman.

It was common in the Jewish nation, that, among the Jews, they went by a Jewish name; but, among heathens, by another. That is, either by the same name turned into the heathen language; as *Tabitha* to the Jews, was *Dorcas* to them that spake Greek; and *Thomas* to the Hebrews, was *Didymus* to the Greeks; and, perhaps, *Silas* to the Jews, was *Tertius* to the Romans, Rom. xvi. 22, from שלוש ‘Shalosh, three;’ and *Jason* was *Secundus*: compare Rom. xvi. 21, with Acts xx. 4.—Or they went by some different name; as *Herod* in Luke, Acts xii. 1, is *Agrippa* in Josephus: and *John* is also *Mark*, Acts xii. 12.

Hence the Gloss upon Maimonides; “Perhaps^b he hath two names,—viz. a Jewish, and that whereby תלמידי אלהים those that are not Jews, do call him.” And that passage, “The^c Israelites without the land of Israel have names like the names of the Gentiles.” Yea, hearken to what they say in the same tract^d concerning Jews, dwelling even in the land of Israel^e: “Perhaps he hath two wives, one in Judea, another in Galilee. And, perhaps, he hath two names, one in

^a English folio-edition, vol. 2. p. 739.—Leusden’s edition, vol. 2. p. 883.

^b In Cerushin, cap. 3.

^c Hieros. Gittin, fol. 43. 2.

^d Fol. 45. 3.

^e English folio-edition, vol. 2. p. 740.

Judea, another in Galilee. If he subscribes his name, whereby he goes in Judea, to put away her who is in Galilee,—or the name whereby he goes in Galilee, to put away her, who is in Judea,—it is not a divorce.”

It is no wonder, therefore, if Saul, who was born out of the land of Israel, and free of the city of Rome, had a Roman name joined with his Jewish. And it deserves observation, that he, being now made the apostle of the Gentiles, always calls himself by his Gentile name, by his Jewish never: and that Luke, prosecuting his acts, calleth his name *Saul*, while the scene of the story is among the Jews,—but *Paul*, while it is among the heathen.

Ver. 2: Ἁγιασμένοις ἐν Χριστῷ Ἰησοῦ “*Sanctified in Christ Jesus.*”] It seems to be opposed to Τοῖς ἡγιασμένοις ἐν νόμῳ, “those that are sanctified in the law,”—or to respect that law, Deut. xxiii. 1, 2, &c, concerning the excluding very many out of the church of God: which is not so done under Christ.

Κλητοῖς ἁγίοις “*Called saints.*”] ὡς κλητὴ ἁγία “A holy convocation,” is so rendered in the language of the LXX interpreters, Lev. xxiii. 2: Αἱ ἑορταὶ Κυρίου, ἃς καλέσετε αὐτὰς κλητὰς ἁγίας “The feasts of the Lord, which ye shall call, called Holy.”—Ver. 3; Σάββατα, ἀνάπαυσις κλητὴ ἁγία τῷ Κυρίῳ “The sabbath, a rest, called holy to the Lord:”—see, also, ver. 4. 7, 8, &c.

‘Sanctified in Christ,’ is a general word, which is subdivided into κλητοὺς ἁγίους, ‘truly saints,’—and ἐπικαλουμένους τὸ ὄνομα Κυρίου, ‘Those that call on the name of the Lord,’ saints by profession.

Ver. 5: Ἐν παντὶ λόγῳ, καὶ πάσῃ γνώσει “*In all utterance, and in all knowledge.*”] That is, ‘in the gift of tongues, and prophesying.’ These he calls, in the verse following, Μαρτύριον τοῦ Χριστοῦ, ‘The testimony of Christ;’ that is, the testimony, whereby Jesus is proved to be the true Messiah, seeing he bestowed^s such gifts. So Rev. xix. 10, “The testimony of Jesus is the spirit of prophecy;” not only the doctrine, which the prophet uttered,—but the very gift of prophesying. And, 1 John v. 8, “The Spirit, and the water, and the blood,” yield a testimony of Christ on earth. ‘The Spirit,’ or the gift of prophecy; ‘the water,’ or baptism; and ‘the blood,’ or martyrdom. For, seeing the ex-

traordinary gifts of the Spirit did so abound, and such infinite multitudes flocked to baptism in the name of Jesus, and very many for that name endured martyrdom,—it was an undoubted testimony, that he was the true Messias.

Ver. 12: Ἐγὼ μὲν εἰμι Παύλου, &c. “*I am of Paul,*” &c.] To trace the original of this schism, we may have recourse to the twofold division of this church, into converted Jews and Gentiles; which appears from their story, Acts xviii. The Gentile part, perhaps, boasted the name of Paul and Apollos: the Jewish, that of Cephas and Christ. But each of them again was divided into two. Some of the Gentile partly revered Paul either alone, or certainly above all others, as their father, their apostle, and the first that brought in the gospel among them,—however, he preached plainly, in a low style, and not according to human wisdom and art. But some preferred Apollos before him, as a more profound, more elegant, and more quaint, doctor: see Acts xviii. 24. Hence that large discourse of the apostle of this very manner of preaching, from chap. i. 17, to chap. iv. 6: where he saith, that he transferred those things in a certain figure to himself and Apollos.

Ἐγὼ δὲ Κηφᾶ. “*And I of Cephas.*”] We will not here dispute, whether Peter were ever at Corinth. For even they themselves, who assert that he was sometime there, yet deny him ever to have been there before the breaking out of this schism. Whence, therefore, came there to be a sect^h of his name? You will scarce be able to produce a more probable reason, than that those of the circumcision embraced him, who was the minister of circumcision, rather than the minister of uncircumcision. Let us take an example from Mark himself, the son, or disciple, of Peter, 1 Pet. v. 13. He, being chosen by Paul and Barnabas for their companion, in their travel among the Gentiles, on a sudden departed from them, and returned to Jerusalem, Acts xiii. 13. And why so? I should bring this reason of it, which you may correct, if it displease,—namely, that he, cleaving to Peter before, who was the minister of the circumcision, liked not what these ministers of the uncircumcision did among the Gentiles: but, being better informed afterward, returned again to Paul. So, also, these Corinthians, and, indeed, all the Jews every where, that were converted, too

^h English folio-edition, vol. 2. p. 741.

much Judaizing as yet,—how much more readily would they give up their names to that famous minister of circumcision, than to the minister or ministers of uncircumcision? But why not to James or to John, who were as much ministers of circumcision?

I. Peter was the minister of circumcision *without* the land of Israel, but James *within*; and it seemed more agreeable to these Corinthian Jews, that were seated without the land of Israel, to choose to themselves the chief apostle without the land, than him who was within it. But you will say, John also was an apostle of circumcision without that land, as well as Peter; and he was nearer Corinth, dwelling in Asia, than Peter, who was in Chaldea.—True indeed; but,

II. Peter was the minister among the circumcision of the purest name, namely, the Hebrews,—when John was among the Hellenists: yea, among the Hebrews of the purest blood, viz. the Babylonians: yea, among the circumcision taken in the largest sense, viz. among the ten tribes, as well as among the Jews. To which add,

III. That Peter, in this, outshone the two other apostles of circumcision, that to him alone were committed ‘the keys of the kingdom of heaven;’ that is, that he should first open the door, and bring-in the gospel among the Gentiles. Taking all these observations together, it is no wonder, if these Corinthian Jews, Judaizing in very many other things, as appears from this Epistle,—when they were minded to enrol themselves under some apostle, it is no wonder, I say, if they would enrol themselves under Peter, the apostle of circumcision, rather than under Paul, the minister of the Gentiles;—under Peter, an apostle out of the land, rather than under James, who was not;—under Peter, the apostle of the purest Hebrews, and of circumcision in the fullest name, than under John, the apostle of the Hellenists.

Yea, it is no wonder, if the Christian Gentiles, whether Corinthians, or believers of some other places, when they would enrol themselves under some peculiar apostle,—it is no wonder, I say, if they had regard to Peter, who first brought-in the gospel among the Gentiles, rather than any other, who brought-in the gospel into this or that peculiar place. So that opinion of the primacy of Peter seems to have arisen, among the Jewish Christians, for their parti-

cular difference of his ministry among the circumcision; and among the Gentile Christians, for his bringing-in of the gospel among the Gentiles.

'Εγὼ δὲ Χριστοῦ' "And I of Christ."] If there were any among the Corinthians, who had been baptized by the baptism of John only, as there were among the Ephesians, Acts xix. 4,—no wonder, if they said, 'Εγὼ τοῦ Χριστοῦ, "I am of the Messiah," not knowing as yet Jesus of Nazareth to be him. But be it granted, that all were better taught by Paul or Apollos,—when yet very many still inclined to Judaism, one may suspect, that they said, "I am of Christ, or Messiah," in that sense, as we formerly¹ were instructed of the Messiah;—namely, that every one should be enrolled and subjected under him only, as our captain, not under any deputed by him, or supplying his place.

Ver. 14: Κρίσπον, "Crispus."] The name Crispus is also in use among the Talmudists. "R. Aibular¹ saith, נגרי קריספי, Nigri Crispi."—אמר ר' קריספי "R. Crispus^k saith."

Γάϊον^l. "Gaius."] If that 'Gaius' or 'Caius,' to which the Third Epistle of John is writ, were the Corinthian Gaius, which is very probable, comparing Rom. xvi. 23, with the seventh verse of that Epistle; then John seems to have written his First Epistle to the Corinthians. "I write (saith he) to the church:" to what church? Certainly, to some particular church, and where Gaius himself resided. But what Epistle is that, which he writ? Who would not more fitly say, That it was the first of his Epistles, than that, that which he writ, was lost? And if these things are true, you may look for Diotrephes in the church of Corinth, the ring-leader in the schism. But these things under correction.

Ver. 17: Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν' "For Christ sent me not to baptize."] Paul was not appointed a baptist among the Gentiles, as John was a baptist among the Jews: nor was the office of the one and the other, alike. The Jews, even from their cradles, were instructed in the doctrine of the Messiah, and in the articles of religion, so that John had no need to spend much pains to prepare them for baptism in the name of the Messiah now to come, and for the reception of the faith of the gospel. But how much pains must Paul take among the Gentiles, who had not so

¹ *Lausden's edition*, vol. 2. p. 885.

^k *Ib.* fol. 12. 2.

^l Hieros. Jevamoth, fol. 2. 3.

¹ *English folio-edition*, vol. 2. p. 742.

much as ever heard, either of Christ, or of the true God? He preached therefore daily; and, as it were, drop by drop instils into them the doctrine of religion; and it was no small labour, leisurely to lead them to a *baptizable* measure of knowledge, if I may have leave so to express it. He baptized Gaius, Crispus, Stephanas, that were Jews, who were, presently and with little labour, instructed in the doctrine of the gospel: but others who did ripen more slowly to the knowledge of it, he committed to other ministers to be baptized, when they should find them fitted for it.

Ver. 20: Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητής; “Where is the wise? Where is the scribe? Where is the disputer?”] “God^l showed to Adam,

: דור ודורש Every generation, καὶ συζητητὰς αὐτῆς, and the disputers of it.

: דור דור וחכמו Every generation, καὶ σοφούς αὐτῆς, and the wise men of it.

: דור דור וסופרו Every generation, καὶ γραμματεῖς αὐτῆς, and the scribes of it.

: דור דור ומנהיגיו Every generation, καὶ ἡγουμένους αὐτῆς, and the governors of it.” These words are recited with some variation, elsewhere^m.

Σοφός, חכם ‘A Wise man,’ who taught others. Γραμματεὺς, סופר, ‘A scribe,’ any learned man, as distinguished from the common people, and especially any Father of the Traditions. Συζητητής, דרש or דרשן ‘A disputer,’ or proponent of questions; he that preached, and interpreted the law more profoundly.

Ver. 21: Ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος, διὰ τῆς σοφίας τὸν Θεόν. “In the wisdom of God, the world by wisdom knew not God.”] That is, the world, in its divinity, could not, by its wisdom, know God.

Σοφία τοῦ Θεοῦ, ‘The wisdom of God,’ is not to be understood that wisdom, which had God for its author, but that had God for its object: and is to be rendered ‘wisdom about God.’ There was among the heathen σοφία τῆς φύσεως, ‘wisdom about natural things;’ and σοφία τοῦ Θεοῦ, ‘wisdom about God,’ that is, divinity.—“But the world, in its divinity, could not, by wisdom, know God.”

^l Beresh. Rabb. sect. 24.

^m Avodah Zarah, fol. 5. 1.

CHAP. II^a.

VER. 6: *Σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου* “*But the wisdom not of this world.*”] The apostle mentions a fourfold wisdom:

I. Heathen wisdom, or that of the philosophers, chap. i. 22: which was commonly called among the Jews, חכמה יונית ‘Grecian wisdom.’ Which was so undervalued by them, that they joined these two under the same curse: “Cursed is he, that breeds hogs; and cursed is he, who teacheth his son Grecian wisdom^o.”

II. Jewish wisdom: that of the scribes and Pharisees, who crucified Christ, ver. 8.

III. The wisdom of the gospel, ver. 7.

IV. The wisdom *τοῦ αἰῶνος τούτου*, ‘of this world:’ distinguished, as it seems, from the rest, where ‘this world’ is to be taken in that sense, as העולם הזה is, as it is opposed to העולם הבא ‘the world to come.’ And he speaks of the last and highest wisdom, which, who is there, that could obtain ἐν αἰῶνι τούτῳ, ‘in this world,’—before the revelation of the gospel in the coming of Christ, which was Αἰὼν ὁ μέλλων, ‘the world to come?’ And this is that the apostle does, namely, to show, that the highest, yea, the soundest wisdom of the ages before-going, was not, in any manner, to be compared with the brightness of the evangelic wisdom.

Ver. 9^p: “*Ἄφθαλμὸς οὐκ εἶδε, &c.* “*Which eye hath not seen,*” &c.] “R. Chaia Bar Abba saith^q, R. Jochanan saith, All the prophets prophesied not but of the days of the Messiah: לא ראתה עין לעולם הבא But as to the world to come, eye hath not seen, O God, besides thee,” &c. These words are repeated elsewhere^r upon another occasion. Where the Gloss: “The eyes of the prophets could not see these things.”

You see here the Rabbin distinguishes between the ‘days of Messiah,’ and the ‘world to come;’ which is sometimes done by others: but they are very commonly confounded. And you see upon what reason, yea, upon what necessity, he was driven to this distinction; namely, that he supposed some things laid-up for those, that waited for God, which the eyes of the prophets never saw. “But (saith he), the prophets saw

^a English folio-edition, vol. 2. p. 743.

^o Bava Kama, fol. 82. 2.

^p Leusden's edition, vol. 2. p. 886.

^q Bab. Sanhedr. fol. 99. 1.

^r Schabb. fol. 63. 1.

the good things of the days of the Messiah: therefore, they are laid-up for the world to come, after the days of the Messiah.”—Rabbin, learn from Paul, that the revelation under the gospel is far more bright, than the prophets ever attained to.

CHAP. III.

VER. 1: Ὡς νηπίοις “*As unto babes.*”] The Hebrews would say תינוקות ‘Little children’ (from a word that signifies to *give suck*). Hence that saying is very common, תינוקות של בית רבן “Children in school.”—“Rabh^s said to Rabh Samuel Bar Shillah [the schoolmaster]; Take a child of six years of age, and give him food, as you would do an ox.” The Gloss is, “Feed him with the law, as you feed an ox, which you fatten.”—שנה “Let a man deal gently with his son to his twelfth year.” The Gloss there; “If he refuse to learn, let him deal gently with him, and with fair words,” &c.

Ver. 12: Ξύλα, χόρτον, καλάμην “*Wood, hay, stubble.*”] That the apostle is speaking of *doctrines*, is plain by the context:—

I. He supposeth these builders, although they built not so well, yet to have set themselves upon that work with no ill mind; ver. 15, “He himself shall be saved.”

II. By the several kinds of these things,—“Gold, silver, wood, hay, stubble,”—we may understand, not only the different manner of teaching, but even the different kinds of doctrines taught. For if they had all propounded the same truth and doctrine, it had been no great matter, if they had not all declared it in the same manner. But while some produce “gold, silver, wood,” precious, pure, sound doctrine,—others bring “hay, stubble,” doctrine that is vile, trifling, and of no value or solidity; the very doctrines were different: and some were such, as could endure the trial of the fire,—and others, which could not.

III. There were some, who scattered grains of Judaism among the people: but this they did not, as professedly opposing the gospel,—but out of ignorance, and because they did not as yet sufficiently understand the simplicity of the gospel. Paul calls these and such-like doctrines “hay and stubble,” to be consumed by fire: yet while they, in the

mean time, who had taught such things, might escape, because they opposed not the truth out of malice, but, out of ignorance, had broached falsehood.

Ver. 13: *Ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται* “*For the day shall declare it, because it is revealed by fire.*”] Two things shall discover every man’s work, ‘the day,’ and ‘the fire.’ Both which you may not understand amiss of the word of God, manifesting and proving all things. For the light of the gospel is very frequently called the ‘day,’—and the law of God called ‘fire,’ Deut. xxxiii. 2.

But I had rather, in this place, understand, by the ‘day,’ the day of the Lord that was shortly coming,—and by ‘fire,’ the fire of divine indignation to be poured out upon the Jewish nation. And I am the more inclined to this interpretation, because there is so frequent remembrance of that ‘day’ and ‘fire’ in the Holy Scriptures.

When, therefore, there were some, who built Judaism upon the gospel foundation, and that out of unskilfulness and ignorance of the simplicity of the gospel (for of such the apostle here speaks); he foretells and threatens, that the day and fire of the Lord is coming upon the Jews: by which the folly and inconsistency of that superstructure would not only be revealed, but that very superstructure itself should perish.

This place being taken in this sense,—all the things the apostle speaks in this passage, become plain:—That fire shall prove doctrines, whether they are evangelical, or no. If any one’s work or doctrine will endure the trial of that fire, he shall receive the reward of sound doctrine: if the doctrine of any will not endure it, but be consumed, he shall receive the damage of his pains and labour lost, but he himself shall be saved; but this, as he is proved by fire.

Would you have a parallel of a doctrine and building of straw, concerning which Paul speaks? “The” Rabbins deliver, *לא יסוד אדם את ביתו בסיד* Let no man plaster his house with lime; *ואם עריב בו חול או תבן מותר* But if he mix sand and straw with lime, it is allowed.” The tradition respects the times after the destruction of the Temple, when, by reason of the mourning for that fatal overthrow^v, it was not permitted them to whiten their walls, but to let them be overrun with blackness, as a colour fit for mourners. Therefore it

^u Bab. Bathr. fol. 60. 2.

^v *Leusden’s edition*, vol. 2. p. 887.

was not permitted to whiten the walls with lime only, lest they should look too bright: but if they were mixed with sand and straw, whereby the whiteness of the lime might be darkened, then it was permitted. A doctrine of straw, truly, from a superstruction of straw; and that yields a very fit image of those Jewish doctrines, of which the apostle speaks, clouding the brightness of the gospel.

CHAP. IV^w.

VER. 6: Μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶ. “*I have, in a figure, transferred to myself and to Apollos.*”] And why not to himself and Cephas? From this very place, if it may not elsewhere be proved, it appears, Peter taught not at Corinth. The apostle treats purposely of their principal ministers; and it is past belief, that he would pass by Peter, if Peter had preached among them.

When he saith, that ‘he transferred these things in a figure to himself and Apollos,’ he understands not the changing of names and persons; nor doth he transfer the names of others into his person, and Apollos’s, that he might not reprove any by name (which sense is commonly fixed to this place); but the figure which he useth, is this; namely, —while he speaks of that preaching of the gospel, which was plain, and rude, and very distant from human wisdom; and on the contrary, of that preaching which was elegant, well studied, and more profound; These things, saith he, I have transferred in this scheme to myself, and Apollos,—the former way of preaching to myself,—the latter, to Apollos.

Ver. 8: Ἦδη κεκορεσμένοι ἐστέ, &c. “*Now ye are full,*” &c.] A bitter taunt! chastising the boasting of the Corinthians, who had forgot from whom they had first received those evangelical privileges, concerning which they now prided themselves. They were enriched with spiritual gifts; they reigned, themselves being judges, in the very top of the dignity and happiness of the gospel; and that “*without us,*” saith the apostle, as though ye owed nothing to us for those privileges:” and, “*O, would to God ye did reign;*” and that it went so happily and well with you indeed, that we also might reign with you, and that we might partake of some happiness in this your promotion, and might be of some account among you!

CHAP. V.

VER. 1: "Ὡστε γυναῖκά τινα τοῦ πατρὸς ἔχειν." *"That one should have his father's wife."*] Not his own mother, but the wife of his father, who was still alive, as it seems from the Second Epistle to these Corinthians, chap. vii. 12: "I wrote to you, not in respect of him that had done the wrong, nor in respect of him, that suffered the wrong." He that had done the wrong, was plainly this incestuous person: for it will scarcely be denied, but that the apostle there speaks of that business. And who is he that suffered the wrong? The father, without doubt; now certainly alive, and not deceased: for it would scarcely have been said of him, if dead, that he suffered wrong by this wicked action.

VER. 2: Καὶ ὑμεῖς πεφυσωμένοι ἐστέ. *"And ye are puffed up."*] It is a wonder indeed, that they mourned not; but it is more wonderful, that they should be puffed up and glory in such a wickedness, as is shown at ver. 6. But whence proceeded so foolish and wicked a boasting?

I. Perhaps from the affectation of a party, and the bitterness of their contentions; the adverse party triumphing against that party, in which happened so grievous a fall.

II. Perhaps^x, by an ill conceit of the liberty of the gospel, they triumphed in this thing, as though the gospel had brought-in such a liberty against the law.

III. Or it may seem, that the father of the incestuous person was not a Christian, but either a heathen, or an unbelieving Jew; but the mother converted to Christianity, and so the son also. And hence might happen the departing of the wife from the unbelieving husband, and her marrying with the believing son. Thence might the glorying of the Corinthians proceed, not from this merely, that the son had married his mother-in-law (for to think that, would be ridiculous), but that the gospel had so prevailed, as to separate even a wife from an unbelieving husband.

Καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ. *"And have not rather mourned, that he should be taken away."*] "It was your duty, O ye Corinthians, to have beseeched God with prayers and fastings, to take away from among you so wicked a man, if so be he repented not: 'but you are puffed up,' &c.

^x English folio-edition, vol. 2. p. 746.

Πενθεῖν, To *mourn*, in this place, seems to extend to the sense of תענית 'fasting,' among the Hebrews.

"These^y are to be stoned ; הבא על האם ועל אשת האב. He that lies with his mother, or with the wife of his father. He that lies with his mother is (doubly) guilty, both because she is his mother, and because she is his father's wife. He that lies with the wife of his father, is (doubly) guilty, both because she is the wife of his father, and because she is the wife of another : whether his father be living^z, or dead, and whether she be the wife of his father by espousal, or marriage." See, also, Maimonides^a. And elsewhere this very sin is adjudged to cutting-off : לו' בריתות בתורה "There^b are thirty-six cuttings off in the law," or thirty-six, who are to be cut-off, הבא על האם ועל אשת אב "He that lies with his mother, or with the wife of his father," &c.

It may indeed seem a wonder, that one and the same crime should be adjudged to 'stoning,' which was inflicted by the Sanhedrim,—and, to 'cutting-off,' which was by the hand of God. But hear the Glosser ; "All those cuttings off, saith he, are concerning things done presumptuously, בלא התראה where there was no previous admonition, or *protestation* : but if there were previous admonition, some of them are adjudged to strangling, and some to stoning. But if these things are done out of ignorance, a sacrifice for sin is required."

כרת 'Cutting-off' was by the immediate hand of God, which this impious person had deserved in the highest degree : for that this wicked act was done by him out of ignorance, it would be ridiculous to imagine.

SECT.

A few Things concerning Excommunication among the Jews. Whether to 'excommunicate,' and to 'deliver to Satan' among them were the same.

VER. 5: Παρὰδοῦναι τῷ Σατανᾷ "To deliver to Satan."] Being to speak of 'excommunication' among the Jews, we must first speak a little concerning נזיפה 'reproof,' which, with the Babylonian writers, was the same with excommunication. אין נזיפה פחות מן ימים "Reproof^c, or admonition, is not less

^y Sanhedr. cap. 7. hal. 4.

^a In Issure Biah, cap. 1. et 2.

^z Leusden's edition, vol. 2. p. 888.

^b Cherithuth, cap. 1. hal. 1.

^c Bab. Moed Katon, fol. 16. 1.

than for seven days: as it is said, If her father spit in her face, shall she not be ashamed seven days? (Numb. xii. 12.) Rabbi Chasda saith, נדוי שלנו כנויפה שלהן Our excommunication (in Babylon) is like their reproof" (in the land of Israel).

These examples are there produced:—"R. Simeon the son of Rabbi (Judah) and Bar Kaphra sat reading; and when the place which they read, was too hard, R. Simeon said to Bar Kaphra, We have need of Rabbi for an interpreter here. To whom Bar Kaphra, And what can Rabbi say in this matter? R. Simeon went away, and told this to his father, who thereupon was angry. Bar Kaphra came to visit him. He said to him, O Bar Kaphra, I knew you not. He knew what he meant: נהג נויפותא therefore he underwent reproof thirty days."—And again; "Rabbi sometime commanded, that the masters teach not their scholars in the streets; applying those words mystically hither, 'The compass of thy thighs are like jewels' (Cant. vii. 1). As the thighs are in secret, so the words of the law are in secret. R. Chaiia (ר' חייא) came forth, and taught the two sons of his brother in the street; that is, Rabh, and Bar Bar Channah. Rabbi heard this, and was angry. R. Chaiia came to visit him. He saith to him, עייא O Aija, who shall read to thee in the street?" (The Gloss there: "He called him עייא Aija in contempt: Who shall read to thee in the street, is as much, as if he had said, Begone hence.") "He knew why he uttered such words against him: therefore he took נויפה the reproof for thirty days."

R. Asher^d sticks in this business, why Bar Kaphra and R. Chaiia submitted themselves thirty days to that 'reproof,' when it extended not itself beyond seven days: concerning which let the reader see, if he be at leisure, what he discourseth.

The difference between נויפה 'reproof,' and נדוי 'excommunication,' was this:—

I. That 'reproof,' or correption, had not need of absolution; 'excommunication' had.

II. Although he who was struck with such reproof, kept himself within doors, and went not abroad, as a man ashamed, yet others abstained not from his company. Before him who had struck him with that thunder, he appeared not, nor con-

^d English folio-edition, vol. 2. p. 747.

versed in public ; yet any one might resort to him at home. So R. Chaiia is said to have taught Rabh at home those thirty days.

“ Reproof, *נויפה* (say the Masters) is, when some eminent man chides another, saying, How impudent is N., or something of that nature. Now the condition of a man thus chidden, or reprov'd, is this :—He hides himself, and keeps himself at home, as one ashamed, that he may not see his face, who shamed him ; nor does he stand before him with his head uncovered. He abates also of his laughter, and of his words, and of his business, and makes himself sad before those that see him. But there is no need for him to withdraw himself from men, but he may eat and drink with them, and salute them. Nor needs he to please him, that reprov'd him, nor needs he absolution : but when he hath taken the reproof upon him, and the time is expired, he is free.” Compare the words of the apostle, 1 Tim. v. 1, *Πρεσβυτέρω μὴ ἐπιπλήξῃς*, &c, “ Rebuke not an elder,” &c. with this *נויפה*.

And now to pass to ‘ excommunication ’ itself :—

I. Excommunication was devised and found out by the Jews, if my eyes see any thing,—to be a punishment of those faults, for which there was no other punishment decreed, either in the Holy Scriptures, or in the traditions. I believe he scarcely was excommunicated among the Jews, for whose offence the punishment either of cutting-off, or of death, or of whipping, or of restitution of double or fourfold, &c, was openly appointed either by the law, or by the Fathers of the Traditions. But in those things, concerning which there was no such appointment or punishment, what was to be done ? There were faults worthy of punishment ; but neither law nor scribes assign^e them any of all those punishments, which were named : but certainly provision ought to be made, that such things be not done without punishment. Hence, excommunication was invented, as the general punishment of such faults. The thing itself, if I mistake not, speaks this,—if we well weigh those things, for which excommunication was inflicted.

II. The causes or reasons of excommunication were generally two : namely, *לכסונא* ‘ for money ;’ and *לאפיקרותא* ‘ for Epicurism.’ This distinction we meet with in a place

in^f their Talmud, where they treat at large of excommunication, and whence we have many things concerning this subject.

Excommunication 'for money' was not, when one, owing another money, did not pay it; for an action at law laid against him: but when he was summoned into court, and adjudged by the bench to pay it, and yet paid it not.

What אפיקורותא 'Epicurism' means, we may learn from the definition of Epicurus. "Epicurus^g is he, that despiseth the words of God. Epicurus is he that despiseth the scholars of the Wise men."—The Aruch saith thus; אפקר "is he that speaks with an ill tongue: he is Epicurus."—Among the Talmudists אפקר denotes one that is 'presumptuous,' dissolute, a man governed by no rule. Thence אפיקורום 'Epicurus,' lawless, dissolute, not circumscribed within the laws of the scribes. העינו פקרו מנינם is rendered by the Gloss פניהם "The^h heretics have hardened their faces."—מתפקר "The^h messenger of the Sanhedrim." בשליחא דב' דינא, The Gloss renders it, "He^l reproacheth the messenger of the Sanhedrim."

More particularly.—"Rambam^l of blessed memory saith, For twenty-four causes they excommunicate either man or woman; and these are they, that are to be excommunicated."

1. "He that vilifies a wise man, yea, after his death."
2. "He that vilifies the messenger of the Sanhedrim."
3. "He who calls his companion, Servant."
4. "He that sets at nought one word of the *scribes*;—there is no need to say, he that sets at nought the *law*."
5. "Who appears not at the day, set him by the bench."
6. "Who submits not to the judgment of the bench, they excommunicate him, till he do submit."
7. "Who keeps any hurtful thing; for example, a fierce dog, or a broken ladder, they excommunicate him, till he put it away."
8. "Who sells his farm to a heathen, they excommunicate him, until he take upon himself all the wrong, which may thence come to an Israelite his neighbour."
9. "Who gives evidence against an Israelite before a heathen tribunal; and by that evidence wracks money from him: they excommunicate him, until he pay it back again."

^f Bab. Moed Katon, fol. 16. 1.

^g Sanhedr. fol. 99. 2.

^h Megill. fol. 25. 2.

^l Moed Katon, fol. 16. 1.

ⁱ Orach Chaim, cap. 359.

10. "A^k butcher-priest, who divides not a portion to the other priest, they excommunicate him, until he gives it."

11. "Who profaneth the second feast-day of the captivity, although it be according to custom." Of this day see Maimonides^l.

12. "Who doth any servile work on the Passover-eve afternoon."

13. "Who mentioneth the name of God in vain, either in an oath, or in words."

14. "Who compels the people to eat the holy things out of the bounds."

15. "Who compels the people to profane the name of God."

16. "Who intercalates the year, or months, without the land of Israel."

17. "Who lays a stumbling-block before the blind."

18. "Who hinders the people from performing the precept."

19. "The butcher, who offers a torn beast."

20. "The butcher, who showeth not his knife to a Wise man, to be approved of."

21. "Who hardens himself against knowledge."

22. "Who hath put away his wife, and yet hath partnership, and dealing with her."

23. "A Wise man, that lies under an ill fame."

24. "Who excommunicates him, that deserves not excommunication."—These you have likewise in the learned Buxtorf's Talmudic Lexicon, in the word נדוי Niddui.

By how much the more carefully I look upon the causes and reasons of excommunication, so much the more I persist in my opinion, that excommunication was invented as a punishment for those faults, for which no kind of punishment was decreed, either by the law, or by any traditional canons. Consider them singly, and perhaps you will be of my opinion.

III. He against whom they were to proceed by excommunication, was first cited, and a day set him wherein to appear, by a messenger sent him by the bench, which certified him of the day, and of the persons, before whom he was to appear.—"מתרין ביה שני וחמישי ושני" "They^m appoint him the second day of the week" (on which day they sit in the court,

^k English folio-edition, vol. 2. p. 748.

^l In Kiddush Hodesh, cap. 5.

^m Moed Katou, fol. 16. 1.

and assemble in the synagogue) “and the fifth day of the week” (on which day also there is an assembly, and a session), “and the second of the week following.” If he appeared not on the day first appointed, they look for him unto the day, that was secondly appointed, and thirdly appointed. And this was, when the case was about money: אבל לאפיקורותא : לאלתר “But if it were for Epicurism” (if he made not his appearance on the first day appointed), “they excommunicate him without delay.”

IV. Theyⁿ first struck him with simple excommunication, which they call נידוי Niddui, in which there was not absolute cursing. נידוי סתם אין בו קללה “In^o Niddui was not absolute cursing. For they said only יקא נידוי Let N. be under excommunication.”

V. This excommunication was for thirty days.—אין נידוי “Excommunication^p (Niddui) was not less than for thirty days:—as it is said, Until a month, until the flesh come out of your nostrils,” Numb. xi. 20. But if the excommunicated person appeased those that excommunicated him, within that time,—they absolve him forthwith.

VI. But if he persisted in his perverseness, the thirty days being ended, they excommunicate him again, מנדין “Adding also a curse.” And this second excommunication they call שמתא ‘Shammatha.’ מנין דמשמתין “Whence^q is it, that we Shammatize? In that it is written, Curse ye Meroz,” Judg. v. 23.—Rabbenu Asher upon the place: “Barak^r Shammatized Meroz; as it is written, Curse ye Meroz: which is both נידוי excommunication, and קללה cursing: for in the word ארור is both excommunication and cursing.”

VII. They published his offence in the synagogue.—פרטין “We^s particularly publish his crime in the synagogue.”—The Gloss is: “They said to his fellow-citizens, For this and this cause we Shammatize him.”

VIII. If he persist still for these thirty days in his perverseness, מחריון אותו “They anathematized him.”—מנדין “They excommunicate him; and after thirty days they again excommunicate (Shammatize) him; and after sixty; they anathematize.”—Rabbenu Asher

ⁿ Leusden's edition, vol. 2. p. 890.

^p Hieros. Moed Katon, fol. 81. 3.

^r Fol. 34. 2.

^o Piske דראש in Moed Katon, art. 55.

^q Bab. Moed Katon, in the place before.

^s Moed Katon, in the place before.

saith^t, "They anathematize, saying, Let him be under anathema. And this is much more heavy, than either Niddui, or Shammatha. For, in this, is both excommunication, and cursing, and the forbidding the use of any men, unless in those things only, which belong to the sustaining of life. And they anathematize not, but when a man hath hardened himself against the bench once and again."

IX. They give the reason of these proceedings in Moed Katon^u, in these words:—

"Whence is it, that they send a messenger to him from the court ("מבד" from the house of judgment)? Because it is written, 'And Moses sent to Dathan and Abiram.'

"Whence is it, that they summon him to judgment? Because it is written, 'And Moses said to Korah, Be thou and all thy company present.'

"Whence^x is it, that they cite him before some great and eminent man? Because it is written, 'Before the Lord.'

"Whence is it, that it is before N., or such a man? Because it is written, 'Thou, and they, and Aaron.'

"Whence is it, that they appoint them a set time of appearance? Because it is written, 'Be ye present to-morrow.'

"Whence is it, that it is from time to time? Because it is written, 'There they called Pharaoh king of Egypt but a noise, he passed the time appointed,' Jer. xlvi. 17.

"Whence is it, that they Shammatize? Because it is written, 'Curse ye Meroz.'

"Whence is it, that they anathematize? Because it is written, 'Curse ye.'

"Whence is it, that he is cursed, that eats and drinks with him, and stands within four cubits of him? Because it is written, 'שביה', as one would say, 'Sedentes ejus,' or those that sit with her," Judges v. 23.

"Whence is it, that they publish his crimes in the synagogue? Because it is written, 'Because they came not to the help of the Lord.'

"Whence is it, that they confiscate his goods? Because it is written, 'Whosoever comes not within three days, according to the counsel of the princes and elders, all his substance shall be forfeited,' Ezra x. 8.

"Whence is it, that we contend with him, and curse

^t In the place above.

^u In the place alleged.

^x English folio-edition, vol. 2. p. 749.

him, and strike him, and pull off his hair, and abjure him? Because it is written, 'And I contended with him, and cursed them, and struck some of them, and pulled off their hair,' Neh. xiii. 25.

"Whence is it, that we tie and bind them?" (The Gloss is, His hands and feet, and to a pillar to be whipped.) "Because it is written, 'Either to death or banishment, or confiscation of goods, or imprisonment,'" Ezra vii. 26.

You see excommunication among the Jews, drawn out by their own pencil, from head to foot. And now whether this, themselves being judges, were 'delivering into the hands of Satan,' is matter of farther inquiry, and more obscure inquiry too. Any such saying of excommunication does not at all occur in terms; and whether it occur in sense, let the reader judge from those things, that are spoken of the condition of the person excommunicate.

I. **זה דין המנודה** "This^a is the condition of a person excommunicate. They eat not nor drink with him, nor sit within four cubits of him" (his wife, and children, and servants being excepted, to whom it was permitted to sit by him). "When they give thanks" (at meat), "they join him^a not in the thanks, nor admit him to any thing, which wants the ten men. But any may talk with him, and he hires workmen, and he is hired himself for a workman."

II. As to those things which respect religion,—

First, Persons excommunicate went to the Temple, as well as others. "All^a that go into the Temple, according to the custom, go in the right-hand way, and go about, and go out the left-hand way, except him to whom any thing happens, who walked about to the left hand."

"Being asked, What is the matter with you, that you go about to the left, he answered, 'Because I am excommunicate' (**שאני מנודה**). To whom the other replied, He that dwells in this house, put it into thy heart, to hearken to the words of thy companions."

Secondly, "It^b is a tradition. **מנודה שונה ושונין לו** He that is excommunicate expounds the traditions, and they expound to him. He that is anathematized, expounds not to others, nor do they expound to him; but he expounds by himself, that he forget not his learning." And again, It^c is

^a Pisk. **הראש** in Moed Katon, cap. 3. ^z Leusden's edition, vol. 2. p. 891.

^a Middoth, c. 2. hal. 2.

^b Orach Chajim, in the place before.

^c Pisk. **הראש** in the place above, art. 51.

permitted the excommunicate person to deal in the law: but to the person anathematized, it is forbidden. But he expounds by himself."

Thirdly, He that turns over the Talmudical authors, shall very often observe, that a person 'excommunicate,' and he that 'mourns for the dead,' are subject to the same conditions in very many things: yea, the 'mourner' to worse conditions.

"The^d mourner and the person excommunicate are forbidden to have their hair cut. The mourner is bound to veil his head; the excommunicate, not. The mourner, on the first day, is deprived of his phylacteries; the excommunicate, not. The mourner is forbidden salutation; to the excommunicate, it is permitted: much more is it lawful to talk with him. The mourner is forbid to employ himself in the law; to the excommunicate, it is permitted. But the person anathematized may not converse in the law: but he expounds it to himself, and he makes himself a little tent for his food. The mourner is bound to the rending of his garment; the excommunicate, not. The mourner is forbid to do any work; to the excommunicate, it is allowed. The mourner is forbid to wash himself; to the excommunicate, it is allowed. The mourner putteth not on sandals; the excommunicate, puts them on. The mourner lies not with his wife; the excommunicate lies with his," &c.

From what hath been said, it seems, that it may be concluded on one part, that 'excommunication' among the Jews scarcely sounded the same with 'delivering to Satan:': and there are some reasons also, by which it seems it may be concluded in like manner, that 'delivering to Satan' here in the apostle, doth not sound the same with 'excommunication.' Be^e it granted, that he is excommunicated and cast out of the church, is rejected also by God, and is indeed delivered into the hands of Satan: this is not that which is our task at present to consider; but whether Paul, by his 'let him be delivered to Satan,'—or the Corinthians, by that expression,—understood 'excommunication.' We embrace the negative for these reasons:—

I. Because no reason can be rendered, why the apostle, rejecting the vulgar and most known word 'excommunication, should fly to another, that was very unknown, very obscure.

II. The act of this wicked wretch was above excommu-

^d Piske Harosh, in the place above, art. 51. ^e English folio-edition, vol. 2. p. 750.

nication. And it was a small matter for such an impious man to be excommunicated. He deserved death, as we have observed, two or three times over. And it was more agreeable to that extraordinary wickedness, that it should have some more extraordinary punishment inflicted on it, than that very common one, of excommunication.

III. Why should the apostle use such earnest counsel and exhortation to excite the church to excommunicate one, that so deserved excommunication? Was excommunication a thing so difficult to be obtained among them? What need was there of the presence of St. Paul's spirit, in a thing any ministers of the church were empowered to do? What need was there of such solemn determination (*ἤδη κέκρικα*, 'I have determined already') in a thing, concerning which every one would confess, that he deserved excommunication?

IV. 'To deliver to Satan' was *εἰς ὄλεθρον σαρκός*, 'for destruction of the flesh.' But what could excommunication avail to that in a man, sworn^f upon his lusts? You will say, Perhaps it might come to pass, that it might have such an effect. But I reply, when the apostle saith, 'To the destruction of the flesh,' he speaks not of a fortuitous effect, but of a certain or undoubted one.

These are the reasons, to omit others, whereby we are led to be of their opinion, who interpret the place of a miraculous action, namely, of the real delivery of this person into the hands and power of Satan, to be scourged by him, and tormented by him with diseases, tortures, and affrightments. And the phrases used by the apostle about this matter, and the circumstances of the thing itself, do very well accord hereunto.

"*Ἦδη κέκρικα ὡς παρόν*" "*I have judged already, as though I were present.*"] I. 'To deliver to Satan' is never mentioned in Scripture, but when there was an apostolic power, as here, and 1 Tim. i. 20. And that apostolic power of striking obstinate persons miraculously, or wicked sinners with any punishment, was not usually put forth by them, unless in the presence of the parties,—as by Peter against Ananias and Sapphira, and by Paul against Elymas; and likewise, as it is very probable, against Hymeneus and Alexander; yet he, being now a great way distant, and remote, " 'I have judged' (saith he) 'and decreed' to exercise at a distance

^f " *Homīnem in libidines suas juratum.*"

this my power against this wicked man, as though I were present, and before his face;”—which, indeed, was not ordinarily done, but this was not an ordinary wickedness.

II. To this sense is that clause to be rendered, *καὶ τοῦ πνεύματός μου*, ‘and my spirit;’ that is, my ‘apostolical spirit,’ or the gift of the Spirit conferred upon me.—So “the spirit^f of Elias dwelt upon Elisha,” 2 Kings ii. 15; that is, the prophetic spirit of Elias.

III. And compare that clause, *Ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, “In the name of our Lord Jesus Christ,” with the same manner of speech, Acts iii. 6, “In the name of Jesus Christ of Nazareth, rise up and walk:” namely, when a miracle was to be done: and, also,

IV. The word *Δύναμις*, ‘Power,’ is very usually, in the gospel, referred to miracles: it is very rarely, if at all, used for the power of discipline.

Let us conclude our discourse of excommunication among the Jews with a tradition received among them; which see, if you please: *חייב דרבנן שדקיה דלית ליה אסותא* “If^s the Rabbins’ serpent bite any one, there is no cure for him. Bar Kasha in Pumbeditha was bitten by the Rabbins’ serpent, and there was no cure for him.” The Gloss is; “Because he had transgressed against the excommunication of the Wise men: therefore, when he was bitten by a serpent, there was no healing for him.”

Ver. 9^h: *Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ* “I wrote to you in an epistle.”] In an epistle? What?

I. The Aorist *Ἐγραψα*, may be rendered, *I had written*, without any wrong to grammar. “‘*I had written* in this Epistle, Company not,’ &c. before the report of this wickedness came to me: but now hearing it, I sharpen my pen the more, and I bind you with a straiter prohibition,—namely, ‘That ye do not eat with such.’”

II. The apostle had sent Timothy to the Corinthians, before he wrote this Epistle, chap. iv. 17: and it is very likely, that he sent some epistle by him, in which he had so written. But Stephanas, Fortunatus, and Achaicus, coming to the apostle, and laying open the whole state of the church of Corinth to him, and bringing him letters and questions from the church, when as yet, as they knew, Timothy was

^f Leusden's edition, vol. 2. p. 892.

^s Sohab. fol. 110. 1.

^h English folio-edition, vol. 2. p. 751.

not arrived at Corinth; he suppresses that epistle, and comprises it in this. And if you say, That is lost, you will say true in some respect,—because the exact copy of that epistle came not unto us: and you will not say true in another respect, because, in this Epistle, we have all things comprised in that, and much more besides.

Mḥ συναναμίγυσθαι “*Not to company.*”] I. It is plain, the apostle riseth higher here, and obligeth them with a straiter admonition, than he had done before. He had written to them before *Mḥ συναναμίγυσθαι* ‘Not to company with them:’ now he writes, *Mḥ συνεσθίειν*, ‘Not to eat with them.’

II. It is plain, also, that he aims his words at profane Christians, not at heathens, both now, and when he writ before. For there were, among the Christians converted from heathenism, some without doubt, whose parents, or children, or kinsmen, not yet converted, wallowed in idolatry, covetousness, and whoredoms. But now a Christian was not to forget all these alliances; nor was all familiarity and respect towards them to be cast away.

III. “The word *συναναμίγυσθαι* denotes, saith Camera-rius, “*Necessitudinem aliquam interiorem,*” some more intimate friendship, or alliances:” which, indeed, in some respect is true, if that ‘more inward friendship’ be distinguished into that which is more close, and less close. *Συνανάμιξις* is to be reckoned that conversation and friendship, which a Jew might enter into with a Jew, and not with a heathen: according to the rule of which, as being very well known, it scarcely can be doubted, but the apostle speaks.

I. A Jew might deal and traffic with a heathen nevertheless, under this, and some other cautions of that nature: *לפני אדיתהן של עמ' ג' ימים* “Threeⁱ days before the festivals of the heathens, it is forbid to give and receive with them, to lend to or to borrow of them, to restore or to fetch back any thing,” &c. I scarcely believe this falls under the signification of the word *συναναμίγυσθαι*, ‘*companying.*’

II. To eat together and at one table, was *συναναμίγυσθαι*, ‘*to company,*’ which certainly appears enough from the strait prohibition of such eating with a heathen. A Pharisee, in markets and fairs, would have dealing with a common person; but he would not eat with him. So a common person would trade with a heathen; but he would not eat with him.

ⁱ Avodah Zarah, cap. 1.

The apostle, therefore, does not oppose *συναμίγνυσθαι* ‘complying,’ and *συνεσθίειν*, ‘eating together,’ one against another,—but propounds ‘eating together’ as a certain degree *συναμίξεως* of ‘complying’ or mixing together. For,

III. There was, which by common experience may be observed, a much more inward friendship, than such a bare eating,—namely, that which is called by the Jews’ lawyers שותפות, ‘copartnership’ in merchandise and traffic; and that, which is called by us ‘deputation:’ both forbidden a Jew with a Gentile. אסור לאדם שיעשה שותפות עם חגוי, “It^x is forbidden a man to enter into copartnership with a heathen; lest haply he must sometime swear, and is compelled to swear by his idol.” And Maimonides^y, אין חגוי נעשה שליח, “A heathen is not made a messenger [or a deputy] for any thing; nor is an Israelite made a deputy for a heathen.”

IV. Friendship was yet more close by contract of marriage and affinity:—this, the LXX call *συγκατάμιξις*, Josh. xxiii. 12.

And now it is not very hard to fathom the sense of the apostle, which take in this paraphrase:—“I wrote you in an epistle, that ye mingle not with fornicators in any more inward familiarity or friendship: which I understood not so much of heathen fornicators, as of those, who are called brethren or Christians. But now I write the same^z thing, that ye mingle not in any such familiarity with them, or others of that stamp^a, as covetous, or idolaters: no, not in that familiarity, that is most remote,—namely, eating with such a man at the same table.”

Ver. 12: *τί γάρ μοι καὶ τοὺς ἔξω κρίνειν;* “*What have I to do to judge them, that are without?*”] Here, perhaps, one may stick at the version and sense commonly received. Beza reads, “*Quid mea interest? What doth it concern me?*”—The French, “*Qu’ai-je a fair de juger? What have I to do to judge?*” The Italian, “*Che appartienni a me giudicare? What doth it belong to me to judge?*” I know well enough the phrase *τί μοι* very frequently occurs in this sense: but here we may, upon good ground, inquire, If it concerns thee not, O blessed apostle, to judge them that are without,—why didst thou judge Elymas with blindness? Why Hymeneus and Alexander, by delivering them into the hands of

^x Bab. Saubedr. fol. 63. 2.

^y Schilluchin, &c. cap. 2.

^z Leusden’s edition, vol. 2. p. 893.

^a English folio-edition, vol. 2. p. 752.

Satan,—when they were now apostates, and no other than such as were without?—

What, therefore, if the words be rendered to this sense; —“ For why is power granted me to judge concerning them also, that are without? that is, by my apostolic authority, to strike even a heathen with some divine plague, if he be incurably an enemy, and blasphemer of the gospel; which I did to Elymas, &c. Why is this granted me, but to cut off such, as are past cure? And do not you also, within your sphere, judge those, who are within? But now those that are without, which I thus judge and smite, God judgeth, and smites, and by his vengeance gives his suffrage to my censure. Καὶ ἐξαρείτε, ‘ Therefore, put away:’ in like manner, you also, doing what lies in you, may *take away* this man, and other such wicked persons, by that hand of God.”—It cannot be passed over without observing, that Ἐξαρείτε is the future tense, and it is not rashly to be rendered by another tense. We explain, therefore, the whole place by this paraphrase: “ It is given me by God to judge those also, that are without; and do not ye judge them, that are within? But those that are without, whom I judge, God himself judgeth; and you also, by the like judgment, may take away this wicked person out of the midst of you.”—The LXX, in Deut. xvii. 7, ἐξαρείς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, “ Thou shalt take away the wicked person from among you;”—and elsewhere very frequently.

CHAP. VI.

VER. 1: Κρίνεσθαι ἐπὶ τῶν ἀδίκων “ *Go to law before the unjust.*”] We cannot here but, first of all, produce the words of Titus the emperor, thus discoursing to the seditious, that were besieged in Jerusalem: πρῶτον μὲν ὑμῖν τὴν τε χώραν ἔδομεν νέμεσθαι, καὶ βασιλεῖς ὁμοφύλους ἐπεστήσαμεν ἔπειτα τοὺς πατέρας νόμους ἐτηρήσαμεν, &c. “ First^a, we have granted you to dwell in your own country, and have set over you kings of the same tribes with yourselves. Then, we have preserved your country’s laws, and have permitted you not only to live by yourselves, but others also, according to your will.”

That the Jews had now lived by their own laws under the Roman empire, is clearer than to need demonstration.

^a Joseph. de Bell. lib. 6. cap. 34. [Hudson, p. 1284. 44.]

And, the Gemarists^b being witnesses, judgment in money matters, or in things pertaining to this life, was not taken from them before the times of Simeon Ben Jochai. Now I would have you tell me, whether the same things were not allowed the Jews, converted to Christianity? Let us take an example in this Corinthian church: it consisted of Jews and Gentiles now converted. The Jews, while they believed not, had in their synagogues בן של'ש the bench of three, who judged *περὶ τῶν βιωτικῶν*, 'concerning things pertaining to this life;' and that by the permission of the Roman empire. Now, they were translated into a Christian synagogue, or congregation, and, with them, Gentiles, who believed. Was that denied them by the Romans in a Christian congregation, which was granted them in a synagogue?—

First^c, There was no persecution at all as yet, raised against the Christians by the Romans, when the apostle wrote these things:—for not a few years passed, before Nero brake forth into that wickedness.

Secondly, The Romans little cared to distinguish between a Judaizing synagogue of the Jews, and a Christianizing synagogue of the Jews. And that of Gallio was, as the business was indeed, "See ye to it; I will be judge of no such matters," Acts xviii. 15. It was free for them to judge of 'names and matters of their law.'

Therefore these Corinthians were worthy of reproof, in whose power it was, freely to exercise such judgments among themselves; yet, to the scandal of the gospel, and the Christian name, betook themselves to heathen courts of justice.

Ver. 2: *Οὐκ οἶδατε, ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσι;* "Know ye not, that the saints shall judge the world?"] This place is wrested to a twofold opinion.—By the Fifth Monarchists [*Chiliasm*], into I know not what sense; which I would rather you should ask them, than expect from me. By others, into this opinion, That "the saints in the last judgment, shall sit together with Christ, and shall approve his judgment."—And to this they bring those words of our Saviour, Matt. xix. 28, Luke xxii. 30, "When the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones," &c.

I wonder, the verses of so illustrious and notable a sub-

^b Hieros. Sanhedr. fol. 24. 2.

^c English folio-edition, vol. 2. p. 753.

ject as that is, which we now handle, and that which is now quoted, are so much strained from their proper and genuine sense: let me speak it by the leave of the learned.—Let us first weigh the words of our Saviour.

I. There is but small logical arguing in this manner (if those words were to be taken in that sense, which they would have), “You shall sit upon twelve thrones^e, judging the twelve tribes of Israel;—therefore, all the saints shall judge the world, as assessors with Christ in the last judgment.” Which harshness they thus smooth over; “That which he said to them, he said to all those that should imitate them.”—“Here^g shall be some eminency of the apostles above the rest of the saints.”—And so very many others.

II. But Judas was present, when these words were uttered by our Saviour: and was not he to be concluded within that number of twelve? But omitting this, there were more also present, when he said these words, who had ‘followed him in the regeneration:’ and if all they, and all the saints that should be in the whole world, were to be concluded within that privilege of sitting with Christ upon the bench, why is the number restrained, only to twelve? “You twelve,” that is, all saints, “shall judge the twelve tribes of Israel,” that is, ‘the whole world,’—is so thorny a gloss, that my fingers can by no means touch it.

III. We gave the sense of the words in their place. Namely, by ‘Christ’s sitting in the throne of his glory,’ is not to be understood his tribunal in the last judgment; but when he should come, in the glory of his vengeance, against the Jewish nation,—then not the *persons*, but the *doctrine* of the twelve apostles, should judge and condemn that most wicked nation.

And as to the opinion itself concerning the saints’ sitting with Christ,—

I. Nothing is plainer in the Scripture, than that all shall stand before the judgment-seat of Christ, 2 Cor. v. 10,—as well the sheep as the goats, Matt. xxv. 32, &c. Mention, indeed, is made of *reigning* with Christ, but no where of *judging* with Christ in the day of judgment.

II. How little or nothing doth that sound, “The saints shall approve the judgment of Christ!” Are thrones for this to be set up, that those, that sit upon them, should approve

^e Leusden’s edition, vol. 2. p. 894.

^f Primasius.

^g Beza.

the judgment? The very devils and damned themselves shall not otherwise choose but acknowledge his justice.

III. And what, I pray, is this manner of arguing? ‘Saints, in the last day, shall approve the judgment and sentence of Christ: therefore, ye are able to judge concerning those things, which pertain to this life?’

We, therefore, make no doubt, that the sense of these words, ‘Know ye not, that the saints shall judge the world,’ most plainly is this;—‘Know ye not, that Christians shall be magistrates, and judges in the world?’ Which most clearly appears by these observations:—

I. The word *Ἅγιοι*, ‘saints,’ in the verse before, denotes all Christians, as opposed to infidels, not professing Christianity. But that all these shall judge the world with Christ, the espousers of that opinion will not acknowledge: and then let a reason be given, why the^b word, in this verse, is to be taken in a different and stricter sense, than the same word is, in the verse foregoing.

II. The apostle speaks as of a thing known, and confessed: *Οὐκ οἶδατε*; “Know ye not?”—But whence was this known, or to be known, that Christians should be magistrates, and judges of the world? Most easily and most plainly out of Dan. vii. 18. 27: where when the four heathen monarchies, which had so long ruled the world under their tyranny, fell,—at length the rule, and dominion, and empire, under the whole heaven, was to be translated to the people of ‘the saints’ of the Most High. In what sense and in what latitude, the word *saints* is to be taken, one may learn from a very plain antithesis in that chapter. The rule, and the dominion, and empire, under the whole heaven, was, before, belonging to heathens: but, under the reign of Christ, it was the *Saints*’, that is, the *Christians*’.

III. This sense agrees very well with the apostle’s argument:—“Think it not unlawful to decide among yourselves such differences, as arise among yourselves: and, by flying to heathen tribunals, do not bring a reproach upon the gospel: for consider what is foretold by Daniel, which ye know well enough, namely, that the *Saints*, that is, the *Christians*, shall hereafter possess the dominion and government of the whole world, as now a long while the heathens have possessed and do possess it. If they shall one day be endued

^b *English folio-edition*, vol. 2. p. 754.

with a right of governing, certainly you yourselves may determine of contentions now.

IV. That which is said by the Apocalyptic, chap. xx. 4, agrees with the sense of this place:—That, when Christ had bound Satan, he should no more deceive the Gentiles, as he had done before, by idols, oracles, &c. Thrones are set up, and judgment is given unto them, who sit upon them,—that is, a power and authority of judging, and ruling, and exercising magistracy.

Ver. 3: Οὐκ οἶδατε, ὅτι Ἄγγέλους κρινοῦμεν; “*Know ye not, that we shall judge angels?*”] He saith not, as he did before, The *saints* shall judge angels, but *we* shall judge them. By *angels*, all confess ‘devils’ to be understood. But certainly *all saints* (according to the latitude of that word, in the verse foregoing), that is, all that profess Christianity, shall not judge devils. Nor is this ‘judging of angels’ to be understood in the last day. But the apostle speaks of the ministers of the gospel, himself, and others, who, by the preaching of the gospel and the name of Christ, should spoil the devils of their oracles and idols, should deprive them of their worships, should drive them out of their seats, and strip them of their dominion. Thus would God subdue the whole world under Christian power; that Christian magistrates should judge men,—and ministers of the gospel, devils: And do not you now judge among yourselves, of some trivial differences?

Ver. 4: Βιωτικὰ μὲν οὖν κριτήρια: “*Judgments of things pertaining to this life.*”] How judgments among the Jews were distinguished into דיני ממנות ‘pecuniary judgments,’ and דיני נפשות ‘capital judgments,’—every one knows. Whether κριτήρια βιωτικὰ, ‘judgments of things pertaining to this life,’ and דיני ממנות ‘pecuniary judgments,’ are the same, we do not dispute: certainly under ‘pecuniary judgments,’ as they are opposed to ‘capital judgments,’ are comprised all judgments below capital. Hence is that, which we observe elsewhere; “Capital judgments were taken away from Israel, forty years before the destruction of the Temple^k.”—And, “Pecuniary judgments were taken away from Israel, in the days of Simeon Ben Jochai^l.”

Τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ: “*Who are least esteemed in the church.*”] I. To interpret this word here for those that are ‘most vile,’ or ‘most contemptible,’ which some versions

^j Leusden's edition, vol. 2. p. 895. ^k Hieros. Sanhedr. fol. 24. 2. ^l Ibid. col. 1.

do,—is certainly somewhat hard, and improper. What! needy persons, and such as seek their living by alms or hard labour, to make *them* judges! Whence should such have skill to judge, or be at leisure for it? How apt might they be to consult rather their own gain, than just judgment? And who would not despise such judges? The word, therefore, ἐξουθενημένους, ‘least esteemed,’ is not to be referred to the lowest of the common people, but to the lowest of the order of judges.

II. That¹ order had these degrees in the Jewish benches: according to the custom and disposition of which, it is very likely, the apostle speaks:—

1. There was the great Sanhedrim consisting of seventy-one elders.

2. There was the Sanhedrim of three-and-twenty, in cities of more note.

3. There was בֵּדֵי גוֹלָה ‘The Bench of Three,’ in every synagogue.

4. There was בֵּדֵי מוֹמְחִין ‘The Authorized (or authentic) Bench.’

5. There was בֵּדֵי שְׂאִיִּן מוֹמְחִין ‘The Bench not Authorized;’ ἐξουθενημένους, ‘not authentic.’

III. We distinguish, first, between בֵּדֵי גוֹלָה ‘The Bench of Three,’ appointed in every synagogue, and בֵּדֵי מוֹמְחִין ‘The Authorized Bench,’ however consisting also of three men. For ‘the Bench of Three’ in every synagogue, consisted of three elders, ritely and by imposition of hands, preferred to eldership. But that bench, which we style ‘Authorized,’ consisted not always of men, promoted by ordination to eldership,—but often of men, receiving authority to judge in such or such matters by some special patent granted them by the Sanhedrim. It consisted, for the most part, of חֲבֵרִים ‘Fellows of the Wise men,’ men learned, indeed, and scholars; but such as were not yet elected into the order and rank of elders.

And the duties of the מוֹמְחִין ‘Mumchin,’ ‘the Authorized Bench,’ was different from the duties and offices of the ‘Triumviral Bench.’ This bench was to judge of money-matters, of wrongs, &c. That, namely, the ‘Mumchin,’ was to judge of the first-born of cattle to be offered to the Lord, whether they were without spot, or no: of^m women’s charms

¹ English folio-edition, vol. 2. p. 755.

^m See Beracoth, fol. 48. 1.

to be worn or not, on the sabbath: ofⁿ the knives of the butcher-priests, whether lawful or not: and of divers things of that nature.

IV. When we rendered those words ב'ד' שאינן מומחזין 'The Bench not authentic,' we meant it so called, not that the judgments and determinations of that bench were of no value,—but that that bench received not its authority from the Sanhedrim, but was chosen by them, between whom the controversy depended.

“Rabh Nachman^o saith, A widow” (if she would sell somewhat of her dowry) “hath no need ב'ד' של מומחזין of the Bench of the Authorized; but hath need ב'ד' של הריוטות of the Bench of Idiots,” or private men.—Maimonides^p, citing these words, writes thus; “A widow, whether she became a widow after marriage, or after espousal, is bound by oath, and sells a piece of land of her husband's” (for her maintenance), “either in the court of the Mumchin, the authorized, or in שאינן מומחזין the court of those, that are not authorized: now that court or bench is, when three men are present, that are honest and skilful in valuing a piece of land.”

To this very ordinary bench among the Jews, the apostle seems to have respect in this place, and to prescribe it to the Corinthians for a means of ending their differences, which was easy, common, and void of cost and charges.

The Bench of the Mumchin one may not unfitly call τὸς Ἀὐθεντημένους, ‘Such as were deputed by authority:’ this bench consisting of שאינן מומחזין those that were not Mumchin, he calls ἐξουθενημένους, not ‘vile’ or ‘contemptible,’ but such as were ‘not authorized.’

He exhorteth, therefore, that if, at any time, suits arise among them, concerning pecuniary, or other matters, they by no means run to heathen courts, but rather choose some private men among themselves, as judges and arbitrators in such matters.

: דיני ממנות בשלשה הריוטות: “Pecuniary^q judgments may be by three private men; ג' מומחזין judgments of things taken away, and damages, by the three Authorized.”—“The^r precept of pulling off the shoe of the husband's brother, requires three judges הריוטות שלשתן הריוטות, although those three be private men.”—And Rambam, upon the place,

ⁿ Schab. fol. 57, &c. ^o Bava Mezia, fol. 32. 1. ^p In אישות cap. 17.

^q Sanhedr. fol. 3. 1.

^r Jevamoth, fol. 101. 1.

הַרְיוֹמוֹת אֵינָן חַכְמִים, "Private men, that is, not they, that are the Wise men." And Rabbi Solomon; "Such, who were not of the Bench of the Elders in their city:" and yet, in that case, they might be judges.

They, who were to judge in that affair, were called זְקֵנִים 'Elders,' by God, Deut. xxv. 9: "The wife of his brother shall come to him in the sight of the elders," &c. And by the Talmudists they are called דִּינֵן 'Judges;' and yet might be private men.

The same Fathers of the Traditions speak many things, of the plaintiff and defendant, choosing themselves judges or umpires, to decide their differences; and that both parties be bound to submit themselves to their sentence, although it be a form of judging, not altogether according to the form of the statute. For example's sake,—three judges were required to determine concerning pecuniary suits, and they, by canon and statute, such as were made elders or presbyters by lawful ordination. But the contending parties might, if they would, choose themselves only one such arbitrator, or judge; or three private men, and not elders. "The Rabbins deliver; Pecuniary judgments are by three. But if he be authorized, he may judge alone. Rabh Nachman saith, As I judge alone of pecuniary matters. And so saith R. Chaija, As I judge alone of pecuniary matters." Yea, if he be chosen by the contending persons, he may judge alone: for this hath obtained, אִם קִיבְלוּ עֲלֵיהוּ "If they take upon themselves," or undertook to submit themselves to the judgment of that one^u elder, or those three private persons; they must submit, and the judgment was good.

Of this matter, both Talmuds treat largely enough in the tract Sanhedrim^v.

Out of the Babylonian, take these passages in the place now alleged:—"Rabh Nachman judged, and erred in his judgment. He came, therefore, to Rabh Joseph, of whom he heard these words: אִם קִיבְלוּךָ עֲלֵיהוּ לֹא תִשָּׁלַם If they have taken upon them (*or undertaken*) to stand to thy judgment, thou art not obliged to the payment of the damage," &c.—And a little after; "Rabban Simeon Ben Gamaliel saith, הַדֵּין בְּשִׁלְשָׁה וּפְשָׁרָה בְּשֵׁנִים Judgment is by three, and arbitra-

^u Leusden's edition, vol. 2. p. 896.

^v English folio-edition, vol. 2. p. 756.

¹ Sanhedr. fol. 5. 1.

^v Cap. 1.

tion, or reconciliation, by two. And better is the force of reconciliation, than the force of judgment: for when two judge, the parties contending may depart from their sentence: but when two arbitrators compose the difference, the contenders cannot depart from their sentence."—The reason of each is, because two judges were not a just bench. If, therefore, they would judge according to their office, their judgment was of no avail; but if they were particularly chosen by the contending parties for arbitrators, it stood. For as the Gloss, "The contending parties cannot depart from the sentence of two, who compose the difference,—for they choose them."

Out of the Jerusalem Talmud^v this passage: "R. Abhusat judging alone at Cæsarea. His scholars said to him, Did not Rabbi teach us this, That none should judge alone?—He answered them, When ye shall see me sitting alone, and yet shall come to me, ye are like them, who take a judge to themselves."

Ver. 12: Πάντα μοι ἔξεστιν, &c. "All things are lawful for me," &c.] The apostle now passeth to another subject, and treats underhand [*tacitè*] against that plague, that got too much ground in the church, even the wicked heresy of the Nicolaitans, which persuaded the eating of things offered to idols, and fornication.

I. He that should deny the sect of the Nicolaitans to have taken its name from 'Nicolas,' one of the seven deacons, would seem certainly to go against all antiquity:—and yet the ancients themselves do not sufficiently agree about the matter. Go to the authors, and you will find them differing, whether the heresy sprang from an *action* of Nicolas, or from some *saying* of his. What if it came from neither? But that the name of the sect comes from the word נִכּוּלָה 'Nicolah,' which signifies, *Let us eat*. For who knows not, that the Hebrew word נֹאכַל might pass into נִכּוּל, among the Chaldees. And when nothing was more ancient among those very wicked men, than mutually to exhort one another to eat things offered to idols, saying to each other, and to others also, as we may guess, נִכּוּלָה "Let us eat,"—how very fitly might they be called hence 'Nicolaitans' by the orthodox?—אֹמְרֵי נִכּוּל בָּסָר "Saying^x, Let us eat flesh."

II. Whencesoever the name of the sect comes, one can

^v Fol. 18. 1.

^x Targ. in Isa. xxii. 13.

scarce say, whether the sect itself were more to be abominated, or more to be wondered at. For when the synod of Jerusalem had very lately decreed against eating things offered to idols, and fornication (Acts xv), it is a matter of astonishment, that presently a sort of men should spring up, and they such as professed the gospel, who should oppose them with all boldness, and excite others, with all industry and endeavour, to eat things offered to idols, and to commit fornication.

III. Besides, that those naughty wretches used and abused the pretence of Christian liberty, in the doing of these most wicked actions,—they invented arguments, fitted to conceal their wickedness, and to defend their boldness: which the apostle reflects on in order.

The first is that, Πάντα μοι ἔξεστιν. “All things are lawful for me.” Which although Paul might very well say concerning himself, “All things are lawful for *me*,” as he doth, chap. x. 23; yet he seems secretly to whisper their very words, and argumentation: to which he also answereth, “But all things are not expedient; but I will not be brought under the power of any.”

The second is, “The belly is appointed for meats.” Things offered to idols are meats; ergo, he answereth, “God shall destroy both it and them.” Therefore, care is especially to be taken of the soul,—not of those things, which shall perish. And be it granted, that the belly is for meats; but yet “the body is not for fornication, but for the Lord.”

Ver. 16^z: “Ἔσονται γὰρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.” “For two, saith he, shall be one flesh.”] “And^a they two shall be one flesh; מקומם ששניהם בשר אחד namely, in that place, where they make only one flesh.” Which is an apter Gloss, than you would take it to be, at first sight; and to which the apostle most plainly hath respect in this place. Those words, in Moses, regard a just marriage; but the apostle bends it to carnal copulation with a harlot. Whence it is necessary to take the words of Moses in this sense: “‘Therefore, a man shall leave father and mother, and shall cleave to his wife, and they two (*only*) shall be one flesh:’ that is, they between themselves only shall be carnally coupled, and not with any other man, or any other woman.”

^v Leusden's edition, vol. 2. p. 897.

^z English folio-edition, vol. 2. p. 757.

^a Bereshith Rabb. sect. 18.

CHAP. VII.

VER. 3: Τὴν ὀφειλομένην εὐνοίαν “*Due benevolence.*”] What is wont to be understood here, is known well enough. For although the word εὐνοία includes all mutual offices of living together, you see to what the apostle applies it, ver. 5; and that not without reason, when the Jewish masters seriously prescribed many ridiculous things of this matter; sometimes defining the appointed times of lying with the wife, sometimes allowing the vow of abstinence. Modesty forbids to relate their trifles: I had rather the reader should go to them himself, than defile our paper with them. Only these few things we cannot but produce, that a reason may, in some measure, appear, why the apostle treats of this matter:—

“Lying^b with the wife, concerning which mention is made in the law, is this: Gentlemen, who neither exercise merchandise, nor any other work, every day. Workmen, twice a week. Scholars of the Wise men, every sabbath-eve.”

Ver. 5: Μὴ ἀποστερεῖτε ἀλλήλους, &c. “*Defraud you not one another,*” &c.] “He^c that, by a vow, constrains his wife from his bed, according to the school of Shammai, let him do it for two weeks: according to the school of Hillel, for one only.”—Rambam, upon the place, writes thus; “Let him keep this his vow for one week only. But if he will keep it longer, let him put her away, and give her dowry. But they say, Let the scholars go forth to learn the law, even without the permission of their wives, for thirty days. These, indeed, are the words of R. Eliezer. But according to the Wise men, it is lawful for two or three years: and the tradition is according to the Wise men.”

You have examples of some, that far exceeded these bounds, in the Gemara at the place alleged; which see.

Rambam concludes (concerning the common people), “Know thou, that it is in the power of the wife to retain her husband, from going to sea, or into the army, unless it be near at hand; lest she might be defrauded of her due bed. She may also restrain him from passing from one work to another, lest her bed be thereby diminished; the study of the law only excepted.”

Ver. 6: Οὐ κατ’ ἐπιταγήν “*Not by commandment.*”]

^b Chetubb. cap. 5. hal. 6.

^c Ibid.

Συγγνώμη, 'permission,' and 'Ἐπιταγή, 'command,' do something answer to those words, very usual among the Fathers of the Traditions, רשות and תובה. But now they would have marriage enjoined under a very severe command.

"The^d man is commanded concerning begetting and multiplying, but not the woman. And when doth the man come under this command? From the age of sixteen or seventeen years. But if he exceeds twenty years without marrying, behold he violates, and renders an affirmative^e precept vain. But if he be studious in the law, and conversant in it; and if he fears marriage, lest the care of providing for his wife hinder his study in the law; he may still tarry:—because he that is employed in the precepts, is free from that precept: much more he, that converseth in the study of the law. He whose mind is always taken up in the study of the law, as Ben Azzai,—and he that is intent upon it all his days,—if he marieth not a wife, in his hand is no iniquity. But if affection prevail upon him, let him marry a wife, although he have no children, lest he fall into evil thoughts."—"Let^f not a man refrain himself from generation and multiplying, unless he hath children already." The Gemara upon this place thus, "If he have children, let him refrain himself from generation and multiplying; but from marrying a wife, let him not refrain himself.—It is forbid him to be without a wife, because it is said, It is not good for man to be alone."—And, "Whosoever^g gives not himself to generation and multiplying, is all one with a murderer.—He is as though he diminished from the image of God," &c.

The apostle, therefore, determines against the Jewish schools, that a man is not bound by the law to marriage, but that he is in his own power in this affair, to contract himself or not, as he finds himself continent or not. *They* said, It is^h a command, that every one marry a wife; but *he* saith, "I have not a command."

Ver. 9: Κρεῖσσον γάρ ἐστι γαμῆσαι, ἢ πυροῦσθαι "It is better to marry than to burn."] That you may apprehend the sense of the word πυροῦσθαι 'to burn,' hear a story: "Someⁱ captive women were brought to Nehardea, and disposed in the house, and in the upper room (ὑπερώω) of Rabh Amram.

^d Maimon. in *תורה* cap. 15.

^e Jevamoth, cap. 6. hal. 6.

^f Leusden's edition, vol. 2. p. 898.

^g English folio-edition, vol. 2. p. 758.

^h Ibid. fol. 63. 2.

ⁱ Kiddushin, fol. 81. 1.

אשקולו דרגא מקמייהו They took away the ladder," or the stairs (that the women might not go down, for they were shut up there, until they should be ransomed). "As one of them passed by the window, the light of her great beauty shined into the house. Amram" (taken with the woman's beauty) "set up the stairs again, which ten men scarcely could do" (that he might go up to the woman). כי מטא לפלגא דרגא איפשו "When he was now got to the middle of the stairs, he delayed his feet" (and stopped, struggling with that evil affection to overcome it); רמא קלא נורא בי עמרם "and with a loud voice cried out, Fire, fire, in the house of Amram." (The Gloss saith, This he did, that the neighbours flocking thither, he might desist from his purpose and from that affection, out of shame) "The Rabbins run to him, and" (seeing nothing of fire or flame) "say, Thou hast disgraced us.—To whom he replied, It is better that ye be disgraced in the house of Amram in this world, than that ye be disgraced by me in the world to come.—He adjured that evil affection to go out of him, and from thence it went out as a pillar of fire. To which he said, Thou art fire, and I am flesh; yet for all that, I have prevailed against thee."

Ver. 10: Οὐκ ἐγὼ, ἀλλ' ὁ Κύριος. "Not I, but the Lord."] And on the contrary, ver. 12, Ἐγὼ λέγω, οὐχ' ὁ Κύριος. "I speak, not the Lord."

I. Weigh first that distinction very usual in the schools, between קרא 'a text of Scripture,' and סברא 'an opinion.'— "Death^k by the sword is worse than death by the plague. : איבעית אימא סברא If you will, I will produce a text of Scripture" (to prove this). "If you will, I will produce reason, or my opinion. If you will, I will produce an opinion. That renders one abominable, but not this. If you will, I will produce Scripture; Precious in the eyes of the Lord is the death (the plague) of his saints.—Famine is worse than the sword, איבעית אימא סברא If you will, I will produce an opinion; Famine afflicts a long while, the sword not. איבעית קרא If you will, I will produce Scripture: It is better for them that die by the sword, than that die by famine."—And^l, "A burnt-offering that is killed not under its proper notion, the blood of it is not to be sprinkled under a notion, that is not proper. איבעית אימא סברא איבעית אימא קרא If you will, I will produce my opinion, or reason. If you

^k Bava Bathra, fol. 8. 2.

^l Zevachin, fol. 2. 1.

will, I will produce a text of Scripture." And very many instances of that nature.

II. And now compare the words of the apostle: "These things *I* say not, but the *Lord*:" that is, This is not my bare opinion, but so saith the Scripture.—And on the contrary, "These things *I* say, not the *Lord*:" that is, This is my opinion, although there be not some text of Scripture, which saith so in plain words. Thus he explains himself, chap. ix. 8; "Say I these things, and not the law?"

Γυναικα^a ἀπὸ ἀνδρὸς μὴ χωρισθῆναι: "Let not the wife depart from her husband."] Nor without weighty reason, doth he admonish concerning this thing also; since, both among Jews and Gentiles, the opinion was too loose concerning the firmness of the marriage-bond: and more loose among the Jews, than among the Gentiles.

I. Think first of the toleration of מֵאוֹתֵן among them; which take in their words:—"If^a any marry a young maid, and she afterward will not have him for her husband, she may put him away, and depart from him; and there is no need of a bill of divorce."—Hence this is the form גַּט מֵאוֹתֵן of a bill of this kind of putting away (when the wife put away her husband) if it were demanded:—

"In the day N., of the week N., of the month N., of the year N.,—N., the daughter of N., put away before us, and said: My mother or my brethren deceived me, and wedded me, or betrothed me, when I was a young maid, to N., the son of N. But I now reveal my mind before you, that I will not have him," &c.

II. Among them, also, there was departing from each other by mutual consent: "A^o good man had a good wife: but because they had not children, גַּרְשׁוּ זֶה אֶת זֶה they mutually put away one another. That good man married a bad wife, and she made him bad. That good woman married a bad husband, and she made him good."

They allow, also, the same licence to the heathen.—"R. Jochanan^p saith, The sons of Noah have not divorce, but גַּרְשׁוּ זֶה אֶת זֶה they put away one another."

III. To omit the departure of the wife from the husband for the causes of lust,—as Herodias departed from Philip, to be married to Herod,—and Drusilla, from Aziz, and married

^a English folio-edition, vol. 2. p. 759.

^o Beresh. Rabb. sect. 17.

^p Maimon. Gerush. cap. 11.

^p Id. sect. 18.

Felix^q,—a perverse wife might compel her husband to put her away. “A wife which refuseth to lie with her husband is called מורדת rebellious: and they demand of her, Why she is so rebellious^s: if she answers, I despise him, and cannot endure his bed,—they compel him to put her away for a time.” Yea, R. Jochanan^t saith, “A wife may put away her husband.”

Those departures, therefore, the apostle altogether forbids. And when, ver. 11, he saith, Ἐὰν δὲ χωρισθῆ, “But and if she depart,” he doth not so much tolerate them, as supposes them to happen, and provides against them all, as much as may be, by the following rules,—“Let her remain unmarried, or be reconciled to her husband.”

Ver. 11: Τῷ ἀνδρὶ καταλλαγῆτω. “Be reconciled to her husband.”] Compare Deut. xxiv. 4, “Her former husband, which sent her away, may not take her again to be his wife.” For the bond which was there made, is not dissolved here. גטלו מביטל. “He^u makes it void: It is made void: they are the words of Rabbi.” (The Gloss is; “The husband sends a bill of divorce to the wife: if either he himself afterward goes to his wife, or sends a messenger to him, saying, The bill of divorce, which I sent to thee, let it stand for nothing, it is nothing.”) “A tradition. In former times he compelled the bench in another place, who would make void the bill, and made not the thing known to his wife. Gamaliel the elder appointed, that they should not do this; because sometimes the wife, not knowing of the withdrawing of the bill, marrieth another, and so hath bastard children.”

Behold καταλλαγῆ, ‘a reconciliation,’ even after a divorce (but the apostle speaks not in this place of divorce): and yet the Jews by their practice showed, that they thought the bond of marriage was loosed by any divorce; for they admitted second marriages.

Ver. 14: Τὰ τέκνα ὑμῶν νῦν ἅγια ἐστίν. “Now are your children holy.”] Ἀκάθαρτα, ‘unclean,’ and ἅγια, ‘holy,’ denote not children unlawfully begotten, and lawfully begotten,—but heathenism and Christianity. There is, indeed, this tradition among the Jews: “A son by unlawful wedlock” [that is, unlawful by consanguinity] “is a son of the

^q Joseph. Antiq. lib. 20. c. 5.

^s Leusden's edition, vol. 2. p. 899.

^u Jevamoth, fol. 90. 2.

^t Maimon. in מושא cap. 14.

^v Beresh. Rabb. in the place last quoted.

^w Maimon. Issure Biab, c. 12.

very well known to the nation, the apostle alludes in these words.

Ver. 18: *Μὴ ἐπισπάσῃω* “*Let him not become uncircumcised.*”] In Talmudic language, אל ימשך ערלתו, ‘Let him not draw his foreskin.’—“Let^b circumcision be four or five times repeated, if any one be so often מושך ἐπισπασθῆις, drawn uncircumcised.”—Again, “There^c were many in the days of Ben Cozba, שמשכו ערלתם who had drawn over the foreskin, that were again circumcised.”—And^d, תניא משוך צריק לחול “A tradition. He whose foreskin is drawn over, is to be circumcised again. The interpretation of the word מושך (ἐπισπασθῆις, drawn) is this; If, after he had been circumcised, the foreskin is drawn over, either by men, or by some sickness. There were many in the days of Ben Cozba, who had been circumcised, שמשכים באונם whose foreskin they drew over by force in the city Betar. But Ben Cozba prevailed, and reigned two years and a half. And they were circumcised again in his days.”

Ver. 19: *Ἡ περιτομὴ οὐδὲν ἔστι* “*Circumcision is nothing.*”] Among many things which may here be spoken, we will observe only^e two; one, from the very practice of the Jews,—the other, from the chief end of circumcision.

I. You will wonder perhaps, reader, when you hear, that some Jews always went uncircumcised; yea, that some priests, not circumcised, ministered at the altar, and that without the complaint of any, and indeed without any fault. But the Fathers of the Traditions themselves do confess this.—Very frequent mention is made in the Talmudists of ישראל ערל ‘an uncircumcised Israelite,’ and כהן ערל ‘an uncircumcised priest.’

“R. Jochanan^f in the name of R. Benaiah saith, They sprinkle על ישראל ערל upon an uncircumcised Israelite.”—“All^g the sacrifices, whose blood is received by an alien, ערל the uncircumcised priest lamenting, &c, are not approved. R. Simeon saith, They are approved.”—And, “R. Lazar^h in the name of R. Haninah saith, There is a story בכהן ערל of an uncircumcised priest, who sprinkled blood at the altar; and his sprinklings were approved.”—“Anⁱ uncircumcised

^b Beresh. Rabb. fol. 46.

^d R. Nissim in Jevamoth, fol. 428. 2.

^f Hieros. Pesach. fol. 36. 2.

^h Hieros. in the place before.

^e Hieros. Jevamoth, fol. 9. 1.

^c Leusden's edition, vol. 2. p. 900.

^g Zevachin, cap. 2. hal. 1.

ⁱ Gloss in Zevachin.

priest is a priest, whose brethren died by circumcision.”—And^j, “An uncircumcised Israelite is, whose brethren died of circumcision: and yet he is an Israelite, *although uncircumcised*. For the Israelites are not bound to perform the precepts, where death will certainly follow: for it is said, ‘Laws, which if a man shall observe them, he shall *live* in them,’ not that he *die* in them.”

Hence if the first, second, third son should die by circumcision,—those that were born after, were not circumcised, but were always uncircumcised, and yet Israelites in all respects, priests in all respects.—“R. Nathan^k saith, I travelled to Cæsarea of Cappadocia: and there was a woman there, who had brought forth male children, which had died of circumcision, the first, the second, the third: they brought the fourth to me, and I looked upon him, and saw not in him the blood of the covenant. He advised them to permit him a little while, though not circumcised, and they permitted him,” &c.

Now^l, Jew, tell me, Whether circumcision is any thing, especially whether it be of so much account, either to justification, or to sanctification, as you esteem it,—when an Israelite might be a true Israelite,—and a priest, a true priest,—without circumcision.

II. “Circumcision is nothing,” in respect of the time; for now it is vanished,—the end of it, for which it had been instituted, being accomplished. That end the apostle shows in those words, Rom. iv. 11, *Σφραγίδα τῆς δικαιοσύνης τῆς πίστewς τῆς ἐν ἀκροβυστία*: “A seal of the righteousness of the faith in uncircumcision.” But I fear, the words are not sufficiently fitted by most versions to the end of circumcision, and the scope of the apostle; while they insert something of their own. The French translation thus; “Sceau de la justice de foi, laquelle il avoit durant le prépuce: A seal of righteousness of faith, which he had during uncircumcision.”—The Italian thus; “Segno della giustizia della fede, laquale fu nella circoncisione: A seal of the righteousness of the faith, which was without circumcision.”—The Syriac reads, *והתמא דכאנותא דהימנותא*, “And a sign of the righteousness of his faith.”—The Arabic, “Of the righteousness of faith, אלדי כאן which was in uncircumcision.”—Others to the same

^j Aruch ex Cholin.

^k Hieros. Jevamoth, fol. 7.4.

^l English folio-edition, vol. 2. p. 761.

sense; 'as though circumcision were given to Abraham for a sign of that righteousness, which he had, while as yet he was uncircumcised;' which we deny not in some sense to be true; but we believe circumcision especially looks far another way.

Give me leave to render the words thus; "And he received the sign of circumcision, a seal of the righteousness of the faith, which should hereafter be in uncircumcision:" I say, 'Which *should be*,' not, 'which *had been*:' not, which had been to Abraham, as yet uncircumcised,—but which should be to his seed uncircumcised, that is, to the Gentiles, that should hereafter imitate the faith of Abraham.

For mark well, upon what occasion circumcision was appointed to Abraham, laying before your eyes the history of it, Gen. xvii.

First, This promise was made to him, "Thou shalt be the father of many nations" [in what sense, the apostle explains in that chapter]: and then a double seal is subjoined to establish the thing, viz. the changing of the name 'Abram' into 'Abraham;' and the institution of circumcision, ver. 4, "Behold, my covenant is with thee, Thou shalt be the father of many nations."—Why is his name called 'Abraham?' For the sealing of this promise, 'Thou shalt be the father of many nations.' And why was this circumcision appointed him? For sealing the same promise, 'Thou shalt be the father of many nations.' So that this may be the sense of the apostle, very agreeable to the institution of circumcision; "He received the sign of circumcision a seal of the righteousness of faith, which, hereafter, the uncircumcision (or the Gentiles) was to have and obtain."

Abraham had a double seed: a *natural* seed, that of the Jews; and a *faithful* seed, that of the believing Gentiles. The natural seed is signed with the sign of circumcision, first indeed for the distinguishing itself from all other nations, while they were not as yet the seed of Abraham; but especially, in memory of the justification of the Gentiles by faith, when at last they were his seed. Therefore, upon good reason, circumcision was to cease, when the Gentiles should be brought-in to the faith, because then it had obtained to its last and chief end; and from thenceforth ἡ περιτομή οὐδέν, "circumcision is nothing."

Ver. 23^m: *Μὴ γίνεσθε δοῦλοι ἀνθρώπων* “*Be ye not the servants of men.*”] I ask, whether the apostle speaks these words directly, and as his own sense? or by way of objection, to which he answereth in the verse following? The Jews were wont thus to object concerning themselves, by reason of their liberty obtained by the redemption out of Egypt; so that they would not endure by any means to be called ‘not free,’ John viii. 33.—“*Rabbanⁿ Jochanan Ben Zaccai said, The blessed Lord saith, The ear,—which heard my voice upon mount Sinai, at what time I said, For the children of Israel are my servants, and not the servants of servants, but it goes, and obtains to itself the lord,—let that ear be bored.*”

Perhaps these new Christians, that were of a servile condition, laboured under this pride, not as yet instructed concerning the true sense of evangelical liberty. Or this scruple stuck with them, Whether it were lawful for a Christian to serve a heathen, an atheist, an idolater, &c. Such questions are moved by the Masters, “*Whether an Israelite is to be sold for a servant to a heathen?—Whether an Israelite that is a servant, is to be pressed with the same service, as a Canaanite?*”—

If the apostle speaks directly, he does not discourse concerning servants particularly, but of all Christians in general. And it is far from his intention to take away the relation, that is between masters and servants: but he admonisheth all Christians, that they serve not the evil lusts and wills of men,—but him, that redeemed them with a price.

Ver. 26^o: *Διὰ τὴν ἐνεστῶσαν ἀνάγκην* “*For the present necessity.*”] And by and by, ver. 29, *Ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστι*, “*The time is short, it remaineth.*” The Corinthians inquired of the apostle by a letter in the case of marriage, as it seems by his answer:—

I. Concerning marriages between a believer, and an unbeliever,—whether they were to be continued, or not continued.

II. Concerning the marriages of virgins, or single persons.—But now, how a scruple should arise to them in this latter, is somewhat obscure. Among the Jewish Christians

^m *Leusden's edition*, vol. 2. p. 901.

ⁿ *Kiddush*, fol. 22. 2.

^o *English folio-edition*, vol. 2. p. 762.

a scruple might arise, whether it were lawful for a single man to abstain from marriage; because, in that nation, as we have observed, they commanded matrimony by law. But if the question were, Whether it was lawful for a virgin, or a single man, to contract matrimony (for the apostle answereth Οὐχ ἥμαρτες, "Thou hast not sinned," as though it were asked rather, Whether it were lawful to marry, than whether it were lawful not to marry), then you will scarcely conjecture, whence it should arise but ἐξ ἐνεστώσης ἀνάγκης, "from the present necessity."

Our apostle teacheth, that some forbade marriage, 1 Tim. iv. 3. But under what pretence? Either under this,—that they babbled, that marriage opposed the purity of the gospel, as Saturninus in Irenæus^p; or that they avoided marriages for those calamities, that hung over them. "They forbid marriage (saith the apostle), and command to abstain from meats." Hear the Gemarists a little.

"From^q the time that the second Temple was destroyed, Pharisees (Separatists) were multiplied in Israel, who ate not flesh, nor drank wine. To whom R. Josua, Why, O my sons, do ye not eat flesh, nor drink wine?—And they answered, Should we eat flesh, of which we were wont to offer on the altar, and now it is perished? And shall we drink wine, of which we were wont to pour out upon the altar, and now it is ceased?—When a wicked empire ruled over Israel, and decreed rough things against them, and made the law and the precept cease from them, and permitted them not to circumcise their children,—they said to R. Josua, It is fit, that we resolve among ourselves, not to contract marriage, nor beget sons," &c.

Behold men prepared, and sworn almost to perpetual abstinence from marriage, by reason of calamities. From the like cause, also, I suspect, some Christians might be in doubt, in the times of the apostles. Our Saviour had foretold, that those times should be very rough, that went before the destruction of Jerusalem, Matt. xxiv: and that not within the bounds of Judea only; but that "judgment should begin from the Temple of God," every where, 1 Pet. iv. 17; and "a day of temptation should come upon the whole world," Rev. iii. 20. So that, that prediction being known to the churches, and the times now inclining towards those cala-

^p Lib. 1. c. 22.

^q Bava Bathra, fol. 60. 7.

mities,—it is no wonder, if concern and care about those straits invaded the Christians, and deterred very many single persons from marriage.

CHAP. VIII.

VER. 1: Οἶδαμεν, ὅτι πάντες γινώσκουσιν ἔχομεν. “*We know, that we all have knowledge.*”] Γινώσις, ‘Knowledge,’ of which the apostle here speaks, is the knowledge of the liberty of the gospel: but these words are spoken ironically: as if he had said, “It is concluded by all, that they know sufficiently that evangelic liberty; and thereupon some run out into things, which are not convenient. That ‘knowledge puffeth up,’ renders men bold, neglects the consciences of others; and he that, in this sense, seems to know something, as yet knows nothing, as he ought to know.”

Ver. 4^r: Οὐδὲν εἶδωλον ἐν κόσμῳ. “*An idol is nothing in the world.*”] I render it, “We know, that there is no idol in the world:” that is, a representation of God. Εἶδωλον, ‘An idol,’ as the lexicographers teach, is ὁμοίωμα, ‘a likeness,’ εἰκὼν, ‘an image,’ σημεῖον, ‘a sign,’ χαρακτήριον^b, ‘a character,’ σκιοειδές, ‘a shadow.’—Idols indeed are in the world, made of wood, stone, gold, silver, &c; but οὐδὲν εἶδωλον, there is no idol; there is no representation or figure of God, and none can be.—The apostle hitherto, as I indeed think, puts on the person of those, who made no scruple in eating things offered to idols: as though he had said, “You say, ‘We know, that there is no representation of God in the world, and there is only one God,’ &c. Therefore, those graven images, and those various idols, are mere figments of human mistake; and to offer sacrifices to them, is a mere invention of men. There is nothing sacred, nothing of religion, in them, because there is no representation of God in them. Shall we, therefore, who are under the liberty of the gospel, abstain from eating that flesh, which the foolishness of men only hath separated from common use, and offered to stocks and stones, which have nothing of God in them, but are created only by the same human sottishness? Ye say truth indeed, but illy applied, and ‘all have not this knowledge.’”—Or, if you render it, ‘An idol is nothing in the world,’—it comes to the same sense.

^r English folio-edition, vol. 2. p. 763.

^b Leusden's edition, vol. 2. p. 902.

Ver. 10: 'Εν εἰδωλείῳ κατακείμενον " *Sitting at meat in the idol-temple.*"] Compare those passages of the Talmudists:—
 מאהבה ומיראה "העובד עז" "He' that adores an idol out of love or fear, Rabba saith, He is free: Abai saith, He is guilty. Abai saith, He is guilty, because he worships it. Rabba saith, He is free: אי קבליה עליה באלוה אין if he take it for God, he is so, he is guilty; ואי לא לא but if he doth not, he is not."
 —And a little after; "If he supposeth the idol-temple to be the synagogue, and adore an idol, חרי לבו לשמים, behold, his heart is towards God. אלא דחזא אנדרטא But if he see a statue, and adore it, if he take it for God, he is guilty, מויד as doing presumptuously. But if he takes it not for God, לא כלום הוא it is nothing at all."—The Gloss there is, "Behold, his heart is towards God: although he know, that that house is an idol-temple, and he adores God in it, it is no crime, &c.
 —If he see a statue, such as they are wont to set-up for the picture of the king, and adore it, not under the notion of an idol, but in honour of the king,—it is nothing."

Hieronymus à Sancta Fide cites^u this Talmudic passage in these words: "They say in the book Sanhedrim, If any worship an idol out of love or fear, he is free; and R. Solomon glosseth thus; By *love* is understood, that if any master should ask his servant, that, out of love to him, he would adore him: by *fear*, that if any master should threaten him, unless he would. Nevertheless, R. Moses of Egypt glosseth otherwise, saying, That by *love* is understood, if he be in love with the beauty of the image of that idol; by *fear*, that if he fear the idol should hurt him; as the worshippers of it think, that it can profit, or hurt; and that, if he adore it in such a case, he is free."

An excellent school, and excellent doctrine indeed! To omit other things, mark that, which prevailed also with these Corinthians: אם לא קבליה עליה באלוה "If he acknowledge not the idol under the notion of God, it is nothing." And these men said also, "An idol is nothing:' therefore, to be in an idol-temple, to eat things offered to idols, is nothing: for I own nothing of the Deity in the idol, I know it is wood or stone," &c. But saith the apostle,

First, However the idol itself be wood or stone, yet those things, which are offered to it, are offered to devils, chap. x. 20. And,

^t Sanhedr. fol. 61. 2.

^u Lib. 2. contr. Judæos, cap. 2.

Secondly, “ However you think yourself so wise, as to judge of an idol as a matter of nothing, yet all have not so accurate a judgment: and you, by your example, encourage others to eat things offered to idols, even under the notion of things offered to idols.”

Ver. 11: Δι’ ὃν Χριστὸς ἀπέθανεν. “ *For whom Christ died.*”] He useth the very same argument and reason, Rom. xiv. 15. And his words respect the quality of the person, rather than the person himself, barely considered. As though he had said, “ For tender consciences, and trembling at the word of God,—for those that are burdened and groan under the yoke and weight of the law,—for such as sweat and pant in the ways of the Lord, to keep faith and a good conscience; for such Christ died: and will you destroy such a one by your meat? He died, to loosen those yokes, and to lighten consciences pressed under those weights: and will you destroy such with your meat?”

CHAP. IX.

VER. 1: Οὐκ εἰμὶ ἐλεύθερος; “ *Am I not free?*”] Here some interpreters, in their versions, vary the order of the clauses, and read, “ Am I not free?” and then after that, “ Am I not an apostle?” moved to it hence undoubtedly, because it is greater to be an *apostle*, than to be *free*: and they supposed they should keep true order, if they proceeded from a lower degree to a higher. But they should have considered, that Paul did not barely treat of Christian liberty, but of apostolic liberty: which appears also sufficiently, ver. 5. Nor could he use a more accurate method in his business, than by first proving himself an apostle, and then proving his apostolic liberty.

He is about to treat of his liberty, or how lawful it is for him, to require maintenance for himself, his wife and family, if he had them, for his ministry in the gospel among the heathen, which Peter and the rest of the apostles did among the Jews. It was formerly appointed^w by Jewish lawyers, that tithes were not to be required and taken of the Gentiles; maintenance was not to be asked from heathens; and that a Jew should not make himself any ways beholden to a heathen.—Which so much the more also prevailed among them, because there was not any permission in the law concerning

^v *English folio-edition*, vol. 2. p. 764.

^w *Leusden's edition*, vol. 2. p. 903.

these things, or at least that there was deep silence in the law concerning them. These matters could not but raise a contest against him, concerning his maintenance among the heathen, while he preached the gospel to them.

Our apostle, therefore, the minister of the uncircumcision, flies to that, namely, to defend himself by his apostolical power among them, who had raised a difference against him about this business, ver. 3: "Be it granted, that it was appointed by the traditional laws, concerning taking no maintenance from heathens; yea, though it were granted, that it were so decreed by the law of Moses; but 'I am an apostle,' I am free from such laws; yea, it is in my power to institute this for a law to the converted heathen, that those that preach the gospel, should be sustained by the gospel."

Οὐχὶ Ἰησοῦν Χριστὸν ἑώρακα; "Have I not seen Jesus Christ."] Paul saw the Lord twice. First, In his journey to Damascus, when he was marked out for an apostle: Secondly, In his trance at Jerusalem, when he was marked out for the apostle of the Gentiles, Acts xxii. 21. He alone among the apostles saw the Lord after his ascension.

Ver. 3: Ἡ ἐμὴ ἀπολογία. "My apology," &c.] The apology itself follows, "Have we not power," &c. unto ver. 15. The necessity of his apology was, that he was accused, by some, of receiving maintenance from heathen churches, for his preaching the gospel: or it was observed with a stern countenance by some cavillers, whether he would receive it, or not. Hence it was, that he applied* himself to mechanic labour, whereby he might sustain himself, and get his living: not that it was unlawful for him to demand a livelihood of the Gentiles; but because he would not,—to stop the mouths of the Jews, that barked against him. Hence are those words, ver. 19, 20, "I am free from all men, and yet I am become the servant of all: to^t the Jews I became as a Jew," &c.—Compare 3 John, ver. 7, "They took nothing of the Gentiles."

Ver. 13: Οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες. "They that wait at the altar."] He distinguisheth between ἱερὰ ἐργαζομένους, 'labouring about holy things,' and προσεδρεύοντας τῷ θυσιαστηρίῳ, 'waiting at the altar.' For there were some, who wrought in the holy things, besides those who served at the altar: concerning whom see the tract Shekalim[†].

* English folio-edition, vol. 2. p. 765.

† Cap. 5.

Among the rest were they *המתלעים את העצים* 'Who picked the worms out of the wood,' which was to be laid upon the altar: who, being touched and infected with some spot, were not fit to minister at the altar; but they were deputed to this office, and nourished out of the consecrated things.

*Προσεδρεύοντες*² τῷ θυσιαστηρίῳ, 'Assidentes altari,' 'Sitting at the altar,' not in the proper and strictest sense; for it was lawful for none to sit within the court, but for the king alone. But^a rather 'Obsidentes,' 'Besieging the altar,' and spread every where about it in the service of it: some, taking away the ashes; some, killing the sacrifice; others, sprinkling the blood; others, laying the pieces of the sacrifice upon the altar, &c. Concerning which see the tract *Tamid*^b.

Προσεδρεύω signifies, also, 'to lay snares,' which may also be applied to that emulous diligence, wherewith they did, as it were, lay snares for the altar; contending in former times, who should first go up thither to take away the ashes, and to make the fire, &c: concerning which these things are related: "In^c former times whosoever would clear the altar of its ashes, did it (in the morning): but when many strove together about that business, and ran, and went up by *כבש* the ascent of the altar, &c. There was a time, when two strove together, and ran with equal speed, and went up by the ascent of the altar; and one thrust the other, so that he fell, and his leg was broke," &c.

Ver. 21: *Τοῖς ἀνόμοις ὡς ἀνομος*. "To them that are without law, as without law."] He distinguished, as it seems by the verse before, between the 'Jews,' and those that are 'under the law:'—which may be understood of the Jews in general, and of the Pharisees in particular: because the Pharisees seemed more to subject themselves to the law, than the rest of the nation.^a But by *ἀνόμους*, 'such are without law,' whether he means the Sadducees, who altogether opposed the laws of Pharisees, or whether the heathen,—inquire. How he could yield himself conformable to the heathen, it is not easy to judge. To the Jews, the Pharisees, the Sadducees, he might conform himself in some things without scruple, that he might gain them: this only being understood of the Sadducees, that his conformity is to

² Middoth, cap. 2. hal. 5.

^b Cap. 3. hal. 1, &c.

^a Joma, fol. 69. 2.

^c Joma, fol. 22. 1.

be understood in rites, not in the heresy about the resurrection.

Ver. 27: *Μήπως ἀδόκιμος γένομαι*. “*Lest I should become a cast-away.*”] *Ἀδόκιμος* may well render the word פסול, a word very usual among the Masters; especially, as it is opposed to the word כשר: for כשר denotes δόκιμος, that is, ‘approved,’ ‘fit,’ either thing or person: פסול, on the contrary, denotes ἀδόκιμος, ‘not approved,’ ‘not fit.’

CHAP. X^d.

VER. 2: *Καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίζοντο*. “*And were all baptized unto Moses.*”] They had been newly circumcised, before their going out of Egypt. For when God accuseth them by the prophet, that they complied with the customs of the Egyptians, and worshipped their idols, Ezek. xx. 7, 8,—it is more than probable, that they neglected circumcision, as also other of God’s appointments, and yielded themselves conformable to the Egyptians in all their irreligious rites. Whence, by a peculiar precept, God provided, when he instituted the Passover,—that, before the eating of it, every one should be circumcised, Exod. xii. 48: which that it was done also, is clear out of Josh. v. 5, “All, going out of Egypt, were circumcised.”

To circumcision, is added baptism in the cloud and in the sea; and the latter seal took not away the first, but superinduced a new obligation. They were not circumcised into Moses, but they were baptized into Moses. The Jews themselves confess, that they were baptized at mount Sinai, from those words, Exod. xix. 10. But the apostle fetcheth the thing higher, that he may show, that the types of the gospel-sacraments were both divine, and also miraculous.

Ver. 4: *Ἐκ πνευματικῆς ἀκολουθούσης πέτρας*. “*Of that spiritual rock, that followed them.*”] Not that the very rock in Horeb followed them, but that streams of water, flowing from that rock, followed them, and were gathered together into pools, wheresoever they encamped. Hence that rhetorical figure, very usual in the prophets, “I will give in the wilderness pools of water,”—when discourse is of the watering of the Gentiles by the gospel and the Spirit. “During^e all the forty years they had a well.”—And the Targum of

^d *English folio-edition*, vol. 2. p. 766.—*Leusden’s edition*, vol. 2. p. 904.

^e R. Sol. in Num. xx. 2.

Jonathan, concerning another well^g; “From the time that the well in Mattanah was given them, it was made again to them brooks, that were overflowing and violent; and again it went up unto the tops of the mountains, and went down with them into the valleys,” &c.

Ver. 8: Εἰκοσιτρῆς χιλιάδες. “*Three-and-twenty thousand.*”] But, in Numb. xxv, it is, “Four-and-twenty thousand.”—And in the Talmuds; “Those^h four-and-twenty thousand, that perished by reason of Baal-Peor,” &c. And, “Balaamⁱ came to receive his reward for the four-and-twenty thousand, that had perished.”—Whence, therefore, is it in Paul, “*Three-and-twenty thousand*” only?

To omit that, which is not unusual in the Holy Scriptures, when the same story is recited in two places, to bring in somewhat different in the reckoning, either of the things, or the men, or the years; and that not without the highest reason;—as, compare 2 Kings viii. 26, with 2 Chron. xxii. 2; and 2 Kings xxiv. 8, with 2 Chron. xxxvi. 9; and very many of that nature;—let us see, what the Talmudists say of this story.

They discourse of it, in divers places of the tract Sanhedrim^j, to this sense. Upon those words of God to Moses, קח את כל ראשי העם “Take all the heads of the people, and hang them up before the sun,” they thus comment: “Take all the princes of the people, and make them judges; that they may slay all those, that transgressed with Baal-Peor.—If the people sinned, what did the heads of the people sin? Saith Rabh Judah, Rabh saith, God said to Moses, Divide to them judgment-seats. Wherefore? Because they judge not two in one day.”—Now, Jew, find fault with Paul, if you list; and he hath wherewithal to answer you, even from your own writers:—

I. He saith not, that three-and-twenty thousand were all, that fell in the case of Baal-Peor; but he saith, that three-and-twenty thousand fell *in one day*.

II. It is manifest enough, that God made use of a double vengeance against the sinners,—namely, by judges, and by a pestilence.

III. But^k now their own countrymen say, “It is not law-

^g Num. xxi. 19. ^h Hieros. Sotah, fol. 21. 4. ⁱ Bab. Sanhedr. fol. 106. 1.

^j Fol. 33. 1; 64. 1; 82. 2; 106. 1; and elsewhere.

^k English folio-edition, vol. 2. p. 767.

ful for one bench to judge two in one day." Or be it granted (which is granted also by their countrymen) that it is lawful to judge and slay two, so it be by the same kind of death, —how many benches, I pray, were set up? Or how many days were spent in putting to death a thousand men under that provision, "Let one bench put to death only one man, or at most two, in one day?"

Our apostle, therefore, speaks with the vulgar: and saith not definitely three-and-twenty thousand perished just to a man, but three-and-twenty thousand at least; when, according to that vulgar canon, it is scarce credible, that a thousand men were put to death by those benches; when one bench put to death only one, or two at most, in the space of one day.

The Levites, being numbered presently after the plague of Baal-Peor, were just so many, as the apostle here numbers, Numb. xxvi. 62. So a number, equal to the whole tribe of Levi, perished in one day.

Ver. 10: Ὑπὸ τοῦ ὀλοθρευτοῦ. "Of the destroyer." The Jews call evil angels מלאכי חבלה 'angels ὀλοθρευτὰς, destroyers:' and good angels, מלאכי שרת, 'angels λειτουργικοὺς, ministering.' But I inquire, Whether the apostle speaks to this sense in this place. For¹ where can we find the people destroyed and slain by an evil angel? They perished, indeed, by the pestilence, and by the plague for Baal-Peor, concerning which the apostle spake before: but here he distinguisheth the destroying of them 'by the destroyer,' from that kind of death. Therefore, the apostle seems to me to allude to the notion, very usual among the Jews, concerning the 'angel of death,' the great destroyer, called by them 'Samael,' concerning whom, among very many things which are related, let us produce this only:—

A^m question is propounded of a cow, delivered to a keeper, hired with a price, carefully and faithfully to keep her. She strays in a fen, and there dies בדרכה 'in the common manner;' that is, by no violent death: it is demanded, how far the keeper is guilty? and it is determined, that if she had perished being devoured by wolves, or drove away by thieves, and slain,—then the keeper were guilty by reason of negligence. But this, they say, was the work מלאך המות 'of the angel of death.' For they say, שבקה מלאך המות בבית

¹ Leusden's edition, vol. 2. p. 905.

^m Bava Mezia, fol. 36. 1.

דגנבא הוה קיימא “ If the angel of death had suffered her, she had lived in a thief’s house.” And the Gloss, מלאך המות “ The angel of death might kill her even in the house of him, who hired the keeper.”

You see, how they ascribe it to ‘ the angel of death,’ when any violent, known, and ordinary cause, and evident kind of death, doth not appear. So the apostle, in this place, mentioneth the known and evident ways of death; serpents, pestilence, ver. 8, 9; and now he speaks of the common kind of death (and not of some evident plague), whereby the whole multitude of those that murmured, perished, Numb. xiv, within forty years. He saith, they perished ὑπὸ τοῦ ὀλοθρευτοῦ, by that great ‘ destroyer,’ the ‘ angel of death.’

Ver. 11: Εἰς οὓς τὰ τέλη τῶν αἰώνων, &c. “ *On whom the ends of the world,*” &c.] He saith, τὰ τέλη τῶν αἰώνων, “ The ends of the ages;” not τὰ τέλη τοῦ κόσμου, “ The ends of the world.” Αἶων, ‘ Age,’ in the Scripture, very ordinarily is ‘ the Jewish age.’ In which sense, circumcision, the Passover, and other Mosaic rites, are said to be ὀλεῖν εἰς αἶωνα, ‘ for an age.’ So the disciples, Matt. xxiv. 3, inquire of Christ περὶ τῆς συντελείας τοῦ αἰῶνος, ‘ concerning the end of the age;’ and he answereth concerning the destruction of Jerusalem. In the same sense should I render the words of the apostle, Tit. i. 2; “ To the hope of eternal life, which God hath promised πρὸ χρόνων αἰωνίων before the times of the [Jewish] ages:” that is, God promised eternal life before the Mosaic economy: that life, therefore, is not to be expected by the works of the law of Moses.

Thus, therefore, the apostle speaks in this place:—“ These things which were translated in the beginning of the Jewish ages, are written for an example to you, upon whom the ends of those ages are come. And the beginning is like to the end, and the end to the beginning. Both was forty years, both consisted of temptation and unbelief, and both ending in the destruction of unbelievers: *that* in the destruction of those, that perished in the wilderness; *this* is the destruction of those, that believed not, in the destruction of the city and nation.”

Ver. 16ⁿ: Τὸ ποτήριον τῆς εὐλογίας. “ *The cup of blessing.*”] כוס הברכה “ The cup of blessing.” So was that cup in the Passover called, over which thanks were given after meat;

ⁿ English folio-edition, vol. 2. p. 768.

and in which our Saviour instituted the cup of the eucharist; of which we have spoken largely at Matt. xxvi. 27. When, therefore, the apostle marks out the cup of the Lord's supper with the same name, as the Jews did their cup,—he hath recourse to the first institution of it, and implies that giving of thanks was continued over it by Christians, although now under another notion.

Thus his reasoning proceeds: "As we, in the eating of bread, and drinking of the eucharistical cup, communicate of the body and blood of Christ; so, in eating things offered to idols, men communicate of and with an idol. You communicate of the blood of Christ; therefore, fly from idolatry. I speak to wise men: do you judge of the argument. For the very participation of the eucharist seals you up against idolatry, and things offered to idols."

Ver. 17: Οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. "*For we all partake of one bread.*" The manner of reasoning, "We all are one body, because we partake of one bread," recalls that to mind, which, among the Jews, was called עירוב 'mixing,' or κοινωνία, 'communion.' The manner and sense of which, learn out of Maimonides*: "By the words of the scribes (saith he) it is forbid neighbours to go [on the sabbath-day] ברשות היחיד in a place appropriated to one, where there is a division into divers habitations, unless all the neighbours on the sabbath-eve יערבו enter into communion.—Therefore Solomon [for they make him the author of this tradition and custom] appointed, that each place be appropriated to one man, there where there is a division into divers habitations, and each of the inhabitants receive there a place proper to himself; and some place also is left there common to all, so that all have an equal right in it, as a court belonging to many houses, which is reckoned a place by right common to all. And every place which each hath proper to himself, is reckoned רשות היחיד a proper place. And it is forbid, that a man carry any thing from a place proper to himself into the place common to all [that is, on the sabbath]; but let every one use the place appropriate to himself alone, עד שיערבו כולן, until all enter into communion."

: ומה הוא העירוב: "But how is that communion made? They associate^p together in one food, which they prepare on the eve of the sabbath: as though

* In עירובין cap. 1. ^p Leusden's edition, vol. 2. p. 906.

they would say, כולנו מעורבין ואוכל אחד לכולנו, We all associate together, and we have all one food: nor does any of us separate a propriety from our neighbour; but as we all have an equal right in this place which is left common to us, so we have all an equal right in the place, which every one takes to himself for his own."

"And עירוב the consorting together, which those, that dwell among themselves in the same court, make, is called עירובי חצרות *Koinōnīai*, 'the communions, of courts.' And that consorting together, which they make, that dwell among themselves in the same walk or entry, or which citizens of the same city make among themselves,—is called שיתוף, 'participating together.'"

"They do not consort together in courts, אלא בפת שלימה, but with a whole loaf. Although the bread of the batch be a whole seah, if it be not a whole loaf, they do not enter into consortship with it. But if it be whole, if it be no more than an assarius only, they enter into consortship with it."

"How do they enter into *koinōnīan*, communion, in the courts? They demand of every house, which is in the court, one whole cake or loaf, which they lay-up in one vessel, and in some house which is in the court, although it be a barn, or a stable," &c. And one of the company blesseth, and so all eat together, &c.

Compare these things with the words of the apostle, and they do not only illustrate his argumentation, but confirm it also. If it were customary among the Israelites to join together in one political or economical body, by the eating of many loaves collected from this, and that, and the other man; we are much more associated together into one body, by eating one and the same bread, appointed us by one Saviour.

Ver. 19^a: τί οὖν φημι; ["What say I then?"] וכמה אני אומר; "But what say I?" A phrase very usual in the schools, that is, 'This I will,' or, 'This I conclude.'—"Be an idol something, or not; or be a thing offered to an idol something, or not; yet certainly those things, which the Gentiles offer to idols, they offer to devils."

Ver. 21: Τράπεζα Κυρίου "The table of the Lord." שולחן גבוה "The table of the Most High;" a phrase not unusual in the Talmudists, for 'the altar.'

Ver. 25: 'Εν μακέλλω *“ In the shambles.”*] The Gemarists^r treat of a question, not much different from this, which the apostle here treats of: namely, How far it is lawful to buy flesh in the shambles, and that from a heathen, where there may be a suspicion concerning טריפה ‘its being torn:’ and a story is brought-in of one buying such torn flesh of a heathen:—upon which case saith Rabbi, הבשביל שוטה זה *“ For this fool, who did that which was not decent, כל נאסר כל מקוילין shall we forbid all shambles?”* See the place, if you list, and be at leisure to read it.

Μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν *“ Asking no question for conscience’ sake.”*] The Jews were vexed with innumerable scruples in their feasts, as to the eating of the thing,—as also to the company, with which they ate,—and of the manner of eating. Of fruits and herbs, set on the table, they were to inquire, whether they were tithed according to custom—whether they were consecrated by the Truma, or some other way,—or whether they were profane;—whether they were clean,—or touched with some pollution or uncleanness, &c. And concerning flesh, that was set on the table, whether it was of that, which had been offered to idols,—whether it were of that, which was torn,—or of that, which was strangled,—or not killed according to the canonical rule, &c. All which doubts the liberty of the gospel abolished, as to one’s own conscience, with this proviso, That no scandal or offence be cast before another man’s weak and staggering conscience.

CHAP. XI.

VER. 4: Προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων *“ Praying or prophesying having his head covered.”*] It was the custom of the Jews, that they prayed not, unless first their head were veiled; and that for this reason; that, by this rite, they might show themselves reverent, and ashamed before God, and unworthy with an open face to behold him.

“ Let^s not the Wise men, nor the scholars of the Wise men pray, unless they be covered.” And the Gloss upon Schabbath^t, מתעטף מאימת שכינה *“ Let him veil himself out of reverence towards God.”*—כהנים המתעטפים כשעולים לדוכן, *“ The^u priests veil themselves, when they go up into the pulpit.”*—*“ Nicodemus^v went into the school, והתעטף והתפלל and*

^r In Cholin, fol. 95. 1.

^s Maimon. in Tephil. cap. 5.

^t Fol. 12. 2.

^u Piske Tosaph. in Menacoth, numb. 150.

^v Avoth R. Nathan, cap. 6.

veiled himself, and prayed.” קטון היודע להתעטף “ A^w child, when he knows how to veil himself, חייב בציצית, is bound to fringes upon the borders of his garment.”—“ Moses^x, in mount Sinai, saw God כשץ עטוף as an angel of the church veiled.”

You may fetch a double reason of this veiling, out of these words of the Rabbins :—“ When^y one goes in to visit a sick person, let him not sit upon the bed, nor in a chair ; אלא מתעטף, but let him veil himself, and sit before him ; for God is upon the pillow of the sick person.” Where^z the Gloss is, מתעטף מאימת שכינה, “ He veils himself by reason of the terror of God” [or reverence towards God], “ like a man, that sits לצדדין ואין פונה באים in fear, and looks not on this or that side of him.”—And^a, “ The scholars of the Wise men” (in solemn fasts) “ veil themselves, and sit, as mourners and persons excommunicate, כבני אדם הנופין למקום as those that are reprov'd by God :” namely, as being ashamed by reason of that reproof. So נזוף, ‘ He that was reprov'd by some great Rabbin,’ “ kept himself at home, as one that was ashamed ; nor did he stand before him, who made him ashamed, with his head uncovered.”

We may observe Onkelos renders ביד רמה ‘ With a high hand,’ by בריש גלי ‘ With an uncovered head :’ as in Exod. xiv. 8 ; The Israelites went out of Egypt ‘ with an uncovered head ;’ that is, confidently, not fearfully, or as men ashamed ;—and Numb. xv. 30 ; “ The soul, which committeth any sin, בריש גלי with an uncovered head ;” that is, boldly, and impudently. So Jonathan also in Judges v. 1 : The Wise men returned to sit in the synagogues בריש גלי ‘ with an uncovered head ;’ that is, not fearing their enemies, nor shamed by them.

Men, therefore, veiled themselves, when they prayed,—partly, for a sign of reverence towards God,—partly, to show themselves ashamed before God, and unworthy to look upon him. In which thing that these Corinthians did yet Judaize, although now converted to Christianity, appears sufficiently from the correction of the apostle.

Of the manner of veiling, see the treatise Moed Katon^b : and the Aruch^c.

Ver. 5 : Πᾶσα δὲ γυνή. “ *But every woman.*”] I. It was the custom of the women, and that prescribed them under severe

^w Erachin, fol. 2. 2. ^x Maimon. in Jesudei Torah, cap. 1. ^y Schabb. fol. 1. 1.

^z English folio-edition, vol. 2. p. 770.—Leusden's edition, vol. 2. p. 907.

^a Taanith, fol. 14. 2.

^b Fol. 15. 1. and 24. 1.

^c In גוף et נב

canons, that they should not go abroad, but with their face veiled.

“ If^c a woman do these things, she transgresseth the Jewish law: if she go out into the street, or into an open porch, ואין עליה רדיו and there be not a veil upon her, as upon all women, although her hair be rolled up under a hood.”—א' ז' היא דת' יהודית “What^d is the Jewish law? Let not a woman go with her head uncovered. This is founded in the law; for it is said [of the suspected wife], ‘The priest shall uncover her head,’ Numb. v. 18. And the tradition of the school of Ismael is, That the daughters of Israel are admonished hence, not to go forth with their heads not veiled.”—And^e, “Modest women colour one eye with paint.” The Gloss there is: “Modest women went veiled, and uncovered but one eye, that they might see, and that eye they coloured.”—“One^f made bare a woman's head in the street:—she came to complain before R. Akiba; and he fined the man four hundred zuzes.”

II. But however women were veiled in the streets, yet when they resorted unto holy service, they took off their veils, and exposed their naked faces; and that not out of lightness, but out of religion.—סקבא דשתא רגלא, “The^g three feasts are the scabs of the year.” The Gloss is: “The three feasts [Passover, Pentecost, and Tabernacles] are the breakings out of the year, by the reason of the association of men and women, and because of transgressions. Because in the days of those feasts, men and women assembled together, to hear sermons, and cast their eyes upon one another. And some say, that for this cause they were wont to fast after Passover and Pentecost.”

From whence it may readily be gathered, that men and women should not so promiscuously and confusedly meet and sit together, nor that they should so look upon one another, as in the courts of the Temple, and at Jerusalem, when such innumerable multitudes flocked to the feasts: but that women should sit by themselves, divided from the men, where they might hear and see what is done in the synagogue, yet they themselves remain out of sight. Which custom Baronius proves at large, and not amiss, that those first churches of the Christians retained.

When the women, therefore, did thus meet apart,—it is

^c Maimon. in אשחר cap. 24.

^d Chetabb. fol. 72. 1.

^e Schab. fol. 80. 1.

^f Bava Kama, fol. 90. 2.

^g Kiddush. fol. 81. 1.

no wonder, if they took off the veils from their faces, when they were now out of the sight of men, and the cause of their veiling being removed,—which indeed was, that they might not be seen by men. The apostle, therefore, does not at all chide this making bare the face absolutely considered, but there lies something else within. For,

III. This warning of the apostle respects not only public religious meetings, but belongs to those things, which were done by men and women in their houses and inner chambers; for there also, they used these rites, when they prayed and handled holy things privately, as well as in the public assemblies. “Rabban^b Gamaliel journeying, and being asked by one that met him concerning a certain vow, he lighted off his horse ונתעטף and veiled himself, and sat down and loosed the vow.” So R. Judah Bar Allai, on the sabbath-eve, when he composed himself in his house, to meet and receive the sabbath, “they brought him warm water, and he washed his face, and hands, and feet, והתעטף בשרץ מצוין and veiling himself with his linen cloth of divers colours, he sat down, and was like the angelⁱ of the Lord of hosts.” So in the example of Nicodemus, lately produced: He went^j into his school alone privately, and “veiled himself, and prayed.” So did men privately; and women also, on the contrary, baring their faces privately. A reason is given of the former, namely, that the men were veiled for reverence towards God, and as being ashamed before God: but why the women were not veiled also, the reason is more obscure.

A more general may easily be rendered, viz. שאישה פטורה ממצוה “That a woman was loosed, or free from the precept,” that is, from very many rites, to which men were subject; as, from the carrying of fringes, and phylacteries; from these or the other forms and occasions of prayers; and from very many ceremonies and laws, to which men were bound. “R. Meir saith^k; Every man is bound to these three benedictions every day: Blessed be God, that he hath not made me a heathen; that he hath not made me a woman; that he hath not made me בור stupid,” or unlearned. But Rabh Acha Bar Jacob, when he heard his son saying, “Blessed be God, that he hath not made me בור unlearned,” stuck at it; and upon this reason, as the Gloss interprets, שגוי ואישה הואיל ולא בני מצוה נינהו “Because a heathen and a woman are not ca-

^b Hieros. Avodah Zarah, fol. 40. 1.

^j Leusden's edition, vol. 2. p. 908.

ⁱ English folio-edition, vol. 2. p. 771.

^k In Menaoth, fol. 43. 2.

pable of the precept: but בור a rude or unlearned man is capable. Deservedly therefore God is blessed, that God made him not a heathen, or a woman."

By this canon, that "a woman was loosed from the precept,"—they were exempted from covering the face during religious worship, when that precept respected men, and not women. But if you require a more particular reason of this exemption, what reason will you find for it? It is almost an even lay, whether the canonists exempted women from veiling, because they valued them much, or because they valued them little. In some things, they place women below the dignity, and without the necessity of observing those or the other rites: and whether in this thing they were of the same opinion; or that, on the contrary, they attributed more to the beauty of the faces of women, than of men,—is a just question. But whether the thing bend this way or the other, the correction and warning of the apostle doth excellently suit to this, or to that,—as it will appear in what follows.

Καταισχύνει τὴν κεφαλὴν. "*Dishonoureth her head.*"]. "*Dishonoureth her head?*" What head? That which she carries upon her shoulders? Or that, to which she is subjected? as the man to Christ, the woman to the man. That the apostle is to be understood especially of the latter, appears from the verse before, and indeed from the whole context. For to what end are those words produced, ver. 3, "I would have you know, that the head of the woman is the man," &c, unless that they be applied, and make to the apostle's business in the verses following?

Nor yet is the subjection of the woman, and the superiority of the man, all that, by and because of which the apostle concludes,—that a woman must not pray, but veiled, and a man the contrary. For if it were so argued by him, Let not a woman pray but with her head covered, because she is subject to her husband;—it might be argued; in like manner, Let not a man pray, but with his head covered, because he is subject to Christ.

I fear, lest that interpretation, which supposeth the veiling of women in this place, as a sign of the woman's subjection to her husband, should more obscure the sense of this place, obscure enough indeed of itself. So one writes¹, "A woman ought to have a covering, that she may show herself

¹ Primasius.

humble, and to be subject to her husband." And another^m, "Now the reason of the veiling of women is, because they are subject to men," &c.—"Takeⁿ a covering; by which is signified, that the wife is in the power of the husband."—And lastly, "A^o veil, whereby is signified, that she is subject to the power of another."—And very many to the same sense. But let me ask,

I. Where, I beseech you, is a veil propounded, as a sign of such subjection? It is put indeed as a sign of true modesty, Gen. xxiv. 65, and of dissembled modesty, Gen. xxxviii. 14: but where is it used as a sign of subjection?

II. Hair was given to our grandmother Eve for a covering (as the apostle clearly asserts in this place), from the first moment of her creation, before she was subjected to a husband, and heard that, "He shall rule over thee;" yea, before she was married to Adam.

III. The apostle treats not of wives alone, but of women in general, whether they were wives, virgins, or widows.

IV. The obligation of subjection towards the husband follows the woman ever and every where: ought she ever and every where to carry a veil with her, as a sign of that subjection? Must she necessarily be veiled, while she is about the affairs of her family? Must she be veiled in the garden, in the fields, walking alone, or with her family? It is clear enough, the apostle speaks of veiling only, when they were employed in religious worship; and that regard is had to something, that belongs to the woman in respect of God^p rather than in respect of her husband. And although we should not deny, that the veiling of the woman was some sign of her subjection towards her husband,—yet we do deny, that the veiling, concerning which the apostle here speaks, hath any regard to it.

V. The Jews assign *shame* as the reason of the woman's veiling: "Why^q does a man go abroad with his head not covered, but women with their heads covered? R. Josua saith, It is as when one transgresseth, and is made ashamed: she therefore goes with her head veiled." Behold a veil, a sign indeed of shame, but not of subjection. And they fetch the shame of the woman thence, that she first brought sin into the world.

^m Carthusian.

ⁿ Beza.

^o Camerarius.

^p English folio-edition, vol. 2. p. 772.

^q Bereshith Rab. sect. 17.

Therefore, the apostle^r requires the veiling of the woman in religious worship, by the same notion and reason, as men veiled themselves, namely, for reverence towards God. But certainly it may be inquired, whether he so much urgeth the veiling of women, as reproves the veiling of men. However, by this most fit argument, he well chastiseth that contrary custom, and foolishness of man: as though he had said, “Do ye not consider, that the man is δόξα Θεοῦ, ‘the glory of God?’ but the woman is only δόξα ἀνδρὸς, ‘the glory of the man?’ that woman was made for man? that man is the head of the woman? and then how ridiculous is it, that man should use a veil, when they pray, out of reverence and shame before God,—and woman not use it, whose glory is less! γυνὴ δόξα ἀνδρὸς, ‘The woman is the glory of the man.’” So R. Solomon^s, כַּתְּפֹאֶרֶת אָדָם “Like the glory of the man, that is, saith he, Like the woman, who is the glory of the husband.” See, also, the Targum.

Κατασχυνεὶ τὴν κεφαλὴν “Dishonoureth her head.” קִלְוֹת רֵאשׁוֹ “The lightness of the head,” among the Talmudists, is ‘levity’ or ‘irreverence:’ and if you should render the Greek expression in the same sense, as though it were מְקִיל רֵאשׁוֹ ‘he vilifies his head,’ or מְקִילָה רֵאשָׁה ‘she vilifies her head,’—one should not much stray either from grammar, or from truth. But the sense ariseth higher: a man praying covered, as ashamed of his face before God, disgraceth his head, Christ,—who himself carried the like face of a man: especially, he disgraceth the office of Christ, by whom we have access to God with confidence. And a woman praying not veiled, as if she were not ashamed of her face, disgraceth *man*, her head, while she would seem so beautiful beyond him, when she is only the glory of the man: but the man is the glory of God.

Ver. 6: Καὶ κειράσθω “*Let her also be shorn.*”] “If she be not veiled, let her be shorn.” Yea, rather, you will say, let her go with her hair loose, for it was given her for a covering by nature.—Will the apostle suffer this, or any civilized nation? By no means. He saith, The hair of women was given them for a covering, and yet requires another covering; calling to mind the primitive reason, why the covering of hair is given by nature to a woman, viz. to be a sign of her reverence, humiliation, and shame before God. The

^r Leusden's edition, vol. 2. p. 909.

^s In Isa. xlv. 13.

apostle permits women to gather and bind up their hair into knots by hair-laces; a thing done in all nations, that were not fierce and wild; yea, he would scarce suffer the contrary. But if any woman was so unmindful or forgetful, why the veil of her hair was granted her by nature, and so much assured of her beauty, and her face, as when she prays, to take off her veil, the sign of her reverence towards God; let her take off also, saith he, that natural sign of reverence, the veil of her hair.

Ver. 10: *Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν, &c.* “*For this cause ought the woman to have power,*” &c.] That which commonly here obtains is, that by *Ἐξουσίαν*, ‘power,’ is understood ‘a veil,’ a sign of power above her, or of her subjection.—But it is to be inquired, whether *ἐξουσίαν ἔχειν*, ‘to have power,’ does not properly, yea, always, denote to have power *in one’s own hand*, not a power *above* one: as Matt. vii. 29; John xix. 10; 1 Cor. vii. 37; ix. 4; and elsewhere a thousand times.

Διὰ τοὺς Ἀγγέλους “*Because of the angels.*”] “*Because of the angels?*” Whom? Whether because of *good* angels? or because of *bad*? or, because of the ministers? The reader knows what is said for this sense, and for that, and for the other, which we will not repeat.

I. Truly^s, if I would understand ‘a veil’ by *ἐξουσίαν*, ‘power,’—by ‘angels’ I would understand ‘devils,’ which are called ‘angels,’ in this very Epistle, chap. vi. 3. And if I were of opinion, that the apostle treated here of public assemblies only, I would render his words to this sense:—“A woman in the public assembly of the church ought to have her face veiled, *because of the devils*: namely, that they ensnare not men by the appearance of the beauty of women’s faces, and provoke them to gaze upon their faces, and to behold them with lascivious eyes, while they ought rather to look up to heaven, and to be intent upon divine things.”

II. Or, if, by *angels*, are to be understood *ministers*,—our interpretation doth suit very well, which makes a veil a sign of shame and reverence before God, not of subjection towards the husband. For certainly this sounds more logically:—Women are to be veiled in religious worship, as being ashamed before God: therefore, let them be veiled before those, who are the ministers of God; than that women

^s *English folio-edition*, vol. 2. p. 773.

are to be veiled in religious worship, because they are subject to their husbands ; therefore, they are to be veiled before ministers.

III. If we take angels in the most proper sense, that is, for good angels, and attribute its most proper sense to the expression, ἐξουσίαν ἔχειν, 'To have power,' that is, 'to have power in one's own hand,'—then we might interpret the place after this manner ; A woman hath not the power of her own head in her own hand, διὰ τὸν Θεόν, 'in respect of God,'—but is to be veiled in reverence towards God : but she hath the power of her head in her own hand, of not veiling herself διὰ τοὺς Ἀγγέλους, 'in respect of the angels ;' for she oweth not such a religious reverence to them.

IV. But, I suppose, the apostle looks another way : and,

I. That he does not here speak in his own sense, but cites something usual among the Jews : not so much to dictate some rule for Christian women, as to produce a Jewish custom, in confirmation^t of those things, which he had said immediately before.

II. He had said, That 'the woman is the glory of the man,'—that 'she was of the man,'—that 'she was made for the man,' &c. "And this may testify that, which is said among the Jews,—The woman ought to have in her own hand power of her head, because of the angels."

III. But now there was among them שׁלוחי קדושים "angels, or messengers of espousals : " who were deputed by this or that man, to espouse a wife for him that deputed him. Concerning which angels, the Masters here and there discourse largely : but especially see Kiddushin^u : where it begins thus ; איש מקדש בו ובשׁלוחו "A man espouseth a wife to himself, either by himself, or by his angel," or deputy.

IV. But now, although the canons of the Masters required, and the custom of the nation approved, the veiling of women's faces in the streets ; yet it was permitted women to bare their faces, to adorn them, to beautify them, in order to honest marriage : which reason itself, and the custom of the nation, confirm, and the Rabbins teach.

V. Hither the reasoning of the apostle in this place seems to refer, "Woman was created for man," ver. 9. Which is proved, O ye Jews, by your own consent ; when ye decree, that a woman hath power, and ought to have it, in her own

^t Leusden's edition, vol. 2. p. 910.

^u Cap. 2.

hand, over her own head, because of the 'angels of espousals.' Let her bare her face, if she will, that she may appear beautiful; let her veil it, if she will, that she may appear modest. She hath free power in her own hands, to promote her own espousal and marriage, that she may be for a man, since she was created for man.

VI. It is true, indeed, that especially obtained, which immediately almost followeth after the words newly alleged, מצוה בו יותר מבשילוחו "It is commanded, that a man espouse a woman by himself, rather than by his deputy:" and that which presently follows, "Let no man espouse a woman, before he see her." But it was very frequently done, that after one had seen a woman, he betrothed her to himself by his angels or deputies, either out of his own modesty, or some necessity compelling him.

VII. Hence the apostle seems to make mention of those angels, rather than of the men, that deputed them to that business; and that the more strongly to confirm and prove the thing, which he treats of. As if he should say, "The woman hath not only power of her head, to bare her face before him, who is to be her husband,—but before them who are sent, and deputed by him, to betroth her: and from this very thing (saith he) it is clear, that the woman was created for the man; seeing she, that she might be for the man, hath such a power of uncovering her face before those angels, who come to espouse her, when otherwise, by the custom of the nation, it were not lawful."—The apostle conceals the word קדושים 'Espousals;' and saith only, 'Because of the angels,' not, 'Because of the angels of espousals:' for, by the very scope of his discourse, that is easily understood, when, in the words immediately going before, he saith, "The woman is created for the man." So, also, the Talmudists very frequently use the single word שילוחים 'angels,' when once it is known, that they are speaking of espousals.

Ver. 14^v: Ἄνθρωπος ἐὰν κομᾷ, &c. "That if a man have long hair," &c.] Whether the apostle reproves men's long hair, by occasion offered from his discourse of women's long hair; or (which is not improbable) that these Judaizing Corinthians as yet retained Nazariteship, and for that cause let their hair grow; that which he saith, that "nature itself teacheth, that it is a disgrace for a man to have long hair,"

^v Kiddush. fol. 41. 9.

^v English folio-edition, vol. 2. p. 774.

is sufficiently confirmed from hence,—that it is womanish. There were indeed divers nations which wore long hair, as *καρηκομῶντες Ἀχαιοί*, ‘the long-haired Achæans,’ in Homer; ‘Gallia Comata,’ ‘Gaul whose inhabitants wore long hair,’ in the historians, &c; but whether in this they followed the light of nature, or rather did it out of their barbarous breeding, or that they might appear more terrible to their enemies,—is, upon good reason, inquired.

You will say then, Whence comes it to pass, that the Nazarites let their hair grow, and that by divine command?—I answer, It was a sign of humiliation and self-denial, as abstaining from wine and grapes also was. It made a show of a certain religious slovenliness, and contempt of a man’s self.

They are, therefore, very much deceived, who think, that Absalom let his hair grow out of pride, when he did so, indeed, by reason of a vow (at least a feigned vow) of Nazariteship. The Jerusalem Talmudists say very truly; אבשלום נזיר עולם היה “Absalom (say they^x) was a perpetual Nazarite.” Very truly, I say, in this,—that they assert he was a Nazarite: but of the perpetuity of his vow, we will not here dispute. See 2 Sam. xv. 7, 8.

There is, in Tacitus, a wicked votary not unlike him, ‘Civilis’ by name; of whom thus he speaks, “Civilis, barbaro voto, post cœpta adversus Romanos arma, propexum rutilatumque crinem,” &c. “Civilis, by a barbarous vow, after arms taken up against the Romans, laid down his long red hair, the slaughter of the legions being at last executed.”

The Jews, if they were not bound by the vow of a Nazarite, cut their hair very often: and however they did it at other times, certainly always before a feast, and that in honour of the feast, that was approaching. Whence a greater suspicion may here arise, that these Corinthians, by their long hair, professed themselves ‘Nazarites.’

“These^z cut their hair in the^a feast itself: he that comes from a heathen place; and he that comes out of prison; and the excommunicate person, who is loosed from his excommunication.” The sense of the tradition is this;—Those who were detained by some necessity before the feast, that they could not cut their hair, might cut it in the feast itself: but

^x Nazir, fol. 51. 2.

^y Hist. lib. 4. cap. 14.

^z Moed Katon, cap. 3. hal. 1.

^a Leusden’s edition, vol. 2. p. 911.

if no such necessity hindered, they cut their hair before the feast, and commonly on the very eves of the feast.—“When^b any man cuts not his hair on the eves of the festival-day, but three days before,—it appears, that he cut not his hair in honour of the feast.”

We cannot here omit this story: “A^c certain traveller, who was a barber, and an astrologer, saw, by his astrology, that the Jews would shed his blood” (which was to be understood of his proselytism, namely, when they circumcised him). “When a certain Jew, therefore, came to him, to have his hair cut, he cut his throat. And how many throats did he cut? R. Lazar Ben Jose saith, Eighty.—R. Jose Ben R. Bon saith, Three hundred.”

Ver. 15: Ἡ κόμη ἀντὶ περιβολαίου δέδοται “*Her hair is given her for a covering.*”] The daughter of Nicodemus being reduced to miserable poverty, going to Rabban Jochanan to speak to him, נִתְעַטְפָּה בְּשַׁעֲרָה “veiled^d herself with her hair, and stood before him.” The poor woman had no other veil; therefore she used that which was given her by nature: and she used it (shall I say, as a sign? or) as an instrument and mark of modesty, and shamefacedness.

Ver. 21: Ἐκαστος τὸ ἴδιον δεῖπνον προλαμβάνει “*Every one taketh before other his own supper.*”] I. I wonder the ‘Agapæ,’ ‘The love-feasts,’ of which St. Jude speaks, ver. 12, should, among interpreters, receive their exposition hence. “In those feasts (saith Beza), which they call ‘Agapæ,’ that they used to take the holy supper of the Lord, appears from 1 Cor. xi: of which thing, discourse is had in Tertullian’s Apologetic, chap. xxxix, and in other writings of the ancients.” So he also speaks at Acts ii. 42.—And upon this place, “The^e apostle (saith he) passeth to another head of this discourse, namely, the administration of the Lord’s supper, to which the love-feasts were joined,” &c. And upon the following verse; “The love-feasts, although they had been used a long while in the church, and commendably too, the apostles themselves being the authors of them,—yet the apostle judgeth them to be taken away, because of their abuse.”

So also, Baronius: “The use of a most commendable thing persevered as yet in the church; that what Christ had

^b Piske Tosaph. at Moed Katon, art. 78.

^d Bab. Chetubb. fol. 66. 2.

^c Hieros. Avodah Zarah, fol. 41. 1.

^e English folio-edition, vol. 2. p. 775.

done at his last supper, and had admonished his disciples to do in remembrance of him, that Christians meeting in the church should sup together, and withal should receive the most holy eucharist: which nevertheless when the Corinthians fulfilled not as they ought, Paul doth deservedly reprove."

He that should deny such charitable feasts to have been used in the church together with the eucharist, certainly would contradict all antiquity: but whether those feasts were these Agapæ, of which the apostle Jude speaks, whether those feasts had Christ or his apostles for their authors, and whether these Corinthian feasts were such,—if any doubt, he doth it not without cause, nor doth he without probability believe the contrary. Of these Corinthian feasts, hear what Sedulius saith: "Among the Corinthians (saith he) heretofore, as some assert, prevailed an ill custom, to dishonour the churches every where by feasts, which they ate before the Lord's oblation. Which supper they began a-nights; and when the rich came drunk to the eucharist, the poor were vexed with hunger. But that custom, as they report, came from the Gentile superstition, as yet among them." Mark that; I should say, 'From the Jewish superstition.' The very same is in Primasius.

II. If I may, with the good leave of antiquity, speak freely that which I think concerning the Agapæ, of which the apostle Jude speaks, take it in a few words.

Those Agapæ, we suppose, were, when strangers were hospitably entertained in each church, and that at the cost of the church. And we are of opinion, that this laudable custom was derived from the synagogues of the Jews. "In the synagogues they neither eat nor drink, &c. But there was a place near the synagogue, in which travellers were wont to sleep and eat." Hence that in Pesachin^f, where it is asked, Why they consecrate the day (which was usual over a cup of wine) in the synagogue? And it is answered, לאפוקי אורחים ידי חובתן "That travellers also may do their duty, who eat, and drink, and feast, in the synagogue." Here the Glosser inquires, Whether it were lawful to eat and drink in the synagogues, when it is forbid by an open canon^g. And at length, among other things, he answereth thus;

^e Gloss. in Bava Bathra, f. 3. 2.

^f Fol. 101. 1.

^g Megil. fol. 28. 1.

הדרים סמוכים לבית הכנסת קרי בני כנישתא “The chambers which joined to the synagogue, are called synagogues also, and from thence travellers heard the consecration.” There was, therefore, a certain hospital, either near or joining to the synagogue, wherein travellers and pilgrims were received, and entertained at the common cost of the synagogue. Compare Acts xviii. 7.

But now, that a custom of so great charity was translated into the Christian church, there are many things which persuade: as, also, that these entertainments of strangers were those Agapæ, concerning which St. Jude speaks in terms; and Peter in the same sense, though not in terms, 2 Pet. ii.

I. Since^k the apostolic churches imitated the laudable customs of the synagogues in all things almost, which might more largely be demonstrated, if this were a place for it; it is by no means to be thought, that this so pious, so Christian, so necessary a custom, should be passed over by them. I say it again, *so necessary*. For,

II. When the apostles and disciples travelled up and down, preaching the gospel, poor enough both by the iniquity of the times, and by the very command of our Saviour; and when, at that time, not a few were banished from their own dwellings for the profession of the gospel; the honour of the gospel, the necessity of the thing, and Christian piety and charity required, that they should be sustained by some such relief.

III. When Gaius is said to be ‘the host of the whole church,’ Rom. xvi. 23, you can scarce take this in another sense, than that he was deputed by the church over the public hospital [*Xenodocheum*]: where he discharged his office so laudably, that he carried away a testimony of praise (if he be the same Gaius, which it is probable he was) from St. John, in his Third Epistle, ver. 5.

IV. When mention is made of ‘widows washing strangers’ feet,’ 1 Tim. v. 10; and when Phœbe is said to be Διάκονος τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς, ‘a servant of the church at Cenchrea,’ Rom. xvi. 1; to omit other women, who are said ‘to labour much in the Lord;’—you will scarcely fix a better sense upon these characters, than that they ministered in that public hospital, of which we are speaking.

^k *Leusden's edition*, vol. 2. p. 912.

V. And this sense agrees excellently well, above all others, with the place of Jude alleged, as also with that of Peter, who treats of the same thing. For Jude speaks of apostate heretics, seducers, the most wicked of all mortal men; who, he saith, were *σπιλάδας*¹ ἐν ἀγάπαις, ‘spots in their Agapæ.’ And do you think, these were of the same church, where they so fasted? Were these admitted, without any scruple, to the Agapæ, if they were appendages to the Lord’s supper? for Jude saith, ἀφόβως ἑαυτοὺς ποιμαίνοντες, ‘Feeding themselves without fear,’ &c. How much more probable is it to think, that these strangers were unknown persons, under the form of believers, wandering up and down, and received in the common hospital of the church, and there scattering their errors; and that so much the more boldly, as they were themselves the more unknown. We are far from denying, that some Agapæ, ‘love-feasts,’ were used as appendages of the Lord’s supper, in more ancient ages of the church: but whether in the times of the apostles, we ask; and whether Jude means such, we very much doubt; and that such are here pointed out by the apostle, we do not at all believe. Those banquetings of the Corinthians before the eucharist, unless we are very much mistaken, look far another way: and I fear, lest while some pursue this place concerning the Lord’s supper with such commentaries of dread and terror, that some, being moved and terrified thereby, do altogether avoid this sacrament, as some deadly thing, and not to be meddled with; I fear, I say, that they do hit upon the fault and error of the Corinthians in this business, and that they do not reduce that Ἄναξιως, ‘unworthily,’ to their proper crime.

We believe the Jewish part of this church, although converted to the gospel, yet retained somewhat of their old leaven; and as they Judaized in other things, so in this about the eucharist; so grievously erring concerning the proper end of it, that they thought it only an appendage of the Passover, or some new or superadded form of the commemoration of the going out of Egypt. Into which error they might be the more apt to fall, they especially who were so inclinable to Judaism, both because it was instituted in bread and wine, which were in the Passover; and because

¹ *English folio-edition*, vol. 2. p. 764.

‡ “Vereor, inquam, ne culpam et errorem Corinthiorum hæc in re non acu tangant,” &c. Orig. Lat.

they had drunk-in this from their very cradles, "That the Messiah, when he should come, would banish or change nothing of the rites of Moses, but would promote and raise all unto a more splendid form and pomp." That this was the error of the Corinthians about the eucharist, these observations make evident, which the apostle hints, both in this verse, and those that follow : of which in their order, as we meet with them. And first let us weigh this, that is under our hands:

I. It is clearer than the sun, that the apostle sharply reproves the Corinthians for these very suppers: I say, *for the very suppers*, and not only for an abuse happening in the suppers. For ἴδιον δείπνον, 'his own supper,' he calls that, which was to be eaten at home, if any were so hungry before the eucharist, that he could not abstain:—he dishonoureth the church with the supper, which was brought into it.—Weigh these things and think, whether these Agapæ were those that are supposed.

II. The Corinthians placed somewhat of religion in these suppers, when they brought them into the church. But what was that? Thus doing they retained the shadow and memory of keeping the Passover, and very willingly they imitated the example of Christ in the ante-supper, that they might the more freely serve their Judaism in so doing: yea, they dreamed, that the eucharist was instituted for the same commemoration with the Passover. It was epidemical among the Jews converted to the gospel, that they embraced Christianity, but did not forego Judaism: yea, that they brought over the things of the gospel, as much as could be, to the doctrines and practices of the Jews.

Ὅς δὲ μεθύει "Another is drunken."] There is none, that we know, that applies not ὅς μὲν πεινᾷ, "one is hungry," to the poor,—and ὅς δὲ μεθύει, "another is drunken," to the rich: which we also once believed: but they seem rather to be applied to the different nations. *Drunken*, to the Jews, celebrating the Passover in their ante-suppers before the eucharist; and *hungry*, to the Gentiles, not being hungry so much out of poverty or necessity^m, as that they would not embrace such an ante-supper, as savouring of Judaism.

We may interpret the word μεθύει, "another is drunk," more favourably, than to extend it to extreme drunkenness. For all know what שכר means, in Gen. xliii. ult. "They

^m Leusden's edition, vol. 2. p. 913.

drank largely with him;" and Cant. v. 1, "Drink abundantly, O beloved."—Where the LXX read, Ἐμεθύσθησαν μετ' αὐτοῦ, "They were drunk with him;" and Μεθύσθητε, ἀδελφοί, "Be ye drunk, brethren." But if you will attribute an ignominious sense to it, it does not much differ from that liberal pouring in of wine, which was allowed, and used by some, in their celebrating the Passovers. But the apostle seems to inveigh against the very use of the thing, namely, against the suppers themselves, rather than against the abuse of them. For if the excess of those suppers had been that, which is especially accused,—he had bent the force of his reproof more directly against it; but of that there is not one syllable, besides this word.

We, therefore, believe these two contrary expressions, "One is hungry,—and another is drunken," are thus to be understood:—The Jewish part of the church would, by no means, come to the eucharist without a paschal ante-supper and banquet, where they were treated, ate and drank deliciously and plentifully, καὶ ἐμέθυσον, 'and drank freely,' and were filled, and raised to a pitch of cheerfulness;—when the Gentile party, on the contrary, abhorring this Judaizing, and avoiding such ante-suppers, πεινᾶ, as yet 'were hungry,' and approached to the sacrament fasting, that is, not having supped.—And this we suppose to be the true cause of that enormity, which the apostle corrects, ver. 33, namely, that they would not "tarry one for another:" the Gentile party would not tarry, till the Jewish party had despatched their own time, how much soever it were, in eating their suppers.

Ver. 23: Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου. "*For I have received of the Lord.*"] What need had the apostle to recur to this? Did the Corinthians doubt of the institution of the eucharist? or of the authority of the apostle, who delivered unto them that institution? It was neither one, nor the other: for they came to the eucharist, and that because it was delivered them by the apostle. But he calls them back hither for this reason, that, from the words of Christ, who had instituted his own supper, and from his words wherein he had delivered to them that institution, they might observe, that the scope and end of that institution was the commemoration of the death of Christ, not any paschal commemoration.

¹ English folio-edition, vol. 2. p. 777.

I. Namely, that Christ had said, "This is my body, This is my blood;"—to teach that the bread and wine now looked another way, than they had looked when they were used in the Passover. In *that*, the unleavened bread showed their hasty deliverance out of Egypt,—and the wine, their joy for that deliverance: but in the *eucharist*, the bread points out the body of our Lord broken,—and the wine, his blood poured out.

II. That he said also of the wine, that it is the "New testament in his blood:" and what had it therefore to do with the Passover of the "Old testament?"

III. That he said, lastly, upon both, "Do this in commemoration of me:"—in commemoration of *me*, not in commemoration of the *Passover*, or any thing else.

Ver. 25: Τοῦτο τὸ ποτήριον "This cup."] That our Saviour speaks here figuratively, hath been sufficiently proved formerly by very many. But let us observe this moreover. That cup, which Christ used, was mixed with water,—if so be he retained the ordinary custom of the nation in this matter; which is not in the least to be doubted. Of the custom of the nation, we have spoke at Matt. xxvi. 27; now repeating this only thence: "The^m Wise men gave their votes for R. Eleazar, that none must bless over the cup of blessing, until water be mingled with it." This we note, that the harmony between the sacramental blood, as we may so call it, of the old testament, and this sacramental blood of the new, may be demonstrated; and in like manner between this sacramental blood of the New testament, and the very blood of Christ.

I. In the striking of the old covenant, Exod. xxiv, there was blood mixed with water, Heb. ix. 19: and, in this sanction of the new, there was wine also mixed with water.

II. Out of Christ's side, with blood flowed water, John xix. 34: unusual, beside the course of nature, and that it might answer the type.

Matthew and Mark exhibit the words of Christ thus, Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, "This is my blood of the New testament:"—Paul, and Paul's companion, Luke, thus, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ ἐμῷ αἵματι; "This cup is the new covenant in my blood,"—to the same sense with the former; but more explained.

grace, and the sanction of the covenant of the peculiarity of the people of Israel,—but the sanction of these things under such an economy.

II. While, therefore, we receive this sacrament,—we profess and protest against all other dispensations and religions, besides that of the gospel. Hence in the times, immediately following the ascension of Christ,—the communication of the eucharist was so frequent; viz. that they, who had been now newly converted from Judaism, by the use of this sacrament, might show, that they renounced their Judaism, and professed the faith and economy of the gospel.

III. Our communion therefore in this sacrament is not so much spiritual, as external, and declarative of our common and joint profession of the Christian faith. We are far from denying, that the saints have a spiritual communion with God, and among themselves, in the use of the eucharist; yea, we assert, there is a most close communion between true believers and God. But what is that spiritual communion of saints among themselves? Mutual love, one heart, prayers for one another, &c. But they may exercise the same communion, and do exercise it, when they meet together to any other part of divine worship. They may and do act the same thing, when they are distant from one another. Therefore their communion in this sacrament, which is distinctly called the ‘communion of the eucharist,’ is, that they meet together,—and, by this outward sign, openly and with joint minds profess, that they are united in one sacred knot and bond of Christian religion, renouncing all other religions.

IV. When, therefore, we approach to the eucharist in any church, we do not only communicate with that congregation, with which we associate at that time, but with the whole catholic church in the profession of the true evangelical religion.

Ver. 26: Τὸν θάνατον τοῦ Κυρίου καταγγέλλετε: “Ye do show the Lord’s death.”] It is known, what the קָרָה in the Passover-supper was, namely, a ‘declaration’ of the great works of God, in the deliverance of the people out of Egypt. The same, as it seems, would these Judaizing Corinthians retain in the Lord’s supper; as if the eucharist were instituted and superadded only for that commemoration. The word καταγγέλλετε does very well answer to the word קָרָה ‘the declaration:’ and while the apostle admonisheth them,

that the death of Christ is that, which is to be *declared*,—it may be gathered, that they erred in this very thing, and looked some other way.

Ver. 27^a: Ἀναξίως “*Unworthily.*”] The apostle explains himself, ver. 29; where we, also, will speak of this verse.

Ver. 28: Δοκιμαζέτω δὲ ἄνθρωπος, &c. “*Let a man examine himself,*” &c.] He had said before, ver. 19, Ἴνα οἱ δόκιμοι φανεροὶ γένωνται, “*That they which are approved, may be made manifest.*” And in the same sense he saith, δοκιμαζέτω, “*Let a man approve himself,*” in this place. Not so much, “*Let him try, or examine himself,*” as, “*Let him approve himself;*” that is, ‘*Let him show himself approved by the Christian faith and doctrine.*’ So chap. xvi. 3, Οὓς εἰὰν δοκιμάσητε, “*Whomsoever ye shall approve.*”—We meet with the word in the same sense very often.

Ver. 29: Μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου “*Not discerning the Lord's body.*”] This is to be meant of the proper act of the understanding:—viz. of the true judgment concerning the nature and signification of the sacrament. If it were said, indeed, Μὴ διακρίνων τὸν Κύριον, “*Not discerning the Lord,*”—it might be rendered in the same sense, as, “*he knew not the Lord;*” that is, “*he loves him not, he fears him not, he worships him not.*”—But when it is said, Μὴ διακρίνων τὸ σῶμα, “*Not discerning the body,*” it plainly speaks of the act of the understanding: “*He does not rightly distinguish of the body of the Lord.*” And this was a grievous error of these Judaizing Corinthians, who would see nothing of the body of Christ in the eucharist, or of his death; their eyes being too intent upon the commemoration of the Passover^r. They retained the old leaven of Judaism in this new Passover of the eucharist. And this was their partaking of the sacrament, ἀναξίως, ‘*unworthily,*’ as assigning it a scope and end much too unworthy, much too mean.

There are, alas! among Christians, some, who come to this sacrament, ἀναξίως, ‘*unworthily;*’ but whether this ‘*unworthily*’ of the Corinthians, be fitly applied to them, I much doubt. How mean soever I am, let me speak this freely, with the leave of good and pious men, that I fear, that this discourse of the apostle, which especially chastized Judaizers, be too severely applied to Christians, that

^a English folio-edition, vol. 2. p. 779.

^r Leusden's edition, vol. 2. p. 915.

Judaize not at all: at least that it be not, by very many interpreters, applied to the proper and intended scope of it.

Of these Corinthians, receiving the eucharist ‘unworthily’ in the sense, of which we spake,—the apostle speaks two dreadful things:—

I. That they became *ἔνοχοι τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου*, “guilty of the body and blood of the Lord,” ver. 27. With this I compare that of the apostle, Heb. x. 29, “He hath trampled under foot the Son of God,—and hath counted the blood of the covenant, by which he (the Son of God) was sanctified, a common thing.” And, Heb. vi. 6, “They crucify again to themselves the Son of God, *καὶ παραδειγματίζουσι*, and put him to an open shame.” Of whom is the discourse? Not of all Christians, that walked not exactly according to the gospel rule (although they, indeed, esteem and treat Christ too ignominiously); but of those, that relapse and apostatize from the gospel to Judaism, whither these Corinthians too much inclined, and are admonished seasonably to take care of the same guilt. For when any, professing the gospel, so declined to Judaism, that he put the blood of Christ in subordination to the Passover, and acknowledged nothing more in it, than was acknowledged in the blood of a lamb, and other sacrifices,—namely, that they were a mere commemoration and nothing else,—oh! how did he vilify that blood of the eternal covenant! He is ‘guilty of the blood of the Lord,’ who assents to the shedding of his blood, and gives his vote to his death, as inflicted for a ‘mere shadow,’ and nothing else;—which they did.

II. That they ate and drank *κρίμα ἑαυτοῖς*, ‘judgment to themselves.’ But what that judgment is, is declared ver. 30; “Many are sick,” &c. It is too sharp, when some turn *κρίμα* by ‘damnation,’ when the apostle saith most evidently, ver. 32, that *κρινόμενοι παιδεύμεθα, ἵνα μὴ κατακριθῶμεν*, “When we are judged, we are chastened, that we should not be condemned.”

Thus^s, as, in the beginning of the Mosaical dispensation, God vindicated the honour of the sabbath, by the death of him that gathered sticks; and the honour of the worship in the tabernacle, by the death of Nadab and Abihu; and the honour of his name, by the stoning of the blasphemer;—so

he set up like monuments of his vengeance in the beginning of the gospel dispensation, in the dreadful destruction of Ananias and Sapphira, for the wrong and reproach offered to the Holy Ghost; in the delivery of some into the hands of Satan, for contempt of, and enmity against, the gospel; in this judgment, for the abuse of the eucharist; in the destruction of some by the plague, for Nicolaitism, Rev. ii. 23, &c.

Ver. 33: Ἀλλήλους ἐκδέχεσθε: “*Tarry one for another.*”] Not that he allowed those ante-suppers of the Judaizers, and commands the Gentile party of the church to wait, till the Jewish part eat those suppers;—but having before wholly condemned those paschal ante-suppers, he would take away all dividing into parties, and that all might resort to the eucharist together with one accord, not separately, and in parts and contentions.

CHAP. XII.

VER. 3: Λέγει Ἀνάθεμα Ἰησοῦν. “*Calleth Jesus accursed.*”] Very many Jews, that were magicians, exorcists, conjurors, wandered up and down, who boasted that they were endued with the Holy Ghost, taught much, and did miracles; and yet called our Lord Jesus, ‘Anathema.’ “But be ye certain (saith the apostle) that these men neither speak, nor act, nor are acted by the Spirit of God: ‘For no man, speaking by the Spirit of God, calleth Jesus, Accursed.’” On the other part also, the whole Jewish nation, indeed, denied, that the Holy Ghost was given to the Gentiles. “The Holy Ghost (say they) dwells not upon any without the land of Israel^t.” Hence is that, Acts x. 45, “The believers that were of the circumcision, were astonished, that, even upon the Gentiles, had been poured out the gift of the Holy Ghost.”

“But (saith the apostle) when the Gentiles confess Jesus is the Lord, they do not this but by the Holy Ghost.”—And so he instructs Christians, that they be not deceived by the crafty and magical spirits of the Jews: and, in like manner, he stops the mouth of the Jews, that they should not deny the Holy Spirit to be bestowed upon the Gentile Christians.

Ver. 8: Λόγος σοφίας, &c. “*The word of wisdom,*” &c.]

^t See R. Sol. in Jon. i.

When the apostle, in this very chapter, numbers up thrice the gifts of the Spirit, perhaps it will not be in vain to make them stand parallel in that very order, wherein he recites and ranks them:—

Ver. 8^a: Δίδοται, 'Is given.'

Λόγος σοφίας, 'The word of wisdom.'

Λόγος γνώσεως, 'The word of knowledge.'

Ver. 9^w: Πίστις, 'Faith.'

Χαρίσματα ἰαμάτων, 'Gifts of healings.'

Ver. 10: Ἐνεργήματα δυνάμεων, 'Working of miracles.'

Προφητεία, 'Prophecy.'

Διάκρισις πνευμάτων, 'Discerning of spirits.'

Γένη γλωσσῶν, 'Divers kinds of tongues.'

Ἑρμηνεία γλωσσῶν, 'Interpretation of tongues.'

Ver. 28: Οὗς μὲν ἔθετο, 'God hath set some.'

Πρῶτον Ἀποστόλους, 'First apostles.'

Δεύτερον προφήτας, 'Secondly, prophets.'

Τρίτον Διδασκάλους, 'Thirdly, teachers.'

Ἐπειτα Δυνάμεις, 'After that, miracles.'

Ἔττα χαρίσματα ἰαμάτων, 'Then, gifts of healings.'

Ἀντιλήψεις, 'Helps.'

Κυβερνήσεις, 'Governments.'

Γένη γλωσσῶν, 'Divers kinds of tongues.'

Ver. 29: Μη πάντες, 'Are all.'

Ἀπόστολοι, 'Apostles.'

Προφήται, 'Prophets.'

Διδάσκαλοι, 'Teachers.'

Δυνάμεις, 'Miracles.'

Ver. 30: Χαρίσματα ἰαμάτων, 'Gifts of healings.'

Γλώσσαις λαλοῦσι, 'Speak with tongues.'

Διερμηνεύουσι, 'Interpret.'

We will not be so curious, as to conclude, that all the words, that are placed in parallel, denote the same things, when Paul himself inverts his own order concerning the 'gifts of healings,' and of 'miracles,' or 'powers,' ver. 9. 28. 30:—yet we cannot be so negligent, but to observe a little his order, that we might fetch something out of it:—

Λόγον σοφίας, 'The word of wisdom,' therefore, we attribute to the apostles, because they unfolded, in a divine clearness, the whole mystery of the most deep wisdom of God concerning Christ, and the salvation of man. Concerning which our apostle very frequently.

Λογον γνώσεως, 'The word of knowledge,' we attribute to the prophets, that is, the knowledge of things to come.

But how do we apply πίστιν, 'faith to teachers?' That, by *faith*, in this place, is not to be understood 'justifying faith,' is granted, as I think, by all; and that upon good reason; when the apostle treats here only of the extraordi-

^a Leusden's edition, vol. 2. p. 916.

^w English folio-edition, vol. 2. p. 781.

nary gifts of the Spirit. Nor can I, indeed, understand it of the 'faith of miracles;' not of the faith of *doing* miracles, because *δυνάμεις*, 'miracles,' and *χαρίσματα ἰαμάτων*, 'gifts of healings,' are particularly and distinctly reckoned up: nor of the faith of *believing* miracles, because the discourse here is of the ways and persons, that actively propagated the gospel, not passively that received it. By 'faith,' therefore, I would understand 'fiducia,' that is, a holy boldness, confidence, and magnanimity, wherewith those most holy preachers of the gospel were armed, so that they could not be terrified by any thing, nor by any person. See Acts iv. 13; but especially ver. 29. 31. And, in this sense, 'faith' may very well be attributed to 'teachers.'

Δυνάμεις, 'miracles,' and *χαρίσματα ἰαμάτων*, 'the gifts of healings,' are very easily both distinguished, and understood. You have them again so distinguished, Mark vi. 5, and xvi. 17, 18.

Ἀντιλήψεις, 'helps,' were they probably, who accompanied the apostles, and baptized those, that were converted by them,—and were sent here and there by them to such places, to which they, being employed in other things, could not come: as Mark, Timothy, Titus, &c. The Talmudists, sometimes, call the Levites *לכהני' ד'סע' ד' אנטילהפיע' יערעו'ן*, 'helps of the priests.'

Προφητεία, 'prophecy,' and *Ἀντιλήψεις*, 'helps,' are placed in parallel according to the order of the apostle; and do agree, indeed, excellently well together, if you take 'prophecy' for 'preaching:' which is done very frequently.

Κυβερνήσεις, 'governments,' also, and *διακρίσεις πνευμάτων*, 'discerning of spirits,' stand parallel; and that they denote one and the same thing, I scarcely make a doubt. But *κυβερνήσεις* in this place to me sounds not 'governments,' or 'a power of ruling,'—but it speaks 'a deep and profound reach [*solertiam*]:' in which sense it occurs in the Seventy interpreters more than once; and answers to the Hebrew word *תחבלות* 'prudent counsels.'—Prov. i. 15, *נבון יקנה תחבלות* 'Ο νοήμων κυβέρνησιν κτήσεται. The Interlinear version reads, "Intelligens consilia solertia possidebit; The understanding man shall possess wise counsels."—Aben Ezra saith, *תחבלות ענין עצה ומחשבה* "*Tahbuloth* denotes counsel, and thinking." See also Kimchi, and R. Solomon upon the place.—And the same Seventy, chap. xi. 14, *באין תחבלות*

סע פ' reads, *Οἷς μὴ ὑπάρχει κυβέρνησις, πίπτουσι*, "They who have not *κυβέρνησιν*, fall." What the word means, you may easily gather from the antithesis in the following words, *γ'עו ברב רעו, Σωτηρία δὲ ὑπάρχει ἐν πολλῇ βουλῇ*. "But safety is in much counsel."—And again, chap. xxiv. 6^x; *מלחמה לך תעשה בבתהלות*, The Seventy read, *Μετὰ κυβερνήσεως γίνεται πόλεμος*, "War is made with *κυβέρνησις*." The Vulgar reads, "Cum dispositione initur bellum," "With disposing, or setting things in order."

Διάκρισις πνευμάτων, "discerning of spirits," was the judging between magical and diabolical spirits, and their operations and between the operations and speech of the Holy Ghost. For many false prophets had, at that time, gone out into the world, 1 John iv. 1; and that *Κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους*. "According to the working of Satan in all power, and signs, and lying wonders:" so that it was not *easy*, I had almost said it was *impossible*, to distinguish between their wonders, and the true miracles of the Holy Ghost. But the most merciful God, taking pity upon his people,—among other gifts of the Holy Ghost, shed' abroad for the edification of the church, granted this also to some, that they might distinguish of prophetic spirits, whether they were true and divine, or false and diabolical. That this deep reach is pointed out under this word *Κυβερνήσεις*,—the apostle's order, the signification of the word, and the thing itself, do not a little persuade. For when, among all the gifts of the Spirit, there was scarce any, either more useful, or more necessary, than this judging of spirits,—I think he would hardly omit it in his second enumeration. But where will you find the mention of it, if not in that word?

CHAP. XIII.

VER. 1: *Γλώσσαις τῶν Ἀγγέλων*. "With the tongues of angels."] "Rabban^z Jochanan Ben Zaccai omitted not *שיחת דקלים ושיחת מלאכי השרת* the speech, or the talk, of devils, of palms, and of angels;" but had learned it. The Gloss is, "The speech of devils, to exorcise them,—and of angels, to adjure them." The apostle speaks according to the conception of the nation.

^x English folio-edition, vol. 2. p. 782.

^y Leusden's edition, vol. 2. p. 917.

^z Bava Bathra, fol. 134. 1.

Κύμβαλον ἀλαλάζον. “A tinkling cymbal.”] Κύμβαλον, ‘A cymbal,’ in the Talmudists, is לצלצל.—Of which thus they write, עֲשֶׂה אֲסָפָה בְּצִלְצֵלִים בְּרַעֲשֵׁי אֲסָפָה “And^a Asaph, with loud cymbals,” 1 Chron. xxv. The little bells [or cymbals] were two [as appears from the dual number]. בֵּין דְּחַדָּא עֲבִידְתָּא בֵּין דְּחַד עֲבָדִי וְחַד גְּבֵרָא עֲבִיד בְּהוּ קָרִי לְהוּ חַד. But when they performed one work, and one man performed it, they are called one.”—The Aruch saith, “They were two balls of brass, and they struck one against another.”

But now κύμβαλον ἀλαλάζον, ‘A tinkling cymbal’ was, when these two balls were struck one against another, without any either measure or tone of music, but with a rude, inartificial, and howling sound; Mark v. 38, Κλαίοντας, καὶ ἀλαλάζοντας, “Weeping and howling.”

We may observe in these instances, which are compared with charity, and are as good as nothing, if charity be absent,—that the apostle mentions them, which were of the noblest esteem in the Jewish nation; as, also, the most precious things, which could be named by them, were compared with this more precious, and were of no account in comparison of it.

I. Λαλεῖν γλώσσαις τῶν ἀνθρώπων. “To speak with the tongues of men,” with those interpreters, is, “to speak the tongues of the *seventy* nations,” or, at least, to speak the tongues of *many* nations. So they relate it to the praise of Mordecai, that he perfectly understood the language of the *seventy* nations; and they require of the Fathers of the Sanhedrim, that they be skilled in many languages, that “the Sanhedrim hear nothing by an interpreter^b.”

II. Λαλεῖν γλώσσαις Ἀγγέλων. “To speak with the tongues of angels.” For this singular praise, they extol Jochanan Ben Zaccai in the example alleged.

III. Εἰδεῖν μυστήρια πάντα, &c. “To know all mysteries,” &c. So they, from the same place cited above: “Hillel the Elder had eighty disciples: thirty, who were worthy to have the Holy Spirit dwell upon them, as it did upon Moses. Thirty worthy, for whom the sun shall stop his course, as it did for Joshua. Twenty were between both. The greatest of all was Jonathan Ben Uzziel; the least, was Jochanan Ben Zaccai. He omitted not” (but perfectly understood) “the Scripture, the Misna, the Gemara, the idiotisms of the law,

^a Erachin, fol. 13. 2.

^b Maimon. in Sanhedr. cap. 2.

and the scribes, traditions, illustrations, comparisons, equalities, gematries, parables," &c.

IV. "Ὁρη^c μεθιστάνειν." "To remove mountains." By this expression, they denoted 'Doing things in a manner impossible,' as we have observed at Matt. xxi. 21: עקר טורי "He rooted up mountains^d."

CHAP. XIV.

VER. 2: 'Ὁ γὰρ λαλῶν γλώσση' "He that speaketh in a tongue." "Speaking in a tongue?" In what tongue? You will find this to be no idle question, when you have well weighed these things:—

I. There is none with reason will deny, that this whole church of Corinth understood one and the same Corinthian or Greek language: as also, that the apostle here speaks of the ministers of that church, and not of strangers. But now it seems a thing not to be believed, that any minister of that church would use Arabic, Egyptian, Armenian, or any other unknown language, publicly in the church; from whence not the least benefit could accrue to the church, or to the minister himself. For although these ministers had their faults, and those no light ones neither,—yet we would not willingly accuse them of mere foolishness, as speaking an unknown language for no reason; nor of ostentation, as speaking only for vain-glory. And although we deny not, that it was necessary, that those wonderful gifts of the Holy Ghost should be manifested before all the people, for the honour of him that gave them; yet we hardly believe, that they were to be shown vainly, and for no benefit.

II. The apostle saith, ver. 4, 'Ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ,' "He that speaketh in a tongue, edifieth himself:"—which how could he do from those tongues, when he could have uttered those very things in his mother-tongue, and have reaped the same fruit of edification?

III. The apostle tolerates an unknown tongue, if an interpreter were present. But I scarce believe he would tolerate, that one should prate in Scythian, Parthian, or Arabic, &c, when he could utter the same things in the Corinthian language, and without the trouble of the church, and an interpreter.

^c English folio-edition, vol. 2. p. 783.

^d Bava Baths, fol. 3. 2.

We are of opinion, therefore, nor without reason, that that unknown language, which they used, or abused rather, in the church, was the Hebrew ; which, now of a long time past, was not the common and mother-tongue, but was gone into disuse ; but now, by the gift of the Holy Ghost, it was restored to the ministers of the church ; and that necessarily and for the profit of the church. We inquire not, in how many unknown languages they could speak ; but how many they spake in the church ; and we believe that they spake *Hebrew* only.

How necessary that language was to ministers, there is none that doubts. And hence it is, that the apostle permits to speak in this (as we suppose) unknown language, if an interpreter were present, because it wanted not its usefulness. The usefulness appeared thence, as well to the speaker, while he now skilled [*calluit*] and more deeply understood the original language ; as also to the hearers, while those things were rendered truly, which that mystical and sacred language contained in it.

The foundations of churches were now laying, and the foundations of religion in those churches ; and it was not the least part of the ministerial task at that time, to prove the doctrine of the gospel, and the person, and the actions, and the sufferings of Christ, out of the Old Testament. Now the original text was unknown to the common people ; the version of the Seventy interpreters was faulty in infinite places ; the Targum upon the prophets was inconstant, and Judaized ; the Targum upon the law was, as yet, none at all : so that it was impossible to discover the mind of God in the holy text without the immediate gift of the Spirit, imparting perfect and full skill both of the language and of the sense ; that so the foundations of faith might be laid from the Scriptures, and the true sense of the Scriptures might be propagated without either error, or the comments of men.

The apostle saith, “ Let him pray, that he may interpret,” ver. 13. And ‘ interpretation’ is numbered among the extraordinary gifts of the Spirit. Now let it be supposed, that he spake Latin, Arabic, Persian : either he understood what he spake, or he did not : if he did not, then how far was he from edifying himself ! And yet the apostle saith, “ He that speaks in a tongue, edifies himself.” If he understood what

^e *Leusden's edition*, vol. 2. p. 918.

^f *English folio-edition*, vol. 2. p. 784.

he spake, how easy was it for him, to render it in the Corinthian language! There are many now learned by study, who are able to translate those tongues into the Corinthian or the Greek, without that extraordinary gift of interpretation, immediately poured out by the Holy Ghost. But let it be supposed, which we do suppose, that he spake in the Hebrew tongue, that he either read or quoted the holy text in the original language; and that he either preached or prayed in the phrases of the prophets; it sufficed not to the interpretation, to render the bare words into bare words, but to understand the sense and marrow of the prophets' language, and plainly and fully to unfold their mysteries in apt and lively and choice words, according to the mind of God:—which the evangelists and apostles, by a divine skill, do in their writings.

Hear the judgment of the Jews concerning a just interpretation of the holy text. They^s are treating of the manner of espousing a woman. Among other things, these passages occur: על מנת שאני קריינא "תר" The Rabbins deliver. If he saith, Be thou my espouser, if I read: if he read three verses in the synagogue, behold she is espoused. R. Judah saith, Not until he read, and interpret. יתרגם מרעתיה May he interpret according to his own sense? But the tradition is this: R. Judah saith, פסוק כצורתו המתרגם He that interprets a verse according to his own form, behold, he is a liar. If he add any thing to it, behold he is a reproacher and blasphemer. What, therefore, is the Targum? [Or what interpretation is to be used?] Our Targum."

The Gloss there writes thus: "He that interprets a verse according to his own form,—that is, according to the literal sound: for example, לא תענה על ריב Exod. xxiii. 2; he that interprets that thus, לא תסחיד על דינה 'Thou shalt not testify against judgment,' is a liar: for he commands, that judgment be brought forth into light. But let him so interpret it, Thou shalt not restrain thyself from teaching any, that inquire of thee in judgment. So Onkelos renders it."

"If he add any thing to it:—If he say, 'Because liberty is given to add somewhat, I will add wheresoever it lists me;' he sets God at nought, and changeth his words. For wheresoever Onkelos added, he added not of his own sense. For

the Targum was given in mount Sinai; and when they forgot it, he came and restored it. And Rab. Chananeel explains those words, 'He that interprets a verse according to his own form,' by this example, וִירְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל Exod. xxiv. 10. He that shall render it thus, וַחֲזוּ יֵת אֱלֹהָא דִּישְׂרָאֵל 'And they saw the God of Israel,' is a liar; for no man hath seen God, and shall live: and he will add to it, who should render it, וַחֲזוּ יֵת מַלְאַכְא דִּאלֹהָא 'And they saw the angel of God.' For he attributes the glory of God to an angel. But let him interpret it thus, וַחֲזוּ יֵת יְקָרָא דִּאלֹהָא 'And they saw the glory of the God of Israel.' So Onkelos again."

So great a work do they reckon it to interpret the sacred text. And these things which have been said, perhaps will afford some light about the gift of interpretation.

But although the use of the Hebrew tongue among these ministers, was so profitable and necessary,—yet there was some abuse, which the apostle chastiseth; namely, that they used it not to edification, and without an interpreter. And farther, while I behold the thing more closely, I suspect them to Judaize in this matter, which we have before observed them to have done in other things; and that they retained the use of the Hebrew language in the church, although unknown to the common people, and followed the custom of the synagogue. Where,

I. The^h Scripture is not read, but in the Hebrew text; yea, as we believe, in the synagogues even of the Hellenists: as we dispute elsewhere of that matter.

II. Public prayers in the synagogue were also made in Hebrew, one or two excepted, which were in Chaldee. "Theyⁱ were wont to repeat the prayer, whose beginning is קְדִישׁ, after sermon. For the common people were there present, who understood not the holy language. Therefore, this prayer they composed in the Chaldee tongue, that all might understand:" the rest they understood not.

III. He that taught, or preached out of the chair, spoke Hebrew, and by an interpreter. "The^j interpreter stood before the doctor, who preached: חַכֵּם לֹחֵשׁ לוֹ לְשׁוֹן עִבְרִית, and the doctor whispered him in the ear in Hebrew, and he rendered it to the people in the mother-tongue." And there in the Gemara, a story is related of Rabh, who was present as

^h Leusden's edition, vol. 2. p. 919.

ⁱ Gloss. in Beracoth, fol. 3. 1.

^j Gloss. in Joma, fol. 20. 2.

interpreter to R. Shillah : and when R. Shillah said, קרא גבר, "The cock crows,"—Rabh rendered it, קרא גברא, when he should have rendered it קרא תרנוולא. Hence there is very frequent mention, in the books of the Talmudists, of של פלוני, and אמוריה מתרגמניה של פלוני, "The interpreter of this and that doctor."

While I consider these things used in the synagogues of the Jews, and remember that a great part of the church of Corinth consisted of Jews ; I cannot but suspect, that their ministers, also, used the same tongue according to the old custom : namely, that one read the Scripture out of the Hebrew text,—another prayed, or preached in the Hebrew language^k, according to the custom used in the synagogues. Which thing indeed the apostle allowed, so there were an interpreter, as was done in the synagogues : because that language, full of mysteries, being rendered by a fit interpreter, might very much conduce to the edification of the church.

I suspect also, that they Judaized in the confused mixture of their voices : which seems to be done by them, because the apostle admonisheth them to speak *by turns*, ver. 27, and not together. Now, from whence they might fetch that confusedness, judge from these passages : "The¹ Rab- bins deliver. In the law, one reads, and one interprets ; and let not one read, and two interpret. But in the prophets, one reads, and two interpret. But let not two read, and two interpret. And in the Hallel, and in the Book of Esther, ten may read, and ten interpret."

The Gloss is thus : " ' Let not one read in the law, and two interpret.' Much less, let two read. And the reason is, because two voices together are not heard. ' But in the prophets, let one read, and two interpret,' because the interpretation was for the sake of women, and the common people, who understood not the holy language. And it was necessary, they should hear the interpretation of the law, that they might understand the precepts : but of the interpretation of the prophets they were not so accurate."

Ver. 3 : 'Ο δὲ προφητεύων "He that prophesieth."] The word προφητεύειν, 'To prophesy,' comprehends three things, 'Singing psalms,' 'Doctrine,' and 'Revelation : ' as ver. 26.

I. To 'prophesy' is taken for 'singing psalms,' or cele-

^k English folio-edition, vol. 2. p. 785.

¹ Megil. fol. 21. 2.

brating the praises of God, 1 Sam. x. 5, "A choir of prophets shall meet thee with a drum, a pipe, and a harp, and **והמה מתנבאים** they shall prophesy:"—where the Chaldee, **ואינון משבחין** "And they shall sing or praise."—And chap. xix. 24, 25, **ואול מיל ומשבה** "And he went forward singing. And he put off his (royal) garment, **ושבה** and sang."

From this signification of the word 'prophesying,' you may understand in what sense a woman is said to 'prophesy,' chap. xi. 5; that is, to 'sing psalms.' For what is there said by the apostle, "A man praying or prophesying," and "a woman praying or prophesying," is explained in this chapter, when it is said, "I will pray," and "I will sing."

II. To 'prophesy' is to 'preach,' or to 'have a doctrine,' as ver. 26. Hence the Chaldee almost always renders **נביא** 'a prophet,' by **ספרא** 'a scribe,' or 'learned,' or 'one that teacheth.' When it is very ordinarily said of those, that were endued with extraordinary gifts, That "they spake with tongues, and prophesied." Acts x. 46, it is said, that "they spake with tongues and magnified God." For, 'they prophesied,' is said, 'they magnified God:' and that, these two ways, either by praising God, or by preaching and declaring the wonderful things of God, Acts ii. 11.

III. To 'prophesy' is to foretell and teach something from divine revelation; which is expressed ver. 26, by "hath a revelation." In those times, there were some, who, being inspired with a spirit of revelation, either foretold things to come; as Agabus did a famine, Acts xi. 28,—and Paul's bonds, Acts xxi. 10: or revealed the mind of God to the church, concerning the doing or the not doing this or that thing; as, Acts xiii. 2, by the prophets of Antioch, they separate Paul and Barnabas, &c.

Ver. 5: **Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις** "I would, that ye all spake with tongues."] The words do not so much speak wishing, as directing; as though he had said, "I restrain you not to prophesying alone, however I speak those things, which are ver. 1—3: but I will exhort, that ye speak with tongues, when it is convenient,—but rather, that ye prophesy." He had said *tongue*, in the singular number, ver. 2. 4, because he spake of a single^m man; now he saith,

^m Leusden's edition, vol. 2. p. 920.

tongues, in the plural number, in the very same sense, but that he speaks of many speaking.

Would the apostle, therefore, have this, or doth he persuade it? or doth he wish it, if so be it be a wish?—"I would have you all speak in the church, in the Punic, Egyptian, Ethiopic, Scythian, and other unknown tongues?"—Think seriously, to what end this could be. But if you understand it of the *Hebrew*, the end is plain.

Ver. 15^a: *Τί οὖν ἐστὶ* "What is it then?"] The apostle renders in Greek the phrase *מהו* most common in the schools.—"Rabba^o asked Abai, *מהו ונתארסה* בא עליה *A man goes in to the woman, when she is espoused: what then?*" Or, what is to be resolved in that case?—Again; "The^p wife saith, I will suckle the infant: but the husband saith, Thou shalt not suckle him. The women hearken. But the husband saith, That she should suckle it; the wife saith, not. *מהו* *What is then to be done?*"—"One^q goes in the street, and finds a purse: *מהו* *What is to be done with it?* behold, it becomes his. But an Israelite comes, and gives some signs of it: *מהו, רי* *ἐστὶ*; *What is then to be resolved on?*"—"Let^r our Master teach us, *מהו בעל כהן שישא את כפיו* *A priest that hath a blemish, רי* *ἐστὶ*; *What is it, that he lift up his hands,*" to bless the people? that is, What is to be resolved concerning him? whether he should lift up his hands or no? And the determination of the question follows every where.

To the same sense, the apostle in this place, *τί οὖν ἐστὶ*; "What, therefore, is to be done" in this case, about the use of an unknown tongue? He determines,—"I will pray with the Spirit, and I will pray with the understanding."

So ver. 26; *Τί ἐστὶν ἀδελφοί*; "What is it, brethren?" that is, 'What is to be done in this case, when every one hath a psalm, hath a doctrine,' &c. He determines, "Let all things be done to edification."

Προσεύξομαι τῷ πνεύματι, &c. "I will pray with the Spirit," &c.] That is, In the demonstration of the gifts of the Spirit; and, 'I will pray with the understanding,' that is, That I be understood by others.

Ver. 16: *Ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου* "He that occupieth the room of the unlearned."] *הידיוט* *Hidiot*, a word very usual among the Rabbins.—*היה דורש לשון הידיוט*—

^a *English folio-edition*, vol. 2. p. 786.

^o *Bab Chetubb*, fol. 39. 1.

^p *Ibid*, fol. 61. 1.

^q *Bava Mezia*, fol. 24. 2.

^r *Jevamoth*, fol. 25. 1.

“R. Meir^a explained [or determined] in the private tongue. So also R. Judah. And Hillel the old. And R. Jochanan. Ben Korchah,” &c.—The Gloss is; “Private men were wont to write otherwise, than according to the rule of the Wise men.” There חכם and חכמים ‘a Wise man,’ and ἰδιώτης, are opposed.—So כהנים חידושות ‘private priests,’ are opposed to priests of a worthier order: and, which we have observed before, חידושות ἰδιώται, ‘private men,’ are opposed to לדיינין ‘judges.’

In 1 Sam. xviii. 23, איש רש ונקלה ‘a poor and contemptible man,’ in the Targumist is גבר מסכן והדיוט ‘a poor and private (hidiot) man.’

According to this acceptation of the word ἰδιώτης among the Jews, the apostle seems, in this place, to distinguish the members of the church from the ministers,—private persons, from public. So in those various companies celebrating the paschal service, there was one, that blessed, recited, distributed, and was, as it were, the public minister for that time and occasion; and all the rest were ἰδιῶται, ‘private persons.’ So, also, in the synagogues, ‘the Angel of the Church’ performed the public ministry, and the rest were as private men. There were, indeed, persons among them, who were not in truth private men, but judges and magistrates, and learned men; but as to that present action, ἀνεπλήρουσιν τὸν τόπον (which you must not understand of sitting in lower seats, but of their present capacity), ‘they supply the place,’ or sustain the condition, of ‘private persons,’ as to the present action, as men contradistinct from the public minister. ἰδιώτης, indeed, occurs for a common, or unlearned man, ver. 23: which yet hinders not at all, but that, in this place, it may be taken in the sense mentioned.

Πῶς ἐρεῖ τὸ Ἀμήν, &c. “How shall he say, Amen,” &c.] It was the part of one to pray, or give thanks,—of all, to answer, ‘Amen.’—“They^b answer Amen after an Israelite blessing, not after a Cuthite,” &c.—But “They” answered not אמן יתומה the orphan Amen, אמן חטופה nor the snatched Amen,” &c.

The ‘Orphan Amen’ was, when Amen was said, and he that spake, weighed not, or knew not why, or to what he so answered. To the same sense is אמן יתומה, ‘An^v orphan

^a Bab. Mezia, fol. 104. 1.

^b Hieros. Berac. fol. 12. 3.

^c Beracoth, cap. 8. hal. 8.

^v Bab. Avod. Zarah, fol. 24. 2.

psalm; that is, a psalm, to which neither the name of the author is inscribed, nor the occasion of the composure. **יתומא**, among the Talmudists, is sometimes 'a fool,' or 'unlearned^z.' Let it be so, if you please, in this phrase. Such is the Amen, concerning which the apostle in this place; when any one answers Amen, foolishly, to a thing not understood.

Ver. 21: **Ἐν τῷ νόμῳ γέγραπται** "It is written in the law." 'In the law,' that is, In the Scripture: in opposition to **דברייהם**, 'The words of the scribes.' For that distinction was very usual in the schools. **זה מתורה** "This we learn out of the law, and **זה מדברייהם**, and this from the words of the scribes."—**דברי תורה אין צריכין חיזוק**—"The^b words of the law [that is, of the Scripture] have no need of confirmation. **דברי סופרים צריכין חיזוק** But the words of the scribes have need of confirmation."

The^c former prophets, and the latter, and the Hagiographa, are each styled by the name of the law; so that there is no need of farther illustration.—"Whence is the resurrection of the dead proved out of the law? From those words, **אז יבנה**, Josh. viii. 30. **בנה לא נאמר**. It is not said, Then he *built* [in the preterperfect tense], but **יבנה** he *shall* build [in the future tense], **מכאן לתחיית המתים מן התורה** Hence the resurrection of the dead is proved out of the law."

"Whence is the resurrection of the dead proved out of the law? From thence, that it is said, Blessed are they that dwell in thine house; **עוד יהללך** They shall always praise thee, Psal. lxxxiv. 4. **יהללך לא נאמר**. It is not said, They *do* praise thee, but **יהללך** They *shall* praise thee. Hence the resurrection of the dead is proved out of the law."

"Whence is the resurrection of the dead proved out of the law? From thence, that it is said, Thy watchmen shall lift up their voice. **קול יחדו ירננו** They shall sing with their voice together, Isa. lii. 8. **ירננו לא נאמר**. It is not said, They *sing*, but **ירננו** They *shall* sing. Hence the resurrection of the dead is proved out of the law."

Behold the former prophets called by the name of the *Law*; among which is the Book of Joshua; and the latter prophets, among which is the Book of Isaiah; and the Hagiographa, among which is the Book of Psalms.

^z English folio-edition, vol. 2. p. 787.

^b Tosaph. in Jevamoth, cap. 1.

^a Leusden's edition, vol. 2. p. 921.

^c Bab. Sanhedr. fol. 91. 2.

Ver. 26: Ἐκαστος ὑμῶν ψαλμὸν ἔχει: “ *Every one of you hath a psalm.*”] That is, “ When ye come together into one place, one is for having the time and worship spent chiefly in singing psalms,—another, in preaching, &c. One prefers singing of psalms,—another, a tongue,—another, preaching.” &c.

Ver. 27: Κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς: “ *By two, or, at most, by three.*”] The apostle permits the use of an unknown tongue, as you see; and I ask again, Of what tongue? Let that be observed, which he saith, ver. 22; “ Tongues are for a sign, not to them, who believe, but to them, who believe not.” And unless you prove, there were in the church, such as believed not, which it implies,—I would scarcely believe he permitted the use of unknown tongues, under any such notion; especially when he had said immediately before, “ Let all things be done to edification.” But suppose that, which we suppose of the Hebrew language, and the thing will suit well.

This our most holy apostle saith of himself, chap. ix. 20; “ To the Jews I became a Jew, that I might gain the Jews:” which seems here to be done by him: but neither here, nor any where else, unless for edification, and that he might gain them. They would not be weaned from the old custom of the synagogue, as to the use of the Hebrew tongue in their worship; and for the present, he indulges them their fancy; and this not vainly, since, by the use of that tongue, the hearers might be edified, a faithful interpreter standing by; which, in other languages, could not be done any thing more, than if all were uttered in the Corinthian language.

“ If any speak in a tongue, let it be by two,” &c. Let one read the Scripture in the Hebrew language,—let another pray,—let a third preach. For, according to these kinds of divine worship, you will best divide the persons, that all may not do the same thing.

Ver. 29^d: Προφήται δὲ δύο ἢ τρεῖς λαλείτωσαν: “ *Let the prophets speak two or three.*”] Let one sing, who ‘ hath a psalm:’ let another teach, who ‘ hath a doctrine:’ and if a third hath ‘ exhortation or comfort,’ as ver. 3, let him also utter it.

Ver. 30: Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθήμενῳ: “ *But if any thing be revealed to another, that sitteth by.*”] That is very frequently said of the Jewish doctors, יושב היה “ He sat:”—

^d English folio-edition, vol. 2. p. 788.

which means not so much this barely, 'He was sitting,' as 'he taught out of the seat of the teacher,' or 'he sat teaching,' or 'ready to teach.' So that indeed, 'he sat,' and 'he taught,' are all one. Examples among the Talmudists are infinite. In the same sense the apostle: "If something be revealed to some minister, who hath a seat among those that teach, &c, not revealed in that very instant: but if he saith, that he hath received some revelation from God, then *ὁ πρῶτος σιγάτω*, 'let the first be silent;' let him be silent, that 'hath a psalm,' and give way to him."

Ver. 35: *Αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.* "For it is a shame for women to speak in the church." Compare that: "The Rabbins deliver, *הכל עולין למניין שבעה* Every one is reckoned within the number of seven" [of those that read the law in the synagogues on the sabbath-day], *ואפילו ואפילו אשה* "even a child, even a woman. But the Wise men say, Let not a woman read in the law, *מפני כבוד ציבור* for the honour of the synagogue." Note that: It was a disgrace to the church, if a woman should read in it: which was allowed even to a child, even to a servant: much more, if she usurped any part of the ministerial office. It was also usual for one or the other sitting by, to ask the teacher of this or that point: but this also the apostle forbids women; and that for this reason, "Because it was not allowed women to speak, but let them be subject to their husbands," ver. 34. It was allowed them to answer 'Amen' with others, and to sing with^f the church; but to speak any thing by themselves, it was forbidden them.

CHAP. XV.

VER. 5: *Καὶ ὅτι ὤφθη Κηφᾶ.* "And that he was seen of Cephas." Namely, going to Emmaus. See what we have said at Mark xvi.

Ver. 6: *Ἐπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ.* "Then he was seen of above five hundred brethren at once." "In a mountain of Galilee," Matt. xxviii. 16; where it is added by the evangelist, *Οἱ δὲ ἐδίσταν*, "But some doubted;" which is to be warily understood; not that some of the eleven now still doubted of his resurrection; for Thomas himself had believed before: but that some of that multitude, assembled there with the eleven, doubted. Therefore, it is

^e Megill. fol. 23. 1.

^f Leusden's edition, vol. 2. p. 922.

not only congruous, but necessary, to render that verse thus,—“ And they (the eleven disciples) seeing him, worshipped him; but others doubted.” Not *some* of the eleven, but *others* of the company.

Ver. 7^s: “Ἐπειτα ὄψθη Ἰακώβω” “*After that, he was seen of James.*”] What James? The son of Zebedee, or of Alpheus? It is more probable to understand it of James, the son of Alpheus; and that he was alive, when Paul wrote this; and that the apostle seems on purpose to treat of the appearance of Christ to Peter,—and James, the minister of the circumcision,—and to himself, the minister of the uncircumcision. See the story of one James, a disciple, as he is styled, of Jesus^h.

Ver. 8: Ὡσπερὶ τῷ ἐκτρώματι, &c. “*As one born out of due time,*” &c.] נפל “*An untimely birth,*” Job iii. 16, to the LXX interpreters, is Ἐκτρωμα; and, which is to be marked, they render נפל סמוך “*A hidden untimely birth,*” ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρὸς, “*An untimely birth, proceeding out of his mother’s womb;*” when the word סמוך ‘hidden,’ seems rather to denote the contrary;—namely, that it never went out of its mother’s womb, but was always hidden there. So the Chaldee, נפלא דטמוע במעינא “*An untimely birth, hidden in the womb.*”

Hence the word מפלת, very usual among the Talmudists for ‘a woman bringing forth an abortive.’ המפלת כמות בהמה “*A woman that comes before her time, and brings forth, in the figure of a beast, or a bird.*” המפלת סנדל או שליא “*Coming before her time, and bringing forth a sandal, secundine, or a figured lump,*” &c. Numb, xii. 12; Ὡσεὶ ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρὸς, καὶ κατεσθίει τὸ ἡμισυ τῶν σαρκῶν αὐτῆς “*As an untimely birth coming out of the mother’s womb, and devoureth the half of her flesh.*”

As though the apostle should say; “How far am I from an apostle! As much as some mishapen and deformed lump, brought forth by an abortive birth, differs from the shape of a man.”—You may render the words in English more apt and clear, unless I am mistaken in my conjecture, after this manner,—“As to a thing born out of due form,” than as they are rendered, “As to one born out of due

^s English folio-edition, vol. 2. p. 789.

^h Avodah Zarah, fol. 16. 2. and 27. 2.

ⁱ Cherithuth, cap. 1. hal. 3.

time."—Παιδίον μὴ ἐξεικονισμένον, "A child not shaped;" so the LXX in Exod. xxi. 22.

Ver. 20: Ἀπαρχὴ τῶν κεκοιμημένων "The first-fruits of them that sleep." Although the resurrection of Christ, compared with some first-fruits, hath very good harmony with them, yet especially it agrees with the offering of the sheaf, commonly called עומר, not only as to the thing itself, but as to the circumstance of time. For, first, there was the Passover, and the day following was a sabbatic day; and on the day following that, were the first-fruits offered. So "Christ our passover was crucified." The day, following his crucifixion, was the sabbath; and the day following that, he, "the first-fruits of them that sleep," rose again.

Ver. 29: Οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν "They who are baptized for the dead." I. In this sense you may best understand these words:—"Otherwise, what shall they do, who undergo martyrdom, and are baptized in that sense, as baptism denotes death by martyrdom,—if the dead are not at all raised?" For,

I. That baptism is taken for martyrdom, appears enough, Matt. xx. 22, 23.

II. See how very well the connexion of the following verse agrees to this sense:—"What shall they do, who have undergone, and do undergo, martyrdom, if there be not a resurrection? τί καὶ ἡμεῖς κινδυνεύομεν; 'And why do we also every day, and every moment, go in danger of martyrdom?'"

III. He argues from them that die in Christ, that is, in the faith of Christ, ver. 18. And do you believe, he would omit an argument from those, that die for the faith of Christ?

IV. He saith, τί ποιήσουσιν; "What shall they do?" Not ποιοῦσιν; 'What do they?' Not what they mean, or denote, or signify, by this, that they are baptized, &c. But "what shall they do?" Or what shall become of them? They have delivered their bodies to martyrdom; and what shall become of them, if their bodies rise not again? So Jer. v. ult. מה תעשו לאחרי-יתח, "What will ye do in the end?" That is, What will become of you?

There lies no sense in the words, as to this sense which we propound, but in the phrase ὑπὲρ τῶν νεκρῶν, 'for the

dead:’ which let us illustrate by a like phrase.—The Jews baptized a proselyte לשם גר, ‘under the notion, or in the name, of a proselyte;’ and a servant to be set free לשם משוחרר ‘under the notion, or in the name, of a libertine.’ But now when it was said, “N. is baptized לגר for a proselyte; N. is baptized למשוחרר for a libertine^k ;”—are not these words uttered well in Greek, ‘Ο δείνα βαπτίζεται ὑπὲρ προσηλύτου, ὑπὲρ ἐλευθέρου, “Such a one is baptized for a proselyte, for a free man.”

II. If the rendering the word ὑπὲρ, in this sense, seem somewhat uncouth,—let it be supposed, that the apostle speaks of washing and purification, appointed to the Jews after the touching a dead body; and the rendering will be nearer. Upon that law thus R. Bechai; “He that toucheth a dead body, is to be purified with the water of purification with ashes,—namely, those of the red cow, which purifies him, that is defiled by the dead. Whence arose among us the custom of washing hands, when we come from a dead person; רמוז למי פרה, which intimates the water of the red cow, והוא גם כן רמז לתחיית המתים, and intimates also the resurrection of the dead.”—But after what manner doth it do that? Hear Zohar^l upon that matter:—“The spirit of uncleanness dwells upon men by reason of the dead. מאי אסירותא. But what remedy have they? That which is written, ואל עפרם ישובו ‘And they shall return to their dust;’ that is, to the dust of the burnt red cow, whereby they are purified. And the spirit of uncleanness departs, and another Holy Spirit is shed abroad. God gave Israel counsel, that they should use all manner of remedies, whereby they might obtain the life of the world to come:—namely, that they be found pure in this world, and holy in the world to come. Concerning whom it is written, ‘I will sprinkle upon you pure water, and ye shall be purified,’” Ezek. xxxvi.

We cannot omit that^m:—“Anciently it was a custom to baptize vessels over women dying in their monthly courses; מטבילין את הכלים על גבי נידות, at which thing the menstruous women, that were alive, blushed. Therefore they appointed to baptize over all women, for the honour of menstruous women, that were alive. Anciently, they baptized over profluvious men departed: for which the profluvious men that were

^k Leusden's edition, vol. 2. p. 923.

^l Fol. 86. 4.

^m Babyl. Moed Katon, fol. 27. 2.

living, were ashamed. They appointed, therefore, that they should baptize over all men, in honour of the profluous men, that were alive."

Ver. 31: *Nḗ τὴν ὑμετέραν καύχῃσιν, ἣν ἔχω, &c.* " *I protest by your rejoicing, which I have,*" &c.] That which the apostle asserts, is this, That he died daily; that is, Was trod upon, suffered contempt, underwent danger, expected death. And that this is so, I appeal, saith he, to 'your boasting,' O ye Corinthians.—But in what sense is that boasting to be understood? Not the apostle's boasting of them: for then it would more properly have been said, *ἡμετέραν καύχῃσιν, Our boasting, than ὑμετέραν, Your.* Nor was there, indeed, any reason, as things then stood, why the apostle should boast of them. Nor is their boasting in the apostle to be understood: for, alas! how did they too much undervalue him! The boasting, therefore, that he hints, was their boasting *against* him; and this is it that he calls upon, and appeals to. "Every day (saith he) I die, I am despised, trod upon, am in hazard: and for witness of this, I call and appeal to your very boasting against me: which, indeed, I reckon for my boasting in Jesus Christ. It became not you to glory against me: but since ye do it, I glory in this very contempt, and reproach."

Ver. 32: *Εἰ κατὰ ἄνθρωπον ἐθνησιομάχησα.* " *If, after the manner of men, I have fought with beasts.*"] This is that great danger, concerning which he speaks, 2 Cor. i. 8, 9; which is not at all to be understood of the tumult, raised among the Ephesians by Demetrius; for this Epistle was written before that tumult: but according to the letter, that the apostle was really cast to wild beasts in the theatre. Nor does it obstruct this opinion, that Luke, relating the acts of Paul, omitted this so notable a history, since he hath omitted very many other:—nor that those that fought with beasts, were different from those that were cast to beasts; since the latter must fight with them, or perish without any hope. But, on the contrary, there are these two things make for it:—

I. That, in Demetrius's insurrection, the chief of Asia (Asiarchæ) afforded themselves Paul's friends, Acts xix. 31: that is, those priests among the heathen, whose office it was, to publish those plays of the theatre for the honour of the gods. *Ἡρώτων τὸν Ἀσιάρχην Φίλιππον, ἵνα ἐπαφῆ τῷ Πολυ-*

κάρπῳ λέοντα. Ὁ δὲ ἔφη μὴ εἶναι ἕξον αὐτῷ, ἐπειδὴ πεπληρώκει τὰ κυνηγέσια. “Theyⁿ asked Philip the Asiarch [the interpreter renders it ‘Munerarius^o,’ ‘The setter-forth of the games’] to let loose a lion upon Polycarp: but he answered, He might not, because now the fighting with wild beasts [those games] was over.” The same were the ‘Phœnicarchæ,’ and the ‘Syriarchæ^p.’

But now whence came it to pass, that these Asiarchs were friends to Paul? Was it as being persons, that embraced the gospel? Why, therefore, were they still ‘Asiarchs?’ But it seems rather, that Paul, being set to combat with beasts, was preserved by some wonderful and stupendous manner; so that the Asiarchs themselves, seeing the miracle, were carried away with admiration of the thing, and the good-will towards him.

II. What else doth Κατὰ ἄνθρωπον ἐθρησιμάχησα mean, than “I have fought with beasts in that manner, as men fight with beasts?” Or, “I have fought with beasts in this very human body.” And that which he adds, Ἐν Ἐφέσῳ, ‘In Ephesus,’ renders the sense more clear, and restrains it much more to the letter. For if it were so to be understood,—‘I fought at Ephesus with Demetrius and his fellows,’ as if it had been with beasts,—it had been much more suitable to have brought an example of his stoning in Lystra, Acts xiv. 19; of his whipping at Philippi^q, Acts xvi. 22, 23, &c. For in Demetrius’s uproar at Ephesus, you find him to have borne or undergone, no, not one blow, I had almost said, nor any danger. Gaius and Aristarchus, indeed, being drawn into the theatre, endured some violence, being perhaps presently to be cast to the beasts:—but read and read again the whole story, Acts xix, and there is not a syllable of any wrong, that Paul, at that time, endured in his person.

Ver. 36: Ἄφρον· “Fool.” שׂוֹמֵה, would the Talmudists say, ‘sot,’ ‘madman.’—“Rabban^r Jochanan Ben Zaccai answered the Baithuseans [denying also the resurrection of the dead], and said, שׂוֹמֵה מִיַּיִן לַכֶּם” Ἀφρονες, ‘Fools, whence did this happen to you,’ &c.

Ver. 45: Οὕτω καὶ γέγραπται “And so it is written,” &c.] Of the former no doubt is made: for it is written Gen. xi. 7.

^p Euseb. Eccles. Hist. lib. 4. c. 15.

^o English folio-edition, vol. 2. p. 791.

^q Novell. 89. at the end, &c.

^r Leusden’s edition, vol. 2. p. 924.

^s Gloss. in Taanith, fol. 17. 1.

But where is the latter? Throughout the whole sacred book: thence the Jews speak so many things, and so great, of the 'Spirit of Messias,' and of 'Messias quickening.'

Ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιῶν. "The last Adam was made a quickening Spirit." [Job xix. 25, אֲנִי יֹדְעֵתִי גֹאֲלִי, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth." Job seems to me, in this place, in the words, אַחֲרָיון עַל עֵפֶר יְקוּם, to speak in the same sense with Ὁ ἔσχατος Ἀδὰμ, 'The last Adam.' Of the former Adam it was said, עֵפֶר אַתָּה וְאֵל עֵפֶר תֵּשׁוּב "Dust thou art, and to dust thou shalt return."—"And I know (saith Job), that my Redeemer liveth; and he shall arise from the dust another (or, a latter); and I shall see the Lord made of the same flesh that I am of," &c; intimating the incarnation of the Messiah.

Εἰς πνεῦμα ζωοποιῶν. 'A quickening Spirit.'—"The Spirit of the Lord moved upon the face of the waters," Gen. i. 2. זֶה רוּחוֹ שֶׁל מֶלֶךְ הַמְּשִׁיחַ. "This is the Spirit of King Messias."—So the Jews speak very frequently. And also, מִשּׁוּם עֵתִיד לִיוֹנֵן יֵשֵׁנִי עֵפֶר "Messias shall quicken those, that dwell in the dust."

It cannot be passed over without observation, by what authority Paul applies those words of Psal. cii, "Thou, Lord, in the beginning hast founded the earth," &c, to the Messias, Heb. i. 10, to prove his Deity and dignity. "But thou art deceived, O Paul (would a Hebrew say); these words are to be applied to God the Father, not to the Messias."—The apostle hath what to reply from the very confession of the Jewish nation;—"You acknowledge that Spirit, which was present at, and president over, the creation, was 'the Spirit of the Messias.'"

It ought not, also, be passed by without observation, that Adam,—receiving from him the promise of Christ, and believing it,—named his wife 'Chava,' that is 'Life.' So the Seventy, Καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωή. "And Adam called his wife's name *Life*," Gen. iii. 20. What! is she called *life*, that brought in *death*? But Adam perceived Τὸν ἔσχατον Ἀδὰμ, 'The last Adam,' exhibited to him in the promise, to be πνεῦμα ζωοποιῶν 'a quickening Spirit; and had brought-in a better life of the soul, and at length should bring-in a better of the body. Hence is that, John i. 4, Ἐν αὐτῷ ζωὴ ἦν, "In him was life."

Ver. 47: 'Ο δεύτερος ἄνθρωπος ὁ Κύριος. "The second man is the Lord." Gen. iv. 1; "Eve conceived and brought forth Cain, and said, קניתי איש את יהוה *I have possessed,*" or obtained, τὸν ἄνθρωπον τὸν Κύριον, "a man, the Lord;" that is, "that the Lord himself should become man."—For let me so turn it, depending upon these reasons:—

I. That this interpretation is without any manner of wresting the particle את; yea, it is according to its most proper signification and use.

II. That, without doubt, Eve had respect to the promise of Christ, when she named her son; as Adam had respect to the promise in the denomination of Eve.

Ver. 55: Ποῦ σου, θάνατε, &c. "O death, where is thy," &c.] Hos. xiii. 14, אהי דבריק מורת, the Seventy read it Ποῦ ἡ δίκη σου, θάνατε; "Where is thy revenge, O death?" And thus speaks Aben Ezra; יש אומים הפוך כמו איה "There are some, which invert the word, איה *I will be,* as though it were איה, 'where:' והנכו כאומרו אהי מלכך איפוא הוא And very truly; as it is said, אהי מלכך ver. 10, Where is thy king?"—Where the Chaldee, אן מלכך, not, 'I will be thy king,' but, 'where is thy king?' So that the Greek interpreters, and the apostle after them, translated אהי Ποῦ, *Where,* properly, and truly.

The word דבריק in the prophet, is rendered by the Targumist and the Rabbins, to signify 'a word:' but some, as Kimchi acknowledges, understand it to signify 'the plague;' and that upon good ground, because the word קטב 'destruction,' is joined with it; as קטב 'destruction,' and דבר 'the plague,' are joined together, Psal. xci. Where see the Targum and R. Solomon, and compare the Greek interpreters with them.

CHAP. XVI.

VER. 1: Περὶ δὲ τῆς λογίας, τῆς εἰς τοὺς ἁγίους. "Now concerning the collection for the saints." Unless I am much deceived מגברת חכמים, in the Jerusalem writers, denotes, in the like sense, τὴν λογίαν εἰς τοὺς σοφοὺς, 'The collection for the Wise men.'

They have this story; "R. Eliezer^t, R. Josua, and R. Akiba, went up to Cholath of Antioch, על עסק מגברת חכמים, employed in the collection for the Wise men. One Abba

^s English folio-edition, vol. 2. p. 792.

^t Horaioth, fol. 48. 1.

Judah was there, who performed the law with a good eye. Being now reduced to poverty, when^a he saw the Rabbins, he was dejected. He went home with a sad countenance. His wife said to him, ‘Why doth thy countenance languish?’ He answered, ‘The Rabbins are come, and I know not what to do.’ She said to him, ‘You have one field left: go, and sell half of it, and give to them.’ Which he did. And when they were departed, he went to plough in the half of his field, and found a great treasure,” &c. I produce this the more willingly, that it may be observed, that collections were made among the Jews in foreign nations, for the poor Rabbins dwelling in Judea, in the same manner as they were made among Christians in foreign nations, for the poor Jews converted to Christianity in Judea.

Ver. 2*: *Karà mian sabbaron* “*On the first day of the week.*”] בַּיּוֹם הַשְּׁבִיעִי “*In the first of the sabbath,*” would the Talmudists say.

I. That day was every where celebrated for the Christian sabbath: and, which is not to be passed over without observing, as far as appears from Scripture, there is no where any dispute of that matter. There was controversy concerning circumcision, and other points of the Jewish religion, whether they were to be retained, or not retained; but no where, as we read, concerning the changing of the sabbath. There were, indeed, some Jews converted to the gospel; who, as in some other things they retained a smatch of their old Judaism, so they did in the observation of days, Rom. xiv. 5, Gal. iv. 10; but yet not rejecting, or neglecting the Lord’s day. They celebrated it, and made no manner of scruple, as appears, concerning it: but they would have their old festival-days retained too: and they disputed not at all, whether the Lord’s day were to be celebrated, but whether the Jewish sabbath were not to be celebrated also. So they admitted baptism, but it went against them not to admit circumcision also. And so also in some other articles of Judaism, not rejecting the gospel, but superinducing something of Judaism. “As I have ordained in the churches of Galatia (saith the apostle), so do ye also: on every first day of the week,” &c. And yet the same apostle saith of the same Galatians, “Ye observe days, and months;” not

^a *Leusden’s edition*, vol. 2. p. 925.

* *English folio-edition*, vol. 2. p. 781.

that they refused the Christian sabbath, but that they retained the Jewish sabbaths.

II. The 'Lord's Day' sufficiently commended itself by its own authority: nor could the institution of it at all be doubted by the converted Gentiles, as never knowing, or at least owning, any other sabbath: nor by the converted Jews, if they acknowledged Jesus for the true Messiah; because they had learned in their schools, that Messiah should make a new law, as Moses had made the old. And that also, which they had drunk-in from their cradles, that Messiah should not abolish the institutions of Moses, but raise them higher, and make them more splendid, although it might be more a scruple among them of the abolishing the Jewish sabbath,—yet it could make none of superinducing the Christian sabbath.

III. In that controversy of the change of the sabbath, from the Jewish to the Christian, which some prosecute too much without any cause,—they reckon the Scriptures' silence concerning the institution of the Lord's day, for a denial of the thing; as if it were by no means to be believed, because it is not expressed in plain words.

Among many things said in that case, let us put-in these few:—

I. The Holy Text, indeed, is silent of this matter, while the scene of Christian affairs is lying in Judea, mention being only made by the evangelists of the appearances of Christ, on the first day of the week; namely, on that day, wherein he arose from the dead, and the first day of the week following, John xx. 26. But when the scene is transferred to the Gentiles, then there is very open mention of it; namely, in this place, and Acts xx. 7, and Rev. i. 10.

II. For the chief care concerning mentioning the sabbath was this, that mention might be made of that sabbath, which was to be among the Gentile churches, and was to endure for ever. And of that, mention is most evidently made in the history of those churches.

III. Therefore, the former silence does by no means argue, that the apostles and disciples in Judea, converted to the faith, did not celebrate the Lord's day, or that they observed it not by divine institution; but, by good right and reason, the mention of it is reserved to its most proper place, that is, in the story of the Gentile churches.

Θησαυρίζων. “*Laying up.*”] “For these (saith Beza) are true riches laid-up in heaven,” &c. By occasion of whose words, let us add these few passages of the same subject:—

“A certain woman came to Rabban Jochanan Ben Zaccai, and said, ‘Sir, vouchsafe me sustenance.’ To whom he answered, ‘And who art thou, my daughter?’—‘I, saith she, am the daughter of Nicodemus Ben Gorion.’—‘And, replied he, O daughter, what is become of the riches of the family of thy father?’ She answered, ‘לא כדן מתלן מתלא בירוש’ מלח ממון חסר ואמרי לה ‘O Rabbi, Do not they use this proverb at Jerusalem, The salt of riches is the want of them?’ חסר חסר But those that stood by said to her, ‘But mercy, or alms, is their salt.’”—Where the Gloss is: “Whosoever will season his riches, that is, make them not to putrefy, let him bestow them in alms; and the want of riches arising from such a cause, is the seasoning of them.”

Ver. 5^z: Μακεδονίαν γὰρ διέρχομαι. “*For I do pass through Macedonia.*”] There is a division about the sense and translation of these words: and here, indeed, the whole hinge of the controversy turns upon the place, whence this Epistle was writ.

There are some, that render it to this sense; “I am now passing through Macedonia;” which without doubt he did, whosoever he were, who first joined those words to the end of the Epistle, Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλιππων. “The First Epistle to the Corinthians^a was written from Philippi:” and they must do the same, who think it sent from thence.

But the Vulgar and Interlineary interpreter, “For I *shall* pass through Macedonia,” in the future tense, is more true, and best of all:—for that this Epistle was sent from Ephesus, these and other things make plain:—

I. That the apostle salutes the Corinthians in the name of ‘the churches of Asia:’ which, it is probable, he would not at all have done, if he now were in Macedonia. But be it granted, that he, very lately coming out of Asia, carried the salutations of those churches along with him,—it is as improbable, that he would not also salute them in the name of the churches of Macedonia.

II. It appears, that he wrote this Epistle, before he came

^y Babyl. Chetubb. fol. 66. 2.

^z Leusden’s edition, vol. 2. p. 926.

^a English folio-edition, vol. 2. p. 794.

into Macedonia, from what he saith in the Second Epistle, chap. ii. 12, 13, and vii. 5—7. For when he met not Titus at Troas; whom, together with Stephanas, Fortunatus, and Achaicus, he had sent to Corinth with this Epistle; nor as yet could know, what fruit it had gained among the Corinthians,—he hastened a journey into Macedonia. And when he came thither, and found not Titus there, he stayed for some time with an unquiet mind, until Titus at last came, the messenger of good news.

III. He saith, ver. 8, Ἐπιμενῶ δὲ ἐν Ἐφέσῳ. “I shall tarry in Ephesus:” as if he would say, “Here at Ephesus, where now I am, I shall remain until Pentecost.”

Ver. 8: Ἐπιμενῶ δὲ ἐν Ἐφέσῳ. “*But I will tarry in Ephesus.*”] Whether he tarried at Ephesus until the time determined by him [that is, Pentecost], or the uproar of Demetrius drove him away thence sooner, is uncertain. Being driven thence, Macedonia received him, as is related, Acts xx: where although, among his travels, there is no mention of his journey to Corinth, yet thither he travelled, while his companions went before to Troas, and expected him there.

Ver. 9: Θύρα γάρ μοι ἀνέωγε, &c. “*For a door is opened to me,*” &c.] See Acts xix. 17—20.

Ver. 10: Ἐὰν δὲ ἔλθῃ Τιμόθεος. “*But if Timothy come.*”] This place deceived him again, who added the ὑπογραφή, ‘the underwriting,’ to this Epistle: in whose fancy, Timothy was sent with Stephanas, Fortunatus, and Achaicus, to bring the Epistle to the Corinthians:—by no light mistake: for Timothy indeed was sent, but from Ephesus into Macedonia with Erastus, Acts xix. 22, to see the Corinthians in his return,—but not at all sent thither out of Macedonia by the order of the apostle; which he dreams of.

Ver. 19: Σὺν τῇ κατ’ οἶκον αὐτῶν Ἐκκλησίᾳ. “*With the church, which is in their house.*”] So, also, it is said of them, when they were come back from Rome, that they had a church in their house, Rom. xvi. 5. And the same is said of Philemon, Philem. ver. 2, and see Col. iv. 15. But in what sense to understand this, is somewhat obscure.

I. Perhaps there were in Aquila’s house, some, which travelled with him from Rome; being driven thence by the edict of Cæsar, and boarded with him in the same house, while they were in their banishment. But what then shall we say of them, when they went back to Rome to their own

dwelling? And also, what shall we say of the church in the house of Philemon?

II. Or perhaps Aquila was the church's host, as Gaius was, at Corinth; in whose house were other men and women, appointed to that office with him. And, it may be, he performed the same office at Rome, when he went back. And, it may be, Philemon did the same at Colosse: and thence that of the apostle to him, "Prepare me a lodging," ver. 22. But all these things are somewhat uncertain: nor can one see, where to fix his foot. Let me, therefore, add another conjecture also.

III. It is well enough known, what בית מדרש 'Beth Midrash,' 'the divinity-school,' or the Chapel, was among the Jews; and what the difference was between it, and בית הכנסת 'the synagogue.'—Now 'Beth Midrash' was called, also, בי רבנן 'Be Rabbanan,' 'The school of the Rabbins.' And it is inquired², מאי בי רבנן ביתא דרבנן "What is the school of the Rabbins? It is the house of the Rabbins." Where the Gloss:—"Why do they call בתי מדרשות the divinity-schools, Be Rabbanan? namely, Because it is their house for any use." In that place, the Gemarists treat of synagogues, set apart for holy use; and how far it was lawful to put them to common uses, either when they now flourished, or were fallen to decay, and antiquated as to sacred uses. And concerning the 'Beth Midrash,' which was very near of kin to the synagogue, it is concluded, as you see, that it is as the very house of the Rabbin, teaching in it³, and to be used by him for any use.

Mention of the בי רבנן 'Be Rabbanan,' or 'Beth Midrash,' and the very thing, concerning which we now are speaking,—bring to remembrance the בי אבדין 'Be Abidan;' of which the Talmudists write; but in a double and various sense. The mention of it occurs in Babyl. Avodah Zarah^b, where it denotes a heathen temple. R. Eliezer Ben Parta is examined by a Roman magistrate; and, among other things, this is demanded of him; "Why did you not go to בי אבדין Be Abidan, the Temple? He answered, I am an old man, and I was afraid, lest you should tread me under foot. To whom the other replied, Was ever any old man trod under foot? A miracle happened; for that very day was an old

^y English folio-edition, vol. 2. p. 795.

^a Leusden's edition, vol. 2. p. 927.

^z Megill. fol. 28. 2.

^b Fol. 17. 2.

man trodden upon.”—Where the Gloss, *בי אבידן* “Be Abidan is a house or temple, where they eat and drink in honour of an idol, *ומזבלין זיבול לע”ז* and void dung (that is, sacrifice) to an idol,” &c.

But, elsewhere^c, it occurs in another sense: *ספרי דבי אבידן* “The Books of the Be Abidan, do they snatch them out of the fire, or do they not snatch them? *אין ולא* Yes, and no:” that is, sometimes they do, and sometimes they do not. But what the books of the ‘Be Abidan’ were, the Gloss teacheth in these words; *ספרים כתבו להם מינים להתזכח ושראל* “The heretics wrote books of disputations to themselves against the Jews: *קדי ליה בי אבידן* and the place where the dispute is, is called *Be Abidan*.” By ‘heretics,’ no doubt is to be made, but that ‘Christians’ are understood: and that ‘Be Abidan,’ in this place, is not to be taken for a heathen temple, is clear enough from what follows: “Rabh (say they) went not into Be Abidan, much less *נצרפי לבי* into a heathen temple. Samuel went into a heathen temple, but went not into Be Abidan. They said to Rabba, *מ’ט לא אתית לבי אבידן* Why went you not to Be Abidan?—He answered, There is a certain palm in the way, and hindereth me.—We will stock it up, say they.—The place of it, saith he, is difficult to me.” The Gloss writes: “Rabh and Rabba feared to go into Beth Abidan, lest, in the dispute, they might rise up against them, and kill them.”

And now let us return to our own business. What hinders, but that we may be of opinion, that the house of Aquila at Ephesus and Rome, and of Philemon at Colosse, might serve for such a purpose? namely, sometimes for holy lectures, and disputes either with Jews, or among Christians. Not that the public assembly in the church should be neglected; but that some number out of the church,—perhaps the whole company of ministers, and teachers assembled here, and others, who breathed more after gospel-mysteries [*ad mysteria Evangelica magis anhelarent*]; where the more obscure articles and points of faith were handled, and disputes were held, if the thing required it, either among themselves or against the Jews.

Ver. 22: *Εἰ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἦτω ἄναθεμα, Μαράν ἀθά* “If any love not the Lord Jesus Christ, let him be Anathema *Maran atha*.”] The word ‘anathema’

^c Schabb. fol. 116. 1.

sounds, indeed, all one with חֶרֶם 'Cherem,' among the Hebrews; as we may see abundantly (to omit all other examples) in the Seventy interpreters, in the last chapter of Leviticus compared with the Hebrew.

And the word is taken in a threefold sense especially in the Holy Scripture; which the author of Aruch notes in the word חֶרֶם 'Cherem,' and that from the author of Tosaphoth^d.

I. חֶרְמֵי כַהֲנִים 'The anathema' or 'somewhat devoted to the priests,' that is, something, which, being consecrated to God, necessarily falls to the priests. חֶרְמֵי כַהֲנִים אֵין לְהֵם פְּדִיּוֹן. "The^e anathemas of the priests do not admit redemption; but they are to be given to the priests for Trumah," or an oblation.

II. חֶרְמֵי גְבוּהָ 'An anathema,' or 'that which is devoted to the Most High.' Examples of which you have, Lev. xxvii. 27, 28, &c. Where the Seventy thus, Πᾶν ἀνάθεμα ἅγιον ἅγιον ἔσται τῷ Κυρίῳ. "Every anathema shall be holy to the Lord." In Babyl. Nedarin^g, it is called, חֶרֶם אֶל שָׁמַיִם 'That which is devoted to heaven.'

III. חֶרֶם אֲשֶׁר יִהְיֶה מִן הָאָדָם 'An anathema, which is devoted of men.' Of this, Lev. xxvii. 29: where again the Seventy thus, Πᾶν δ' ἐὰν ἀνατεθῆ ἀπὸ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται. "Every anathema, or devoted of men, shall not be redeemed, but shall die the death."—But what is 'the anathema of men?' The author of Tosaphoth answered, אֵלוֹ חַיֵּיבֵי מִיתוֹת בֵּד. "He that is condemned to death by the Sanhedrim."—R. Solomon saith, "When an Israelite devoted his man-servant, or his maid-servant, that were Canaanites, to death."—R. Menahem saith, "When the Israelites in war devoted their enemies to destruction, if they overcame them, as was done by them," Numb. xxi.—"Whence^h is it, that when any, condemned to die by the Sanhedrim, is led forth to suffer death, another goes forth interceding and saying, I will pay for his redemption; whence is it, I say, that he saith this to no purpose? Namely, thence, because it is said, Every anathema of men shall not be redeemed, but shall be punished with death."

If, therefore; we inquire into the original and proper na-

^d Ad Erachin, cap. 4.

^e Bab. Erachin, fol. 28. 2.

^f English folio-edition, vol. 2. p. 796.

^g Fol. 28. 2.

^h Bab. Chetubb. fol. 37. 2.

ture of this anathema, it was certainly the destining of some malefactor to most certain death and destruction. Hence is that in the Chaldee paraphrast in Isa. xliii. ult; where, for **אתנה עקב לחרם** "I will deliver Jacob¹ to anathema,"—he renders it, **אמסר לקטלא** "I will deliver him to be slain."

And now, in reference to the words 'Maran-atha,' very many commentators agree, that this phrase is a certain form of excommunication, and that it is the highest and heaviest. "Thus (say they) is the extremest kind of anathema marked; as though he would say, Cursed be he to the coming, and in the coming, of the Lord."

They assert this to be the third kind of excommunication among the Jews, and think that it sounds the same with **שמתא** 'Schammatha,' and interpret **שם אתא** 'God cometh' to the same sense.

But let me, with the leave of so great men, speak freely what I think in this business.

I. I have not found, in my reading, in any places, although I have sought diligently, in any Jewish writers that I have perused, where 'Maran-atha' occurs once for a form of excommunication. Nor have I found in any Christian writer, the least sign, whereby might be shown, in what place or in what Hebrew author, that phrase is found in such a sense. Yea, to speak out plainer, as the thing is, I do not remember, that I have found this phrase 'Maran-atha,' in any sense at all, in any Rabbinical or Talmudic writer, at any time, in any place.

II. But those commentators, mentioned, do silently confess, that 'Maran-atha' indeed, in so many syllables, does not occur in the Hebrew writers; but **שמתא** 'Schammatha,' which speaks the same thing, occurs very frequently: and so they interpret **שם אתא** 'God cometh.'

But passing over this, that this interpretation seems to betray an ignorance of the word **שמת**, from whence Schammatha is derived,—the Talmudists, to whom that word is sufficiently common and well known, produce another etymology of the word **שמתא** 'Schammatha.'—**מאי שמתא** "What signifies Schammatha? Rabba answered, **שם מיתה** Sham-metha, there is death. Samuel answered, **שם תהא** or **תיתי**, Let death be there, or come thither: as it is written, The curse shall come into the house of the thief, and shall lay it waste,

¹ Leusden's edition, vol. 2. p. 928.

² Bab. Moed Katon, fol. 16.

Zech. v." They have these and the like sayings; but no mention in them of *שם אמת*, 'God cometh.'

What the apostle means by 'Maran-atha,' we shall more easily trace, when we shall have observed this first,—that the apostle chiefly directs the dint and stroke of this anathema and curse, against the unbelieving Jews, who were most bitter enemies against the Lord Jesus and his gospel: which I cannot but think, being induced thereunto by these four reasons:—

I. Because the Jews, above all other of the human race, loved not the Lord Jesus, neither yet do love him. The holy Scripture teaches this abundantly; unhappy experience teaches it. The Pagans, indeed, love not Christ, because they know him not: but because they know him not, neither do they hate him. The Turks, indeed, love not Jesus, in that manner as the Christians do; but they do not hate him in that manner, as do the Jews.

II. Because he speaks here in the language and dialect of the Jews, namely, in that Syriac phrase, 'Maran-atha.' He had spoke Greek through the whole Epistle; he speaks Greek in all his Epistles: but when he speaks here in the Jewish language, the thing itself speaks it, without all controversy, that he speaks concerning the Jews.

III. The Jews, only, of all mortals, called Jesus 'accursed' (see chap. xii. 1): therefore, the apostle deservedly strikes them, above all other mortals, with a curse, rendering like for like.

IV. Hither^k I, or rather doth the apostle, bring those words of Isaiah, chap. lxxv. 15, "Ye shall leave your name for a curse to my chosen."—Hither also may be brought that of Malachi, chap. iv, wherewith the Old Testament is concluded, *פן אבוא והכית את הארץ חרם* "Lest I come, and smite the land with (anathema) a curse."—'Lest I come:' this is the same with that, which the apostle saith, 'Maran-atha,' 'The Lord cometh.' And 'I will smite with anathema,' the same with that in this verse, 'Let him be anathema.' Against whom is the threatening in the prophet? Against the unbelieving Jews. Against the same, is both the threatening and curse of the apostle; taken (methinks) out of the very words of the prophet.

And now you may easily fetch-out the sense of the word,

^k English folio-edition, vol. 2. p. 797.

‘Maran-atha.’ The Holy Scripture speaks great and terrible things concerning the coming of Christ to punish the nation of the Jews, for their not loving, yea, hating Christ, and treading the gospel under foot. It is called his ‘coming in his kingdom, in the clouds, in glory:’ which we observe elsewhere. So that I should much more readily interpret this expression ‘Maran-atha,’ that is, ‘our Lord cometh,’ in this sense, from this common manner of speech, and which is so very usual to the Scripture, than to run to I know not what Jewish form; which yet is not at all to be met with among the Jews.

ADDENDA TO CHAP. XIV*.

That some light may be added to what we spake at chap. xiv. about the use of an unknown tongue,—we thought it not amiss, to make a brief discourse for the discussing that question, ‘What Bibles were commonly used in the religious meetings of the Jews?’ Which discourse we have laid here, that the continuation of the commentary might not be broken.

CHAP. I.

Concerning the Hebrews and Hellenists.

WHEN the ‘Hellenists’ and ‘Hebrews’ are distinguished, Acts vi. 1, it seems to be less obscure, than when distinction is made between the ‘Hellenists’ and the ‘Jews,’ Acts xi. 20: for that the ‘Hellenists’ were ‘Jews,’ almost all agree.

The reason of the distinction may be fetched, either from their dispersion, or from their language. Διασπορά τῶν Ἑλλήνων, “The dispersion of the Greeks,” John. vii. 35, may be plainly distinguished ἀπὸ τῆς διασπορᾶς τῶν Βαβυλωνίων, “from the dispersion of the Babylonians.” The Jews, dispersed by the victories and colonies of the Greeks,—from the Jews, dispersed by the Babylonian captivity, and the Persian dominion.

But the difference is rather fetched from their language: they being called ‘Hebrews,’ to whom the Hebrew was the mother-tongue, that is, the Syriac, or Chaldee; they ‘Hellenists,’ to whom the Greek language was so.

Under the name of ‘Hebrews,’ there is none but would place the Palestines, the Babylonians, the Assyrians, the Syrians, if they knew what was the common mother-tongue of all these countries; especially, if they that knew all these countries, were placed by the Talmudists themselves, in effect, under the same rank and alliance of customs and privileges, as well as under the same language. Hence are these and such-like expressions, to be met with in them:—

“Whosoever^l dwells in Babylon, is as though he dwelt in the land of Israel.”—“All^m foreign land is called מדינת הים heathen, except Babylon.”—Where by בבל “Babylon,” they understand all those countries, unto which the Babylonian captivity was carried, and led away.

* English folio-edition, vol. 2. p. 798.—Leusden's edition, vol. 2. p. 929.

^l Bab. Chetub. fol. 31.

^m R. Sol. in Git. cap. 1.

And these passages they have of Syria. "Inⁿ three respects, Syria was like to the land of Israel. It was bound to tithes, and the seventh year : you might go thither in purity : and he that bought a farm in Syria, was as though he bought one in the suburbs of Jerusalem." And again^o, "Syria, as to some judgments, is as the land of Israel."— And again^p, "They bring out [the fruits of the seventh year] into Syria, but not without the land." Note, that Syria was not reputed 'without the land,' but, in divers things, to be united with Palestine. And many passages of that nature may be produced both of Syria, and of Babylon.

Now then, when our discourse is of the 'Hellenists,' the Jews of these countries and of this language are to be distinguished from those; not denying nevertheless, that even among these, here and there, were also Hellenists : as, the synagogue of Alexandria at Jerusalem : they of Cæsarea, who "recited^q their phylacteries in the language of the Hellenists : " and they of Antioch, of whom mention is made in that place of the Acts alleged.

Nobody doubts, that the Syriac was the mother-tongue of all Syria : and yet who will doubt, who hath read the history of the Syro-Grecians, that there were very many in Syria, whose mother-tongue was Greek ? And hence that knot is very easily untied, Acts xi. 20 : The dispersed disciples, that preached the gospel, found in Antioch some Hellenists, that is, whose mother-tongue was Greek,—among the Jews, whose mother-tongue was Syriac.

CHAP. II^r.

Of the Hebrews in Babylon, and the adjacent Countries.

THE people that returned from Babylon, are numbered, Ezra ii : and the sum-total is computed to be "forty-two thousand three hundred and threescore," ver. 64. And yet the number of the families, there particularly reckoned, amounts not to more than thirty thousand. So that those twelve thousand, which are comprised within the sum-total, and yet are not numbered by their families,—were either plebeians, and persons of no name,—or such who could not derive their genealogy, as ver. 62,—or, perhaps, not a few of them were of the ten tribes.

ⁿ Gittin, fol. 8. 1. ^o Ramban in Demai, cap. 6. ^p Sheviith, cap. 6. hal. 6.
^q Hieros. Sotah, cap. 7. ^r English folio-edition, vol. 2. p. 799.

But' how great a multitude of Jews yet remained in Babylon, when that number went back to their ancient country, you may conjecture by these two things, to omit others:

I. That, of the four-and-twenty courses of the priests, there returned only four, as the Jerusalem Talmudists^u observe, and that well, out of Ezra ii. 36. And although you may conceive a less proportion by far in the rest of the people; yet the number of those, that tarried behind, did far exceed the number of those that returned.

II. The people had taken root in Babylon; and the seventy years of the captivity had, in a manner, made them forget their own country. They had been commanded of God to build themselves houses, to plant gardens, and to compose themselves for a long continuance in that place; Jer. xxix. 5, 6: and at length necessity passed into pleasure; and having obtained quiet, commodious, and gainful seats, they judged it better to be there, than to return into an unmanured [*incultam*] country, full of danger, and want.

Hence the Masters dispute, Whether that whole company, that went up with Ezra, went not up by compulsion: and כר סבר אפרושי אפרושיהו ומפשיהו "One Master thinks, that in separating they separated themselves, and voluntarily went up. Another Master, בעל כרחיהו אסוקניהו That they were carried away by compulsion."—For as the Gloss speaks, "They that remained at Babylon, enjoyed their quiet; but those that went up to Jerusalem, were pressed with poverty, and with all kind of labour and fear, by reason of those that dwelt about them."

Concerning those that tarried behind, the Jews themselves have these words:—

I. That a purer blood of Jews remained in Babylon, than was of those, that went up^w. Because that "Ezra carried away with him the dregs of the people, and left Babylon like pure flour:"—that is, as the Gloss writes, "All that were of impure blood, he carried away thence with him."—Hence is that, כל הארצות עיסה לאי ואי עיסה לבבל "All lands are as a mixed (or impure) lump, compared with the land of Israel: and the land of Israel is a mixed lump, compared with Babylon;" viz. as to purity of blood.

II. That the blood of the stock of David remained more

^u Leusden's edition, vol. 2. p. 930.

^v Bab. Kiddush. fol. 69. 2.

^w Taanith, fol. 68. 1.

^x Ib. fol. 27. 1.

noble in Babylon, than that which ascended in the family of Hillel: because that was of the male seed,—this, of the female^x.

III. Yea, this prevailed with them in the Talmudic times: “It is forbid to go out of Babylon into another land, even from Pumbeditha to Be Cubi: and Rabh Joseph excommunicated one, who went from Pumbeditha to Be Cubi.”

And if we would propound some specimen of the numerousness of the Jews inhabiting that land, we might take a view of their three universities under those times, viz. at Narea, Sora, and Pumbeditha: as also divers other places famous for Rabbins, such as,

Bethdoli, where R. Nehemiah was^y. Which is also called Bedeli^z.

The river Pekod, where R. Jacob was^a.

Bagdat, where R. Channah was^b.

Corconia, where R. Chaijah^c.

The town Mahaziah, where were doctors equal with those of Pumbeditha^d. But let us offer some kind of geographical table of the countries in Babylon, where the Jews dwelt, as it is represented by the Talmudists.

Rabh^e Papa the aged, in the name of Rabh, saith: **בבל בריאה**, Babylon is in health: **מישון מתה**, Meson is dead: **מדי חולה**, Media is sick: **עילם נוסם**, Persia is expiring.” That is, the Glosser being interpreter, “In Babylon, the Jews are of pure blood: in Meson, all are illegitimate: in Media, many are of pure blood, and many not: in Persia, there are very many not of pure blood, and a few that are pure.”

They^f go on: **עד היכן היא בבל** “How far is Babylon extended? Rabh saith, **עד נהר עזק** Unto the river Azek. Samuel saith, **עד נהר יואני** Unto the river Juani.—And how far above, near Diglath? Rabh saith, **עד בגדא וואונה** Unto Bagdaah and Avana. Samuel saith, **עד מושכני** Unto Muscani. But Muscani itself is not within the border. But R. Chaija Bar Abba saith, that Samuel saith, that Muscani is as the captivity [that is, Pumbeditha] as to genealogies. To Muscani, therefore, is so to be understood, as that Muscani is within the border.—Within, near Diglath, how far? To lower Apamia.

^x Juchas. f. 89. 1. Bab Chetub. f. 3. 1. ^y Jevam. f. 122. 1. ^z Ib. f. 115. 1.

^a Zevach. f. 6. 1.

^b Ib. f. 9. 1.

^c Jevam. fol. 67. 1.

^d Chetub. fol. 4. 1. & fol. 55. 1.

^e Kiddush. fol. 71. 2.

^f English folio-edition, vol. 2. p. 800.

For there were two Apamias, one the upper, and another the lower. In one were Jews of pure blood,—in the other, not. And between them was the space of four thousand paces.”

“Above, towards Euphrates, how far? Rabh saith, עד אקרא תולבנקני Unto Acra Tulbankana. Samuel saith, Unto the bridge of Euphrates. R. Jochanan saith, Unto the passage דגיזמא of Gizma.”

From the river Azek.] Thence perhaps the town Azochis, of which Pliny^g.

: נהר יואני The river *Juani*, or *Joani*] is perhaps the same with Oena in Marcellinus.

דגלת *Diglath.*] “Tigris where it was slower than Diglitus, whence it riseth; from its swiftness, began to be called Tigris^h.”

Of Apamia] Ptolemy and Pliny both speak.

תולבנקני *Tulbankana*ⁱ.] Among the cities near a part of Euphrates, according to Ptolemy, is *Θελβενκάνη* *Thelbenkane*, in degree 38. 30. 35. 30.

To all this that hath been spoken, may also be added, that, in the *Notitia Imperii*, under the disposition of the honourable person the duke of Osrhoena, were “*Equites promoti indigenæ Syriæ Judæorum*: Promoted horse, inhabitants of Syria of the Jews:” and that in Pliny, there was a country called Palestine in these regions, concerning which we are now speaking; which whether they do not savour of Jewish inhabitants, we leave to conjecture.

Let that, also, of Marcellinus be added^k: “Near the place, where the greater part of Euphrates is divided into many rivers,—in this tract, a city, being deserted by the Jews that were inhabitants in it, because of its low walls,—was fired by a band of enraged soldiers.”

CHAP. III.

In the same Regions were the Seats of the ten Tribes.

TRACING the seat of the ten tribes by the light of the Scriptures and the Talmudists, we find they were placed in Assyria, and Babylon, and the bordering countries; disposed under their captivity in those very lands, wherein the divine

^g Lib. 6. c. 27. ^h Plin. lib. 6. cap. 27. ⁱ Leusden's edition, vol. 2. p. 931.

^k Ammian. Marcellin. lib. 24.

counsel had decreed the two tribes also should be disposed, when they should undergo the same lot: that those tribes which had bordered upon each other in their own land, should border also upon each other in a strange land: and that they, whom God had united in the promise of their future call, should be also united in the same habitations, that they might be called together.

Those that were carried away from their own land, “the king of Assyria placed in Halach and Chabor, near the river Gozan, and in the cities of the Medes,” 2 Kings xvii. 6, and xviii. 11.

The Talmudists do thus comment upon the places named: “R. Abba^l Bar Chana saith,

: הלח זה הלואות “Halac is Halvaoth.”

: הבור זה הדייב “Habor-is Adiabene.”

: נהר גוזן זה גינזק “The river Gozan is Ginzak.”—“R. Akiba^m preacheth in Ginzak in Media.”

: ערי מדי זו חמדן וחברותיה “The cities of the Medes are Chemdam, and its fellows. But there are some who say, ניהר וחברותיה Nihar and its fellows. What are those fellows? Samuel saith, מושכי Musechi, הידקי Hidki, דומקי Domki.”

These things are repeated elsewhere, and that with this variation of the names.

: חלה זו חלזון “Chalahⁿ is Chalzon.”

: ערי מדי זו תמדון “The cities of the Medes are Tamdan, and its fellows. But there are some that say, נהוונד Nehvanad, and its fellows. What are these fellows? Samuel saith, The towns מושכי Muschi, חושקי Chushki, and רומקי Romki.”

Of the rendering חלה Chalah, although the Gemarists do not exactly agree among themselves, one while interpreting it by הלואות ‘Halvaoth,’ another while by חלזון ‘Chalzon;’ yet^p they disagree not about the situation of the place, when, in both places, they join it to Adiabene. And in the place last cited, they so apply those words of Daniel, ותלת עלעין ותלת עלעין “And three ribs within his mouth,” Dan. vii. 5. R. Jochanan interpreting, “are חלזון Chalzon, והדייב and Adiabene, ונציבין and Nesibis.”

I ask, whether חלזון ‘Chalzon’ be not illy written for חלזון ‘Chalvaon’ (by the likeness of the letters ו Vau, and ז Zain); which comes nearer to הלואות ‘Halvaoth;’ and both agree

^l Bab. Jevam. fol. 16. 2. ^m Beresh. Rabba, § 33. ⁿ Kiddush. fol. 72. 1.
^p English folio-edition, vol. 2. p. 801.

with 'Αλουανίς, 'Alvanis,' which was a city in Mesopotamia, in Ptolemy, in degree, $\delta\zeta' \delta 74. 15.$ $\lambda\epsilon \epsilon \gamma 35. 20.$ —In the same author^o, the river *Χαβώρας* Chaboras bears the memory of Chabor, and *Χαλκίτις*, Chalcitis, bears that of Chalach, and *Γαυζανίτις*, Gauzanitis, that of Gozan.—הדיב The river Adiab, whence the country of Adiabene, of most noted fame. See Ammianus Marcellinus^p.

These things the Jews speak of the first seats of the ten tribes: and that they also remained there in after ages, they are so assured, that in the Talmudists, "חוששין לקדושין שבא מ' provision^q is made concerning espousals, that they contract not with any of the ten tribes." And the Gloss there is, בדוכתיהו הו רובא מ' שבטים "In those places were very many of the ten tribes."

And while the Masters strictly provide, that the stocks of pure blood be preserved, and name very many places in Babylon, and the countries adjacent, where families of pure blood were, and where they were not; they point with the finger, as to others, so also to the ten tribes residing there, as people of impure blood, and with whom they were not to mingle.

But now, if the seats, cities, countries of the ten tribes, in the times of the Talmudists, were so well known, much more were they so in the times of the apostles; which were not so far removed from their first captivity. That people, therefore, in that time skulked [*latuit*] not in I know not what unknown land [a thing now conceived of them], but that the preaching of the apostles came also to them, as well as to other nations. One may say this with the greatest assurance, upon the credit of St. James, who writes his Epistle to the whole twelve tribes,—and also upon the credit of the Apocalyptic, in whom the twelve tribes are sealed, chap. vii. And the words of our Saviour argue the same thing, respecting the twelve^r apostles, that were to judge the twelve tribes, implying, that they all twelve heard of the sound of the gospel, concerning the reception or rejection of which that judgment was to be.

Under this notion, unless I am much mistaken, is the apostle to be understood treating of the calling of Israel, Rom. xi; not of the Jews only, but of the whole twelve tribes

^o Ptol. Tab. 4. Asiae de situ Mesopot.
^q Jevamoth, in the place above.

^p Lib. 23.

^r Leusden's edition, vol. 2. p. 932.

of Israel, δωδεκαφύλου. And this is that mystery, concerning which he speaks at ver. 25, namely, that hardness, or “blindness happened to Israel ἀπὸ μέρους by parts, or separately;” first the ten tribes were blinded,—and some hundreds of years after, the two tribes: and both the one and the other remained under that state, until the fulness of the Gentiles came in, when the gospel entered; and ‘so all Israel,’ Δωδεκάφυλος, ‘the whole twelve tribes,’ namely, they, who were Λείμμα, ‘the remnant’ κατ’ ἐκλογὴν χάριτος, ‘according to the election of grace,’ ver. 5, were saved. For those words, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, ‘until the fulness of the Gentiles come in,’ are not so to be understood, as if the gathering of the last handful of the harvest of the Gentiles were to be expected, before that calling of all Israel: but they are opposed to that seldom coming-in of heathens to true religion, before the preaching of the gospel. For, at that time, they were added to the church by drops only, and very rarely:—but when the gospel entered, they flowed in as in a full stream, καὶ ἐν ὅλῳ τῷ πληρώματι τῶν ἐθνῶν, ‘and in the whole fulness of the Gentiles.’ And so (which is a great mystery) first the Gentiles were blinded; and, after them, the ten tribes were blinded; and, after them, the two tribes were blinded; all lying under that miserable condition, until all at last were enlightened by the gospel, and closed together into one body. And that the apostle spake of his own times, when the gospel was now newly brought to the Gentiles, he himself sufficiently ratifies and makes known by those words, Ἐν τῷ νῦν καιρῷ, “At this present time,” ver. 5.

CHAP. IV^s.

Peter preaching the Gospel in Babylon.

THE whole world, therefore, being thus divided into Israelites, and Gentiles; and the Israelites again into the ten tribes, and the Jews; and the Jews again into Hebrews and Hellenists; and the Hebrews into those who dwelt within the land of Israel, and those that dwelt without it;—hence something may be observed, which concerns the evangelical and apostolic history.

I. And this first, as to the four evangelists, namely, that Matthew writ for the Hebrews *within* the land of Israel and

^s English folio-edition, vol. 2. p. 802.

Syria : Mark, for the Hebrews, *without* the land in Babylon and Assyria ; where, also, were the ten tribes : John, for the Hellenists : Luke, for the Gentiles.

II. Then, when James, Peter, and John are celebrated for the three apostles of the circumcision, Gal. ii. 9, hence one may fitly distinguish each apostle's diocess : viz. Palestine, and, which borders upon and is reckoned with it, Syria, to James ; Babylon and Assyria, to Peter ; and the Hellenists, especially of Asia, and such as were farther off, to John.

“ Babylon, I say, and Assyria to Peter :” which he himself confirms, when he dates his First Epistle from Babylon ; and in his Second, סִיחָתוֹ כְּבַבְל “ he^t useth the Babylonian idiom.” You would believe the word ‘ Bosor’ to be pronounced for ‘ Beor,’ chap. ii. 15 ; or it was a solecism of Peter, or an error of the transcribers : but it savours of the Chaldee dialect, and plainly teaches, what that Babylon was, where Peter then was.

It was ordinary with the Chaldeans to change ש Schin into ע Ain ; and on the contrary ע Ain into ש Schin : ש into ע, as שֶׁפַם Shepham into עַפְמִיָּא Apamia, Num. xxxiv. 11, 12 : where see the Targums, Samaritan and Jerusalem and Jonathan. שֶׁטֶר ‘ A bill of contracts’ into עֵשֶׁר, in the Talmudists ; and divers others of that nature.—And ע into ש or ס, as in עַר ‘ A witness,’ שֶׁהָרָה, the letter He only put in ; and עַר ‘ Until,’ in the Samaritan dialect, is changed into סַעַר, with a letter, in like manner, put in. So עַרְק to ‘ divide’ is also סַרְק,—and לְעוֹהָ ‘ a cheek,’ is also לִיסָה ; and very many of the like variation ; which, being observed, do openly testify, that Peter was in Babylon of Chaldea, and spoke Chaldee, when he said בּוֹזוֹר Bozor for בְּעוֹר Beor.

Nor was there in all the world any country, in which that great apostle of circumcision could preach, more agreeably and suitably to his office, than in Babylon, and the adjacent places ; where were Hebrews of the purest blood, and where the ten tribes were, ‘ the circumcision’ in its full name.

Hitherto we have traced the Hebrews, or those Jews, whose mother-tongue was Syriac or Chaldee, namely, the Palestines, Syrians, Assyrians, Babylonians, Mesopotamians, and an infinite number of Israelites of the ten tribes sprinkled among them, using also the same language. Now let us see briefly, what Bibles were used in their synagogues.

^t See Kiddush. fol. 71. 2.

CHAP. V.

The Hebrew Bible read in the Synagogues of the Hebrews.

THE Jerusalem Talmudists^u say, "There were five things wanting under the second Temple, which were under the first; the Fire from heaven, the Ark, Urim and Thummim, the Oil of anointing, and the Holy Spirit," or the Spirit of prophecy^v: let the Hebrew tongue, the prophetic language, be added also.

Of the Spirit of prophecy, the Babylonian Talmudists^w have these words also: "From the death of the latter prophets, Haggai, Zechariah, and Malachi, the Holy Spirit ceased from Israel." In the first generation, indeed, after the return out of Babylon, that the gift of prophecy flourished, those prophets, and indeed very many others, do witness, if we believe the Masters of the Traditions. For thus they speak^x: "Among the eighty elders, who opposed the statute of Esther and Mordecai, concerning the feast of Purim, as if it were an innovation in the law, more than thirty were prophets." But that generation being^y extinct, the gift of prophecy vanished also, and appeared no more before the morning of the gospel. To this that of St. John hath respect, chap. vii. 38, Οὐπω ἦν πνεῦμα ἅγιον, "The Holy Ghost was not yet:"—and Acts xix. 2, Ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν, "We have not heard, whether there be any Holy Ghost."

Whether the use of the mother Hebrew tongue was continued in that first generation, as the gift of prophecy was continued, we shall not dispute: this, certainly, we cannot pass by, that those books of the sacred canon, which were writ in that generation,—viz. Chronicles, Ezra, Nehemiah, Esther, Haggai, Zechariah, Malachi (only a little in the Book of Ezra excepted), all were written in the Hebrew language.

Whether the Hebrew language were at that time the vulgar speech, or not,—without all doubt, in the ages following, the Syriac or Chaldee was the mother-tongue, both in Babylon and Palestine: and yet the Hebrew Bible was read in

^u Taanith, fol. 56. 1.^w Sotah, f. 24. 2.^v Leusden's edition, vol. 2. p. 932.^x Hieros. Megil. fol. 70. 4.^y English folio-edition, vol. 2. p. 803.

their synagogues, not understood by the common people, but rendered into Chaldee, their vulgar tongue, by an interpreter.

The Gemarists assert, that it was so done in that first generation, while they thus explain those words of Nehemiah, chap. viii. 8: "They^z read in the law of God, במקרא in the Hebrew text, מפורש זה תרגום, explaining it, that is, with the Targum."

In all the following ages these things obtained:—"If^a any write the holy books, in any language, or in any character; yet he shall not read in them [publicly in the synagogue], ער שהם כתובי אשורית, unless they be written in Hebrew."—"R. Samuel^b Bar Rabh Isaac went into the synagogue, and saw a minister there interpreting, and not any standing by him for an interpreter. He saith to him, This is forbid you: for as the law was given by a mediator, so it is to be handled with a mediator." Hence were there so many and so accurate canons concerning an interpreter in the synagogues.—"He^c that reads in the law, let him not read to the interpreter more at one time, than one verse." The Gloss saith, "Lest the interpreter mistake." And, "The^d deed of Reuben is read, but it is not interpreted. The deed of Thamar is read, but it is not interpreted. The first history of the golden calf is read and interpreted: the second is read, but is not interpreted." Where the Gloss is, "That history which Aaron himself relates of the calf, is called the second history of the calf. In it are these words, ויצא העגל הזה, 'And there came out this calf.' Therefore, that story is not interpreted, lest the common people err, and say, That there was something that came forth from itself. But they understood not the Hebrew text itself."—Let that be marked. The Gemarists go on:—"R. Chaninah Ben Gamaliel went to Chabul, and hearing there a minister of the synagogue reading those words, ויהי בשכן ישראל And it came to pass when Israel dwelt,—he said to the interpreter, Be silent, and interpret not;—and the Wise men commended him."

Very many passages of that nature might be produced, whereby it appears plain, that the Hebrew text was read in the synagogue of the Hebrews, that is, of those of Babylon

^z Megil. fol. 3. 1. Nedarim, fol. 37. 2.

^a Massech. Sopher. cap. 1. hal. 6.

^b Hieros. Megil. fol. 74. 4.

^c Bab. Megil. fol. 23. 2.

^d Ibid. fol. 25. 1.

and Palestine, and whose soever mother-tongue was Syriac or Chaldee. But whether it were read in the synagogues of the Hellenists, farther inquiry must be made.

CHAP. VI.

What the Jews think of the Versions.

THOSE canons, which we have cited concerning reading and interpretation, do they bind the Jews, Palestines, and Babylonians only? or other Jews, and the whole nation wheresoever dispersed? Those canons are in both Talmuds; and as all other traditions, comprised in that book, do bind the whole nation, unless where the reason of times, and the difference of places, dispense,—so, why should not these bind concerning reading the law and the prophets in the synagogues out of the Hebrew text?

The whole Jewish nation were carried out with the highest zeal and veneration towards the Hebrew text, which to neglect in the synagogues was accounted, among them, for a high impiety. It was read in the synagogues of the Hebrews, and rendered very frequently in the very words of Onkelos and Jonathan. And why were not the Targumists themselves read rather, and the business done by fewer? Because the original text is by no means to be neglected. And why the Hellenists should be cooler in this business than the Hebrews, who can give a reason?

Therefore, how much the more zeal and honour they had for the Hebrew text, so much the less grateful to them was the version of it into another tongue. For they thought so much of honour, virtue, and worth, departed from the holy text, as that language or those very letters were departed from.

I. In^e that canon כתבי הקודש מטמאים את הידים “The holy books pollute the hands:” whereby, as they say, the worth of those books is proved, if there be made any change of the language or characters, so much they believe the nobility of them is diminished^f. For “the Targum, if it be written in Hebrew,—and the Hebrew Bible, if it be written in the language of the Targum,—and the writing changed [*scriptura transammana*], they defile not the hands; and, indeed, those

^e English folio-edition, vol. 2. p. 804.—Leusden's edition, vol. 2. p. 934.

^f Jadaim, cap. 4. hal. 5.

books do not defile the hands, unless they be writ in Hebrew."

II. It is disputed[‡], "Whether it be lawful to snatch the holy books out of the fire on the sabbath-day," when that cannot be done without some labour. And it is concluded without all scruple, that if they are wrote in Hebrew, they ought to be snatched out; but if in another language, or in other characters, then it is doubted. Yea, R. Jose saith, "They are not to be snatched out."

III. It is disputed farther, אם מותר לאכרן ביד 'If the holy books, so written, shall come to your hands,' whether you may destroy them with your own hand, either by cutting or tearing them, or throwing them into the fire: and it is concluded, indeed, in the negative: which yet is to the same effect, as though it were determined in the affirmative. "Let them be laid-up (say they) in some foul place, where they may be consumed by themselves."

And it is related of Rabban Gamaliel first, that when ספר איוב תרגום "The Book of Job, made into a Targum," was brought to him, he commanded, that it should be buried under a heap of stones. Which example, also, a certain Rabbin afterward urgeth to his great-grandson Gamaliel, that he also should bury under ground the 'Book of Job Targumized,' which he had in his hand,—to be consumed.

'The Book of Job Targumized' was that book translated into the Chaldee language, the mother-tongue of the nation,—the tongue into which the law and the prophets were rendered in the synagogues; and yet by no means did they tolerate the version of that book (which, indeed, was not read in the synagogues), though rendered in that language; much less would they tolerate the version of the law and the prophets into a more remote and more heathen language.

These things well considered, one may with good reason suspect, that the Jews thought not so honourably of any version, as to cast away the Hebrew Bible, and to espouse that in the room of it. And what they might, or did, think concerning the Greek version of the LXX, as it is called, let us, as much as we can, briefly search.

[‡] Schabb. fol. 115. 1.

CHAP. VII.

A Comparison of the History of the LXX, as it is in Josephus, and as it is in the Talmudists.

THE story, as it is in Josephus and Aristeas, hath no need to be repeated, being so well known to all. From which how vastly different is it from the story, as it is related in the Talmudists! Which we transcribe verbatim from Massecheth Sopherim thus^h:—

מעשה בחמשה זקנים שכתבו לתלמי המלך את התורה יונית : והוא
 היום קשה לישראל כיום שנעשה העגל : שלא היתה התורה יכולה
 להתרגם כל צרכה : שוב המעשה בתלמי המלך שכנס שבעים ושנים
 זקנים : והושיבם בשבעים ושנים בתים : ולא גלה להם על מה כנסם :
 נכנס לכל אחד ואחד מהם אמר להם כתבו לי תורה משה רבכם : נתן
 המקום עצה בלב כל אחד ואחד והסכימו דעתן לדעת אחת : וכתבו לו
 תורה בפני עצמה : ושלשה עשר דבר שינו בה :

“ There is a story of five elders, who transcribed the law for Ptolemy the king, in Greek. And that day was bitter to Israel as the day, wherein the golden calf was made ; because the law could not be turned according to all things requisite to it. And again there is a story of king Ptolemy, that he assembled seventy-two elders together, and disposed them into seventy-two cells [*domunculis*] ; but he revealed not to them, why he had assembled them. But coming in to every one of them, he said to them, ‘ Write me out the law of Moses your master.’ God put counsel into each of their hearts, that their minds agreed in one. And they wrote out for him the law by itself : but they changed thirteen places in it.”

The Babylonian Talmudⁱ relates the story in the like manner, this only excepted, that there is no mention of the five elders ; as, also, that this clause is wanting, “ They wrote out the law for him by itself.”

I. Josephus^k speaks glorious things of letters sent from the king to the high-priest sending for interpreters,—of presents sent to Eliezer,—and other things consecrated to the Temple,—of many talents spent by Ptolemy for the redemption of the Jews, of honourable rewards conferred upon the interpreters : all which, according to the account of Jose-

^h Cap. 1.ⁱ In Megill.^k English folio-edition, vol. 2. p. 805.

phus and Aristeeus, amounted to such a sum, that one might with reason believe the whole Alexandrian library was not worth so much; yea, a whole year's tax of Egypt would scarcely have been of that value.

But of all this, there is deep silence in the Talmudists; and yet usually they want not either for will or elocution, when something is to be declared for the glory of their own nation. They are not silent of the gifts of Monobazus and Helena¹, Nicanor, Ben Cattin, &c; of the gifts of princes either given or lent to their Rabbins; but of these vast expenses of Ptolemy, there is not one syllable.

II. In Josephus, the interpreters are sent for by letters, and that under that notion, that they should interpret. But in the Talmudists, they are convened, being altogether ignorant what they must do.

III. In Josephus, they turn (the law at least) into Greek: in the Talmudists, it is obscure, whether they translated any thing at all. Of the five elders, indeed, it is said in terms, that כתבו יונית "they transcribed in Greek," that is, they turned, as the word which followeth, להתרגם 'to interpret,' sufficiently explains. But of the Seventy, there is no such thing: but only this, שכתבו תורה בפני עצמה "that they transcribed the law by itself, and changed thirteen places in it."

There is a passage, indeed, where the Babylonian Talmudists are brought in with their relation, whereby one might think, that they intimated that the Seventy translated into Greek. "Our masters (say they^m) permitted not, that the Holy Books should be transcribed but into Greek. And it is a tradition. R. Judah saith, When they permitted to transcribe in Greek, they permitted it of the Book of the Law only; ומשום מעשה דתלמי המלך and that because of that which happened to king Ptolemy:" or let it be, as it is rendered by some, "Whence the work was begun w^lth Ptolemy the king."

But if any should say, that they *transcribed*, indeed, in Greek, that is, the Hebrew text in Greek letters, and *translated* not,—you would scarcely refute him out of the Talmudists; especially, when elsewhere they distinguish between writing out בשון לשון, 'in any languageⁿ,' that is, in the characters of any language; and writing out תרגום בכל לשון 'by

¹ Leusden's edition, vol. 2. p. 935.

^m Megil. f. 9. 1.

ⁿ Schabb. fol. 115. 1.

a version into any language:—and when there was a publication and edition of a double Hebrew text in Origen's Hexapla and Octapla, Δι' Ἑβραϊκῶν καὶ Ἑλληνικῶν στοιχείων, 'In Hebrew and Greek characters,' he seems not to have been without his copy, in which the Hebrew text itself was written out in Greek letters.

What at length does that mean, 'They writ out the law by itself?' Certainly either this, They transcribed the law only, and not the other books;—or rather, They transcribed the Hebrew law itself in Hebrew, and turned it not.

"They wrote out (say they) the law by itself, and changed thirteen places in it." The examination of the latter clause will yield light to the former, and will give its vote to him that says, That it does not appear in the Talmudists, that the LXX translated at all, but that they only transcribed the Hebrew books in Hebrew.

CHAP. VIII.

Of the thirteen Places that were changed.

BOTH Talmuds, as also other Rabbins, who relate the story of the seventy elders, add always this, that "they changed thirteen places in the law:" which they also reckon up. But now, when those different readings are not found in the Greek version, that story is exploded by the most, as a mere fiction; when, indeed, the change was not in the version, but in the Hebrew transcription. Let the thing speak itself:—

They wrote, say they, אלהים ברא בראשית "God created in the beginning," Gen. i. 1, not בראשית ברא אלהים 'In the beginning, God created; lest the king should say, Bereshith is God, and there were two powers, and the first created the latter^p." But now, in the Greek version, it was impossible, that such a scruple should arise; it could arise only from the Hebrew^q text: and it must necessarily be, that this change, intended for an amendment, should be reckoned to be in the Hebrew words themselves.

They write, ותשחק שרה בקרוביה "And Sarah laughed among her neighbours," Gen. xviii. 12, for בקרבה "within herself."

They wrote, לא חמד אחד מהם נשאתי "Whatsoever was de-

^p Epiph. Hæres. 63.

^q See the Gloss in Megill. and fol. 9. 1.

^r English folio-edition, vol. 2. p. 806.

sirable, I took not from them," Numb. xvi. 15, for **חמר אחד** "one ass." Now who will doubt, but that the change was made in the Hebrew words themselves? In the former, from the affinity of the words; in the latter, from the similitude of the letters.

But instead of more, let this one example serve. They wrote, **וישלח את זאטוטי בני ישראל** "And he sent worthy men of the children of Israel," Exod. xxiv. 5, for **את נערי** "young men." Now if it be asked, whether they wrote the very word **זאטוטי**, or the sense of it, in the Greek language,—the Jerusalem Gemarists witness, that that very same word was writ by them, in this story: "Three books (say they) were found in the court of the Temple. In one of them was written **מעון קדם**, Deut. xxxiii. 27. In two was written **מעונה**. They received those two, and they rejected the third. In one was written, **וישלח את זאטוטי בני ישראל** He sent worthy men of the children of Israel. In two was written, **וישלח את בני ישראל** He sent young men of the children of Israel: they received those two, and rejected the third. In one was written **תשע היא**, nine. In two was written, **אחד עשרה היא** eleven. They received those two, and rejected the third."

Now it may be asked, What, I pray, were those two copies, in which it was written, **מעונה**, and **נערי**, and **אחד עשרה**? They were Hebrew copies, without all controversy: and so was that without all doubt, in which it was written **מעון** and **תשע** and **זאטוטי**

There is no reason, therefore, why that tradition of the thirteen places changed should bear so ill a report, and be accounted for a fiction, because those thirteen alterations are not met with in the Greek version: for the Talmudists plainly treat of the Seventy-two, not translating out of Hebrew, but transcribing the Hebrew books themselves.

Let us also add the introduction, that the Jerusalem writers make to this history^s: "The Jerusalem Talmudists (say they) wrote **ירושלם ירושלימה צפון צפונה תימן תימנה** Jerusalem, Jerushlema, Tzaphon, Tzephona, Teman, Temna:" that is, they changed the writing of these Hebrew words: and immediately they add, **יג' דברו' שינו חנמים לתלמי המלך**, "The Wise men altered thirteen places for Ptolemy the king." Which is, also, to be understood of the Hebrew words themselves: otherwise, this does not suit with what goes before.

^r Leusden's edition, vol. 2. p. 936.

^s Megill. f. 71. 4.

CHAP. IX.

In what Value 'the Version of the Seventy,' as it is commonly called, seems to have been among the Jews.

THUS it remains doubtful, whether the Talmudists acknowledge any version of the Seventy-two elders, or no. Let it be granted, therefore, that they attributed *θεοπνευστίαν*, 'divine inspiration,' to them, from hence,—that being put asunder, yet they all conspired in one mind and sense;—nevertheless, it will not at all follow thence, that any honour was given by them to this version, which is carried about under that name.

One may much more readily perceive in it the breath of Jewish traditions, than any inspiration of the Holy Ghost. And although their own traditions were of account certainly to the nation,—and, for the patronising them, many things seem to be put into the version, which favour them,—yet this did by no means so much obtain with them, as that they valued the version above the Hebrew original,—and that they, casting away that, made choice of this to themselves; but they always reserved to the Hebrew text its due honour.

I. What the learned among them might judge of the Greek version, one may somewhat guess from hence, that even a Christian himself, seriously reading and viewing it, may observe many things in it, whereby he may discover by what counsels, cautions, and craftiness, that version was published:—especially, if, together with it, he hath in his eye, the manners, traditions, ordinances, and state of the Jewish nation; to which allusion is very frequently made, and respect had by those interpreters. The matter may be illustrated by one or two examples, as to their traditions.

Gen. xx. 18: "Ὅτι συγκλείων συνέκλεισε Κύριος ἔξωθεν πᾶσαν μήτραν." "Because the Lord in shutting shut up all the womb without." Whence comes the putting-in of the word *ἔξωθεν*, 'without?' It agrees with the tradition, that the wombs were barred up against copulation^t.

Exod^u. xxiv. 10: *Εἶδον τὸν τόπον, οὗ εἰστήκει ὁ Θεός* "They saw the place, where God had stood," instead of, *εἶδον τὸν Θεὸν τοῦ Ἰσραήλ*, "They saw the God of Israel." Compare the tract *Kiddushin*^v with this; where the Gloss

^t Bava Kama, fol. 92. 1. ^u *English folio-edition*, vol. 2. p. 807. ^v Fol. 49. 1.

is this,—“ R. Hananael saith, He that renders, ויראו את אלהי ישראל ‘They saw the God of Israel,’—is a liar,” &c. See the notes before at chap. xiv, ver. 2.

Deut. xxx. 6 : Καὶ περικαθαριεῖ Κύριος τὴν καρδίαν σου, “And the Lord shall purify thy heart.” And Josh. v. 4, “Ὁν δὲ τρόπον περιεκάθαρεν Ἰησοῦς τοὺς υἱοὺς Ἰσραήλ. ‘After which manner Joshua purified the children of Israel,’ for περιέτεμεν, ‘He circumcised :’ in a sense too much inclining to the trifling praises of circumcision among the Masters.

Whence are those words taken? Josh. xxi. 42, and xxiv. 30 : Ἐκεῖ ἔθαψαν μετ’ αὐτοῦ (Ἰησοῦ) εἰς τὸ μνήμα, εἰς δὲ ἔθαψαν αὐτὸν ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, &c. “There they laid with him (Joshua) into the sepulchre, in which they buried him; I say, there they laid the stone-knives,” &c. And 2 Sam. xxi. 11 ; Καὶ ἐξελύθησαν, καὶ κατέλαβεν αὐτοὺς Δὰν υἱὸς Ἰωὰ ἐκ τῶν ἀπογόνων τῶν γιγάντων. “And they died, and Dan the son of Joa, of the sons of the giants, took them.”

1 Sam. i. 21, this clause is added, καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ. “And all the tithes of his land;” according to the canons of the nation concerning offering tithes at the feast.

2 Kings ii. 1, “When God would take up Elias in a whirlwind, ὡς εἰς τὸν οὐρανὸν, as into heaven;” so ver. 11, agreeing with the opinion of the nation concerning the ascension of Elias very near to heaven, but not into heaven itself^w.

1 Chron. ix. 31, Τοῦ τηγάνου τοῦ μεγάλου ἱερέως. ‘The pan of the high-priest :’ from the noted fame כהן הגדול הבית ‘of the high-priest’s pan.’ See Menacoth^x, and in other places very frequently.

Psal. ii. 12, Δράξασθε παιδείας. ‘Take hold of instruction;’ instead of נשקו בר ‘kiss the Son.’—“*Bar*^y signifies nothing else but the *law*; as it is said, נשקו בר ‘Kiss the Son.’”—

We omit more passages of the same observation and suspicion; and they are not a few.

II. We may observe in the Jerusalem Talmudists, that the Greek version of Aquila is sometimes quoted,—but that of the Seventy, never.

: אקילם אסשמוכריאה תרגום “Aquila^z renders (בתי נפש) tablets, Isa. iii. 20.) Στομοκήρια, ‘Stomachers.’”

^w Succah, fol. 5. 1.

^y Sanhed. fol. 92. 1.

^x Cap. 11. hal. 3.

^z Schabb. fol. 8. 2.

: תרגם עקלים לקבל נברשתא לקבל למפרם: "Aquila" renders 'over-against the candlestick,' Dan. v. 5, 'over-against the lamps.'"

: הוא ינהגנו על מות: "He^b shall be our guide unto death' (Psal. xlvi. 14), תרגם עקלים אתאנסיא, Aquila renders 'Αθανασία, 'Immortality.'"

: פרי עץ הדור: "Fruit^c of goodly trees' (Lev. xxiii. 40). R. Tanchuma saith, תרגם עקלים עץ הדור, Aquila renders עץ וַדָּם, Etz, 'water;'" if his conjecture fail not in the interpretation. See^d also Bereshith Rabba^e.

But I do not remember, that I have found one clause alleged out of the version of the Seventy in the whole Talmud, either one or other.

Let it also be added, that^f 'the Book of Ben Syra' is a prohibited book; and yet you may find it cited in both Talmuds:—in that of Jerusalem, in the tract Beracoth^g: where it seems to be the book of Syracides: but otherwise, in divers other places^h. But I do not, I say, remember, that I have found the version of the Seventy alleged in any place; and I scarce think, that such an allegation could pass me unobserved. Which thing more increaseth my suspicion; that those Jews owned not such a version, and that they understood the transcription of the Seventy, not to be the version of, but the copying out, the very Hebrew text itself. And as to the version itself, whereof we are speaking, how they stood affected towards it, one may in some measure learn from this,—that, when another version is alleged by them; they cite not this at all.

III. The Jews knew well enough, that the Greek version was not published for Jews, but for heathen; and was done by their labour, who came unwillingly to that work, nor would have suffered any such thing, if it had laid in their power to have hindered it. But now, with what faithfulness such a thing was done, the thing itself speaks, and the Jews knew it well enough; who knew also well enough, with what small affection the whole Jewish nation stood towards the heathen.

By no argument, therefore, shall any persuade me, that

^a Joma, fol. 41. 1.

^b Megill. fol. 73. 2.

^c Succah, fol. 54. 4.

^d Leusden's edition, vol. 2. p. 937.

^e Fol. 14. 2. et fol. 19. 1, &c.

^f Sanhedr. fol. 100. 2.

^g Fol. 11. 2.

^h Bab. Chetub. fol. 110. 2. Chagig. fol. 13. 1. Bathra, fol. 98. 2. especially, Sanhedr. in the place before.

that version was a pure and accurate version, exactly according to the Hebrew truth, which the interpreters had in their hands; and that the differences which we now perceive in our Bibles, were risen thence, that the Jews depraved the Hebrew text according to their pleasure. For I shall never believe, that any Masters of the Jews would exhibit a pure, uncorrupted, and exact Bible to the heathen, in the Greek version; and obtrude an interpolated, depraved, corrupt one upon themselves. And let us call themselves in for judges in this case:—

I. Inⁱ Gen. ii. 2, the Greek words are, *Συνετέλεισεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ* “And God finished on the sixth day.” Was it to that very sense in the copy, which the interpreters used? “They changed, and wrote, say the Gemarists, *ויכל ביום הששי* He finished in the sixth day.” The Gloss writes, “That it might not be said, that God did any thing on the sabbath.” In their Hebrew copy it was, as it is in ours, *ויכל ביום השביעי*, “And God ended his work on the seventh day:” but they changed it in the Hebrew transcript, whereof we spake,—and so did the interpreters in the Greek version.

II. In Exod. xii. 40, the Greek words are, *Ἡ δὲ κατοίκησις τῶν υἱῶν Ἰσραὴλ, ἣν κατώκησαν ἐν γῆ Αἰγύπτῳ, καὶ ἐν γῆ Χαναάν,* &c. “Now the sojourning of the children of Israel, which they sojourned in the land of Egypt, and in Canaan,” &c. Did the interpreters read so in their Hebrew copy? No. “They changed (say the Talmudists), and writ, *בארץ מצרים ובארץ כנען* In the land of Egypt, and in the land of Canaan.” In the copy which was in their hands, those words *ובארץ כנען* ‘In the land of Canaan,’ were absent: but they added it of their own. The Gloss saith, “Lest it should be said, A lie is written in your law: for behold, Kohath was among those that went down into Egypt. And if you reckon all the years of Kohath, Amram, and Moses, they amount not to four hundred.”

III. In Numb. xvi. 15, the Greek words are, *Οὐκ ἐπιθυμημα οὐδενὸς αὐτῶν εἴληφα* “I have not taken the desire of any of them.” Was *חמד*, ‘desire,’ writ in the copy used of the Seventy? No. It is an alteration, say the Masters; for it was writ *חמר* ‘an ass,’ and they transferred it into *חמד*, ‘desire.’ The Gloss writes, “That it might not be said, Perhaps he

ⁱ English folio-edition, vol. 2. p. 808.

took not an ass, but he took away some other desirable thing." And you may know the lion by his paw.

Let these things be spoken to prove, that it is not so heterodox to suppose, that the Greek version was not read in the synagogues of the Hellenists,—but the Hebrew text, so as it was in the synagogues of the Hebrews. And now let us briefly weigh, what things are said on the contrary side.

CHAP. X.

What Things are objected for the affirmative.

I. FIRST, That passage^j is objected, "R. Levi went to Cæsarea, and hearing them read the lesson שמע Schema, Deut. vi, in Greek, would hinder them. R. Jose observing it, was angry, saying, He that cannot read in Hebrew, shall he not read at all? Yea, let a man read in any tongue, which he understands, and knows, and so satisfy his duty." So the words are rendered by a very learned man.

But the Gemara treats not of *reading* the law in the synagogues, but concerning the *repeating* of the passages of the phylacteries, among which the first was שמע ישראל 'Hear, O Israel,' Deut. vi. Therefore, the word קורין is not to be rendered 'reading,' but 'repeating.' In which sense the word קרא occurs very frequently in the Masters. As קראה על פה "She^k recites the Book of Esther by her mouth;" that is, without book. And, "Heretofore^l every one that could לקרות recite" (that passage used in offering the first-fruits, Deut. xxvi), "קרא recited. And he that could not recite, מקרין אותו they taught him to recite:" or, they recited for him.

II. That example and story are urged concerning reading the law and the prophets in the synagogue^m of Antioch of Pisidia, Acts xiii. 15. To which there is no need to answer any thing else, but that it begs the question.

III. That, also, of Tertullian is added, "Sedⁿ et Judæi palam lectitant, vectigalis libertas vulgo auditur (or, *aditur*) singulis sabbatis: But the Jews also read openly, the liberty of the tax is heard (or, *gone unto*) every sabbath-day."

I answer, Be it granted, that Tertullian speaks of the Greek version,—which is not so very evident;—that which was done under Severus, doth not conclude the same thing done in

^j Hieros. Sotah, cap. 7.

^k Bab. Megill. fol. 17. 1.

^l Bicurim, fol. 86.1.

^m Leusden's edition, vol. 2. p. 938.

ⁿ Apologet. cap. 18.

the times of the apostles : but especially when Severus was, according to the sense of his name, very severe towards the Jews, as Baronius teacheth, and Spartianus long before him. Under whom, sabbaths could not be kept by the Jews, but under a tax. And be it granted, that the Greek version was read then by them at Rome (as the Glosser upon Tertullian describes the scene of the affair),—that was also under a tax; not by the choice of the people, but by pure compulsion.

IV. That of Justin Martyr is produced; *Εἰ δέ τις φάσκει μὴ ἡμῖν τὰς Βίβλους τάντας, ἀλλὰ Ἰουδαίοις προσήκειν, διὰ τὸ ἔτι καὶ νῦν ἐν ταῖς συναγωγαῖς αὐτῶν σώζεσθαι* “ But^o if any say, that these books belong not to us, but the Jews; and therefore they are to this day preserved in their synagogues^p.” And, *Ἐμειναν αἱ βίβλοι καὶ παρ’ Αἰγυπτίοις μέχρι τοῦ δεῦρο, &c.* “ The^q books remained even among the Egyptians hitherto, and are every where among all the Jews, who, reading them, understood them not.”

V. But that is instead of all, that Philo and Josephus follow the Greek version; and that (which is still greater) the holy penmen do follow it in the New Testament, in their allegations taken out of the old. Therefore, without doubt, say they, that version was frequent and common in the synagogues, and in the hands of men; and without doubt, of the highest authority among the Jews; yea, as it seemeth, of divine. These are the arguments, which are of the greatest weight on that side.

That I may, therefore, answer together to all, let us expatiate a little in this inquiry.

CHAP. XI.

By what Authors and Counsels it might probably be, that that Greek Version came forth, which obtains under the Name of ‘The Seventy.’

I. IT was made and published, without doubt, not for the sake of the Jews, but of the heathen. We have Josephus a witness here in his story of the Seventy: granting him to be true in that relation, what moved Ptolemy so greedily to desire the version, to purchase so small a volume at such vast expenses? Was it religion? or a desire of adorning his library? By that point does Josephus colour the busi-

^o Orat Parænet. ad Græcos.

^p English folio-edition, vol. 2. p. 799.

^q Apolog. 2.

ness: but reason will dictate a third cause, and that far more likely. For both the Jewish and heathen writers teach, that Egypt, at that time, was filled with an infinite multitude of Jews: and what could a prudent king, and that took care of himself and his kingdom, do else, than look into the manners and institutions of that nation, whether they consisted with the peace and security of his kingdom; since that people was contrary to the manners and laws of all other nations.

When, therefore, he could neither examine nor understand their law, which comprised their whole religion, polity, and economy, being writ in Hebrew; it was necessary for him to provide to have it translated into their vulgar tongue. Hence arose the version of the 'five elders,' as we may well suppose; and, lest some fraud or collusion might creep in, the assembling of the 'Seventy-two elders' was occasioned hence also. And does it not savour of some suspicion, that he assembled them, being altogether ignorant what they were to do? For let reason tell us, why we should not rather give credit to the Talmudists writing for their own countrymen, than to Josephus writing for the heathen. And if there be any truth in that relation, that, when he had gathered them together, he shut them up by themselves in so many chambers, that still increaseth the same suspicion.

II. Let it be yielded, that they turned it into Greek: which, as we have seen, is doubtful; yet the speech in the Gemarists is only concerning the Books of Moses, and concerning the law only in Josephus. Who, therefore, translated the rest of the books of the holy volume? It is without an author, perhaps, should we say, The Jerusalem Sanhedrim,—but not without reason. For,

III. The Jews, wheresoever dispersed throughout the world, and they in very many regions infinite in their numbers, made it their earnest request, that they might live and be governed by their own laws; and, indeed, they would live by none, but their own. But what prince would grant this, being altogether ignorant what those laws were? They saw, their manners and rites were contrary to all other nations; it was needful, also, to see, whether they were not contrary to the peace of their kingdoms. That very jealousy could not but require the version of those laws into the common language, and to force it also from them, how

unwilling soever they might be. The great Sanhedrim, therefore, could not consult better and more wisely for the safety, and security, and religion, of the whole nation, than by turning their holy books into the Greek language, that all might know, what it was that they professed. They could not but see, but those books would, at last, though they were never so unwilling, come forth in the vulgar language; nor could they hinder, but they would every where happen into the hands of the heathen. Therefore, that it would be far better, that a version should come forth by their care and authority^r, which might be according to their pleasures; than that some should come forth in one place, and some in another, which, perhaps, might turn to the disgrace of the holy text, or to the danger and reproach of the nation, or might too much lay open the holy mysteries among the heathen.

By^s these authors, and by these reasons, I confess ingenuously, it is my opinion, that that version was made, which goes about under the name of the Seventy. Nor are there some things wanting in the version itself, which hint some such counsel in the publishing of it. For,

IV. Even a blear eye may see clearly enough, that it was hammered out, and dressed with more caution, than conscience; more craft than sincerity: 1. That, as much as might be, the holy books might remain free from any reproach or cavilling of the heathen. 2. That they might soften some things, which might be injurious to the Jewish nation, either as to their peace or reputation; or which might create offence to the Gentiles. 3. That the mysteries and the bare truth of the holy books, might be revealed as little as possibly could be, to the heathen. All which might be demonstrated by such numberless examples, as to leave no occasion to doubt of that matter, behind it.

By these and the like cautions and subtilties was that version made; wherein the translators had less care, that the interpretation should come out sincere and true; but provision was chiefly made, that any thing should be thrust upon the Gentiles,—so it were without danger, and that the glory and safety of the Jewish nation might be maintained. And may it be allowed me to speak out what I think? Among the various copies and editions of this version, which go

^r *Leusden's edition*, vol. 2. p. 989.

^s *English folio-edition*, vol. 2. p. 810.

about,—I do not esteem that copy for the most genuine, which comes nearest to the Hebrew text, but that which comes nearest to the mind of the translators in such-like cautions.

It is said, as we saw before, that when the five elders had turned the law, “That day was bitter to Israel, as the day, wherein the golden calf was made.” And why? “Because the law could not be turned according to all things convenient to it.” Did their grief arise hence, because it was not turned, nor could not be, clearly, exactly, and evidently enough, that the heathen might see the full and open light of it? Who will believe, that this ever was the Jews’ desire or wish? But their trouble proceeded rather from hence,—that those five had not translated it cunningly, warily, and craftily, enough, as the Gentiles were to be dealt withal.

Of this matter, there was care enough taken in this version: the authors setting all their strength and wits on work, that, according to their own pleasures, it might come forth such, as they would have it; and might serve their purpose both as to themselves, and as to the Gentiles. This they established, and strengthened by their own authority, not as a pure version, and such as was to be recommended to their countrymen, but as fit enough to stop the mouths, and satisfy the curiosity, of the heathen; and lest any among them might attempt another, in which those cautions and provisions might not be sufficiently observed.

This they laid-up in their Sanhedrims and synagogues, that it might be ready, and shown to the heathen, as a symbol and token of the Jewish law, faith, and religion, if, at any time, the matter and necessity called for some such thing.

We grant, therefore, to Justin Martyr, that that version was in the synagogues and hands of the Jews: but one would not conclude from that, that it was read in the synagogue instead of the Hebrew text. And we will yield, also, to Tertullian, that that version was read at Rome, in his age, in the synagogues of the Jews; but being compelled so to do, by that suspicion, whereof we spake; namely, that it might be known to all, what the law and religion of the Jews was, whether it consisted with the Roman government. Our question is, Whether the Hellenists chose to themselves

the reading of the Greek version, and neglected the Hebrew text : and seeing, for the most part, they lived by their own laws and ordinances, you will hardly any where show me,—especially in the times of the apostles, concerning which we speak, or in the times before them,—that they were compelled to reject the one, and to read the other.

And as to that, which is objected concerning Philo and Josephus,—it is no wonder if they, writing for the heathen, followed that version, which was designedly made for the heathen.

But that is of the greatest weight of all, which is objected concerning the evangelists and apostles, who embraced that version in their quotations out of the Old Testament. To which the answer is very easy : namely, those holy writers had to do with two sorts of men, Jews and Gentiles : the volume of the New Testament was in the hands of both. A Gentile desires to examine the quotations, which are brought out of the Old Testament : but not understanding the Hebrew, whither should he go, but to the Greek version, which he understands? So that it was not only ἐκ συγκαταβάσεως, ‘ out of condescension,’ that those holy writers followed the Greek version, but out of pure necessity : for otherwise it was impossible, that their allegations out of the law and the prophets could be examined by the Gentiles. And if a Jew, having the New Testament in his hand, should complain and quarrel, that, in their quotations, they departed from the Hebrew text, they had an answer ready,—viz. this very version which^t is cited, is that very same, which ye have writ, published, and propounded to the world, as the symbol and token of your law^u and religion, and as your own very Bible.

If we would designedly attempt a full disquisition concerning that version, we might, it may be, more at large demonstrate all these things, which have been spoken,—by various instances, reasons, and methods. But let this suffice at present. This discourse was raised by occasion of the mention of the ‘ unknown tongue,’ chap. xiv, which, we suppose, was Hebrew, formerly used in the Hellenistical synagogue of the Corinthians, and which they would retain, being now converted to the gospel ; too much wresting to Judaism the gift of tongues, in the same manner, as they did

^t English folio-edition, vol. 2. p. 811.

^u Leusden's edition, vol. 2. p. 940.

the other privileges and ordinances of the gospel ; and using an unknown language so much the rather, because the gift of tongues was granted from heaven, using it to an end plainly contrary to the gift itself ; unhappily perverting it, and not requiring, not admitting now an interpreter [which before was done by them], as if they thought God had given unknown tongues, to be unknown to all, besides those to whom they were given.

In what I have said of the Greek version, and of the not reading it among the Hellenists, I know I have very learned men differing in their opinions from me ; and heretofore, I myself was of a contrary judgment. Whence, I hope, the reader will be the more easily persuaded, that I do not speak these things from a desire of contention, but from a serious inquiry, as far as I am able, into the thing, from often repeated thoughts, and a most hearty desire of searching after truth.

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