

THE
HARMONY
OF THE
EVANGELISTS.

1872

1873

1874

Harmonics

THE
HARMONY
OF THE
EVANGELISTS

BEING *Nic. Burton.*

The **WHOLE TEXT** of the **FOUR GOSPELS** dispos'd according to the **Order of Time** in which the **Things** related in them were done.

Each Gospel being rang'd in a **Separate Column**, exhibiting at one view the **Concurrence or Variation** that is between them in every **Circumstance**.

WITH

A **PARAPHRASE** underneath, in which the **Four Evangelical Histories** of our Lord and Saviour **JESUS CHRIST**, are digested into one **intire Narration**; and the **difficult Passages**, occurring in any of them, explain'd.

With **Useful Dissertations**:

By **JOHN LE CLERC.**

L O N D O N,

Printed for **SAM. BUCKLEY** at the **Dolphin** in **St. Paul's Church-yard.** 1701.

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TO THE
Most Reverend Father in GOD,

J O H N,

Lord Archbishop of York,
and Primate of ENGLAND.

May it please Your Grace,

TH O I have ventur'd to prefix Your Grace's Name to the following Book, yet my design is not, like others, to swell a Dedication with an Encomium of the subject matter of it, or the Virtues of the Patron to whom 'tis offer'd. For should I attempt to recommend the Gospels, I should be doubly frustrated in the Undertaking, since I could never be able to express their true Worth: and all I could say would be needless to the Christian Reader; but especially to so Religious a Prelate, who is well known to have spent the greatest part of his time in the study of them. Whilst I was compiling this my Harmony, I was so struck with admiration of the excellent Discourses of *Jesus*, so inflam'd with Love of his most Holy Doctrin, that methoughts I but just then began to be acquainted with what I scarce ever laid out of my hands from my Infancy. The Works of Men, however exquisite and perfect in their kind, have their Faults and Blemishes, which are easily discernable upon a strict examination, altho they are wont to escape a transient View;

The Dedication.

whereas 'tis the peculiar Privilege of these Divine Writings, that the more they are examin'd, and the better Light they are plac'd in, the more admirable they appear to all sincere Lovers of Truth.

And now, should I enlarge upon Your Grace's Learning and Eloquence, and the exemplary discharge of Your Sacred Function, the Repetition would not be displeasing, but certainly unnecessary to those who have bin so often inform'd of them, and which your own Modesty would rather have me pass by in silence.

Should I plead, to excuse the trouble I now give You, that I owe You this Publick Acknowledgment for the Favour You have done me, in signifying that You do not disapprove my Labours, Your Grace has bin so general a Promoter and Encourager of Learning, that You might expect very many Addresses of this nature; but there is a much better way of expressing a just sense of Favors receiv'd, and I will no longer trespass upon your Grace's Patience in this. That God would grant You a steady Course of Health, that You may long continue a Patron of Learning, and the Ornament, not of Your Country alone, but the whole Christian World, whose Eyes have now for some time bin turn'd towards *England*, shall be the hearty Prayers of,

May it please Your Grace,

Your Grace's most obliged

and obedient Servant,

J. Le Clerc.

T O T H E
R E A D E R.

WHILE I was lately busied in translating into Latin Dr. Hammond upon the New Testament, it frequently came into my mind that there was yet wanting a convenient Harmony of the Gospels, which might be of use to those who apply themselves to the study of the Holy Scriptures. I found by experience, that without such an assistance it was impossible for a man with the utmost attention of mind so to remember the Series of the Narrations in the Gospels, and compare the several Relations of the Evangelists together, as to have a clear and distinct Notion of them; and that this was not to be remedied by the greatest diligence of Commentators, while the Gospels continued to be read in the order they were written and publish'd. I know very well that there have appeared several Harmonies of the Gospels in this and the last Century, but none of them that I have seen is without these two very great Inconveniencies: First, the Learned Editors of them contented themselves with exhibiting to our view in distinct Columns, the Actions and Discourses that were alike in the several Evangelists, without regard to Chronology and the Time when they were perform'd; and some of them quite omitted St. John, as wholly useless to their purpose, from whom alone nevertheless we are able to distinguish the Years of Christ's Ministry. And secondly, those Harmonies were cumbered with tedious Commentaries, no way to be compar'd with the modern Annotations, and which moreover did not shew us the connexion and dependance of one Story upon another. Neither was the Text of the Gospels well dispos'd, and we are forc'd to read the words several times over before we can perceive wherein they agree and in what they differ; so that upon the whole I did not think them of so great use as they might have been made, and I wish'd that some one or other would set about this task: but having waited a long time in vain, I attempted it my self, and having compos'd the
Harmony

TO THE READER.

Harmony of the Text, I added a Paraphrase to explain the meaning of the Words and the connexion of the Text. My design in it, and the Method I prescrib'd to my self, is the subject of the second Dissertation at the end of the Book. I persuade my self I have avoided those Inconveniencies which I noted in the other Harmonies, and have all along taken what care I could not to indulge my self in making Conjectures. I have added two other Dissertations, the one concerning the Chronology of Christ, and the other concerning the Evangelists: in the former I have fix'd the Year of Christ's Nativity, having followed in this particular the Sentiments of several very Learned Men, so as to leave the matter without dispute. In the latter I have prov'd the Genuinness of the Gospels, and the antient Custom of their being read in publick, by Testimonies of the greatest Antiquity, in opposition to what Mr. Dodwel has advanced in his Dissertations on Irenæus. Now tho I do not think I have made any considerable Error as to the main, yet in some particulars 'tis possible I have committed some Mistakes, which I will correct as soon as I am advis'd of them; but if any one shall only rail at me, or detract from my good Name, he is not to expect I shall contend with him at those Weapons. If it be most convenient I will hold my peace; and make no reply, unless it may be of some benefit to the impartial Lovers of Truth.

THE Author's Supplement to Dr. Hammond's Paraphrase and Annotations on the New Testament; in which his Interpretation of many important Passages is freely and impartially examin'd, and the Sacred Text further explain'd, by new Remarks upon every Chapter: in 4^o. is Printed for Sam. Buckley, in St. Paul's Church-yard.

I

THE
H A R M O N Y
O F T H E
G O S P E L S;

With a PARAPHRASE containing the
HISTORY of CHRIST.

The Year of Rome, 748. Of Augustus, 39. Of Herod, 32. Before Christ according to the Vulgar Era, 6.

MATTHEW.



MARK.

LUKE.

JOHN.

C H A P. I.



 I **F**Orasmuch as many 
have taken in hand
to set forth in or-
der a declaration of
those things which are most
surely believed among us,
2 Even as they delivered
them unto us, which from the
beginning were eye-witnesses,
and ministers of the word :

The HISTORY of CHRIST.

C H A P. I.

The Conception of John the Baptist foretold by an Angel.

MANY have undertaken to draw up in writing an Account of what they have
receiv'd concerning Jesus Christ from credible Witnesses, who were all along
with him, from the time he first began to publish the Gospel, and who gave a large
Relation of the things themselves had heard and seen : but since not a little has
B been

C H A P. I.

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 **T**HERE WAS IN THE DAYS OF Herod the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless.

7 And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course;

been omitted by them, and they have not exactly observ'd the order of Time in which they were done, I thought it would be well worth the while to write the History of those Affairs in a more copious and exact manner; supposing it may not a little conduce to the establishment of the Faith of all pious Persons.

There liv'd in Judaea, at what time Herod surnam'd the Great was Governor of that Country, a certain Priest whose name was Zacharias. He was of the course of Abia, which is wont (as all the other Classes or Courses into which the Priests are dispos'd) to exercise the Sacerdotal Offices, one week in twenty four, in the Temple at Jerusalem. His Wife Elizabeth was of the Posterity of Aaron, as well as her Husband. Both were conspicuous for a diligent and unfeign'd observation of the Divine Commands, and a singular probity of Manners. They had no Child, for Elizabeth had hitherto been barren; nor did they now in their old Age, so much as hope for any. Towards the end of Herod's Reign, and about sixteen months before the Birth of Jesus Christ, when Zacharias, as the course of his Family

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. I.

9 According to the custom of the priests office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the holy Ghost, even from his mothers womb.

Family came about, was attending the Duties of his Function in the Temple, upon casting Lots according to the Custom, to assign the Priests their several charges, the Duty of offering Incense within the Sanctuary fell to his share.

Accordingly he enter'd the Holy Place, while the Multitude stood without praying to God in silence. Here *Zacharias* saw an Angel standing on the right side of the Altar of Incense, and was struck with extraordinary Terror at the sight of him. But the Angel thus accosted him: Fear not *Zacharias*, for God is propitious to thee, and has sent me to acquaint thee that the Prayers thou hast so often pour'd out to him to obtain an Of-spring, are at last heard. Thy Wife *Elizabeth* shall bear a Son, and the name thou art to give him is *John*, which signifies, *one graciously given of God*. He shall one day be an occasion of great Joy to thee, and not to thee only, but to others also. He shall be in favor with God himself, and dignified with an especial Office. He shall abstain from all inebriating Liquors after the manner of those who have taken on them the Vow of *Nazarites*. He shall be inspir'd with the Spirit of God, even from his Mother's Womb, and before his

C H A P. I.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because

Birth. He shall bring over many of the Jews to a stricter course of Life. He shall be the forerunner of the Messiah, who by the appointment of God is to appear soon after him. He shall be furnish'd with Abilities and Instructions, like those with which the Prophet *Elias* was formerly entrusted, and shall reduce the Jews who are divided about Religion to a state of Concord; shall engage the more Obstinate to receive the sentiments of the Pious, and shall lead them all to one Master, the Messiah, that when he comes he may meet with a People prepar'd to receive and obey his Divine Precepts.

Zacharias having heard all this, and reflecting on his own and his Wife's old Age, could not persuade himself that he should have any Child born of her, and therefore desir'd a Sign of the Angel that might assure him of it. The Angel perceiving his Mind agitated with Doubts, tho' without just reason, began thus to correct him: Thou dost not well to doubt of the happy news which I *Gabriel*, an Angel of God, and one of his principal Ministers, am come to tell thee. Therefore for a Sign which thou hast rashly desir'd of me, thou shalt be deaf and dumb from this hour till thou hast a Son born of thy Wife *Elizabeth*. This shalt

C H A P. I.

thou believest not my words,
which shall be fulfilled in their
season.

21 And the people waited
for Zacharias, and marvelled
that he tarried so long in the
Temple.

22 And when he came out,
he could not speak unto them:
and they perceived that he had
seen a vision in the temple:
for he beckoned unto them,
and remained speechless.

23 And it came to pass, that
as soon as the days of his mini-
stration were accomplished, he
departed to his own house.

24 And after those days his
wife Elizabeth conceived, and
hid her self five months, say-
ing,

25 Thus hath the Lord dealt
with me in the days wherein
he looked on me, to take away
my reproach among men.

shall be the punishment of thy Incredulity, but the things I have foretold shall nevertheless be accomplish'd in their proper season. The People in the mean time; who were waiting in the Court of *Israel* for *Zacharias*, wonder'd that he tarried in the Sanctuary longer than was usual for one that offer'd Incense: At length he came forth and found himself depriv'd of Speech; for when the People ask'd him why he staid so long in the Sanctuary, he could return no answer, as he endeavour'd to signify to them by beckning and making Signs, whence they collected he had had some Vision. When his Week of Ministration expir'd, *Zacharias* return'd home; and *Elizabeth* had Conception not long after, but discover'd the matter to none for the first five months, contenting her self in giving thanks to God in private, that he had at last taken away from her the reproach of Barrenness.

The Year of Rome, 749. Of Augustus, 40. Of Herod, 33. Before Christ according to the Vulgar Æra, 5.

M A T T H E W.

M A R K.

L U K E.

J O H N.

C H A P. I.

25 And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary.

28 And the angel came in unto her, and said, Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the Angel said unto her, Fear not, Mary: for thou hast found favour with God.

C H A P. II.

The Birth of Christ predicted by an Angel. The conversation of Mary and Elizabeth about it. The Birth of John the Baptist, and the Discourse of his Father Zacharias upon the recovery of his Speech.

SIX months after Elizabeth was with child, God sent the same Angel Gabriel to Nazareth, a City of Galilee, to declare the like tidings to a Virgin whose name was Mary: she was engag'd by Contract to one Joseph a man of a mean condition, but descended from the Family of King David. The Angel appear'd suddenly in the Room where Mary was, and thus saluted her: O happy Virgin whom God highly favors, on whom he will bestow singular Blessings, and whom all Nations shall call the happiest of Women! Mary being very much surpriz'd with these words, made no Reply, but silently revolv'd in her mind what such a Salutation as this should mean, having never heard any thing before like it. The Angel goes on: Be not afraid Mary, for God is gracious to thee; and be assur'd thou shalt

C H A P . I .

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered, and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.

36 And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

shalt conceive immediately, and bring forth a Son whom thou shalt name JESUS. He shall receive great Power from God, and be call'd his Son on a most peculiar account. He shall possess the Throne of *David*, from whose Family he derives his Birth. He shall reign over the *Israelites*, as his Ancestors have done, but there shall be no end of his Empire; whereas the Kingdom of *David* and his Successors endur'd only for a few Ages. *Mary* upon hearing this made answer, that she did not comprehend how she should immediately become with Child, seeing she was as yet a Virgin. But, says the Angel, thou shalt be impregnated by the Divine Power, without the concurrence of a Man; and therefore that most Holy Son thou shalt bear, shall deservedly be call'd the Son of God, by them that come to understand this matter. And that thou mayest know that what I tell thee shall come to pass, I am to acquaint thee that thy Cousin *Elizabeth*, who (as thou very well knowest) has long been old, and destitute of all hope of having Children, has also by the power of God been made to conceive six months ago; nor can any thing be suppos'd too hard.

C H A P. I.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill-countray with haste, into a city of Juda,

40 And entred into the house of Zacharias, and saluted Elizabeth.

41 And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

hard for God to do if he pleases. When the Angel had said this, *Mary* replied, that she was ready to submit to the Divine Commands whatever they were, and that she did not doubt of the accomplishment of what he had predicted to her. Upon which the Angel disappear'd.

Soon after this, *Mary* went in great haste from *Nazareth* towards a City of the Hill Country of *Judaea*, where *Elizabeth* dwelt, to give her a Visit, who was now big with Child, as the Angel had declar'd to her. She was no sooner arriv'd, and had saluted *Elizabeth* as she enter'd into the house of *Zacharias*, but the Child *Elizabeth* went with began to spring in her Womb after an unusual manner; and immediately the Mother, inspir'd and instructed by the Holy Spirit of what had happen'd to *Mary*, broke forth into these Expressions: O thou most blessed of all Women! and O incomparably happy Son whom thou carriest in thy Womb! But how comes it to pass that I should be so highly honour'd to have the Mother of Christ my Lord come first to visit me? for no sooner did the Voice of thy Salutation

C H A P. I.

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnifie the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his hand-maiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.

salutation strike my ears, but my Child leaped within me, as if he too had known that the Mother of the Messiah, big with that happy Burden, was present. Blessed art thou who hast believ'd in God! for whatever has been foretold thee shall be accomplish'd; nor shalt thou suffer any punishment as my Husband doth for his doubting, having been struck dumb for several months. To which *Mary* with a pious emotion of Mind thus-replied: I have reason to extol the Power and Goodness of God with the highest praises I can offer, and to conceive the greatest joy imaginable on the account of those uncommon favors I have receiv'd from the hand of God, who has continually deliver'd me from all Evils. He has not despis'd my low Condition, since he does not disdain that *Christ* shall be born of me. For this all Generations to come shall call me blessed. These are great and wonderful Blessings indeed, which God has confer'd on me, who as he is most holy, so his Mercy and Bounty will never fail to manifest their Effects on them who strictly observe his Laws. His Power performs the greatest things by Persons of a low and abject Condition, and frustrates the attempts of the Proud and Mighty, tho never so prudently concerted. He throws down Princes when he pleases

C H A P. I.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy ;

55 As he spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elizabeths full time came, that she should be delivered ; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcise the child ; and they called him Zacharias, after the name of his father.

pleases from their Thrones, and makes the Poor and Mean succeed 'em. He heaps Plenty upon the Indigent, and spoils the Rich of the Wealth that made 'em proud. He always defends the *Israelites* who are devoted to his Worship, and renews to them those former Blessings with which he promis'd to favor *Abraham* and his Posterity.

Thus *Mary* at that time express'd her self ; and continued three months with her Cousin, after which the time of *Elizabeth's* Travel approaching, she return'd home.

When *Elizabeth's* time was come, she was deliver'd of a Son, as the Angel had promis'd. Her Neighbors and Kindred hearing how gracious God had been to her, came to congratulate her Happiness, and visited her especially on the eighth day, when the Child was to be circumcis'd according to the Custom of the *Jews*. This being perform'd, they call'd him after his Father's name, *Zacharias* ; and while

MATTHEW.

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JOHN.

C H A P. I.

60 And his mother answered, and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were notified abroad throughout all the hill-country of Judea.

66 And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? and the hand of the Lord was with him.

while his Mother who understood from her Husband what name was to be given him, pleaded that he should be named *John*, they oppos'd his being so call'd, because none of his Relations it appear'd had ever been of that name: not agreeing therefore about this matter, they enquir'd by Signs of *Zacharias*, who was still deaf and dumb, what name he would have his Son call'd by. He by Signs presently order'd a writing Table to be brought him, took it, and wrote the name *John* upon it, which they all wonder'd at, it being customary to name Children after some one or other of their Ancestors.

Zacharias had no sooner written the name of his Son, but he instantly recover'd the former use both of his Ears and Tongue, and began to give thanks to God with a very audible Voice, which struck the Minds of all the Neighbors with the greatest wonder mixt with fear, and was divulg'd together with the other things I have related concerning the Birth of *John* through all the hill Country of *Judea*. So that it made a deep Impression upon every one's Memory who heard it, and rais'd the expectation of all to observe what should attend this Child; since such wonder-

C H A P. I.

67 And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us, in the house of his servant David ;

70 As he spake by the mouth of his holy prophets, which have been since the world began ;

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercy promised to our fathers, and to remember his holy covenant :

73 The oath which he swore to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

ful things had preceded and followed his Birth. His Father *Zacharias*, as was said, having recover'd his Speech, and being influenc'd by the Holy Spirit, pronounc'd the following Prophecy : Praise be given to the great Creator of the Universe, whom the *Israelites* adore ; because the time of their Deliverance by him approaches. He will shortly raise up that King of the family of *David* (who so devoutly worship'd him heretofore) that shall be the Saviour of his People, and who was many Ages ago promis'd us by the Prophets. He shall deliver us from our Enemies, and all that hate us without cause. He will now bestow on us the favours he promis'd our Ancestors by the Covenant he made with them, and the Oath by which he assur'd *Abraham* the Father of our Nation, that the time should come in which we should be sav'd from the fear of all our Enemies, to serve him freely, joining Sanctity and Righteousness to our religious Worship, through the whole course of our Lives. And thee, O Child,

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. I.

76 And thou child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To give knowledg of salvation unto his people, by the remission of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Child, all shall esteem a Prophet of God, for thou shalt call the *Jews* to Repentance and a new Life, and so before *Christ* manifests himself to them shall prepare their Minds as 'tis meet to receive him. Thou shalt inform thy Countrymen that their Salvation is at the door, and that if they turn to a holy course of Life God will give them a remission of their Sins, seeing he is infinitely merciful, and is pleas'd to cause the new Light of *Christ*, who will suddenly be sent from Heaven, to arise, and enlighten us who have been wandering in the mists of Ignorance, and direct us into the way of Salvation.

As the Child grew up, he improved in wisdom and strength of Mind beyond what was common, and was more frequently in Solitudes than Towns and Cities, until he receiv'd his Commission from God to go and preach Repentance to his Countrymen.

C H A P.

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. I.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

C H A P. III.

The Birth and Lineage of Christ.

TO return now to *Christ*: His Mother, as I said before, had promis'd marriage to *Joseph*, who perceiv'd she was big with child before they had as yet cohabited, which was effected by the power of the Holy Ghost, as had been foretold by the Angel, but was unknown to *Joseph*. However being of a meek and merciful disposition, he so much pitied her condition, that he would not put her away publicly, so as to proclaim the reason of her dismissal to her greatest infamy, but chose rather to cast her off privately, that her Reputation might suffer as little as possible. His mind being busied in these matters, an Angel appear'd to him in a dream, and bid him not fear to take *Mary* home to him for his Wife, telling him she was not with child by any unlawful Act, but by an extraordinary operation of the Divine Power, and that she should be deliver'd of a Son who should be nam'd *Jesus*, that is, a *Saviour*; because he should save the People of *Judea*, tho not from the Yoke of the *Romans*, yet from their Vices and Miseries, which was a matter of much greater concern to the s.

Joseph

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. I.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us)

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife :

25 And knew her not till she had brought forth her first-born son ; and he called his name Jesus.

C H A P. II.

1 **A**ND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria)

Joseph being awak'd from his Dream, perceiv'd it had been sent by God ; as well because *Mary* upon his enquiry, related to him what had happen'd to her just after the same manner as the Angel had told him in his sleep, as for other reasons. Upon this he took *Mary* to his house, but knew her not till she was deliver'd of the Son she went with, conceiv'd in her Virginity ; who when he was born was nam'd *Jesus*. Which exactly agrees with that antient Prophecy of *Isaiab* ; *Behold a Virgin shall conceive, and bear a Son, and shall call his name Emmanuel, that is, God with us*. In the mean time an Edict of *Augustus* was brought into *Judea*, by which he ordain'd, that a general Account should be taken of the number of the People, not only in the Provinces of the People of *Rome*, but also in those neighboring Kingdoms in which Kings were constituted by the *Romans*. This first Calculation of the number of the *Jews*, was made before the Tribute which was levied by *P. Sulpicius Quirinus* President of *Syria*, after *Archelaus* was banish'd, and *Judea* reduc'd into the form.

C H A P. II.

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swadling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the

form of a Province : And because all were number'd by their Nations and Families, the Inhabitants of *Judea* were obliged to repair to the Places where their respective Families had their first rise, to be number'd there. 'Twas for this reason that *Joseph*, who was descended from King *David*, went from *Nazareth* of *Galilee* into *Judea*, and came to the Town of *Bethlehem* (that being the antient Seat of *David's* Family) to have his name taken there, together with *Mary* his Wife, still big with child, as she had been from the time of their Contract before marriage. While they lodg'd at this place in an Inn, *Mary's* time being come, she was deliver'd of her firstborn Son. The Inn being full of Guests, she for want of a more convenient place, was fain to lay the Child to sleep (when she had wrap'd him up in swadling clothes) as commodiously as she could in the Stable. The very same Night in which she was deliver'd, an Angel of God came to some Shepherds who were watching over their Flocks in those parts : As soon as he appear'd, all the place instantly shin'd

C H A P. II.

glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

shin'd with such an extraordinary Light, that the Shepherds were mightily amaz'd and terrified. Then said the Angel, Fear not; for I bring you glad Tidings, and such as may well occasion the greatest Joy to the whole Jewish Nation; The great Saviour and King, the *Messiah* whom you have so long expected, is born this night at *Bethlehem*: And the token you shall know him by, if you go thither, is, that you shall find him wrap'd up in swaddling Clothes, and lying in a Stable. When the Angel had said this, he ascended again to Heaven, and there was presently heard a sound which seem'd to be the Voices of a Multitude of Angels in the Air praising God and saying, Glory be given to God in Heaven, and may all kind of Blessings descend on Earth, by which the Favour and Mercy of God may be express'd to men. After this the Angels return'd into Heaven, and the Shepherds resolv'd to run to *Bethlehem*, that they might see with their Eyes the truth of what had been

C H A P. II.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, wondred at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God, for all the things that they had heard and seen, as it was told unto them.

C H A P. I.

1 **T**He book of the generation of Jesus Christ,

the son of David, the son of Abraham.

C H A P. III.

23 **J**esus was (as was supposed) the son of Joseph, which was *the son of Heli*,

reveal'd to them. They went immediately with as much Expedition as they could, and found *Joseph* and *Mary*, and the Child yet lying in the Stable. When they had seen the Infant, they told *Joseph* and *Mary* and the rest, what a Revelation they had had concerning this Child, as they were watching in the Fields in the night; which did not a little excite the wonder of all that heard them. But *Mary* especially carefully treasur'd up in her Memory whatever she heard concerning her Son. The Shepherds after this return'd to their Flock glorifying and praising God, that he had been pleas'd to honour 'em with such a glorious Vision of Angels, and a sight of the *Messiah*.

Now because *Jesus* was commonly reputed to be the son of *Joseph*, and indeed was adopted by him, tho he was begotten without the concurrence of Him or any other Man; I shall subjoin the Genealogy of *Joseph*; who deriv'd his Birth from
David

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. I.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren.

3 And Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge.

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

David after a twofold manner, namely, by a natural and legal Propagation: So that *Jesus* being adopted by him after the manner of the *Jews*, who make no account of the Mother's Pedigree, may with good reason be said to deduce his Lineage from *David*.

14. D A V I D.

The Legal Line.

1. SOLOMON.
2. ROBOAM.
3. ABIA.
4. ASA.
5. JOSAPHAT.
6. JORAM.
- * Achasia.
- * Joas.
- * Amasia.
7. OZIAS.
8. JOATHAM.
9. ACHAZ.
10. EZECHIAS.
11. MANASSES.

The Natural Line.

2. NATHAN.
3. MATTATHAS.
4. MENAN.
5. MELEA.
6. ELIAKIM.
7. JONAN.
8. JOSEPH.
9. JUDAH.
10. SIMEON.
11. LEVI.
12. MATTHAT.
13. JORIM.
14. ELIEZER.
15. JOSE.

MATTHEW.

M A R K.

L U K E.

J O H N.

C H A P. I.

6 And Jesse begat David the king, and David the king begat Solomon of her *that had been the wife* of Urias.

7 And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

C H A P. III.

27 Which was *the son* of Joanna, which was *the son* of Rhefa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the*

The Natural Line.

12. AMON.

13. JOSIAS.

14. JECHONIAS.

1. * Jechonias *another of that name who died without Children.*

2. * Zedechias *Uncle by the Father's side, and Heir to the latter Jechonias.*

* Assir *Heir to Jechonias after Zedechias.*

The Legal Line.

16. ER.

17. ELMODAM.

18. COSAM.

19. ADDI.

20. MELCHI.

21. NERI.

3. SALATHIEL *Son of Neri, Heir to Assir and Jechonias.*

4. ZOROBABEL *Salathiel's Son and Heir.*

22.

23.

5. ABIUD.

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. I.

10 And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

C H A P. III.

son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33. Which was the son of Aminadab, which was

*The Natural Line.**The Legal Line.*

5. ABIUD.
6. ELIACHIM.
7. AZOR.
8. SADOG.
9. ACHIM.
10. ELIUD.
11. ELEAZAR.
- *
- *
- *
- *
- *
- *
- *
12. MATTHAN who died without Children.
13. JACOB the Legal Son of Matthan.

24. RHESA.
25. JOANNA.
26. JUDA.
27. JOSEPH.
28. SEMEI.
29. MATTATHIAS.
30. MAATH.
31. NAGGE.
32. ESLI.
33. NAUM.
34. AMOS.
35. MATTATHIAS.
36. JOSEPH.
37. JANNA.
38. MELCHI the natural Father of Jacob.
39. HELI-Levi Jacob's natural Brother.

14. JOSEPH.

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. I.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to Da-

C H A P. III.

the son of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

14. J O S E P H,
Eli's Son and Jacob's Heir.

If you count the number of those in the Legal Line, who are mention'd by name as they are extracted out of the Genealogical Book, you will find there were just fourteen who had the Government of the Kingdom of *Judah*, from the time of *Christ* back to the Babylonish Captivity, in which time the Kingdom of *Judah* fell; and as many from the Babylonish Captivity to *David*, who was the first of his Family that wore the Diadem: and there were the like number from *David* to *Abraham*, as will appear by the following Table.

1. A B R A H A M.

2. I S A A C.

3. J A C O B.

4. J U D A S.

5. P H A R E S, *the Son of Thamar and Brother of Zara.*

6. E S R O M.

7. A R A M.

8. A M I N A D A B.

9. N A A S S O N.

10. S A L M O N.

11. B O O Z, *the Son of Rachab a Woman of Jericho.*

12. O B E D.

13. J E S S E.

14. D A V I D, *who had his Son Solomon by Bathsheba formerly the Wife of Urias.*

And

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MARK.

LUKE.

JOHN.

C H A P. I.

vid, are fourteen generations: and from David until the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Christ, are fourteen generations.

C H A P. III.

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

And if you ascend from *Abraham* to *Adam*, the first man, you will find nineteen Patriarchs whose names follow.

1. ADAM.

2. SETH.

3. ENOS.

4. CAINAN.

5. MALELEEL.

6. JARED.

7. ENOCH.

8. MATHUSALA.

9. LAMECH.

10. NOE.

11. SEM.

12. ARPHAXAD.

13. SALA.

14. HEBER.

15. PHALEC.

16. RAGAU.

17. SARUCH.

18. NACHOR.

19. THARA, *Abraham's*
Father.

So that the number of all the men in the natural Line from *Christ* to *Adam* is LXXII, from whom *Jesus of Nazareth* descended.

C H A P.

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. II.

C H A P. II.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

3 NOW when Jesus was born in Bethlechem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem,

2 Saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.

C H A P. IV.

The first year of Christ. His Circumcision. The Coming and Departure of the Wise men. The Offering of Christ in the Temple. The Purification of Mary. The Song of Simeon. Joseph's flight with Christ into Egypt. The slaughter of the Infants of Bethlehem.

EIGHT days after his birth *Mary's* Son was circumcis'd according to the custom of the *Jews*, and was nam'd *Jesus*, as the Angel, who was sent by God to his mother, before his Conception had commanded. Soon after, during the Life of *Herod* the Great, there came certain *Magi* (or wise men) from *Arabia* to *Jerusalem*, to enquire where they might find the new-born King of the *Jews*, affirming they had seen an unusual Star in *Arabia*, by which they understood there was a King of the *Jews* born, who was worthy to receive the highest honour from them; and that therefore they were come to worship him. When *Herod*, a cruel and a jealous Prince, heard

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LUKE.

JOHN.

C H A P. II.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel.

7 Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found

heard this, he began to fear some seeds of Sedition would be scatter'd about by these rumours; nor were the Inhabitants of *Jerusalem* less alarm'd at this declaration of the Wise men. *Herod* therefore call'd together such as were descended of the chief Priests, or had themselves discharg'd that Function, or were chief of the sacerdotal Classes, and such of the *Sanhedrim* as were most famous for Learning, and enquir'd of them in what part of *Judea* the *Messiah* was to be born according to the predictions of the Prophets. They told him that the *Messiah* must be born in *Bethlehem*, it having been so foretold by the Prophet *Micah*, chap. 5. 2. in these words: *Thou Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel.*

Upon this, *Herod* sent privately for the Wise men, lest the *Jews* should guess at his design, and made strict enquiry of them what time the Star began to appear, by which they understood a King would be born among the *Jews*, that he might kill the Infant without making any tumult. When they had informed him, he sent them to *Bethlehem* with a strict charge to use their utmost diligence to find out this Child, whose Reign over *Judea* was portended by the Star they had seen; pretend-

C H A P. II.

him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed ; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

ing that when they had found him, he would come and worship him himself too as became him. When the King had dismiss'd them, they went towards *Bethlehem* ; and as they were on their way, the same Star they had seen in *Arabia* began to appear to 'em again, and went before 'em conducting 'em to the place where *Jesus* was. When they saw it they were transported with joy ; and entring the House over which this heavenly Light stood, they found the Child with *Mary* his Mother, and fell down and worship'd him. After which they offer'd the Presents they had brought with them, which were Gold, Frankincense, and Myrrh.

Now when they were about to return to *Herod*, to acquaint him they had found the Child they told him of, they were warn'd by God in a dream not to go back to him : and therefore lest they should be stop'd in their Journey, and brought before *Herod*, they speedily return'd into their own Country by a different way from what they came.

C H A P. II.

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☩

22 And when the days of her purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord,

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name *was* Simeon; and the ~~same~~ man *was* just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

26 And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lord Christ.

27 And he came by the spirit into the temple: and when the parents brought in

By this time, forty days (which is the time of separation the Law requires for a Woman when deliver'd of a male Child) were expir'd; therefore after the Wise men were gone into *Arabia*, *Joseph* and *Mary* went together to *Jerusalem*, to present the Child to God according to the Custom, and to pay the usual sum of five Shekels for his Redemption; for by the Law of the *Hebrews* all the first-born Males are accounted sacred to God, and therefore were to be redeem'd at the rate constituted by the Law. By which Law a pair of turtle Doves or Pigeons, instead of the five Shekels, was requir'd of the poorer Women after their lying in, as an offering for their purification, which *Mary* accordingly presented.

There was at that time at *Jerusalem*, a certain religious and holy Person, nam'd *Simeon*, who was then in expectation of the *Messiah*: this man was sometimes prophetically inspir'd, and it had been reveal'd to him by the Holy Ghost, that he should live till he had seen him whom God had promis'd to send to be a King and deliverer of the *Jews*. 'Twas the divine Impulse that brought this good man into the Temple at the same time that *Joseph* and *Mary* were dedicating the Infant *Jesus*,

C H A P. II.

the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word.

30 For mine eyes have seen thy salvation :

31 Which thou hast prepared before the face of all people :

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against :

35 (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

according to the institution of the Law. He took the Child in his arms, and embracing him, thus began to express his thanks to God : 'Tis now, O Lord, that thou makest me sensible I am shortly to expect a blessed period of my Life, since according to thy promise thou hast at last permitted me to behold him who is to be the Saviour of the World. *Joseph* and *Mary* were amazed at those great things which were foretold of *Jesus*. But *Simeon* having blessed them also, and looking stedfastly on the Mother of the Child, he thus continued : This is he who shall bring over many of the *Jews* to a stricter course of Life, tho his Doctrine shall be variously receiv'd among them, seeing it will be most chearfully embrac'd by the sincere professors of Religion, while mere pretenders only shall as obstinately reject it. In which conflict of the disagreeing *Jews*, he shall suffer what will cause no less pain and anguish to thee, than if thou thy self hadst a Sword struck through thee.

There

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LUKE.

JOHN.

C H A P. II.

36 And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity:

37 And she ^{was} a widow of about fourscore and four years: which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in at that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

C H A P. II.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be



There was also at that time in *Jerusalem* one *Anna* the Daughter of *Phanuel* of the Tribe of *Aser*, who was sometimes prophetically inspir'd. She was fourscore years of Age, and had been long time a Widow, having been but once married, and had liv'd but seven years with her Husband: She was often in the Temple, and devoutly worship'd God with frequent fastings and prayers; and being also at this time in the Temple, it was reveal'd to her by the Holy Spirit, that the Child *Jesus* was he whom they expected for a deliverer of the *Jews*. This she divulg'd among all the religious Inhabitants of *Jerusalem*, assuring them she had actually seen the *Messiah* they were at this time in expectation of.

After the departure of the *Magi* (or Wise men) *Joseph* and *Mary* being together at *Jerusalem*, the Angel of God appear'd to *Joseph* in a Dream, commanding him with the little Child and his Mother, to retire immediately into *Egypt* (which had been lately reduc'd under the form of a *Roman* Province) and there to stay till it should

C H A P. II.

thou there until I bring thee word : for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt ;

15 And was there until the death of Herod : that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

should be reveal'd to him when to return into *Judea*, because *Herod* would shortly seek after *Jesus* with design to kill him, lest hereafter he should deprive his Posterity of the Kingdom. *Joseph* obey'd without delay, and accordingly with *Mary* and her Son retir'd into *Egypt*, where they remain'd some months, till after the death of *Herod* they were recal'd by the Angel; to which may very aptly be applied what God is represented saying, concerning the Hebrew Nation, by the Prophet *Hosea*, chap. 11. ver. 1. *I call'd my Son out of Egypt*. Several days being elaps'd without any tidings from the Wise men, who were gone to *Bethlehem*, but six miles distant from *Jerusalem*, *Herod* at last perceiv'd he was deluded by them. Full of rage hereupon, suspecting that the *Jews* might conceal the Child, and fearing an Insurrection in favour of the new-born King, he sent Soldiers to *Bethlehem*, with orders to put to death all the male-children that had been born there the two last years, lest that Child should escape whom the Wise men had foretold should be King of *Judea*. For he had made diligent enquiry after the time the Star first appear'd, from whence he concluded that the Child, whosoever he were, must necessarily have been born within the two last years. Concerning this Massacre may be justly said what *Jeremiah* the Prophet speaks, chap. 31. 15. of one
much

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MARK.

LUKE.

JOHN.

C H A P. II.

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

much more antient; *A voice was heard in Rama, lamentation, and bitter weeping: Rachel weeping for her Children, refused to be comforted, because they were not; for Rama is not far from Bethlehem, and the Sepulchre of Rachel is in a Field belonging to this Town.*

Not long after *Herod* died; of which *Joseph* was inform'd by the Angel, who told him withal, that he was to return to his own Country, where he might be now without danger, since *Herod* was dead, who sought after the Life of *Jesus*. *Joseph* accordingly with his Wife and her Son return'd into *Palestine*.

C H A P.

The Year of Rome, 751.

Of Augustus, 42.

Of Archelaus, 1.

Before Christ according
to the Vulgar Æra, 3.

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. II.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

C H A P. II.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

C H A P. V.

The second year of Christ. Joseph returns into Judea, in the reign of Archelaus, and settles at Nazareth a City of Galilee.

Joseph being upon his return home, was very much afraid when he heard that Archelaus had succeeded his Father Herod in the Kingdom of Judea; but being reminded of his Duty by the Angel, in a Dream, he pursued his Journey till he came to Nazareth, a City of Galilee, in which he had sojourn'd formerly. This part of the Country was by Augustus's Order, under the Government of Herodes Antipas, and not of Archelaus, according to the last Will of his Father, Herod the Great: And thus was fulfil'd a Prophecy current among the Jews, that the Messiah should be call'd a Nazarene.

C H A P.

The Year of Rome, 762.

Of Augustus, 50.

Of Antipas and Philip, 11.

After Christ according to the Vulgar Era, 8.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. II.

¶

¶

¶

40 And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

CHAP. VI.

The twelfth year of Christ, his Childhood and Youth.

WHILE the Child grew up at *Nazareth*, the favour of God towards him was very remarkable in the wonderful Progress he daily made in Wisdom, and a steadfastness of Mind: In the 12th year of his Age, when his reputed Parents, *Joseph* and *Mary*, went to *Jerusalem*, being oblig'd by the Mosaic Law to repair thither once every year for the celebrating of the Passover, *Jesus* went along with them. The festival days being ended, and *Joseph* and *Mary* upon their return to *Nazareth*, with many others who were going thither also, they thought *Jesus* had been with some one or other of their acquaintance; but having made one days Journey, and not finding him among any of their Relations and Friends, they went back to *Jerusalem* to look after him. Now *Jesus* continued at *Jerusalem*, where

C H A P. II.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my fathers business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

where *Joseph* and *Mary*, after three days search for him, at last found him in the outer Court of the Temple, in the midst of the Doctors, hearing them, and putting Questions to them; who were all astonish'd at the great Wisdom that was eminently conspicuous in every thing he said. *Joseph* and *Mary* also wonder'd why he had withdrawn himself, and were no less surpriz'd at their now finding him in the Temple. Then said his Mother to him, Son, wherefore didst thou leave us? Thy Father and I have been extremely concern'd for thee, and have sought thee these three days with great Anxiety and Grief. But *Jesus* who already knew, by a Divine Revelation, what Office he was to enter upon when he should be more advanc'd in years, made her this answer: You had no reason to be thus solicitous, and you might have known before now, that the time will shortly come when I shall be intirely employ'd in my Father's business. But they could not comprehend his answer, not knowing he talk'd to 'em of his heavenly Father, and the preaching of the Gospel. Nevertheless, he went back with them to *Nazareth*, and was, as before, obedient to them: But his Mother diligently observ'd him, and was particularly mindful of every thing he said and did. *Jesus* in the mean time grew up in Stature, and made wonderful improvements in his Understanding, being highly favour'd by God, and extoll'd by all that knew him.

The Year of Rome, 778. Of Tiberius, 15. from the 28th of August. Of Antipas and Philip, 28. After Christ according to the Vulgar Æra, 25.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. I.

CHAP. III.

THE begin-
ning of the
gospel of
Jesus Christ the son of
God,

NOW in the fif-
teenth year of
the reign of Tiberius
Cesar, Pontius Pilate
being governor of Ju-
dea, and Herod being
tetrarch of Galilee, and
his brother Philip te-
trarch of Iturea, and
of the region of Tra-
chonitis, and Lysanias
the tetrarch of Abi-
lene,

CHAP. III.

IN those days came
John the Baptist,
preaching in the wil-
derness of Judea,

4 John did baptize
in the wilderness, and
preach the baptism of
repentance for the re-
mission of sins.

2 Annas and Cai-
phas being the high
priests, the word of
God came unto John
the son of Zacharias in
the wilderness.

3 And he came in-
to all the countrey a-
bout Jordan, preaching
the baptism of repent-
ance for the remission
of sins;

2 And saying, Re-
pent ye: for the King-
dom of heaven is at
hand.

CHAP. VII.

*The Preaching of John the Baptist, concerning Repentance and the King-
dom of Heaven, in the nine and twentieth year of Christ.*

IN the fifteenth year of the Proconsular Authority of Tiberius Cesar, when Ponti-
us Pilate was Governor of Judea, with the title of Procurator, and the twenty
eighth year after Herodes Antipas had been constituted Tetrarch of Galilee, his Bro-
ther Philip being also Tetrarch of Iturea and Trachonitis, and Lysanias of Abilene;
Annas and Caiaphas being jointly high Priests among the Jews: John the Son of Za-
charias, who was then retir'd in the Deserts, was commanded by God, to go to the
Jews, and in his name to declare to them the necessity of a Reformation, and a ho-
ly Life, in as much as the Kingdom of the Messiah was at hand. He enter'd upon
this

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. III.

CHAP. I.

CHAP. III.

3 For this is he that was spoken of by the prophet Esaias, saying,

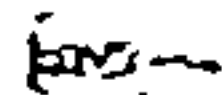


The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.



2 As it written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.



4 As it is written in the book of the words of Esaias the prophet, saying,



The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

6 And all flesh shall see the salvation of God.

this Commission in a large Field near the River *Jordan*, in which all that came to hear him were wash'd. He by this Ceremony representing that their minds ought likewise to be cleans'd from the vitious Habits they had contracted, if they seriously design'd to obtain God's pardon for their sins, and be made partakers of the heavenly Kingdom, which he plainly told 'em should be establish'd by the *Messiah*, whom they might expect in a short time. The divine Authority of his Commission was confirm'd by the several predictions of *Malachi* and *Isaias*; the former of whom, chap. 3. 1. has these words: *Behold I will send my Messenger, and he shall prepare the way before me.* The Messenger there mention'd is *John the Baptist*, so call'd from his Office of baptizing or washing; who is also describ'd in these words of *Isaias*, chap. 40. 3. *The voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make strait in the Desert a High-way for our God; every Valley shall be exalted, and every Mountain and Hill shall be made low: the crooked shall be made strait, and the rough places plain. All flesh shall see the Glory of God.* In which words is contain'd the Character of a man, whose Office it should be to prepare the minds of Men for the reception of the *Messiah*.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. III.

CHAP. I.

CHAP. III.

4 And the same John had his raiment of camels hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharises and Sadduces come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

6 And John was clothed with camels hair, and with a girdle of a skin about his loins: and he did eat locusts and wild honey.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

7

7

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

John, according to the custom of the antient Prophets (especially if their Message was severe) was cloth'd with a Coat made of Camels Hair, girt with a leathern girdle, and liv'd a most austere Life, sustaining himself for the most part only with Locusts and wild Honey. The sum of his discourse to the *Jews*, was concerning the punishment God would shortly inflict upon them, if they did not amend their Lives; which occasion'd a vast concourse of People from *Jerusalem*, and all the other parts of *Judea*, who acknowledging their Crimes had made them justly incur the divine displeasure, and professing their Repentance for what was past, and their Resolutions to live for the future in a stricter conformity to God's Law, to confirm their sincerity, submitted themselves to be baptiz'd by him in the River *Jordan*.

Among the numerous croud that came from all parts to hear him, were many *Sadduces* and *Pharises*, the former of which deny that there is any Life after this; the others who profess their belief of a future State, for the most part impose upon the People under a formal shew of Religion. When *John* perceiv'd these also coming to him, he thus accosted them: O you whose vitiated Nature may be justly compar'd to the deadly poison of Serpents, you are quite mistaken if you think to escape God's impending Vengeance by a mere outward washing, without an amendment of your Lives. This is none of my Doctrine, nor have you learnt it from any

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. III.

8 Bring forth therefore fruits meet for repentance.

9 And think not to say within your selves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good *fruit* is hewn down, and cast into the fire.



C H A P. III.

8 Bring forth therefore fruits worthy of repentance; and begin not to say within your selves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.



10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

his right wits. If you design to make this Baptism of mine of use to you, you must so behave your selves for the future, as that the reformation of your Minds may be demonstrated by a conformity of Manners. By which change of Life you will become acceptable to God, and not by reason of your descent from *Abraham*, as you vainly imagine; as if God without any respect to their Actions, had confin'd his Favours to one particular race of men. God, if he so pleases, can make to himself a chosen people out of any Nation, who imitating the Religion and Probity of *Abraham*, will be entitl'd to all the benefits promis'd to his Offspring; for the time is near, in which God will inflict his Punishments on the *Jews*, which it will be impossible for them to escape who continue to indulge themselves in a vitious Practice.

His hearers upon this demanded of him what they were to do to avoid the danger; to whom he recommended before all things, a more extensive Charity, and the retrenching of their superfluous Expences, that they might have wherewithal to contribute more liberally to the support of the Needy. The *Jewish* Tax-gatherers,

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. III.

12 Then came also Publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely, and be content with your wages.

gatherers, a covetous, unjust, griping sort of men, came likewise to his Baptism, and demanded of him what they also were to do. He answer'd 'em, that they ought not to exact any thing beyond what they were empower'd to collect, by virtue of the Edicts of the Magistrate. The *Jewish* Soldiers also, or such as were addicted to the *Jewish* Religion, enquir'd of him what Vices he judg'd were principally to be avoided by them: he told 'em they ought to do no manner of Injustice, neither by open Violence nor Fraud; that they ought to be contented with their Pay, and out of it provide themselves with necessaries for their Subsistence.

C H A P.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. III.

CHAP. I.

CHAP. III.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbid him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

→

10 And straightway coming up out of the water, he saw the heavens opened,

21 Now when all the people were baptized,

→

it came to pass that Jesus also being baptized, and praying, the heaven was opened:

C H A P. VIII.

The beginning of the publick Actions of Jesus, in the thirtieth year of his Age. His Baptism and Temptation.

WHILST John continued baptizing the Jews that presented themselves to him, Jesus came out of Galilee with a design of being also baptiz'd by him, which John at first refus'd, alledging that he himself ought rather to be baptiz'd by him, who was a much more holy Person, and from whom he might himself learn how to correct his Vices: which John deliver'd by a propheticall Inspiration, for at that time he knew not Jesus. But Jesus having told him that he came on purpose to be wash'd by him, not that he stood in need of it, as it represented the inward purging of the Mind from Vices, but being fully resolv'd to comply with all the religious observances of the Jews; John no longer hesitated, but immediately perform'd his Office. Jesus having been thus wash'd, and being come out of the Water, and upon his Knees adoring God, on a sudden the Clouds parted, and the Heavens seem'd to open,

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. III.

CHAP. I.

CHAP. III.

unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

and the Spirit like a dove descending upon him.

17 And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.



22 And the holy Ghost descended in a bodily shape like a dove upon him:

and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age. *

CHAP. IV.

1 Then was Jesus led up of the spirit into the wilderness,

12 And immediately the spirit driveth him into the wilderness.



13 And he was there in the wilderness forty days

to be tempted of the devil.

tempted of Satan,

2 And when he had fasted forty days, and forty nights, he was afterward an hungred.



1 And Jesus being full of the holy Ghost, returned from Jordan, and was led by the spirit into the wilderness,

2 Being forty days

tempted of the devil:



and in those days he did eat nothing; and when they were ended, he afterward hungred.

open, at what time the Holy Ghost descended from the Sky in a visible flame under the form of a Dove, and rested on the head of *Jesus*: at the same instant a Voice was heard pronounced by God himself saying, *Thou art my beloved Son in whom I am well pleas'd.* *Jesus* was now thirty years old, and began to enter upon his Office, as we shall afterwards relate.

Having thus been baptiz'd by *John*, he straitway retir'd into a neighbouring Solitude in *Arabia*, near the Spring-head of the River *Jordan*, that by baffling the Temptations of the evil Spirit, his Constancy might grow the firmer, and become the more illustrious. In this Desert he remain'd forty days without eating, the same number of days that *Moses* continued fasting on Mount *Sinai*, when he receiv'd the Law from God. 'Tis not recorded what happen'd to *Jesus* during the time that he continued in the Desert, only that towards the conclusion of it he began to be hungry; the divine Power at length permitting Man to yield to the infirmity of hu-

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. IV.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thy self down :

for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

C H A P. IV.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple,

and said unto him, If thou be the Son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

man Nature. Hereupon the evil Spirit (who is always contrary to the determinations of God) approach'd him, telling him, that since he was the Son of God, and by his Father's Authority superior to the Laws of Nature, he might assuage his Hunger with the very Stones, which at his first command would be chang'd into the substance of Bread. *Jesus* answer'd him that 'twas written by *Moses*, Deut. 8. 3. *Man shall not live by Bread alone, but by every thing that proceeds from the mouth of God*, that is, whatever God has appointed to be instead of Bread; that therefore there was no necessity for such a transmutation as he suggested.

The evil Spirit then led him to *Jerusalem*, and plac'd him on the battlements of the Temple, bidding him precipitate himself if he were the Son of God, since it was him the Psalmist meant, when he said, Psal. 91. 2. *God shall give his Angels charge over thee. They shall bear thee up in their hands, lest thou dash thy foot against a Stone.* *Jesus* replied, 'Tis also written by *Moses*, Deut. 6. 16. *Thou shalt not tempt the Lord thy God*, as if thou doubtedst of his Power and Goodness. The evil

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IV.

8 Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world,

and the glory of them :

9 And saith unto him, All these things will I give thee,

if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him,

CHAP. IV.

5 And the devil taking him up into an high mountain, shewed unto him all the kingdoms of the world

in a moment of time.

6 And the devil said unto him, All this power will I give thee,

and the glory of them; for that is delivered unto me, and to whomsoever I will, I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

12 And when the devil had ended all the temptation; he departed from him

evil Spirit, who had thus been twice repuls'd, made a third attempt upon him, leading him to an exceeding high Mountain, from the top of which he gave him a prospect of vast Tracts of Ground round about him, enclosing the Wealth of many Nations, which he promis'd to bestow upon him, provided he would do him Homage, and worship him as God; affirming himself to be the Lord of 'em, and that he could dispose of 'em at his pleasure. Then said Jesus, Get thee from me thou enemy of God; for it is said by Moses, Deut. 10. 20. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* The evil Spirit finding himself quite frustrated by this answer,

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IV.

CHAP. I.

CHAP. IV.

and was with the wild
beasts,

for a season.

and behold an-
gels came and minist-
red unto him.and the angels
ministred unto him.

CHAP. I.

1 **I**N the beginning
was the Word,
and the Word
was with God, and
the Word was God.2 The same was in
the beginning with
God.

departed from him for a season; *Jesus* remaining upon the Mountain among the wild Beasts: but the Angels of God brought him Food, and were ready to execute whatever he commanded them.

CHAP. IX.

The Divine Wisdom by which all things were created, dwells in Jesus, tho rejected by the Jews. The Testimony of John concerning Jesus.

SOME of the Professors of the Jewish and Christian Religion, having with-
applied themselves to the study of the Heathen Philosophy, have deliver'd many
things concerning Life, Light, and the only begotten Son of God, and inculcated
them to their Disciples, as things of the greatest moment; of which opinions, some
being true, some false, and consequently not being all to be rejected or embraced, I
will briefly mention such of 'em as agree with the Doctrine of *Jesus Christ*, before
I enter upon the History of his ministerial Office. 'Tis true, that before the Cre-
ation of the World, Reason did exist, for Reason was then in God, indeed was
God himself, it not being possible for God to be without it; Reason, I say did ex-
ist.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. I.

3 All things were made by him; and without him was not any thing made, that was made.

4 In him was life, and the life was the light of men.

5 And the light shineth in darkness, and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the light, that all men through him might believe.

8 He was not that light, but was sent to bear witness of that light.

9 That was the true light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

ist in God before the Creation of the World, every portion of which was created with the greatest Reason; nor can any thing be produc'd that has been made without it. In this Reason alone, formerly resided the perfect Knowledg of the way that leads to everlasting Life; which it was impossible for men to find out otherways than as enlighten'd by this knowledg, made in some measure partakers of it, and under the guidance of it, as it had been a most glorious Light preceding, and pointing out the way they were to follow. But this Light has since been brought down to men, has shin'd among 'em many Years, and continues to direct the Ignorant in the way to Life, tho most neglect the use of it, and chuse to wander on still in the darkness of their Ignorance.

Upon this account *John* was sent to the *Jews* by God, to inform 'em who it was in whom this Light remain'd, and by a publick Testimony to induce 'em all to believe and rely upon it; for it was not *John* in whom this Light resided, nor was it his Errand to make Men partakers of it, but only to procure Authority among the *Jews* for him who was invested with it. So that in this Man only resides the Light which alone is worthy of this appellation in a most transcendent Sense, and which whoever follows, will be led by it to Life eternal. He who had this Light within him had been for a considerable time conversant among Men, who tho they were at first created by that divine Reason that dwelt within him, yet were not able

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. I.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name :

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me ; for he was before me.

16 And of his fulness have

able to distinguish him from their fallacious Teachers. He liv'd among his own People, who were stil'd the Children of God ; yet these did not receive his Doctrine : but such as embrac'd the divine Revelation of it, were therefore reckon'd in the number of God's People, tho they were not of the Posterity of *Abraham* ; and such who were *Israelites* neither by Birth, nor Marriage, nor so much as profelyted, were dignified with this Title by God's Will and Pleasure. That Reason which, as we said, was in the beginning with God, nay was God himself, has not always conceal'd it self from us, but has been made conspicuous to us, and dwelt among us by the means of that Man on whom it rested. We our selves have seen the divine Majesty of that Reason, which was heretofore invisible, manifesting it self in that Man, as it became him who was the Son of God, not after the manner that we are so call'd, but by one peculiar and proper to Himself alone. That Eternal Reason, full of Mercy and Benignity, has by him been made visible unto us.

Now *John* bore a clear and open Testimony concerning this Man, having publickly declar'd, it was he whom he had formerly describ'd in these words ; *He who cometh after me is greater than I.* Whatever we know, flows from this knowledge of heavenly Affairs, with which the Divine Reason had most illustriously fill'd him. From hence it is we learn that the Mercy and Benignity of God is so great, that all he expects from us in return for his wonderful Grace towards us, and those
immense

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. I.

all we received, and grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

CHAP. III.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

CHAP. I.

7 And preached, saying,

20 And he confessed, and denied not:

immense Benefits he has been pleas'd to make the consequents of our Love of him, is only a Heart fill'd with a grateful sense and acknowledgment of them. For *Moses* having formerly publish'd his Laws, by which he impos'd most heavy Rites upon the *Jews*, with a denunciation of Death unless they were exactly observ'd, *Jesus* the true *Messiah*, on whom the Divine Reason rested, has brought us the good tidings of God's Clemency and Bounty to us, by which our past Sins are pardon'd, and the intolerable yoke of the Mosaic Institutions taken off. Heretofore no one was fully acquainted with God's Will and Pleasure herein; but he whom we have been discoursing of, the only begotten Son of God, intirely belov'd by his Father, came down expressly from Heaven with this Message to us.

Now *John* declar'd his Sentiments concerning *Jesus*, after *Jesus* had been wash'd by him in the River *Jordan*, in this manner. The Rulers of *Jerusalem* taking notice of the general concourse to him from all the parts of *Judea*, delegated some of the Priests and Levites, he also being of the Sacerdotal Line, to go and question him concerning the Office, he had taken upon him, and the Authority by which he acted. When they were come to the place where *John* was, and had acquainted him with the Orders they were charg'd with, many, who suspected him to be the *Christ*, waited for his answer with some concern and anxiety of Mind. But he publicly

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but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thy self?

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

lickly disown'd his being the *Messiah* before them all. The Deputies then, as if they had been in doubt of his being the Son of *Zacharias* the Priest, or with a design to insuare him, demanded of him whether he was *Elias*, the *Jews* having an Opinion that *Elias* must first come down from Heaven before the arrival of the *Messiah*. This, *John* in like manner disclaim'd. They ask'd him a third time whether he was one of the antient Prophets, which also he denied. They then requir'd him, that since he would not agree with any of the Judgments that had been form'd of him, to tell 'em plainly who he was. Then said *John*, I am he whom the Prophet *Isaiab* has describ'd in these words, Chap. 40. 3. *The voice of one crying in the Wilderness, Make plain the way of the Lord.* Now those who were deputed to him being of the Sect of the *Pharisees*, who are obstinately tenacious of the Institutions and Opinions of their Ancestors, and cannot endure any innovation, desir'd *John* to tell 'em by what Authority he had instituted the Ceremony of washing, not only the Profelytes (who came to hear him) which was customary, but the *Jews* also; since neither the *Messiah*, nor *Elias*, nor any other Prophet, had Authority to set up

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CHAP. I.

CHAP. III.

CHAP. I.

11 I indeed baptize you with water

8 I indeed have baptized you with water:

16 John answered, saying unto them all, I indeed baptize you with water;

26 John answered them, saying, I baptize with water:

unto repentance;



but there standeth one among you whom ye know not;

but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear:

7 There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose:

27 He it is who coming after me, is preferred before me,

whose shoes latchet I am not worthy to unloose.

he shall baptize you with the holy Ghost, and with fire.

but he shall baptize you with the holy Ghost.

he shall baptize you with the holy Ghost, and with fire.



12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

up new Customs. *John* replied, that he wash'd 'em only with Water, without pretending to confer any celestial Gifts upon them by that his Baptism, but only to signify that their Minds ought to be cleans'd from Vice if they would be in favour with God: But that there was a man among the *Jews* whom they were ignorant of, who should succeed him as a Messenger from God, but with much greater Power and Dignity; in as much as he was not worthy to perform the vilest Offices of a Servant to him, such as the changing of his Shoes at his return home. That this Man would not baptize his Disciples with Water only, but also with the Holy Ghost, whom he would shed upon them in the form of Fire. Further, that as the Corn when it has been reap'd, is thresh'd that it may be separated from the Chaff in order to be laid up in Store-houses, while the other is consum'd and wont to serve for Fuel; in like manner, this Person would in a little time separate the good men among the *Jews* from the bad, and that these should endure the severest Punishments, while the others enjoy'd most ample rewards. With these and the like Discourses *John*

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☞

18 And many other things in *his* exhortation preached he unto the people.

☞

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the spirit descending from hea-

entertain'd the *Jews* concerning the *Messiah*, and this publick witness he bore to *Jesus* at *Bethabara* near the Banks of the River *Jordan*, in which at that time he wash'd those that repair'd unto him.

In the mean time *Jesus* return'd to *John* from the Mountain in which he was last of all in vain tempted by the evil Spirit. *John* having seen him the day after he had thus publickly testified concerning him, before the Messengers that were sent from *Jerusalem*, he broke out immediately into fresh Encomiums of him, affirming him to be the Person he had discours'd of with those that had been sent to him. This, says he, is that Lamb without blemish, who shall offer himself to God for a Victim, to expiate the sins of Men.

This is he I told you of, who is adorn'd with far greater Dignity and Authority by God than I am. I my self knew him not before, tho I had begun to wash the Penitent, and to assure 'em the Kingdom of Heaven was at hand, that he might by my preaching be manifested to the *Jews*. But I then understood that it was he, when after having wash'd him, I saw the Holy Spirit descend upon him in the shape of

of

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CHAP. I.

ven like a dove, and it abode upon him.

33 And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 Again the next day after, John stood and two of his disciples :

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

of a Dove, and for some time rest upon him : for I then recollected it had been reveal'd unto me, when I was first sent to cleanse the Penitent with Water, that his Disciples in like manner should be purified, with the donation of the Holy Spirit, by him, on whom I should see that Spirit descend ; which since I have seen resting on this man, I publicly testify unto you, that this is the Son of God.

The day after the same *John* being with two of his Disciples, and seeing *Jesus* walking at a distance ; Behold, says he, the Lamb of God, of whom I told you yesterday.

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37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peters brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

C H A P. X.

Jesus first known to Andrew and Peter, two fishermen of Bethsaida. He calls Philip of Bethsaida, who discovers him to Nathanael, with whom Jesus has discourse. The Marriage at Cana.

THE two Disciples that were with him, having heard this repeated Testimony of John concerning Jesus, immediately followed after Jesus, who turning back, ask'd 'em the reason why they follow'd him. They replied, Master (a term by which the Jews are wont to salute men skill'd in their Law) we were desirous to inform our selves of the place of your Habitation. Jesus told 'em they might satisfy themselves if they would go along with him. Accordingly they accompanied him, the Sun being about two hours high, and continued with him till the Evening. One of 'em was Andrew the Brother of Simon, who was afterwards call'd Peter.

He, having met his Brother who had heard nothing as yet concerning Jesus, told him he had found the Messiah, and acquainted him with what we have before related.

After-

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42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone.

43 The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

Afterwards he brought him to Jesus, who looking on him: Thou art, said he, call'd *Simon* the Son of *Jona*, but hereafter thou shalt be call'd *Cephas*, that is, *Peter*, or a *Stone*. By which change of name he signified to him the change that should shortly be made in his present state of Life.

The day following Jesus determin'd to go into *Galilee*; and meeting with *Philip*, a fellow Citizen of *Andrew* and *Peter*, he commanded him to follow him; and become his Disciple. *Philip* having promis'd Obedience, not long after met with *Nathanael*, and told him he had seen the wish'd for *Messiah*, concerning whom there was so much recorded by *Moses* and the other Prophets; namely, *Jesus* of *Nazareth* the Son of *Joseph*, as he was call'd by those who were ignorant of his Divine Generation. But says *Nathanael*, Can any thing extraordinary proceed from *Nazareth*? *Philip* bid *Nathanael* go along with him to *Jesus*, that he might be able to judg for himself.

Nathanael instantly complied with *Philip*, and at his approach to *Jesus* receiv'd this commendation from him, that he was a true *Israelite*, that is, one that worship'd God.

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48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the king of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily I say unto you, Hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of man.

C H A P. II.

1 **A**ND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

2 And both Jesus was called, and his disciples to the marriage.

God in Sincerity and Truth. *Nathanael* then ask'd him, why, being a Stranger to him, he had such a good opinion of him. *Jesus* told him he saw him under the Fig-tree before he was call'd by *Philip*, by which he might perceive that *Jesus* was a Prophet, because he told him what it was impossible for any other to know. Hereupon he cried out that *Philip* was not mistaken when he stil'd him, the Son of God, or that King of *Israel* who had been so much expected by all the pious Inhabitants of *Judea*. But says *Jesus* to him, Believest thou in me because I said I saw thee under the Fig-tree? Thou shalt see much greater and more wonderful things than this: The heavenly Angels, God's own Ministers, shall descend from Heaven, and return thither, imploy'd as Messengers between God and me, tho I appear to thee as a mere man, and differ not from others in my outward Form.

The third day after, *Jesus* being come to *Cana* a Town of *Galilee*, was, together with his Mother *Mary*, and some of his Disciples, invited to a Wedding. The Wine happening

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C H A P. II.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not

happening to fail, *Mary* who took notice of it, and had seen her Son perform Miracles which are not recorded, desired her Son to supply the present deficiency by some Miracle, acquainting him that the Wine was spent. But *Jesus* replied, and told her, She had no need to put him in mind of whatever was fitting for him to perform; besides, that the time was not yet come in which he was to work Miracles in publick, but notwithstanding that he was ready to comply with her Request in this particular. *Mary* therefore call'd the Servants, and ordered 'em to go to *Jesus*, and do whatever he should bid 'em. Now there was in the house where this Marriage was celebrated, six Water-pots of Stone which were wont to be fill'd with Water, upon the account of the many washings among the *Jews*; each of which Pots contain'd two or three *Cori*, one whereof held above seven hundred and sixty *Roman Pounds* of Water, *i. e.* about an English Firkin. *Jesus* ordered these Pots to be fill'd with Water, which the Servants immediately executed, filling them up to the brim. Which being done, he commanded them to draw out some of the Liquor, and carry it to the master of the Feast; who tasting the Liquor they had brought him, not knowing

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whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

knowing from whence they had it, (for the Servants did not tell him they drew it out of the Water-pots) went to the Bridegroom, telling him 'twas the usual Custom to present the Guests with the best Wine first, and to give 'em the worst when by long drinking they had made themselves unable to distinguish; but that he on the contrary had preposterously kept the very best Wine till the latter end of the Feast.

This beginning of Miracles was perform'd by *Jesus* at *Cana*; from whence his Disciples concluded he was sent by God, and thereupon believ'd on him, not as a common Teacher, but a Prophet. *Jesus* with his Mother, his Relations, and Disciples, went from *Cana* to *Capernaum*, a Town situated near the Lake of *Genesareth*, but at that time staid only a few days in the Town.

C H A P.

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JOHN.

The FIRST PASSOVER

after CHRIST'S Baptism.

C H A P. II.

13 And the Jews passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers money, and overthrew the tables;

16 And said unto them that sold doves, Take these things

C H A P. XI.

Jesus goes to Jerusalem to celebrate the Passover. He drives the Traders out of the Temple, and reproves them who dislike the action. He foretels his own Resurrection. Many believe on him, but he does not trust himself among the Jews. His Conference with Nicodemus.

THE foregoing transactions happen'd in the month of *March*, towards the latter end of the sixteenth year of *Tiberius*, reckoning from the beginning of his Proconsular Authority; for the Passover was approaching, which that year, according to the Cycle the *Jews* make use of, fell upon the twenty ninth of *March*. The Passover being near, *Jesus* went to *Jerusalem*. Being come thither, he went into the Temple, where he saw those who had brought Beasts for the Sacrifices, and the Money-changers, selling their Commodities, and trafficking in the outward Court of the Temple, a place consecrated solely to Divine Worship. Fill'd with Indignation hereupon, he made a Whip of little Cords, and with stripes drove 'em out of the Temple, overturn'd the Tables of the Money-changers and their monies; the sellers of Doves also he commanded to depart with their Goods, bidding 'em all

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take

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hence; make not my Fathers house an house of merchandize.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

take it as a warning for the future, not to turn the Temple of his Father into a booth for Merchandize. Which things when his Disciples saw, they call'd to mind that Passage of the Psalmist, which is much more aptly applied to *Jesus* than to him, *Psal. 69. 9. The Zeal of thine house hath eaten me up.* But the other Jews who were then in the Temple, contended that this Fact could not be warranted but by a prophetic Authority, which Authority they said they would then believe him to have receiv'd from God, when they had seen him perform some Miracle: But *Jesus* told them they should receive this Miracle from him; namely, after this Temple shall be demolish'd, I will raise it again in three days.

The Jews replied, they could not conceive how it was possible for him to raise the Temple in three days, which was six and forty years a building, from the time that *Herod* the Great undertook that work. But *Jesus* spake concerning the Temple of his Body; which his Disciples (remembering this saying of his) understood after he was risen from the Dead: by which Resurrection they were confirm'd in their belief of all that had been predicted concerning the *Messiah*, and the promises of their Master, so remarkable a part of which they saw hereby accomplish'd.

Many

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CHAPTER II.

23 Now when he was in Jerusalem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 **T**Here was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

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

3 Jesus answered and said unto him, Verily verily I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Many were converted by the Miracles he did at Jerusalem during the Feast of unleavened Bread. But Jesus did not trust himself among the Jews, nor discover himself to them, as knowing that their Faith was too wavering to be relied upon; nor did he stand in need of any outward information concerning 'em, being able of himself to penetrate into the most hidden secrets of the Heart.

There was at that time in Jerusalem one Nicodemus, of the Sect of the Pharisees, a member of the great Sanhedrim, who being a pious Person, and having heard of the Miracles wrought by Jesus, came by-night to him, and thus accosted him (not daring to converse with him openly and in the day time, for fear of his Colleagues, whose pride and contumacy he was well acquainted with): Master, I make no doubt but thou art sent by God unto us; for no man is able to do those Miracles thou dost, without having receiv'd his power from God. Having premis'd this, he was about to ask Jesus what it behoved him to do to become partaker of the felicity of the Kingdom of God, which he heard was near at hand. But Jesus knowing his intention prevented him, interrupting him with these words: No man can be partaker of the good things of the Kingdom of God, unless he be born anew.

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C H A P. III.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born?

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

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

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

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

Nicodemus, not understanding this figurative expression of *Jesus*, childishly demanded of him how it was possible for an old man to be born again? must he return into his Mother's Womb, and from thence spring forth into Life again? Whereas *Jesus* meant that change of Manners and Opinions which might make men seem as it were to be regenerated. *Jesus* in answer to him, told him that those who should indeed be made partakers of Celestial Happiness in the Kingdom of God, might be said after the Jewish manner to be born again, not only by reason of their Baptism, but also in respect of their minds, inasmuch as they might seem to become new men by a perfect alteration in their Opinions and Morals.

For those who are said to be born again by reason of some corporeal Rite, undergoing only a corporeal Change, are not at all better'd by it; but they whose minds are so chang'd as to think and act aright, may properly be said to be spiritual or new men, and are thereby enabled to become members of the Kingdom of Heaven. Nor ought his having said that men must be born again after this Spiritual manner, seem strange unto him, or be doubted by him; it being no Objection to the truth of it, that this change is not actually visible to our Eyes, and that the manner how it is effected is not commonly known unto us: for even in corporeal things, some there are of whose Existence we make no question, which yet are invisible to us, and of which we are ignorant in many particulars; the Wind for instance, whose Rise and End are both alike unknown to us. Thus may men be truly said to be renew'd in their minds, tho' this spiritual Regeneration be not visible to our Eyes, and the method of the Operation be unknown to us.

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JOHN.

C H A P. III.

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

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

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

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

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

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

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

Nicodemus still was in the dark, which made *Jesus* tell him he wondered that a man skill'd in the *Jewish* Law, like him, should not understand these things, or should hesitate about them; but, said he, assure your self I tell you nothing, the truth of which is not most certainly known to me, altho the generality of the *Jews* distrust and disbelieve my Sayings. But if you believe not what I have spoke to you concerning what is done by men here on Earth, you will much less believe me if I relate what is done above in Heaven, which no man is acquainted with but him whom God hath sent down to men, and whom alone he has made partaker of his secret Purposes, whereas what passes here on Earth is for the most part visible to men. But as *Moses* set up a Serpent of Brass in the Desert of *Arabia*, that all who look'd up to it might be cur'd of their bitings by the Serpents; in like manner must that Man be lifted up upon a Stake, that he may give eternal Bliss to such as shall believe on him, and are by him reduced from destruction. For so great is the

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JOHN.

C H A P. III.

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

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

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

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

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

the Love of God to Man, that he has sent his only begotten Son into the World, to lead those to everlasting Happiness who believe in him, who otherwise must have perish'd to all eternity; God being so far from exacting the punishments their Crimes have justly deserv'd, that he has sent his Son on purpose to set them free, unless they themselves obstinately reject his Goodness. Whosoever will believe on him shall not be punish'd; but whosoever shall deny him shall be subject to the punishments he has voluntarily brought upon himself, by not giving credit to the only begotten Son of God, who came on purpose to deliver him. For God having reveal'd a most holy Doctrine which might direct men in the way to everlasting Salvation, they shall therefore suffer punishment who reject this heavenly Light, and continue pertinaciously fix'd in those deadly principles which extinguish all knowledge of Virtue, by allowing and encouraging them in their Vices.

For whoever cherishes his Vices must needs hate that Doctrine which inculcates the necessity of a Reformation, and the parting with them; and consequently refuses his Assent to it, being already determin'd not to forsake his Vices, lest thereby they should be manifest to all, and he himself be rendred infamous. On the contrary,

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CHAP. III.

21 But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

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

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

24 For John was not yet cast into prison.

trary, whoever sincerely follows after Virtue, having been always to the utmost of his knowledg obedient to the divine Commands, or is resolv'd to be so for the future, does readily embrace this Doctrine of Reformation, not being conscious to himself of any Crime, the discovery of which might impair his Reputation.

CHAP. XII.

Jesus departs from Jerusalem, and goes to another part of Judea, where he baptizes such as resort unto him, while John the Baptist continues to do the like in Samaria about Jordan, where he gives a remarkable Testimony concerning Jesus. Not long after John is imprison'd by Herod Tetrarch of Galilee.

After the holy days of the Passover were ended, Jesus, together with some of his Disciples, went into another tract of Judea, where he continued some time, and by the Ministry of his Disciples baptiz'd the Jews that offer'd themselves, as John was wont to do. But John himself remain'd at Enon in that part of Samaria that is near Jordan, not far from Scythopolis and Salamis, where he wash'd the Penitents according to his Institution; for he was not as yet cast into Prison when Jesus began to publish his Gospel to the World. About this time there arose a

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. III.

25 Then there arose a question between some of Johns disciples and the Jews, about purifying.

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

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

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

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

Debate between the *Pharisees* and some of *John's* Disciples, concerning the Baptism that was us'd by him and *Jesus*; *John's* Disciples being unwilling that *Jesus* should be equal'd with their Master (as he was by the *Pharisees* in their dispute with them, who believed on neither) repair'd to *John* as it were complaining, that *Jesus* drew many also to his washing, and thereby hindred them from resorting to him at *Jordan*. How comes it to pass, said they, that he who was with thee the other day beyond *Jordan*, to whom thou gavest so clear a Testimony, should himself also baptize and draw so many to him? Seest thou not that the number of thy Disciples, and thy Fame will be hereby lessen'd? But *John* told them, it was not the part of a Religious man to assume greater Authority to himself than he had been invested with by God; and you, said he, your selves can bear me witness that I ingenuously own'd I was not the *Messiah*, but only sent by God before him to prepare the minds of the *Jews* for his reception. A Bridegroom enjoys his Bride alone; and a Friend that perceives his kindness to her will be so far from envying his happiness, that he will rather congratulate him, and rejoice with him. Thus also am I pleas'd to hear that he to whom I bore that publick Testimony does so chearfully execute his Office,

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. III.

30 He must increase, but I must decrease.

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

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

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

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

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

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

Office, and that so many repair unto him. I very well know that his Reputation and Authority must increase, while mine will daily lessen. He whose Birth and Authority are Divine, is above the condition of mortal Man; but he who is born like other men, takes his Rise from the Earth, and is a Messenger of such Truths as the Inhabitants of the Earth are able and are wont to deliver. He, I say, who derives his Origin from Heaven, may justly place himself above all other Men. He commemorates those things that he has seen and heard with his Celestial Father; nor are they the less true because they are embrac'd as they ought to be but by a few. Whoever receives his Doctrine, does thereby actually profess he takes for truth whatever doth proceed from God. For what that Man declares whom God has endued with so extraordinary a Power, are rather Divine Oracles than expressions of his own Thoughts, since he is continually, and in all things divinely Inspir'd. His Heavenly Father loves him in so peculiar a manner, and has given him so large a Power as to be able to do whatever he has a mind to. He that believes on this Son of God shall obtain eternal Life; as on the contrary, whoever shall reject him shall be excluded, and most deservedly punish'd by God himself.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. III.	
3 For Herod had laid hold on John, and bound him, and put <i>him</i> in prison for Herodias sake, his brother Philips wife.	17 For Herod him- self had sent forth and laid hold upon John, and bound him in prison for Herodias sake, his brother Phi- lips wife; for he had married her.	19 But Herod the Tetrarch, * 20 Added yet this above all, that he shut up John in prison. 19 * being re- proved by him for He- rodias his brother Phi- lips wife,	
4 For John said un- to him, It is not law- ful for thee to have her.	18 For John had said unto Herod, It is not lawful for thee to have thy brothers wife.	and for all the evils which Herod had done,	
	19 Therefore Hero- dias had a quarrel a- gainst him, and would have killed him, but she could not.		
	20 For Herod fear- ed John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did ma- ny things, and heard him gladly.		

Not long after, this holy Person being in that part of the Country which was under the Government of *Herod* Tetrarch of *Galilee*, a man of a tyrannical Disposition, was by him shut up undeservedly in the Prison of *Macherus*, for having had the Courage to reprimand him for the Marriage he had contracted contrary to the Law of *Moses*. For *Herod* had married *Herodias* the Wife of his Brother *Philip*, the Daughter of *Aristobulus* Brother to them both, and during the Life of *Philip*; which *John*, who did not spare his other Vices, plainly told him was contrary to the Law of *Moses*. *Herodias* being very much offended with *John* upon this account, sought all occasions to slay him, but hitherto in vain: *Herod* himself having a reverence for him, and being convinc'd of his Innocence. Moreover he frequently attended to his Discourses, and did many things according to his Admonitions, having respect to the Authority of the Man. Howbeit he would have gratified *He-*

MATTHEW.

MARK.

LUKE.

JOHN.

CHAPTER XIV.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

CHAPTER IV.

1 **W**hen therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John;

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

rodias in this Affair, being of a tyrannical and cruel Disposition, had he not fear'd the *Jews* who look'd upon *John* as a Prophet.

CHAPTER XIII.

Jesus having heard of the consults of the Pharisees, and of *John's* being imprison'd, departs from *Judea*, and takes a Journey into *Galilee*, passing through *Samaria*. Upon the Road he meets with a Woman of *Samaria*, confers with her near *Sychar*, all the Inhabitants of which Town believe in him.

JESUS having spent some time in *Judea* in washing the Penitents, who repair'd to him from all parts in vast Multitudes, the report of it came to the *Pharisees*; who understanding that many more came to hear him, and be wash'd by him than had done to *John*, they consulted how to crush this new Sect which they saw took its rise in the very heart of *Judea*, and which they judg'd repugnant to their Authority: which *Jesus* understanding, tho he himself did not baptize but by the mi-

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IV.

CHAP. IV.

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



3 He left Judea, and
departed again into Ga-
lilee:

4 And he must needs
go through Samaria.

5 Then cometh he to
a city of Samaria, which
is called Sychar, near to
the parcel of ground that
Jacob gave to his son Jo-
seph.

6 Now Jacobs well
was there. Jesus there-
fore being wearied with
his journey, sat thus on
the well: and it was a-
bout the sixth hour.

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

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

nistry of his Disciples; and being likewise inform'd that *John* was deliver'd up into *Herodias's* Power by *Herod*, he departed from *Judea* and return'd into *Galilee*, not fearing *Herod*, since he could not pass for one of *John's* Disciples.

Being on foot, and therefore oblig'd to pass through *Samaria*, about noon he reach'd a Town call'd *Sychar*, formerly *Sichem* or *Sichema*, situated near to the Fields which *Jacob* heretofore gave to his Son *Joseph*. Hard by the Town there is a Well call'd *Jacob's*, at which *Jesus* sat down and rested himself. It happen'd at the same time that a Woman of that Country came thither to draw Water, of whom *Jesus* requested some Water to drink, while his Disciples were absent who were gone into the Town to buy Bread. The Woman knowing him to be a *Jew*,

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. IV.

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

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

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

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

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

and wondring at his Petition, ask'd him how he being a *Jew* had been able to prevail with himself to ask Water of her who was a *Samaritan*; for the *Jews* do not expect any good Offices from the *Samaritans*, having no dealings with them. *Jesus* told her, if she knew the Opportunity that was then offer'd her by God, and who it was that ask'd Water of her, she would rather petition him, and should receive Living Water from him. The Woman not knowing what sort of Water he spoke to her of, Sir, said she, the Well is deep, and you have no Vessel with you to draw Water; how then (supposing I should ask you) could you give this Living Water? Art thou greater and of more power than *Jacob* from whom we are descended, who dug this Well and gave it to the Posterity of *Joseph*, who drank of it himself, with all his Family and Cattel, there being no other Living Water in all the Country? *Jesus* answer'd her, He that drinks of this Well shall in a little time thirst again,

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. IV.

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

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

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

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

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

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

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

again, and be forc'd to have recourse unto it ; but whosoever shall receive of me the Living Water I mention'd, shall have a never-failing Spring within him, and never more be thirsty.

The Woman therefore desir'd *Jesus* to give her some of this Water, that she might not be forc'd to come and quench her Thirst with the Water of the Well. But *Jesus* bid her return into the Town and bring her Husband with her. She told him she had no Husband. Then said *Jesus*, 'Tis true as you say, you have no Husband ; but you have had five, and he that now lives with you is not your Husband, not having been married according to the Law. The Woman ingenuously own'd the thing ; and wondring how *Jesus* who she saw was a perfect Stranger to her, should yet be acquainted with this Secret, Sir, said she, I perceive that thou art a Prophet by this answer, to whom God reveals things unknown to others ; and since thou art a *Jew*, tell me upon what grounds the *Jews* pretend that God must be sacrific'd to only at *Jerusalem* ; the Primitive Patriarchs having sacrific'd to him
upon

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. IV.

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

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

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

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

25 The woman saith unto him, I know that Messias cometh which is called Christ: when he is come he will tell us all things.

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

upon this Mount *Gerizim*. *Jesus* said to her, Believe me Woman, the time draws near in which Men shall sacrifice to God, neither on this Mountain, nor at *Jerusalem*; but as for what concerns the Dissension between the *Jews* and the *Samaritans*, you of *Samaria* worship God, yet are not acquainted with all his Commands, but we know all the Divine Laws: thus, that salutary Doctrine which instructs us in the right worship of God, flows first from us, a part only of which Knowledge concerning God has been deriv'd to you. But as I told you, the time draws near, nay is already begun, in which the true Worshippers of God must worship him not with corporeal Sacrifices offer'd up in one certain place, but with a spiritual Worship and unfeigned Devotion: for such are acceptable to God, and not those who only perform some outward Rites. God is a pure Mind, and must be worship'd with the Mind principally, and a Religion without varnish, or any mixture of Hypocrisy. The Woman having nothing pertinent to object to this, tho a Doctrine vastly remote from what was commonly receiv'd among the *Jews* and *Samaritans*, told him that she knew very well that when the *Messiah* came, all the differences between the *Jews* and the *Samaritans* would be compos'd, and that whatever was obscure in the business of Religion, would be made clear by him. *Jesus* hereupon privately told her, He was that *Messiah*, which he was not wont to own among the *Jews*.

Mean

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. IV.

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

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

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

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

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

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

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

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

Mean while his Disciples return'd from the Town, and wonder'd to find him discoursing with a Woman of *Samaria*, tho they were ignorant of the subject of their Discourse, and durst not ask him what it was he had demanded of the Woman. But she return'd into the Town, and persuaded the Inhabitants to go along with her to *Jacob's Well*, and see one that had told her such Secrets as it was impossible for him to have been inform'd of by any Man: Is not this, said she, the *Messiah* so much expected by the *Samaritans* and *Jews*?

The Inhabitants, persuaded by these words of the Woman, accordingly came out, while the Disciples presented *Jesus* with the Bread they had brought with them for their Refreshment, intreating him to eat: But he told them, he had other Bread that pleas'd him better, which they knew not of. Upon this they question'd one another, whether any of them had brought him Bread privately, not knowing he had applied that word to something else than what is vulgarly so call'd. *Jesus* perceiving their Error, told them, that the Bread his Mind was refresh'd and nourish'd with, consisted in a quick and punctual execution of his heavenly Father's Commands.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IV.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

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

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

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

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

mands. You are wont, said he, when you sow your Barley, to raise your hopes with this Proverbial Expression, *'Tis but four months between sowing and reaping*: but my spiritual Harvest approaches much sooner, and if you understood what I now discourse to you about, you would say that the Corn I mean is already ripe for harvest; for the minds of many are prepar'd for the reception of my Doctrine, and great shall his reward be who reaps the Corn I speak of, that is, who brings over many to a belief in me. And whereas all that you can expect from the material Fruits of the Earth is, the sustenance of a frail and mortal Body, the spiritual Harvest that I mention shall be attended with an everlasting Life, which will afford matter of infinite Joy both to the Sower and the Reaper. You have a common Saying among you, *One has sowed, and another reaped*, which is applicable to the present case: for I will send you abroad to gather in that Corn which you have not sow'd; that is, you shall be the Instruments of converting many to a Faith in me, whose minds by the reading of the Prophets have been already framed for virtuous Actions, and imbued with Piety. Many of the *Sichemites* having heard the declaration of the Woman, made no question but Jesus was a Prophet, if not the

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. IV.

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

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

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

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

Messiah; and therefore desired him to continue some time with them: Accordingly he complied with their Request, and was familiarly conversant with them for two days, contrary to the Custom of the *Jews*, who have no manner of Intercourse with the *Samaritans*. *Jesus* in this time converted many of the Inhabitants, besides those the Woman had converted, who said, they did now not believe for what they had heard from her, but were convinc'd from his own Mouth, that *Jesus* was that *Messiah*, who should be the Saviour of all the Worshippers of the True God. Afterwards *Jesus* pursued his Journey into *Galilee*.

C H A P.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IV.

CHAP. I.

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

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up; and, as his custom was, he went

CHAP. XIV.

Jesus goes into Galilee, and preaches the Gospel there successfully; is ill receiv'd by his Fellow-Citizens of Nazareth. Thereupon he departs from Nazareth, and cures the Son of a certain Officer of Herod the Tetrarch, who was sick at Capernaum.

JESUS being fill'd with the Holy Ghost, return'd into Galilee after John had been sent to the Prison of *Macharus*. His Fame in the mean time was spread about all the neighbouring places; and in every Town he went through, he instructed the Jews in their Synagogues, and preached to them the necessity of a Reformation and a holy Life, and a Belief of the glad Tidings he brought them of the approaching Reign of the *Messiah*, if they desir'd to be partakers of the benefits of his Kingdom. This he deliver'd in the Synagogues of Galilee, where he was admir'd by almost all that heard him. Having visited several Cities of that Coast, he came at last to *Nazareth*, the place where he had been educated; and according to his usual custom, he went on the Sabbath-day into the Synagogue, and stood up

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. IV.

into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias ; and when he had opened the book, he found the place where it was written,

18 The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

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

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

to read some Lesson out of the Prophets, as was practis'd among the Jews. The Minister of the Synagogue therefore reached him the Book of the Prophet *Isaiab*, which turning over, he happen'd upon the place where it is written, *ch. 61. 1, 2. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.* When he had read these words, he clos'd the Book, and restor'd it to the Minister : All mens eyes being fix'd upon him, he sat down, and preach'd unto them, telling 'em that this day that Prophecy of *Isaiab* was fulfil'd.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IV.

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

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thy self: whatsoever we have heard done in Capernaum, do also here in thy country.

CHAP. IV.

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

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

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

They all extol'd him, and wonder'd at the singular Gracefulness of his Speech, inquiring of one another whether this was not the Son of Joseph? Whence then said they, has this man acquir'd so much Learning, having been so long educated by such mean Parents? But they gave no credit to the Miracles they had heard of, because they never saw him perform any in their presence. Which Jesus perceiving, I know very well, said he, that you are ready to object this Proverb to me, *Physician, heal thy self*: That is, if I would be esteem'd as a Prophet in this City, I ought to show some Miracles also in my own Country, and the place in which I have been bred and educated, as I have done in other parts, and especially at *Capernaum*. But you are to take notice, that no Prophet has ever been receiv'd by his own Countrymen with that Honor that was due to him, and that there are very few who deserve so great a favour as to have Miracles wrought among them. There were doubtless many poor Widows among the Jews in the days of *Elias*, when there had been no Rain for two and forty months together, and a terrible Famine raged over all the Land of *Palestine*. Nevertheless, the.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IV.

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

27 And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

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

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

30 But he passing through the mids of them went his way:

CHAP. IV.

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

the Prophet was sent but to one poor Widow, who liv'd at *Sarepta* in the Territory of the *Sidonians*. So also in the time of *Eliseus*, there were many *Jews* infected with a Leprosy, yet only *Naaman* a *Syrian* was cur'd by him of that Disease.

The *Nazarenes* were greatly inrag'd by this Speech of *Jesus*, it plainly appearing that he look'd upon 'em as a People of very little Religion, who would have no regard to any of God's Prophets, and consequently were unworthy of having any Miracles performed among them. Hereupon they unanimously rose up, and hurried him away to the Brow of the Hill on which *Nazareth* was built, intending to precipitate him from it: But the Divine Power rescued him from their impious Hands, becoming on a sudden invisible to 'em, and none knowing how he had escap'd 'em. *Jesus* afterwards went into the other parts of *Galilee*, where he was more kindly entertain'd, there being many in that Country who had seen the Miracles he had wrought the last Passover at *Jerusalem*.

While

MATTHEW.

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LUKE.

JOHN.

CHAP. IV.

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

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

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

49 The noble man saith unto him, Sir, come down ere my child die.

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

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

While he was at *Cana*, the place where he had the same year turn'd Water into Wine, a certain Officer of *Herod* the Tetrarch, who had heard of his return out of *Judea* into *Galilee*, came to him, and desir'd him to go with him to *Capernaum*, and heal his Son, who was dangerously ill. This he was requested likewise by the rest of the *Jews*, who would scarce believe on him upon any other account; which made *Jesus* upbraid 'em, saying, Unless I work miracles among you, you will not give credit to those that have been Eye-witnesses of them, nor have any respect to my Doctrine, nor the Testimony of *John*, which ought to be of so great moment with you. But the Officer vehemently press'd him to go along with him, his Son being at the point of death. *Jesus* bid him return to *Capernaum*, assuring him his Son was recover'd. The man hereupon went home joyfully, believing what *Jesus* had said to him: Being not far from the City, his Servants met him, and brought him the good news of his Son's Recovery. The Father ask'd 'em at what time

MATTHEW.

MARK.

LUKE.]

JOHN.

CHAP. IV.

52 Then enquired he of them the hour, when he began to amend : and they said unto him, Yesterday at the seventh hour the fever left him.

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

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

he began to mend, who told him the Fever left him about the seventh hour, which was the very hour in which *Jesus* told him his Son was recover'd ; the Man therefore with all his Family believed that *Jesus* was sent by God to the *Jewish* Nation. This was the second Miracle that *Jesus* wrought that year in *Galilee* ; for the first was his miraculous Escape out of his Countrymens hands at *Nazareth*, as has been before related.

CHAP.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IV.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon, and Nephthalim :

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

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

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

CHAP. XV.

Jesus dwells at Capernaum. He instructs the Galileans, and inculcates the necessity of Repentance, by reason of the speedy coming of the Kingdom of Heaven. He cures one possess'd with a Dæmon, as also Peter's Mother-in-law, who was sick of a Fever, with many others both there and in other parts of Galilee; and forbids the Dæmons to own him as the Christ. He makes choice of Peter, Andrew, James, and John, to attend him constantly; and continues to preach the Gospel, and heal the Sick throughout the whole Country of Galilee.

JESUS having again left Nazareth, dwelt at Capernaum a place situated on the Confines of the Tribes of Zabulon and Nephthalim, near the Lake of Gennesareth; in which City he continued longer than he had done at any other : So that what was formerly said by the Prophet *Isaias* upon another occasion concerning this place, may be more truly applied to it on this account : ch. 9. 1, 2. *The Land of Zabulon, and the Land of Nephthalim, by the way of the Sea beyond Jordan, in Galilee of the Nations. The People that walked in Darknes have seen a great Light : They that dwell in the Land of the shadow of Death, upon them hath the Light shined.* For the divine Light of
M Christ's

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. I.

CHAP. IV.

☞ 21 And they went into Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

CHAP. IV.

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

☞ 23 And there was in their synagogue a man with an unclean spirit, and he cried out,

☞ 24 Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth?

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

☞

33 And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art

Christ's Doctrine expel'd the Ignorance of many of the Galileans, it being customary for him to go into the Synagogue every Sabbath-day, and instruct the People, who were ravish'd with admiration of his Doctrine: for he did not preach to them after the manner of the Doctors of the Law, who profess'd to have had all their Knowledg handed down to 'em from their Ancestors, and supported what they said with their Authority; but he taught them as one endued with Divine Power, and every thing he said seem'd to have been reveal'd unto him immediatly by God himself.

From this time, *John* being detain'd in prison, *Jesus* began to urge the necessity of Repentance among the *Jews* with greater vehemency, and plainly to declare unto 'em that the heavenly Kingdom of the *Messiah* was at hand.

At a certain time, being in the Synagogue at *Capernaum*, they brought unto him one possess'd with an evil Spirit, who making use of the Man's Organs, cried aloud: Depart from us, what have we to do with thee, O *Jesus* of *Nazareth*? art thou come:

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MARK.

LUKE.

JOHN.

CHAP. I.

CHAP. IV.

art thou come to destroy us? I know thee who thou art, the holy one of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, infomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

thou come to destroy us? I know thee who thou art, the holy one of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

And when the devil had thrown him in the midst, he came out of him,

and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the countrey round about.

come to destroy us? We know thee well enough to be that holy person God has promis'd to send to set the *Jews* free. But *Jesus* not standing in need of any such Suffrage, and not being willing to have that Truth as yet divulg'd among the *Jews*, commanded the evil Spirit to be silent, and leave the Man. The *Demon* obey'd, but with a terrible Outcry, and after having tormented him with strange convulsions, tho without doing him any further harm. All were immediatly struck with astonishment at the Miracle, inquiring of one another what this new Doctrine of *Jesus* was, so eminently confirm'd by God himself, who had given him so great Power over the evil Spirits, that he only commanded 'em to depart, and they obey'd. In this manner his Fame was spread abroad round all the neighbouring Countries.

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MARK.

LUKE.

JOHN.

CHAP. VIII.

CHAP. I.

CHAP. IV.

14 And when Jesus was come into Peters house,

he saw his wives mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose and ministred unto them.

16 When the even was come, they brought unto him many that were possessed with devils:

29 And forthwith, when they were come out of the synagogue, they entred into the house of Simon

and Andrew, with James and John.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministred unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases,

38 And he arose out of the synagogue, and entred into Simons house:

and Simons wives mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever,

and it left her. And immediately she arose, and ministred unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him:

and

and he laid his hands on every one of them, and healed them.

There liv'd at that time in *Capernaum* four Fishermen who were Partners, *Peter*, *Andrew*, *James*, and *John*, all together in one House, where *Peter's* Mother-in-law was then sick of a Fever. *Peter* and *Andrew* being now both known to *Jesus*, they brought him directly to their House from the Synagogue; and desir'd him to cure her. *Jesus* complied with them, and found the Woman, as they had told him, sick and in bed; but coming to the bed's side, he commanded the Fever to leave her, and taking her by the hand, bid her raise her self: she immediatly perceiving her self cur'd, rose accordingly; and having recover'd all her former Strength, ministred to *Jesus*, and the rest, whatever they had occasion for.

After the Sun was set, there was a Concourse of People from all parts of the City, who brought those that were sick of any manner of Disease, and such as were:

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MARK.

LUKE.

JOHN.

CHAP. VIII.

CHAP. I.

CHAP. IV.

and
he cast out the spirits
with his word,

and cast
out many devils,

41 And devils also
came out of many,



cry-
ing out, and saying,
Thou art Christ the son
of God. And he re-
buking them, suffered
them not to speak: for
they knew that he was
Christ.

and healed all that
were sick:

and
suffered not the devils
to speak, because they
knew him.



17 That it might be
fulfilled which was spo-
ken by Esaias the pro-
phet, saying, Himself
took our infirmities,
and bare our sicknesses.



35 And in the morn-
ing, rising up a great
while before day, he
went out and departed
into a solitary place,
and there prayed.

42 And when it was
day, he departed, and
went into a desert
place:



36 And Simon, and
they that were with
him, followed after
him.

were possess'd, and laid 'em before the Door of the House where *Jesus* was, who cur'd 'em all severally, laying his Hands upon them.

Now the *Demons*, who knew what Office he was invested with by God, making use of the Organs of those that were possess'd by 'em, loudly proclaim'd him to be the *Messiah*, or Son of God; but he having severely check'd them, commanded 'em to be silent. By these Cures that Prophecy of *Isaiab*, ch. 53. 4. *He hath born our Grievs, and carry'd our Sorrows*, may be said to be in a manner fulfil'd, inas-
much as out of compassion to the Sick he freed 'em from their Distempers.

Early the next morning before break of day, he went out of *Capernaum*, and retir'd into a solitary place, that he might worship God without disturbance from the importunity of the Crowd that flock'd to him from all parts of the City. But *Peter* and his Companions, together with a promiscuous Multitude, follow'd after him; and having found him, they complain'd to him of his having withdrawn
him.

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LUKE.

JOHN.

CHAP. I.

CHAP. IV.



and the
people fought him, and
came unto him,

37 And when they
had found him, they
said unto him, All men
seek for thee.



and
stayed him, that he
should not depart from
them.

38 And he said un-
to them, Let us go in-
to the next towns, that
I may preach there al-
so: for therefore came
I forth.

43 And he said
unto them, I must
preach the kingdom of
God to other cities
also: for therefore am
I sent.

39 And he preach-
ed in their synagogues
throughout all Galilee,
and cast out devils.

44 And he preach-
ed in the synagogues
of Galilee.



CHAP. V.



CHAP. IV.

13 And Jesus walk-
ing by the sea of Ga-
lilee, saw two bre-

16 Now as he walk-
ed by the sea of Ga-
lilee, he saw Simon,



1 AND it came to
pass, that as
the people pressed up-
on him to hear the
word of God,

he stood
by the lake of Genne-
sareth:

himself from them, and put them to the trouble of seeking after him; nor would they afterwards suffer him to depart from them, till *Jesus* told them, he was commanded to go to all the neighbouring Towns and Villages, and declare unto 'em that the heavenly Kingdom of the *Messiah* would be shortly establish'd. Accordingly he preach'd the Gospel in every Synagogue and Town of *Galilee*, and cast the evil Spirits out of the possess'd; which it was evident he perform'd by a Power deriv'd from God, and not from Magic Arts, of which those evil Spirits themselves are the Authors.

Being at a certain time by the Lake of *Gennesareth*, and the People pressing upon him to hear him, he saw two Fisherboats, in one of which was *Peter* and
Andrew,

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MARK.

LUKE.

JOHN.

[CHAP. IV.]

CHAP. I.

CHAP. V.

thren, Simon called and Andrew his brother, casting a net into the sea: (for they were fishers)

✠

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

✠

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

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

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

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

Andrew, in the other James and John with their Father Zebedee. These, as we said before, were Partners; and were now cleansing their Nets by the Sea-side. Jesus desir'd Peter to take him into his Boat, that he might from thence with more conveniency instruct the People, who throng'd to hear him. Being enter'd, he sat down, and preached to them. After he had made an end of his Sermon, he commanded Peter to lanch out into the Sea, and let down his Nets for a Draught. Then Peter told him that they had labour'd all night in vain, having caught nothing; but that at his command they would make another Trial. They had no sooner let down their Net, but they inclos'd a vast number of Fishes, insomuch that the Net was broke with the weight of 'em in several places; which

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LUKE.

JOHN.

C H A P. V.

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

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

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

C H A P. IV.

C H A P. I.

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

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

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

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

10 * And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

which forc'd 'em to cry out to their Partners in the other Boat to come and help them, who presently row'd up, and came to their assistance. Having drawn the Net up, they had such a vast quantity of Fish, as almost sunk both their Boats. *Peter* struck with astonishment at the Miracle, prostrated himself at the feet of *Jesus*, beseeching him to depart from him, who was unworthy to entertain so great a Guest, being a sinful Man, and afraid of offending him by some imprudent Action. They were all alike terrified, wondring at the success that attended their Obedience to *Jesus*, after a whole night spent in fruitless Labour. But *Jesus* said to *Andrew* and *Peter*, Be of good comfort; henceforward, being my Disciples, you shall become Fishers of Men. Upon this they came ashore, and leaving their Boats and their Nets, they instantly followed *Jesus*, and went along with him to the

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MARK.

LUKE.

JOHN.

CHAP. IV.

CHAP. I.

CHAP. V.

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

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

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they

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

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

10 And so was also James and John the sons of Zebedee, which were partners with Simon. *

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

the other Boat, in which was *John* and *James*, who had not observ'd the Miracle, not knowing that it was at the command of *Jesus* that they let down their Nets into the Lake. Therefore having secur'd their Fish, they were busied in mending their Net, which, as was noted before, had been broke in several places by the weight of the Fish. These men also, at the command of *Jesus*, without any hesitating, left their Boat and their Father *Zebedee* in it, with the rest of the Crew they had hir'd to assist them in their Employment, and follow'd *Jesus*. Accompanied with these Disciples, *Jesus* continued his Progress thro *Galilee*, instructing the People in the Synagogues of all the Towns they pass'd through, in the Duties of Religion, and healing the Sick that were brought unto him, by a word's speaking. His Fame by this means was spread not only over all *Galilee*, but through the Country of *Calo-Syria*; and the Sick were brought to him from all parts, without

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MARK.

LUKE.

JOHN.

C H A P. IV.

brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palse; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

The End of the first Year of Christ's Ministry.

out excepting those that were incurable by all the Skill of the Physicians, such as the Démoniack, Lunatick, and those that had the Palsy; all which were cur'd by him as readily as those who were uneasy under the slightest Infirmary. Which Miracles got him a vast number of Disciples out of *Galilee, Decapolis, Jerusalem, Judea,* and the Country beyond *Jordan.*

C H A P.

The Year of Rome, 780. Of Tiberius, 17. from the 28th of August. Of Antipas and Philip, 30. After Christ according to the Vulgar Æra, 27.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. VIII.

CHAP. I.

CHAP. V.

☞

2 And behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

☞

3 And Jesus put forth his hand, and touched him, saying, I will, be thou clean.

☞

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

☞ 41 And Jesus moved with compassion,

put forth his hand, and touched him, and said unto him, I will, be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

12 And it came to pass, when he was in a certain city,

behold, a man full of leprosy: who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

☞ 13 And he put forth his hand, and touched him, saying, I will, be thou clean.

And immediately the leprosy departed from him.

CHAP. XVI.

The second Year of Christ's Ministry. Jesus cleanseth the Leper; avoids the Crowd; returns to Capernaum, where a vast Multitude meet to see him. He pardons the Paralytic, and cures him; the Doctors of the Law repining, and all others being in admiration at it.

IT happen'd while he was publishing his Gospel at a certain City of Galilee, according to his Custom, there came a Leper to him, who falling down at his feet, Master, said he, If thou wilt thou canst make me clean, which I most earnestly intreat of thee. Jesus pitying his condition, stretch'd forth his Hand, and touched him, saying, I will, be thou cleans'd. The words were no sooner pronounc'd than the Leprosy departed from him, and his Skin recover'd its former

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. VIII.

C H A P. I.

C H A P. V.

☞ 43 And he straightly charged him, and forthwith sent him away;

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded, for a testimony unto them.

44 And saith unto him, See thou say nothing to any man: but go thy way, shew thy self to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

14 And he charged him to tell no man: but go, and shew thy self to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

☞ 45 But he went out, and began to publish it much, and to blaze abroad the matter:

☞ 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

and they came to him from every quarter.

Colour. The man still continuing there, *Jesus* rebuk'd him for it, and commanded him to depart immediately, charging him withal not to disclose the manner how he had been cur'd; and further advis'd him to repair as soon as might be to *Jerusalem*, and offer himself to the examination of the Priest, who was to determine in the case of Lepers, whether they were rightly heal'd or not; putting him in mind of the Gifts requir'd by the *Mosaic* Law, that having perform'd all the legal Rites, his Cure might be deem'd authentick, and he adjudg'd to be cleans'd by a publick Declaration. By which means *Jesus* avoided the Envy of the Priests, who were Judges in this Affair, and who otherwise might have calumniated him as an Invader of the Sacerdotal Office, and perhaps through spite would have pronounc'd the man not cleans'd, tho they were never so well satisfied of the contrary. But the man that had been cur'd, not able to contain his Joy, and looking upon it as a piece of Ingratitude so long to conceal so great a Benefit, divulg'd the matter where e'er he came, and with it the Fame of his Benefactor, which was now so great, that Multitudes flock'd to him to hear him, and be cur'd by him; so that he

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. I.

CHAP. V.

infomuch
that Jesus could no
more openly enter in-
to the city, but was
without in desert pla-
ces :

16 And he with-
drew himself into the
wilderness,
and prayed.

CHAP. IX.

1 AND he entred
into a ship,
and passed over, and
came into his own
city.

CHAP. II.

1 AND again he
entred into
Capernaum after some
days, and it was noi-
sed that he was in the
house.

17 And it came to
pass on a certain day,
as he was teaching,
that there were Pha-
risees and doctors of
the law sitting by,
which were come out
of every town of Ga-
lilee, and Judea, and
Jerusalem; and the
power of the Lord was
present to heal them.

he could enter into no City publickly, without a Crowd about him; which oblig'd him to retire into desert places, that he might have some leisure, and be unmolested in his Devotions.

Having made a pretty long stay at *Perea*, he took Ship, and return'd to *Capernaum*, a place he very much resided in; and was scarce come to the House he us'd to lodg at, when the Rumor of his being arriv'd was spread over all the City. This, as usual, brought a Concourse of People from all parts to hear him; and among the rest were several *Pharisees* and Doctors of the Law, who came from *Galilee*, *Judea*, and *Jerusalem* it self, and sat down in the Porch of the House. *Jesus* mean while cur'd all that fled to him for Succour, by the miraculous Power he had receiv'd from God.

MATTHEW.

MARK.


LUKE.

JOHN.

CHAP. IX.

CHAP. II.

CHAP. V.

2 And straightway  many were gathered together, infomuch that there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

2 And behold, they brought to him a man sick of the palfie, lying on a bed:

3 And they came unto him, bringing one sick of the palfie, which was born of four.

18 And behold, men brought in a bed a man which was taken with a palfie:



and they fought means to bring him in, and to lay *him* before him.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palfie lay.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch, into the midst before Jesus.

For which reason there was so great a Crowd, that the Porch was unable to contain the Multitude. While *Jesus* was here preaching to the People, there came certain men bearing upon their shoulders one stretch'd on a Couch, who was sick of the Palfy, and endeavour'd to press thro, that they might lay him at *Jesus* Feet, and beseech him to have compassion on him; which not being able to accomplish, the greater part being loth to quit their places, they got up into the Gallery of the House, and from thence to the top of the Porch, and draw'd up the Paralytic, and his Bed after them: Then uncovering the Roof, they let him down with Ropes into the middle of the Porch before *Jesus*, who by this Action of

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IX.

CHAP. II.

CHAP. V.

and Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves,

This man blasphemeth.



4 And Jesus knowing their thoughts,



said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?

5 When Jesus saw their faith, he said unto the sick of the palsie, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this man thus speak blasphemies?

Who can forgive sins, but God only?

8 And immediately, when Jesus perceived

in his spirit,

that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsie, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes, and the Pharisees began to reason, saying,

Who is this which speaketh blasphemies?

Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts,



he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

of theirs perceiving the singular Opinion these men had of the Divine Power with which he wrought his Miracles, and the assured expectation they were in of his performing a cure upon him, addressing himself to the Paralytic, he said unto him, Son, be of good comfort, this Punishment for thy Sins is remitted to thee. Which words were taken notice of by the *Pharisees* and Lawyers, and look'd upon by them as injurious to the Deity. *Jesus* knowing their Thoughts by the Divine Spirit which was in him, Wherefore, said he, do you make this wrong judgment of what I said, in your minds? There is no greater Authority requisite to pronounce those words, This Punishment for thy Sins is remitted to thee, than these, Take up thy Bed and walk. But that you may be convinc'd that I, as contemptible

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IX.

CHAP. II.

CHAP. V.

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palse)

Arise, take up thy bed, and go to thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palse)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all,

inso much that they were all amazed, and glorified God,

saying, We never saw it on this fashion.

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palse)

I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he arose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God,

and were filled with fear, saying, We have seen strange things to day.

temptible as I appear to you, have receiv'd Authority to remit the punishment for Sins in this World (then turning towards the Paralytic, he said unto him) Go home, take up thy Bed, and carry it away with thee upon thy shoulders. Which he perform'd immediately before 'em all, giving thanks publicly to God for so great a Mercy, and not concealing by whom he had been cur'd. The whole Multitude in like manner were seiz'd with admiration at it, praising God, who had endued Man with so great Power, as to be able to heal with a word all manner of Distempers, confessing that they had never seen the like before, being also struck with a certain religious awe at the sight of so unexpected a Miracle.

C H A P.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IX.

CHAP. II.

CHAP. V.

13 And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.

9 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And

he arose, and followed him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples.

14 And as he passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And

he arose, and followed him.

15 And it came to pass, that as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples:

for there were many, and they followed him.

27 And after these things he went forth,

and saw a Publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all,

rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of Publicans, and of others that sat down with them.

CHAP. XVII.

The Calling of Matthew. Why Christ and his Disciples were conversant with the Publicans, and did not fast like the Disciples of the Pharisees, and John.

Afterwards Jesus went out to the Lake, and a great Multitude follow'd him, whom he instructed in the Precepts of Morality. At his going out of the Town he saw a *Publican* whose name was *Levi*, or *Matthew*, sitting in the Custom-house, and commanded him to follow him, and become his Disciple; which the *Publican*, quitting his Employment, immediatly obey'd. Not long after he made a great Feast, and invited Jesus and his Disciples to it, as also many *Publicans*, and others of that stamp, Men generally of loose Lives: Which being taken notice of by

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. IX.

CHAP. II.

CHAP. V.

11 And when the Pharisees saw it,

16 And when the scribes and Pharisees saw him,

30 But their scribes and Pharisees murmured against his disciples,



with Publicans and sinners,



they said unto his disciples, Why eateth your master with Publicans and sinners?

they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

saying, Why do ye eat and drink with Publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick.

31 And Jesus answering, said unto them, They that are whole need not a physician, but they that are sick.

13 * For I am not come to call the righteous, but sinners to repentance.

I came not to call the righteous, but sinners to repentance.

32 I came not to call the righteous, but sinners to repentance.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice : *



by the *Pharisees* and the Doctors of the Law, they ask'd *Jesus's* Disciples how it came to pass that they and their Master, who seem'd to make profession of a stricter sort of Life, thus kept company with Tax-gatherers and others, whose Morals they very well knew were none of the best, and who made no account of the Cleansings requir'd by the Law. Which *Jesus* overhearing, without staying for his Disciples Answer, he told 'em he was conversant with them for the same reason that the Physician visits his Patient, namely to convert 'em to a sound Mind, as the other restores the Sick to the Health they wanted. I am sent, said he, not to exhort the Pious to a change of Manners, but those whose Vices have made such a Reformation necessary to 'em: and this I do out of a principle of Good-will to Men; which Virtue God himself has signified is more acceptable to him than all the external Offices of Religion which you so greatly magnify, in these words of the Prophet *Hosea*, ch. 6. 6. *I desired Mercy, and not Sacrifice*: Which you would do well to consider seriously, instead of carping at my Actions.

Now

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LUKE.

JOHN.

CHAP. IX.

CHAP. II.

CHAP. V.

18 And the disciples of John, and of the Pharisees used to fast :

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast

oft,

but thy disciples fast not ?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them ?

but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

☞

and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast,

☞

but thy disciples fast not ?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

☞

but thy

33 And they said unto him, Why do the disciples of John fast

* and likewise the disciples of the Pharisees,

often,

and make prayers,

but thine eat and drink ?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them ?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto

Now the Disciples of the *Pharisees* and of *John* fasted often upon the account of their Prayers, which those of *Jesus* were not wont to do : they came therefore to *Jesus*, and told him, They had frequent Fasts, that they might be the more employed in Prayer, whereas his Disciples observ'd none ; which they wonder'd at, since he did not pretend to allow them a softer or more voluptuous Life ; and therefore desir'd him to acquaint 'em with the reason of this Difference. *Jesus* answer'd 'em in these Similitudes : As the Friends of the Bridegroom that have been invited to the Wedding, observe no Fasts while they continue with him, but defer 'em till another season ; so likewise am I unwilling to impose any Fasts upon my Disciples while I continue here among them ; but their time of fasting will come when I shall be taken from them. He added also, that he had reasons not to require such an austere way of living of them as yet : for, said he, as no

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MARK.

LUKE.

JOHN.

C H A P. IX.

C H A P. II.

C H A P. V.

16 No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment,



and the rent is made worse.

17 Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish:

but they put new wine into new bottles, and both are preserved.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old,



and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:

but new wine must be put into new bottles.



them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agrees not with the old.



37 And no man putterh new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles,

and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

one patches up an old tatter'd Garment with a new piece of Cloth, and of a different Colour from it, lest the Rent thereby become the worse, and the Coat look the uglier for it; and as men do not put new Wine into old Bottles, lest the Bottles burst, and the Wine be spilt, but chuse rather to put new Wine into new Bottles, whereby both are preserv'd: So also I am unwilling to alienate the Minds of my Disciples by these Severities; and therefore will wait till my Disciples have been inur'd to my Doctrine, and their Minds confirm'd to the practice of it, before I expect an Obedience to these Injunctions, which are as yet too grievous to be complied with, lest by an unseasonable Austerity they should reject my Doctrine, and thereby involve themselves in utter Destruction. Besides, those who have been a long while habituated to one way of living, are not presently induc'd to embrace the contrary: As he that has accustom'd himself to old Wine cannot relish the new, but prefers that which he has a long time been us'd to. For these reasons cannot my Disciples, who have but lately follow'd me, as yet make so thorow a Change in their former way of living.

C H A P.

MATTHEW.

MARK.

LUKE.

JOHN.

The SECOND PASSEVER

after CHRIST'S Baptism.

CHAP. V.



1 **A**fter this there was a feast of the Jews, and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

CHAP. XVIII.

The Paralytic cur'd at Jerusalem, and commanded to carry his Bed upon the Sabbath-day. The murmuring of the Jews hereupon, and the Speeches of Christ concerning himself and his Father; and the Truth of his Doctrine confirm'd by the Testimonies of John and the Scriptures.

Afterwards the Passover drawing near, which happened that year the 16th of April, Jesus, as he was wont, went up to Jerusalem to celebrate that Festival, according to the Law. Now there was in the City a Pool in which they us'd to wash Sheep, and adjoining to it a Building consisting of five Porches, in which were laid persons sick of all manner of Distempers, who had been given over by the Physicians, such as the Blind, the Lame, and the Paralytic, who all waited for the troubling of the Water, that they might throw themselves into it, and thereby recover their Health, or use of their Limbs. For it was constantly reported, that

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4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediatly the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

that at a certain time of the year an Angel came down and stir'd up the Water, and that whoever first leap'd in after it, was perfectly cur'd of whatever Distemper he labour'd under. When *Jesus* came to this place, he took notice of one that had been afflicted with the Palsy eight and thirty years: which when he understood, he ask'd him whether he did not desire to recover his former strength. The man told him he most earnestly desir'd it, but that he had no body to throw him into the Pool after the troubling of it; and that while he endeavour'd to crawl into it, he was always prevented by some stronger than himself; so that he had all along been frustrated. *Jesus* taking pity of the man, and to shew the Power he had received from his Father, Arise, said he, take up thy Bed upon thy shoulders, and walk away with it. He had no sooner spoke these words, but the man recover'd his Strength, and did as he was commanded. It happen'd to be the Sabbath day, which made several of the *Jews* who saw the man walking off with his

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CHAP. V.

10 The Jews therefore said unto him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole, sin no more, lest a worse thing come unto thee.

his Bed upon his shoulders, put him in mind of it, and that therefore it was not lawful for him to carry any Burden whatsoever from one place to another. But he replied, he had no scruple upon him on this account, having been commanded to carry his bed from one of the Porches of the Sheep-pool, by him who had cur'd him of the Palsy by a word's speaking, who he said was without doubt a Prophet, and incapable of commanding any thing unlawful, since God had perform'd so remarkable a Miracle on his behalf.

Hereupon they ask'd with indignation, who it was that had set him upon this servile Employment on the Sabbath-day, and thereby made him transgress the Law? The sick man knew not *Jesus* by name, and therefore look'd round about to shew him to 'em, but in vain; for *Jesus* had withdrawn himself from the Crowd immediatly after he had perform'd the Cure. Some time after *Jesus* met him in the Temple, and admonish'd him, that since he had recover'd his Health by the favour of God, he ought now to think upon a Reformation of Manners, and seriously to set about it, lest by his Ingratitude to God he should draw down much more grievous Punishments upon himself than those he had been lately deliver'd from. The man upon these words presently knew *Jesus*, and inquiring out

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15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.

19 Then answered Jesus, and said unto them, Verily verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

his name, he went to those who had demanded of him who it was that bid him carry his Bed upon the Sabbath-day, and told them that it was *Jesus of Nazareth* that had cur'd him. They looking on *Jesus* as a Violator of the Sabbath, were inflam'd with Anger, and judg'd him to have committed a Crime worthy of Death, and consulted how they might contrive to have some capital Punishment inflicted on him, not daring to satisfy their Malice by their own Power, the *Romans* having depriv'd the *Jews* of the Authority of determining in Capital Causes.

Jesus slighting their Anger, told them that his heavenly Father pour'd out innumerable Benefits on Men indifferently upon any Day, and without respect had upon this account to the Sabbath; and that therefore they had no reason to blame him, if he propos'd him for his Example. The *Jews* were the more inrag'd at this, supposing he had insinuated that it was not necessary to observe the Sabbath; and that he had spoken irreliously in stiling God his Father, instead of that usual Phrase among the *Jews*, *Our Father*: Thereby seeming to make himself equal with God; but especially for saying, that in doing many things on the Sabbath-day, he did but imitate him. *Jesus* told them, The Son truly could do nothing of his own accord, but that he exactly follow'd the Pattern set him by his Father; and that like him he did not restrain himself from doing good, even on the Sabbath-day.

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MARK.

LUKE.

JOHN.

CHAP. V.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*: even so the Son quickeneth whom he will.

22 For the Father judgeth no man; but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life:

day. The Father so loves the Son, that the Son, in every thing he does, acts by a Power deriv'd from the Father; but you shall see greater things than these, and worthy of Admiration: for as the Father not only heals the sick, but raises from the dead whomsoever he pleases; so also shall the Son restore to Life whomsoever he has a mind to. Nor has the Father invested him only with a Power of doing good to Men, but has also constituted him Judg over them; for the Father judges no man by himself, having transfer'd this Office to the Son. They therefore that worship the Father, must worship the Son also, as he who will be their Judg hereafter; but whoever will not worship the Son, neither will he worship the Father, who has sent him among Men on purpose to be worship'd by them.

Be assur'd that whoever obeys me, and believes in God, whose Messenger I am, shall undoubtedly obtain eternal Life, and shall suffer no Punishment, but be translated immediately after his Death into a blessed state of Immortality. Which

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JOHN.

CHAP. V.

25 Verily verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

that you may be the more convinc'd of, the Son of God shall in a little while bid the Dead arise out of their Graves, who hearing his Voice shall instantly obey him: for as the Father bestows Life on whomsoever he will, so hath he invested the Son with an Authority of raising whom he pleases from the Dead. He has also given him a Power to condemn those that shall not believe in him; because that having been so highly honour'd by God, he has notwithstanding humbled himself so far, as to become Man, that he might execute his Father's Will. Let not these things seem incredible to you: for the time shall come (tho late) in which not a few, but all the Dead shall be rais'd out of their Graves, and hear his Voice; and all that have liv'd in a steady Course of Virtue, shall after this Resurrection be rewarded with immortal Life, but the Wicked, who have died impenitent, shall be rais'd again to receive the Punishments they have deserv'd.

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LUKE.

JOHN.

CHAP. V.

30 I can of my own self do nothing: as I hear, I judg: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of my self, my witness is not true.

32 There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

In this Judgment I shall do nothing upon my own account, but shall exactly follow the Rules my Father has prescrib'd me; so that I shall condemn none unjustly, because I shall punctually execute my Father's Orders.

If I requir'd you to believe that I am sent by God, merely because I say it, you would not be to blame to distrust me; but there is one among you who bears witness to me, whose Testimony is not unknown to you, and which ought to be believ'd by you, I mean the Testimony of *John* the Baptist, when you sent your Messengers unto him, before whom he openly declar'd the Truth. But I stand in need of no man's Testimony, neither do I make mention of it now, but only to rescue you from the Danger to which your Incredulity has made you liable. He for a while shin'd out, like a bright Lamp among you, and dispell'd the darkness of your Ignorance, and you seem'd (tho for a very short season) to be delighted with it.

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. V.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me, hath born witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 Search the scriptures: for in them ye think ye have eternal life, and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

I have yet a much greater Testimony in my behalf than the Testimony of *John*. The Miracles that I do bear witness of me, being a clear demonstration of a Power deriv'd from God, and consequently of my having been sent by him. God therefore is the Witness I rely on, but you have never been obedient to his Word, nor are you acquainted with what is acceptable to him: for it is plain you have never seriously consider'd the Revelation he has given you, since you do not believe on him whom he has sent unto you. You profess to be diligent in your search after the meaning of the Scriptures, because you think they are able to direct you in the way that leads to everlasting Life; but these very Scriptures bear witness of me, and yet you will not become my Disciples, which is the way towards the obtaining everlasting Life. 'Tis not out of Ambition, or any desire of Fame that I speak thus unto you, but to warn you of the evil Inclination I find in you; for, whatever you pretend, I plainly see you are destitute of the Love of God. I have told

told

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MARK.

LUKE.

JOHN.

CHAP. V.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

told you I am sent unto you by God's Authority, and the Miracles I have wrought among you are an evidence of this Truth; notwithstanding you do not believe me: But there will come others, without any pretence to a divine Commission, and without confirming what they tell you by Miracles, who shall impose upon you, and whom you will blindly follow. The reason of your Disbelief of me is easy to be understood, since 'tis the Applause of Men you court, and which you prefer to a Love of Truth and God's Favour. Do not however imagine I shall accuse you to my heavenly Father: *Moses* himself shall prove you guilty before him, tho you depend so much upon his Doctrine, since you have not judg'd of what I say unto you by the Rules he has set you. Nay, whatever you pretend, you have no reliance upon him: for if you believ'd him, you would also believe me; since if what he has writ be true, 'tis as certainly true that I have bin sent by God unto you: since then you do not believe *Moses* himself whose Disciples you profess to be, 'tis no wonder, hated as I am by you, my Words find no credit with you.

CHAP.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XII.

CHAP. II.

CHAP. VI.

1 **A**T that time Jesus went on the sabbath-day thro the corn, and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read what David did when he was an hungred, and they that were with him?

23 And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began as they went, to pluck the ears of corn.



24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

AND it came to pass on the second sabbath after the first, that he went thro the corn-fields: and his disciples plucked the ears of corn,

and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him?

CHAP. XIX.

Jesus excuses his Disciples plucking of the Ears of Corn, and eating them on the Sabbath-day. The same day he cures one sick of the Palsy, which he proves to be lawful. Afterwards he goes to the Lake of Gennesareth, where the People flock unto him, many of whom are cured by him of their Distempers.

AFTER the holy Days were expir'd, on the first Sabbath-day after the days of unleavened Bread (but the second in number of the seven Sabbaths to be reckon'd from the Pentecost) *Jesus* with his Disciples return'd into *Galilee*. It happen'd while they pass'd thro the Fields, the Corn being almost ripe, that his Disciples, who were hungry, pluck'd the Ears, and rubbing 'em in their hands, eat the Grain; which the *Pharisees* taking notice of, they told *Jesus* his Disciples had done what it was unlawful for any to do on the Sabbath-day, namely, to gather Corn for their eating. But *Jesus* excus'd this Action of his Disciples by the Example of *David*, who being hungry, and destitute of Victuals, went into the

House

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XII.

CHAP. II.

CHAP. VI.

4 How he entred into the house of God,



and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, that in this place is one greater than the temple.



26 How he went into the house of God in the days of Abiathar the high priest,

and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?



27 And he said unto them,

The sabbath was made for man, and not man for the sabbath.

4 How he went into the house of God,



and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat, but for the priests alone?



5 And he said unto them,



House of *Abiathar*, who afterwards was High Priest, and with his permission not only eat himself, but divided among his Retinue the Loaves that had been consecrated to God, and which it was not lawful for any to eat besides the Priests. Moreover, said he, have you not read in *Moses*, that Sacrifices are to be offer'd up to God on the Sabbath, whereby the Priests violate the Rest due to that Day; and yet who ever blam'd them for it? Now, it was the necessity that *David* was in, being unprovided of any other Victuals, that excus'd his making use of the dedicated Bread; and the necessary Service of the Temple does also absolve the Priests. In like manner, 'twas Hunger that press'd my Disciples to the making use of the Ears of Corn; and this they did, being fatigu'd with their accompanying me in my Journey, whom it is much more their interest to attend on, than on the daily Sacrifices of the Temple. Besides, know ye not that the Rest of the Sabbath was instituted for the good of Men, not that it should be so strictly observ'd by them as to endanger their Lives by it, as if it had been made the very end of their Creation? If you had read, and duly weigh'd those Words of God mention'd.

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. XII.

C H A P. II.

C H A P. VI.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed thence,

he went into their synagogue.

10 And behold, there was a man which had his hand withered:



28 Therefore the Son of man is Lord also of the sabbath.



C H A P. III.

1 AND he entred again into the synagogue,

and there was a man there which had a withered hand.

2 And they watched him,

whether he would heal him on the sabbath-day, that they might accuse him.

That the Son of man is Lord also of the sabbath.



6 And it came to pass also on another sabbath,

that he entred into the synagogue,

and taught :

and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him,

whether he would heal on the sabbath-day : that they might find an accusation against him.

8 But he knew their thoughts,

mention'd by the Prophet, *Hos. 6. 6. I desir'd Mercy and not Sacrifice*, you would have comprehended how God prefers those Virtues that are for the benefit of human Society, before all external Rites, not excepting those which are accounted the most sacred by you ; and you would have acquitted my Disciples for having thro necessity deviated from the Duty of the Day in this one particular, rather than to have pass'd this unjust Censure upon that Action.

Upon another Sabbath-day, having enter'd the Synagogue of a certain place he then resided at, he saw a man whom the Palsy had depriv'd of the use of his right hand.

Wherefore some of the *Pharisees* and Lawyers that were present, observ'd *Jesus* to see whether he would perform a Cure upon the Man, that they might accuse him of having violated the Sabbath. But he perceiving their Intentions, call'd the sick

sick

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XII.

CHAP. III.

CHAP. VI.

3 And he saith un-
to the man which had
the withered hand,
Stand forth.

and said to the
man which had the
withered hand, Rise
up, and stand forth
in the mids.

And he arose,
and stood forth.

and
they asked him, say-
ing, Is it lawful to
heal on the sabbath-
days? that they might
accuse him.

11 And he said un-
to them, What man
shall there be among
you, that shall have
one sheep, and if it
fall into a pit on the
sabbath-day, will he
not lay hold on it, and
lift it out?

12 How much then
is a man better than
a sheep? Wherefore it
is lawful to do well on
the sabbath-days.

4 And he saith un-
to them,

Is it lawful to do
good on the sabbath-
days, or to do evil?
to save life, or to kill?

9 Then said Jesus
unto them,

I will ask
you one thing,
Is it lawful on the
sabbath-days to do
good, or to do evil?
to save life, or to de-
stroy it?

sick man to him, and plac'd him in the middle of the Synagogue. These men hereupon ask'd *Jesus* whether it were lawful to do Cures upon the Sabbath-day, that according to his Answer they might have something to accuse him of. *Jesus* not at all afraid of their Malice, ask'd 'em whether it were not lawful, according to the opinion of the Doctors, and their ordinary practice, if a Sheep fall into a Ditch, to drag it out on the Sabbath-day? Why then, said he, shall it not be lawful to do good to Man, who is of so much more value than a Brute Beast? But I will put another question to you: Is it lawful to do good on the Sabbath-day; or (if this be not) is it lawful to do evil? May we by the Law preserve Life, or
Q destroy

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but 
they held their peace.

5 And when he had
looked round about
on them

with anger, being
grieved for the hard-
ness of their hearts,

13 Then saith he
to the man, Stretch
forth thine hand: and
he stretched it forth,
and it was restored
whole, like as the o-
ther.

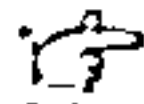
he saith
unto the man, Stretch
forth thine hand. And
he stretched it out:
and his hand was re-
stored whole as the
other.

10 And looking
round about upon
them all,




he said
unto the man, Stretch
forth thy hand. And
he did so: and his
hand was restored
whole as the other.

14 Then the Phari-
sees went out,


and held a
counsel against him,
how they might de-
stroy him.

6 And the Phari-
sees went forth,


with the Herodians,
and straight way
took counsel against
him, how they might
destroy him.



11 And they were
filled with madness;
and communed one
with another what
they might do to
Jesus.

destroy it? But they made him no reply, concealing their Malice under a fullen Silence, having nothing to object, and yet unwilling to assent to what he had said unto 'em.

Jesus then looking round about with indignation at their Obstinacy, with a loud Voice commanded the Paralytic to stretch out his Right Hand, which immediately recover'd its former strength and motion. Upon sight of this Miracle, the Pharisees and Sadducees, who were commonly call'd Herodians, tho of contrary Factions to one another, left the Synagogue in a rage, as not having been able to make any reply to the Questions propos'd by Jesus, and consulted how to put him to death, or at least inflict some grievous Punishment upon him, whom they look'd on as a Violator of the Sabbath.

Jesus.

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15 But when Jesus knew it, he withdrew himself from thence :



and great multitudes followed him,



7 But Jesus withdrew himself with his disciples to the sea :

and a great multitude followed him

from Galilee and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan : and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

and he healed them all.



10 For he had healed many, infomuch that they pressed upon him for to touch him, as many as had plagues.

Jesus understanding their Design, departed from thence with his Disciples, and came to the Country about the Lake of *Gennesareth*, to which place also a vast multitude repair'd, not only out of the adjoining parts of *Galilee*, but also from *Judea* and *Jerusalem* itself, out of *Idumæa*, *Perea*, and *Phenicia*, about *Tyre* and *Sidon*, by reason of his Miracles, the Report of which had been spread all over those Countries.

Therefore he order'd his Disciples to have a Boat in readiness for him, that he might avoid the Press of the Multitude that throng'd about him : for he not only cur'd those he spoke to, or on whom he laid his Hands ; but also they that only touch'd his Clothes, were healed of their Infirmities. Besides, those that were possess'd,

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11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

16 And charged them that they should not make him known:

12 And he straitly charged them, that they should not make him known.

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

18 Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he

23: So on as they saw him, fell down on their knees, and being acted by the evil-spirit, proclaim'd him to be the *Messiah* or Son of God. But *Jesus* immediately commanded 'em to be silent, not being willing as yet to have that Truth divulg'd, lest his Followers, who were in expectation of an earthly Empire, should raise some Tumult upon that account, and his Enemies take occasion from thence to accuse him as a riotous and seditious Person. By which remarkable Prudence of *Jesus*, that prophecy of *Isaias* is fulfill'd, in which we have this Description of the *Messiah*, chap. 42. 1, &c. Behold my Servant whom I uphold, mine Elect in whom my soul delighteth: I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles. He shall not cry, nor lift up, nor cause his Voice to be heard in the street. A bruised Reed shall he not break, and the smoking Flax shall he not quench: He shall

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send forth judgment
unto victory.

21 And in his name
shall the Gentiles
trust.



13 And he goeth
up into a mountain,

12 And it came to
pass in those days,
that he went out into
a mountain to pray,
and continued all night
in prayer to God.

13 And when it was
day,

and calleth
unto him whom he
would: and they came
unto him.

he called
unto him his disciples:

14 And he ordain-
ed twelve, that they
should be with him,

and
of them he chose
twelve,



whom also he
named apostles:

and
that he might send
them forth to preach:



shall bring forth Judgment unto Truth; and the Isles shall wait for his Law. In which words are contain'd an excellent Character of the mild and merciful Disposition of Jesus, so averse to all Tumult and Sedition, and full of a zealous Concern for the Salvation of those in all Nations who have the least spark of Virtue remaining in them.

CHAP. XX.

The Election of the twelve Apostles. The Multitude that followed Jesus and were cur'd by him, so great as to be troublesome to him.

NOT long after Jesus retir'd into a hilly part of the Country not far from the Lake of Gennesareth, and went alone to a Mountain, that he might spend the Night in Prayer without interruption. At break of Day he returned to his Disciples, and having called several by name unto him, he chose twelve out of them, who were constantly to attend on him, to whom he gave a Hebrew Name, in Greek Apostle, which signifies Messenger, because he design'd to send 'em abroad with the good Tidings of the approaching Reign of the Messiah.

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15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he firnamed Peter.

18 And Andrew, *

17 And James the *son* of Zebedee, and John the brother of James (and he firnamed them *Boanerges*, which is, The sons of thunder)

18 * and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus,

and Simon the Cananite,

19 And Judas Iscariot, which also betrayed him :

14 Simon (whom he also named Peter)

and Andrew

his brother, James and John,

Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, *

16 And Judas the brother of James, *

15 * and Simon called Zelotes,

16 * and Judas Iscariot, which also was the traytor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from

To these afterwards he gave the Power of working Miracles, and casting out evil Spirits. These are the names of the twelve Apostles: *Simon*, who, as we have related, was call'd *Cephus* or *Peter* by *Jesus* when he first saw him; *Andrew* his Brother, *James* and *John* Sons of *Zebedee*, whom he call'd *Boanerges*, that is, *Sons of Thunder*; *Philip*; *Bartholomew*; *Matthew*, nam'd also *Levi*; *Thomas* firnam'd *Dichymus*; *James* the Son of *Alpheus*; *Judas* the Son of *James*, call'd also *Thaddeus*; *Simon* firnam'd the *Cananite* or *Zelot*; and *Judas Iscariot*, who afterwards betrayed *Jesus*.

With these *Jesus* came down from the Mountain into the Plains; and the rest of his Disciples repair'd unto him, and a vast Multitude from *Jerusalem* and all *Judea*,

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the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ;

18 And they that were vexed with unclean spirits : and they were healed.

19 And the whole multitude sought to touch him : for there went virtue out of him, and healed them all.

and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him : for they said, He is beside himself.

Judea, and the maritime part of *Phenicia* (where are situated the Cities of *Tyre* and *Sidon*) to hear his Doctrine, or to present the Sick to him to be healed by him. There were brought also such as were possess'd with evil Spirits, whom he likewise cur'd ; and not only those he spoke to, or on whom he laid his Hands, were cur'd by him, but even those who did only touch his Clothes : So that a miraculous Power of curing all manner of Distempers seem'd continually to flow from him.

Jesus having continued for some time here, return'd to *Capernaum*; and lodg'd in the House he formerly sojourn'd at. But there was so great a Concourse of People to hear him, or to be freed from their Infirmities by him, that he had scarce any time to eat : and being thus continually molested, there was a Rumour spread about of his being fallen into a Swoon, which made some of his Relations, who were settled at *Capernaum*, come to him, that they might be in a readiness to assist him.

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AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn:

for they shall be comforted.

20 And he lifted up his eyes on his disciples, and said,

Blessed be ye poor,

for yours is the kingdom of God.

21 * Blessed are ye that weep

now, for ye shall laugh.

C H A P. XXI.

The Discourses of Jesus to his Disciples and others upon a Hill near Capernaum; in which are contain'd the chief Heads of the Christian Morality, far exceeding that of the Jews, especially in those particulars that respect the patient enduring of Afflictions, and the exercise of Goodwill towards all men.

JESUS afterwards went into the Mountainous part of the Country about Capernaum, and was followed by a great many Disciples, whom he instructed in a Morality which they had never been taught by the Jewish Doctors.

Blessed (said he) are the poor in this World, and the humble minded, such as are like you; for they shall be Partakers of the Kingdom of Heaven. The Rich, who pride themselves in their Riches; are not to be accounted happy, tho they be vulgarly esteem'd so by the Jews and other Nations, since they shall have no share in the Felicity of the Messiah's Reign.

Take heed that you do not look on those as miserable, who in this Life struggle with divers Calamities, as if God were angry with them, and thereby executed upon them the Punishments the Law has threatned Offenders with; for, if they continue to worship God, and adhere to a steady Course of Virtue, eternal Happiness in another Life shall be their Recompense for the Miseries they have endur'd in this.

Blessed

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CHAP. VI.



5 Blessed *are* the meek: 
for they shall inherit the earth.



6 Blessed *are* they which do hunger


21 Blessed *are* ye that hunger

and thirst after righteou- 
ness: 

 now: 

for they shall be filled.

for ye shall be filled

7 Blessed *are* the merciful: for they shall obtain mercy. 



8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be

Blessed are those who are of a meek and quiet Spirit; for thereby they will be in favour with the Magistrate, nor shall they be oblig'd to fly their Country, as those who are of a turbulent and savage Temper.

Do not judg those miserable who are in want of the very Necessaries of Life, either by reason of the Barrenness of the Land they till, or because the Fruits of their Farms have been destroy'd by unseasonable Storms or Tempests, or because they have been plunder'd by their Enemies: nor ought you to look upon these Accidents as so many Arguments of the Divine Displeasure, which is the common Opinion of the *Jews*; for if these men are zealously bent upon the pursuit of Piety and a holy Life, their Souls shall be satisfied with eternal Felicity in the Life to come.

They who heap up Riches without measure, and in all things consult their own Welfare, are not to be look'd upon as happy: They are much rather so, who taking pity on the Misfortunes of others, succour 'em according to their Ability; for God will take pity on them after this Life's ended, and reward 'em with all manner of Happiness, while the former shall be severely punish'd for their Avarice and Inhumanity.

Happy are those who have their Minds purg'd from evil Inclinations, who prefer such a Purity of Mind before the ceremonial cleansing of the Body: for God will not only favourably receive them in his Temple, but reward them hereafter with his Divine Presence in the celestial Seats of Bliss.

Blessed also will they be who labour earnestly for Peace, who make it a great business of their Lives to reconcile men of opposite Opinions and Practices, who are of a quite contrary Temper to the *Pharisees*, that factious seditious Race of Men, who quarrel upon the slightest occasion, and are always ready to put themselves at the head of a Party; who for this very reason are admir'd by the Multitude, and

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look'd

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called the children of God.

10 Blessed *are* they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men



shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

12 Rejoyce and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

22 Blessed are ye when men



shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil for the Son of mans sake.

23 Rejoyce ye in that day, and leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets:

look'd upon by them as the Favourites of Heaven. Whereas the Lovers of Peace do in that very thing manifest themselves to be the Sons of God, who is peculiarly fill'd, The God of Peace.

Do not imagine they are blessed, who, because they take care to give no Offence to the Government, like the *Sadduces*, enjoy an uncontroll'd Prosperity in this World, but at the same time pursue Virtue and Truth no farther than as they conduce to the attaining these terrestrial Advantages. They are with much more reason to be accounted blessed, who at present suffer for their adherence to Truth and Virtue; for these shall become Members of the Kingdom of Heaven, from which those others will be excluded.

Look upon your Condition as blessed, when for the stedfast adherence to my Doctrine, and constant obedience to my Commands, Men shall hate you, and expel you their Assemblies, as unfit to sit among them, and shall pursue you with contumelious Reproaches and Defamations. When you shall be thus evilly intreated by the *Jews*, you ought to be so far from grieving at it, that you will have the greatest reason to be fill'd with Joy and Gladness, since you will receive the greater Rewards from God in Heaven. This was the Lot of the Prophets formerly, whose Condition no one will say was miserable, since it was attended with the Divine Favour.

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13 Ye are the salt of the earth: but if the salt have lost his favour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

24 But wo unto you that are rich: for ye have received your consolation.

25 Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

26 Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.

On the contrary, miserable are the Rich, who vaunt themselves upon that account, and who impart none of their Wealth to the relief of the indigent: These bless themselves upon the account of their Riches, and have nothing further to expect from God.

Miserable are those that abound in all manner of Delicacies, and bestow nothing out of their Abundance to the relief of the Necessities of the Poor: hereafter they shall suffer what will be as intolerable as the greatest Hunger. Unhappy are those who because of their uninterrupted Prosperity give themselves to perpetual Feasting and Jollity: The time will come when their Mirth shall be turn'd into continual Grief and Anguish. Envy not the Condition of those who have the greatest Reputation among the *Jews*: The Ancestors of these very *Jews* in like manner applauded the false Prophets, while the true Messengers of God suffer'd under their Obloquy and Defamation.

O all ye that embrace my Doctrine, you are like those salt Ashes which are employ'd in the manuring of Land, which, if they once lose their Saltness, are for ever after useless, and thrown out into the High-way, and trodden under foot. Thus ought you in your Words and Actions to incite Mankind to the pursuit of Virtue, in which if you should fail, there is no one upon Earth, neither in *Judea*, nor any other Country, that can reclaim you: So that if you prove wanting in your Duty, like those insipid Ashes, you will become for ever an unprofitable Burden on the Earth.

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14 Ye are the light of the world. A city that is set on a hill, cannot be hid.

15 Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least

You are like to a Light illustrating the whole Globe of the Earth; wherefore it behoves you to take care that your Doctrine be not obscur'd with the least Cloud of Vice or Error. 'Twill be impossible for you not to be taken notice of, and you will resemble a City seated upon an Eminence, and conspicuous afar off. And this indeed you ought to be acquainted with, since it is for this very purpose that you have been call'd by God. As men light a Lamp to be of use to all the Family, not to obscure the Light of it by covering it with a Bushel, and so frustrating the very end it was design'd for: So shine out by the Light of your Doctrine, and a holy Life, that men observing your Words and Actions to be conformable to your Profession, may praise your heavenly Father, and give thanks to him for sending such men into the World to dispel the Darknels it was involv'd in.

Do not imagine, because I say some things repugnant to the common Notions of the Jews, that I am come with design to teach men they are now no longer under any obligation to the Laws of *Moses* and the Prophets: On the contrary, I am sent by God to acquaint them more fully with their Duty. While Heaven and Earth last, not the least tittle of the moral Injunctions deliver'd by *Moses* and the Prophets shall be cancel'd. And whoever teaches that any the least Divine Precept of Morality, because it seems to him of small importance, may be omitted, and
by

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commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment.

22 But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever

by his own example encourages others to the neglect of it, shall be as lightly regarded by God in the account he will take of the Inhabitants of his heavenly Kingdom. Contrarily, whoever shall by his Doctrine and Example recommend a diligent Observation of all those Virtues that have been enjoyn'd by God upon any occasion, shall be accounted great in the Kingdom of Heaven. For I admonish you (so far am I from expecting less Sanctity from you) that unless your Holiness exceed that of the very *Pharisees* and Doctors of the Law, who are reputed the most holy Persons among the *Jews*, you will forfeit the Rewards that shall be distributed in the Kingdom of Heaven.

You know that when the Law was given to your Ancestors, Murder was made a capital Crime by God himself; but I am further to inform you, that not only that and the like enormous Crimes shall be punish'd in the Life to come, but the smaller also, and such as are scarce reputed Faults by the *Jews*. Whosoever shall indulge his Anger, and behave himself passionately without cause, shall suffer such Punishment as may be compar'd to that capital one inflicted by the lesser Councils; but he that shall habituate himself to scoff at and jeer his Neighbour, shall hereafter be sentenc'd to as severe Punishment as those who are condemn'd by the greater Council for the greatest Crimes: But he who above all shall out-
ragiously.

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shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judg, and the judg deliver thee to the officer, and thou be cast into prison.

26 Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

ragiously vilify and defame his Neighbour, shall suffer no less Torment than those who are burnt alive.

When you have brought your Victim to the Altar, and are at the point to offer it up, if it comes into your mind that you are at variance with any one, leave your Victim at the Altar, and immediatly use your utmost Endeavours to be reconcil'd to him: when you have thus made your peace with Men, return, and perform your Sacrifice, and depend upon it, your Offering will be acceptable to God. If you are threatned with the Law for the recovery of a Debt, common Prudence will direct you to compound the matter as soon as may be, lest your Creditor force the Rigour of the Law upon you, and so the Judg pass Sentence of Condemnation, and the Officer hurry you to prison, from whence you will not be set free, till you have paid the intire Sum. In like manner make your Peace with God by an early Reformation of Manners, lest by an obstinate perseverance in your Sins, you draw down God's Judgments upon you, and be irrecoverably lost.

You know that God in the Decalogue has prohibited Adultery, which Crime hath by him since been made capital; but I declare further unto you, that the very
Incli-

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28 But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement.

Inclinations of the Mind are criminal, and that whoever looks on another Man's Wife with Eyes inflam'd with Lust, and wants only an opportunity to perpetrate the Fact, that man is already an Adulterer in his Mind, and accordingly shall be punish'd by God, who knows the most hidden Secrets of the Heart, altho these vitious Appetites do not fall under the cognizance of a Court of Judicature.

But some one perhaps will say, that while he has his Sense of Seeing about him, it is impossible for him to behold a beautiful Woman without Pleasure and Desire. Such a one ought to take notice, that if the Eye were the necessary cause of sinning, it would be vastly preferable to pluck it out, it being much more eligible to want the conveniency of one Member in this Life, than by the abuse of it to have the whole Body condemn'd to eternal Punishment after the Resurrection. So if the Right Hand necessarily led us to the commission of any Sin, it ought for that reason to be cut off. Which plucking out of the Eye, and cutting off the Hand are not to be taken literally: The meaning of these Phrases is, that the Occasions of sinning are to be avoided, tho it be by the parting with something never so pleasant and useful to us.

Moses commanded your Ancestors, that if any had a mind to repudiate his Wife, he should give her a Bill of Divorce, which might certify that the Woman was dismiss'd by her Husband, and was suppos'd to leave her at liberty to marry whom.

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32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced, committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all ; neither by heaven, for it is Gods throne :

35 Nor by the earth, for it is his footstool : neither by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because

whomsoever she pleas'd : But I tell you, whoever puts away his Wife for any other cause than that of Adultery, doth thereby lay an occasion of Sin in her way ; and whoever marries her is no better than an Adulterer.

You have been told, that it was prohibited to your Ancestors to forswear themselves after having been adjur'd by God, and that they were commanded to perform what they thus promis'd out of reverence to the Deity ; but they were not forbid to swear upon any occasion whatsoever, nor were there any Punishments assign'd to those who broke those Oaths in which the Deity is not immediately invoc'd as Witness. But I absolutely forbid the use of Oaths, which is so common among you upon the slightest occasions, not only those in which God is expressly invoc'd, but all forms of swearing whatsoever ; and I admonish you farther, that God is offended with Perjury of any sort, since 'tis he you appeal to in all your Oaths, tho in some more obscurely than in others. Swear not therefore by Heaven, nor imagine you avoid Perjury when you falsify this Oath ; for you swear by Heaven as it is the Throne of God, and so have respect to him. Swear not by the Earth, nor ever falsify such an Oath ; for therefore you swear by it, because you look upon it as God's Footstool, and so God is also contain'd in the Oath. Neither swear by *Jerusalem*, because at the mentioning of that Name you are put in mind that this City is as it were the Seat of the King of Kings, and that in such an Oath you make your appeal to him. Swear not by your Head ;
for

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thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; nay, nay: for whatsoever is more than these, cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any one will sue thee at the law, and take away thy coat, let him have thy cloke also.

29 And to him that smiteth thee on the one cheek, offer also the other:

and to him that taketh away thy cloke, forbid not to take thy coat also.

for at that time you think of God, in whose immediate Protection it is, you yourselves not being able to make so much as one Hair white or black. Abstain from all forms of Swearing in ordinary Discourse, and never be guilty of the breach of any Oath. Let what you say be believ'd, merely because you affirm or deny, and always punctually perform your Promises. All the several forms of swearing take their rise from a wicked Custom of cheating, which you are to shun, as all rash unnecessary Swearing.

You know your Ancestors have been taught that it was allowed by the Law of *Moses*, in case of Injury, to bring an Action against the Party, and thereby compel him to submit to a legal Penalty, or to make a Reparation of the Damage sustain'd. But I exhort you rather to pass by an Injury, if it be not inconsistent with your own safety, nor the Damage too heavy to be born. 'Tis true, that by thus tamely submitting to an Injury, we frequently give occasion to a new one; but still, 'tis better to run that risk, and to expose our selves to a contumelious usage, rather than commence a Suit upon a sudden and trivial occasion. Suppose a man has trick'd you out of some small part of your Estate; 'tis advisable to sit down contented with the loss of it, and something more, rather than to continue obnoxious to a wrangling Quarrel. If a man require something of you, tho


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41 And whosoever  shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43 Ye have heard  that it hath been said, Thou shalt love thy neighbour, and hate thine enemy :

44 But I say unto you, Love your enemies, do good to them that hate you,

bles them that curse you, and pray for them which despitefully use you, and persecute you : 

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30 Give to every man that asketh of thee ; and of him that taketh away thy goods, ask *them* not again.



27 But I say unto you which hear, Love your enemies, do good to them which hate you :

28 Bless them that curse you, and pray for them which despitefully use you.



it carry trouble along with it, perform even more than he expects of you, rather than have recourse to a violent Opposition. Grant every one's Request, provided they really stand in need of it, and you can conveniently spare it : If a poor man borrow a Sum of Money of you, deny him not, tho you may probably suppose you shall lose both Interest and Principal, if so be you thereby relieve his Necessities, and it be not attended with too great an Inconvenience to your selves.

You know it was the Precept of *Moses* to your Ancestors, that there should be a mutual intercourse of Kind-dealing among those of the same Family, and Partakers in the same religious Duties ; but that they should avoid all Familiarity and Friendship with other Nations, that they should never enter into a League and Covenant with those who had assail'd them with horrid Imprecations, and that they should wage perpetual War with some of the idolatrous Nations. Learn now another Lesson of me, learn to love your Enemies, and to act as friendly with them as with those who are circumcis'd ; to oppose Blessing to their Curses, and Love and Beneficence to their Injuries and Hatred ; and to requite those who persecute you for the sake of your Religion with all outrageous Malice, with your Prayers to God that he would restore them to a better Mind, and accumulate his Benefits upon them.

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45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the Publicans the same?

47 And if ye salute your brethren only, what do you more than others? do not even the Publicans so?

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

☞

☞ 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sin-

If you thus behave your selves, you will be the Imitators of your heavenly Father, and deserve to be stil'd his Sons: for he is thus beneficent to all men, blessing Good and Bad alike with the common influence of the Sun and fruitful Showers. But if you love those only who have the same Affection for you, what Reward and Favour can you for this expect from God? Certainly the very *Publicans*, the worst of Men, return Love for Love. If your Conversation be kind and friendly with those only who are of the same Family or Religion, what do you more than the most profligate? The very *Publicans* do the same. If you confer Benefits on those only from whom you have receiv'd, what reason have you to expect Favour from God on this account? The worst of Men can make the same boast. If you lend only to those of whom your selves have borrowed, or with a prospect of Interest, what Reward for this can you expect from God? This is the common practice of

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43 Be ye therefore perfect, even as your Father which is in heaven is perfect.

ners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again : and your reward shall be great, and ye shall be the children of the highest : for he is kind unto the unthankful, and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

the World, and the Bad perform good turns mutually towards one another. Act like Friends with your greatest Enemies, confer Benefits, and lend to those from whom you expect neither Interest, nor the like good Offices. In so doing great will your Reward be from God, and you will be deservedly stil'd his Sons, in thus imitating him who is beneficent to the Wicked and Ungrateful. If you then aim at Perfection, be full of Pity and Bounty towards those from whom you expect nothing, nay such as seem to deserve quite another Usage ; for thus your heavenly Father pours down his Benefits upon the Good and Bad, and expresses his Kindness indifferently to all men.

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1 TAKE heed that ye do not
your alms before men,
to be seen of them: other-
wise ye have no reward of
your Father which is in hea-
ven.

2 Therefore, when thou
doest *thine* alms, do not sound
a trumpet before thee, as the
hypocrites do, in the syna-
gogues, and in the streets,
that they may have glory
of men. Verily, I say unto
you, they have their reward.

3 But when thou doest
alms, let not thy left hand
know what thy right hand
doeth:

4 That thine alms may be
in secret: and thy Father

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*Other Discourses of Jesus upon the Mount concerning Alms, Prayers,
Fasts, the true Treasure, the avoiding an anxious Inquiry into Futu-
rity, charitable Censures, Prudence in preaching the Gospel, the ne-
cessity of Prayer, Loans, the difference between Hypocrites and sincere
Professors of Religion.*

I Have told you, you ought to be beneficent; but take heed that you do not exer-
cise your Bounty merely to be taken notice of by Men, if you expect any Re-
ward from God, which you will be frustrated of, if Glory and the Praise of Men
be the only thing you aim at. In such a case your Charity would proceed not from
any true sense of the Miseries of the needy, or a willing Obedience to God's Com-
mands, but out of a desire of obtaining the Applause of Men, which if it were
the custom to gain by quite contrary Arts, you would not scruple to make use of
them. When therefore you are inclin'd to do good to the Poor, do not make
ostentation of it in the Assemblies and publick Places, as the Hypocrites who make,
as it were, Proclamation of their Bounties, not that they are really affected with
a sense of their Duty in this particular, but only to gain the Applause of Men,
which therefore shall be the sole Reward of this their Liberality. As for you,
let your Charity be done in secret, and according to the Proverb, Let not your
left Hand know what your right Hand doth: Then God, who is a Lover of Sin-
cerity

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which seeth in secret, himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men: Verily, I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

cerity and Goodwill, and who takes notice of what you act in private, shall one day bestow a Reward upon you in the presence of Men and Angels.

When you pray to God, do not imitate those Dissemblers in Religion, who are wont to stand praying in the Synagogues and most frequented Places, not out of any Zeal for Devotion, but to obtain the Character of religious Persons, which Reputation is all the Reward they will receive. But as for you, when you are dispos'd to pray, let it be in the most retir'd part of your House; and there shutting the Door, pour forth your Petitions to God, who shall one day publicly reward this your secret Devotion.

In your Prayers do not frequently repeat the same Words, like the Heathens, and some of the Jews after their example, who hope to have their Requests granted, not by a devout Affection of the Mind, but a Multitude of Words. Take heed that you do not imitate them; for God knows what you stand in need of before you ask him, and is ready to grant the Petitions of those only who are of a religious and pious Temper.

Now,

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9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Now, when you pray, make use of this or a like Form of Prayer: O our heavenly Father, grant that all Mankind may with a holy Awe and Reverence acknowledge thy Protection and Supremacy over all things, that they may be obedient to thy Will, and execute thy Commands on Earth as readily as the Angels do in Heaven.

Give us daily what may suffice for the sustenance of Life: pardon our Crimes committed against thee, as we forgive the failings of other men towards us. Suffer us not to be tempted beyond our ability, but in all Dangers assist us, and secure our Virtue: For thou art the King of the Universe, which thou governeest as thou pleasest by thy Power, and for which all intelligent Creatures ought to give thee eternal Praise. This is the sum of our Wishes, which we intreat thou wilt grant unto us.

You see here, you beg that God would give you Forgiveness of your Sins in like manner as you forgive the faults of Men towards you, to show you the true way to the obtaining God's Pardon; for unless you your selves are of such a merciful disposition, 'tis in vain for you to expect to appease God's Anger.

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15 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

21 For where your treasure is, there will your heart be also.

When you fast in private upon some religious account, do not, like the Hypocrites, appear abroad with a squalid Look, that all may pry into the occasion of it. These certainly shall obtain no other Reward than that Praise they court. You therefore, when you fast, make it your business to conceal it; appear abroad as at other times, in your usual Dress, with your Head anointed, and your Face wash'd, according to the Custom of the Place. Men indeed will know nothing of your Fasting: Suffice it, that your Father is not ignorant of it, who observing what you have thus done privately, will one day publicly reward your Devotion.

Seek not for Riches here on Earth, which are liable to Rust and Moth, and the Rapaciousness of Thieves; but be solicitous after Riches in Heaven, where nothing of this nature is to be fear'd. In this happy Temper you will not be disturb'd with the usual Care and Anxiety after Riches; for since the Mind generally accompanies the Riches, if these are thought to be in danger, your Mind will necessarily be molested with care and concern for them.

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22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor for your body what ye shall put on: Is not the life more

The Eyes do as it were illustrate the whole Body of Man; and if they are clouded with no mark of Envy or Disingenuity, the whole Body will seem to be brighten'd by them: But if the Eyes disclose any thing ungenerous and base, the whole Body will be then in Darkness. Now if that Member by which the rest are suppos'd to be enlighten'd, be it self involv'd in Darkness, how great must the Obscurity of those other Members be which shine only by a borrowed Light? When you design to appear generous, and make ostentation of your Liberality (that most splendid Light by which all other Virtues are illustrated) if then you appear to be base and fordid to every one that hath a true Relish of that Virtue, how intolerably deform'd must your Vices be?

No man can serve two Masters with the same Chearfulness: for he will unavoidably prefer the one, and obey his Orders, while those of the other are neglected by him. In like manner is your Service of God inconsistent with a slavish desire of heaping up Riches. If you would therefore serve God with all your heart, you must throw off that Anxiety after worldly Riches, which interferes with your Obedience to the Divine Commands; and this Obedience will secure you from the fear of ever wanting necessary Food or Raiment: for God who has given you

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than meat, and the body than raiment?

25 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin.

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Life and a Body, will also bestow upon you whatever is necessary for the sustenance of that Life, and defence of your Body from the Injuries of the Weather; and he who is the bountiful Author of your Being, will not refuse you those lesser Benefits which conduce to the preservation of it. Reflect upon the condition of the Birds, who fill no Storehouses against a time of Scarcity, and yet are abundantly supplied by the Providence of God: You have no reason then to fear that he will neglect you, the condition of whose Being is so vastly preferable to theirs. You ought then to rest satisfied, that while you perform those Duties God requires of you, you shall by him be supplied with all Necessaries of Life. If God fix the Period of your continuance here on Earth, there is not a man of you can with his utmost thoughtfulness lengthen it by one Moment. Wherefore you ought not to be so careful about the preservation of your Life, as thereby to neglect any of God's Precepts, who is able without the least care of yours to preserve it, and can also, whensoever he pleases, deprive those of it who are over solicitous about it. Consider also the Lilies and other Flowers of the Field, which grow up, and flourish without any human Art or Labour, neither do they themselves acquire that Beauty we discover in them by their own Skill or Industry; and yet I tell you, that Solomon, heretofore the most glorious Monarch in the East, did not equal the natural Ornament of these Flowers with his most magnificent Attire. You have

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30 Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

have then no reason to dread the want of Raiment; for if God provide so bountifully for these Plants, which after a short duration are burnt up and consumed, how much greater care will he take of Men, who are design'd by him to be eternally happy, provided they live in obedience to his Laws? Think you that he will suffer them to fall into so miserable a condition, as to be destitute of necessary Food and Raiment? They who entertain these Thoughts, have no very religious sense of the Deity. Be not then so solicitous after these things, as to omit any moral or religious Duty, if you desire to excel other Nations in Virtue and Religion, who only seek after earthly Happiness. Let your great business be to acquaint your selves with the Laws of the Kingdom of Heaven, and to live in perfect obedience to them; and then rely on the good Providence of God, who is acquainted with your Wants, and will provide for you, and bestow even more upon you than you desire of him.

Neglect not the exercise of any Virtue out of a solicitous care for what may hereafter happen, and content your selves with using the present opportunity: Every Day is attended with its own trouble, which you have no reason to anticipate.

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1 **J**udg not, that
ye be not judg-
ed.



2 For with what
judgment ye judg,
ye shall be judged:
and with what mea-
sure ye mete, it shall
be measured to you a-
gain.



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37 Judg not, and
ye shall not be judg-
ed:



condemn not,
and ye shall not be
condemned: forgive,
and ye shall be for-
given:



38 Give, and it
shall be given unto
you; good measure,
pressed down, and
shaken together, and
running over, shall
men give into your
bosom. For with the
same measure that ye
mete withal, it shall
be measured to you
again.

Condemn no one rashly, lest hereafter you be punish'd for your rash Censure; rather acquit all that may be acquitted, that you your selves in like manner may be absolv'd by God: For Judgment shall pass against you with the same Severity that you have exercis'd; and as you have treated others, you must expect to be treated by God.

Be liberal to others, that God may be liberal to you, in restoring to you not only what you have thus parted with, but bestowing on you much more valuable Benefits, in which he will have respect to the Charity you have showed towards others.

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3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

39 And he spake a parable unto them, Can the blind lead the blind? and shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye?

Take heed you do not obey the Doctrines of Men who are so liable to Error, preferably to the Commands of the Prophets, and the Precepts I now deliver to you: for if you give yourselves up to the direction of Men, who are so easily mistaken, or unacquainted with the Laws of God, you will act as prudently as one blind man, who should chuse another to be his Guide, the effect of which would be, that both would stumble together into the next Ditch. For neither can the Scholar excel his Master in that particular which is wholly owing to his Instructions, and is suppos'd at best to equal him when he has attain'd to the utmost perfection in it.

Before you undertake to censure the Actions of other men, descend into your selves, and examine strictly whether you are not defil'd with the like or greater Vices than you are ready to upbraid others with: for it would be absurd to animadvert severely on the slightest Fault of your Neighbour, if at the same time you take no notice of your own much greater Crimes. And with what face can one man exhort another to Repentance, chargeable it may be but with some small fault, who at the same time scarce ever troubles himself about a much greater Vice he himself is infected with, and never thinks of a Reformation? O you Counterfeits

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5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again, and rent you.

7 Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh it shall be opened.

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Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

☞

feiters of Virtue, first purge your selves from your own most vicious Defilements, before you pretend to correct the Failings of other men.

As we do not throw Jewels to a Herd of Swine, nor offer consecrated Bread to Dogs, who perhaps would afterwards assuage their thirst with the Blood of their Benefactors; so neither ought you to display the Constitution and Laws of the Kingdom of Heaven before men resolv'd to reject and scoff at whatever you shall tell them, without passing the least examination.

Whatever you find you stand in need of in your religious Course of Life, ask of God, and it shall be granted to you. Make a diligent search after Knowledge, and implore the divine Assistance that your search be not in vain. Knock (as I may so say) against the Door that conceals from you the Knowledge of what it concerns you to be acquainted with, and it shall be open'd, and secret things shall be revealed unto you. They shall find what formerly they pursued in vain, who make a diligent Enquiry after it with a truly religious Zeal for Truth; and the most abstruse things shall be made manifest to those who seriously endeavour to remove all Obstacles out of their way to Knowledge.

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9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them:

for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

31 And as ye would that men should do to you, do ye also to them likewise.

No man is so wretched, as instead of something necessary desir'd by his Son, to give him some other thing destructive to him; as suppose instead of a Loaf or Fish, a Stone or a Serpent. If you then who are desil'd with so many Vices are wont to bestow things profitable upon your Children, how much rather will God, whose Bounty is infinite, and who is the common Father of Men, grant them their Requests, when they are expedient for them?

If you judg others are obliged to you, by the common Ties of Humanity consider you are under an equal Obligation to them. So behave your selves therefore towards others, as you would expect they should behave themselves towards you, were you to change places with them. In this Precept is contain'd the sum of what you meet with in the Law and the Prophets concerning the mutual Offices of men one among another.

The Door of Life is strait, and the Path that leads to it narrow and unfrequented, while the Gates of Destruction stand wide open, and the high Road to it is always crouded: If then you pursue your Happiness in good earnest, you must do it in the narrow and less frequented way. Pleasure, 'tis true, tho' so nearly allied

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14 Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheeps clothing, but inwardly are ravening wolves.

16 Ye shall know them by their fruits:



Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit:

for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

43 For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.



to Destruction, hath many Votaries, whilst an austere and self-denying Course of Life, tho' the safest, invites but few: but in your choice of the way to Bliss you are to consider, not with how much Pleasure it is attended, but how certainly it will bring you to your desir'd end; nor are you to look after the number, but the Morals of those you would accompany.

Take great care you be not impos'd upon by fallacious Prophets and Teachers, who in their outward appearance are Sheep, that is, seem to have the inoffensiveness and harmlessness of that Creature, but inwardly are as rapacious as Wolves. Tho' at first they dissemble with you, and deliver nothing disagreeable to the Divine Laws, yet the Mask will drop off in a short time, and you may plainly perceive the repugnancy of their Manners to their Doctrine, by which they hope to acquire the Reputation of virtuous Persons: For as Trees are distinguish'd by their several Fruits rather than by their outward Form, and we do not look for Fruit from such as are naturally barren, nor good Fruit from wild and uncultivated Plants; so neither can a wicked man go on steddily in a Course of Virtue, nor can he whose Practices are vitious with any propriety of Speech be termed a good Man: and like as a Tree that brings

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19 Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.



20 Wherefore by their fruits ye shall know them.



21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord,



45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.



brings forth bad Fruit is cut down for Fewel, as the best use it can be applied to; so shall those whose Morals are depraved, be cut off by God, and punish'd according to their Demerits, how plausible soever their Discourses may have seem'd to Men. Moreover, if you make a diligent Observation, and bring their Doctrine to the Test of divine Revelation, you will be easily able to distinguish between those that are sincerely good, and such as only counterfeit Religion: for they who have their Minds thoroughly imbued with Virtue, and fill'd with generous Principles, will out of this Treasure bring forth nothing but what will be praise-worthy, and conformable to this excellent Disposition; whereas on the contrary they whose Minds are deprav'd, tho' cunning enough for the most part to disguise their Wickedness, yet ever now and then let something drop from them plainly discovering what sort of Principles they are stock'd with: For it is almost impossible but that those things with which the Mind is fill'd, should some time or other break out, and give us an opportunity of passing Judgment concerning the Fountain from which they flow. Thus men are distinguishable both by their Words and Actions, as we come to know the different species of Trees by the several Fruits they bear.

'Tis not an outward Profession of being my Disciple, or the bare calling of me Lord and Master, that shall intitle any to the Rewards of the Kingdom of Heaven, which belong to those only who shall lead Lives conformable to the Laws of my heavenly Father. Many will say unto me in that day, wherein I shall distribute

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CHAP. VI.

Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me ye that work iniquity.

☩

24 Therefore whosoever heareth these sayings of mine, and doeth them,

I will liken him unto a wise man which built his house upon a rock.

☩ 46 And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them; I will shew you to whom he is like.

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock:

those Rewards among the Pious, that they have been Prophets in my Church, that they have cast out evil Spirits, and performed many Miracles; to whom I shall openly declare, that inasmuch as they did not join Sanctity of Manners with those Gifts I had bestowed upon them, they ought not to be accounted my Disciples, and are not to expect to share with me in the Happiness of my Kingdom, since they did not throw off their vitious Habits. 'Twill be in vain for any then to call me Lord and Master, who have not obey'd my Precepts; for they only can be esteem'd my Disciples, whose Practice has been conformable to my Commands.

Whoever, after having fully acquainted himself with my Doctrine, leads a Life conformable unto it, will resemble a wise Architect, who being to build a House near the Bank of some River, lays the Foundation of it deep, and upon a Rock.

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25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

A House thus built will be able to withstand the shock of all Storms and Tempests, nor is it to be undermin'd by the overflowing of the River: and he that lives agreeably to my Doctrine, has so well fortified himself, as not to be brib'd or frighten'd from his Duty, but is secure against the weak Efforts of all worldly Hopes and Fears. On the contrary, whoever is acquainted with my Doctrine, and neglects to live answerably to it, is like an unwary Builder, who having a House to build upon the River side, lays the Foundation of it in the Sand, and imagins it is secur'd against every Accident, whereas the first Tempest or Inundation is able to destroy it. For he who cannot persuade himself to quit those vitious Practices which are condemn'd by my Doctrine in case of Persecution, will without hesitating abandon that Religion, whose Principles would restrain him from indulging himself in his beloved Vices.

When Jesus had finish'd these Discourses, the whole Multitude were in admiration both of his Doctrine, and the Authority that went along with it: for whereas the Doctors of the Law were wont to expound Moses, and the Doctrines handed down to them from their Ancestors, Jesus acted as one that had receiv'd Commission from God himself no otherwise than Moses had done before him, and propounded his Doctrine to them with the Authority of a Legislator.

and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth,

against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.

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JOHN.

C H A P. VIII.

1 **W**hen he was come down from the mountain, great multitudes followed him.

5 And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsie, grievously tormented.

C H A P. VII.

1 **N**OW when he had ended all his sayings in the audience of the people, he entred into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.

C H A P. XXIII.

Jesus cures the Centurion's Servant at Capernaum, and restores to Life the Son of a Widow of Naim.

AFTER these Discourses he descended from the Mount, and return'd to Capernaum. It happen'd at the same time that a Servant of a certain Roman Centurion, very much belov'd by him, fell sick of the Palsy, and was so very ill with it, that his Life began to be despair'd of. The Centurion hearing that Jesus was return'd, sent some of the best Condition among the Jewish Inhabitants of the Town to him, to intreat him to repair to his sick Servant to save his Life, and restore him to Health. These men went forthwith to Jesus, earnestly interceding with him, and urging in behalf of the Centurion, that he had always shew'd himself a Friend to the Jewish Nation,

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7 And Jesus saith unto him, I will come, and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof:

but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having souldiers under me: and I say to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him,

Lord, trouble not thy self, for I am not worthy that thou shouldst enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee:

but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me souldiers; and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

Nation, that he had built 'em a Synagogue at *Capernaum* at his own proper cost; that therefore he deserv'd to have all Favour shewn him by the *Jews*, and every one of 'em in particular. *Jesus* being prevail'd upon by these reasons, went together with them directly to the House of the Centurion, and being not far from it; he was accosted by some other of his Friends with this Message from him: That he did not think it in the least necessary for him to take the trouble upon him to come in person to his House, as knowing very well that he was able with one words speaking, in what place soever he were, to heal his Servant, tho at never so great a distance from him; that he look'd upon himself as unworthy to entertain so great a Prophet, for which reason he did not wait upon him himself, but had recourse to the mediation of his *Jewish* Friends for the obtaining this Favour from him; That he consider'd, that as he himself, who was under the command of superior Officers, yet had Soldiers of his Company and domestick Servants, whom he might send on what Errands, and whithersoever he pleas'd; so *Jesus*, who was supreme Governour of the Universe, had Angels at his command, any of whom dispatch'd by his Authority would be able to cure his Servant. *Jesus* having receiv'd this

Message

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CHAP. VIII.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

CHAP. VII.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10

10 And they that were sent, returning to the house, found the servant whole that had been sick.

Message from the Centurion, admir'd the singular Opinion this man had conceiv'd of the Power he was invested with; and turning himself to the Multitude, declar'd before 'em all, that he had not met with any one among the *Jews* who entertain'd such elevated Notions concerning the Divine Power. He added further, that like as the Faith of this *Roman* Centurion, which entitl'd him to a participation of the Benefits of the Kingdom of Heaven, exceeded that of any of the *Jews*, so also it should come to pass, that many Heathens from the remotest parts of the Earth should believe on him, and share the Felicity of the Kingdom of Heaven with *Abraham*, *Isaac*, and *Jacob*, those Founders of the *Jewish* Nation, while many of the *Jews* who had the Advantages and Rewards of the Kingdom of Heaven propounded to them in the first place by the peculiar Bounty of God, shall be wholly excluded from them. *Jesus* then dismiss'd the Friends of the Centurion, bidding 'em tell him that in consideration of his Faith, his Servant should be cur'd: they therefore return'd, and found his Servant had recover'd exactly at the same time that *Jesus* told them he should be cur'd.

The

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11 And it came to pass the day after, that he went into a city called Naim; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

The next day he went to *Naim* another City of *Galilee*, being attended by a great many of his Disciples and a Multitude of other People. At his entrance into the Town they met a Funeral: The Deceased was the only Son of a Widow of that place, and the Corps was follow'd by a great many of the Citizens. *Jesus* taking notice of the Widow's Tears, and compassionating her Misery, bid her be of good comfort; and immediately approaching the Bier, he took hold of it, upon which they that carried it stop'd. Then *Jesus* with a loud Voice bid the Youth arise, who immediately obey'd the Divine Summons, rais'd himself, and began to speak. Thus *Jesus* rescued this dead Person from the Grave, and restor'd him to his Mother.

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C H A P. VII.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples, sent *them* unto Jesus,

C H A P. XI.

2 Now when John had heard in the prison the works of Christ,

he sent
two of his disciples,

Mother. All that saw the Miracle were struck with a religious Terror, and gave thanks to God for having sent so great a Prophet to them, and for manifesting his Care and Protection of the People, whom he had chose by this and many other Miracles that *Jesus* wrought among them. The Fame of this Miracle, by which was fulfill'd that Prophecy of *Jesus*, that the Dead should shortly hear his Voice, was spread throughout *Judea* and all the neighbouring Country.

C H A P. XXIV.

John being in prison sends two of his Disciples to Jesus to inquire of him who he was, to whom Jesus demonstrates himself to be the Messiah, not by Words, but by his Miracles: Afterwards he reproves the unbelieving Jews, and invites all to become his Disciples.

THE Disciples of *John* the Baptist, who, as we have related, was imprison'd at *Macherus*, acquainted him with the Miracles *Jesus* wrought, and the Doctrine he deliver'd. *John*, who knew him to be the *Messiah* by a Revelation from Heaven, wonder'd there had not been a greater Change in the Affairs of the *Jewish* Nation, since *Jesus* had entred upon his Ministry above a Twelvemonth. He called therefore two of his Disciples to him, and sent them to *Jesus* to inquire of

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3 And said unto him, Art thou he that should come, or do we look for another?

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4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see :

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up,

saying, Art thou he that should come, or look we for another?

☞ 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard,

how that the blind see, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor

of him, as sent by him, whether he was not that Person that was to come (not daring publickly to call him *Messiah* or King, lest by expressing himself too plainly he might irritate the *Romans*, as also the unbelieving *Jews*) or whether they were to expect another? They immediately obey'd, and repair'd to *Jesus* according to the Instructions they receiv'd from *John*.

It happen'd that when these Disciples came to *Jesus*, he was imploy'd in publishing his Gospel, restoring Health to the Sick troubled with divers Infirmities, casting the evil Spirits out of many human Bodies, and restoring Sight to the Blind.

Jesus answer'd them therefore to this purpose: Return to your Master, and tell him, I have given you no direct Answer to his Question, but have ordered you to relate unto him what you have seen me do, and heard me teach. Now the Blind (as you perceive) thro my means recover their Sight, the Lame are cur'd of their Infirmity, the Lepers are cleans'd, the Deaf hear, the Dead are restor'd

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JOHN.

C H A P. XI.

and the poor have the gospel preached to them.

6 And blessed is he whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses.

C H A P. VII.

the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

to Life, and the Poor have the Laws and Rewards of the Kingdom of Heaven promulg'd to them; and blessed, said he, shall all they be that are not alienated from me by reason of my external Appearance. By which words he insinuated that *John* ought not to have a less Opinion of him for not performing those Exploits which the *Jews* generally expected from the *Messiah*. This was all the Reply that *Jesus* made them, as thinking it not convenient to make a publick Declaration of his being the *Messiah*, leaving that Truth to be collected from his Doctrine and Miracles, to which argument he referred *John*: for such an open Profession would have added no weight to it, and might cause an Insurrection among the *Jews*, who were very much gall'd with the *Roman* Yoke, and therefore desirous of a Revolution, and expected their *Messiah* should reign over them like a glorious Conqueror, after having freed them from the Tyranny of the *Romans*.

The Disciples of *John* having left *Jesus*, he began to discourse to the People concerning *John*. What was the reason, said he, you went into the Desert where *John* liv'd before he was cast into prison? Did you go to see Reeds shaken with the Wind, or *John*? him without doubt. But what was there so remarkable in *John*? Did you expect to find a Courtier, and one conspicuous for his rich Apparel? His Raiment you know was as mean as possible, and such gaudy Persons were to be seen daily in the Courts of *Herod* and *Philip*. In which words *Jesus* intimated, tho' obscurely, that the Reign of the *Messiah* should be no ways like any terrestrial Reign, since *John*, who was the Forerunner of him, did not in the least resemble any of the Courtiers of the Tetrarch of *Galilee* or *Trachonitis*. But (continued he):

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JOHN.

CHAP. XI.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater

than John the Baptist: notwithstanding, he that is least in the kingdom of heaven, is greater than he.

12 And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force.

CHAP. VII.

26 But what went ye out for to see? A prophet? yea, I say unto you, and much more than a prophet.

27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater

prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.

he) what was it you were thus earnest to see in the Deserts where John lived? You expected, no doubt, to find a Prophet, and truly I esteem him greater than a Prophet, since 'tis concerning this Person that God says in *Malachi*, *Behold, I will send my Messenger, and he shall prepare the way before me*, ch. 3. 1. Now take notice that there never was a greater Prophet than John the Baptist: for he has had clearer Revelations concerning the *Messiah* than all of them; and he it is who was employ'd in promulging the Laws of the approaching Reign of the *Messiah*, which were almost wholly unknown before; and yet the meanest Person that shall become a Member of my Church shall excel him in this particular. From the time that John the Baptist began to exhort you to Repentance, the Kingdom of the *Messiah* has as it were been seiz'd on by Men, whom you look upon as unjust and violent, the Tax-gatherers for instance, and others of that stamp, who have cheerfully submitted to mine and John's Baptism.

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LUKE.

JOHN.

C H A P. XI.

13 For all the prophets,
and the law prophesied
until John.

14 And if ye will re-
ceive it, this is Elias
which was for to come.

15 He that hath ears to
hear, let him hear.



C H A P. VII.



29 And all the people
that heard *him*, and the
Publicans justified God,
being baptized with the
baptism of John.

30 But the Pharisees
and lawyers rejected the
counsel of God against
themselves, being not bap-
tized of him.

The Law and the Prophets continu'd in force till the time that *John* entred upon his Office, nor were there any Rules known but what were contain'd in the Precepts of the one, and the Prophecies of the other: But after that *John* began to preach unto you, the Laws of the Kingdom of Heaven have been more fully open'd, and the Rewards that attend the Obedience to 'em have been manifested to you. This Personage, if you will believe me, is that *Elias*, who according to the Prophecy of *Malachi*, ch. 4. 5. was to appear *before the coming of the great and dreadful Day of the Lord*. Whoever has a serious concern for his own Salvation, and is convinc'd 'tishis Duty to examine into the means propos'd for the obtaining of it; let him ponder my Words, and infer from them what it is not necessary for me at present to expresse more plainly to him. A great Multitude of the common People, and the very *Publicans*, out of a due sense of the greatness of their Crimes, which had stir'd up God's Justice against them, have embrac'd the Baptism of *John*, and are become truly penitent; but the *Pharisees*, and almost all the Doctors of the Law, those eminently learned and holy Persons, as they would fain be thought, have rejected the Counsil of God exhorting them to Repentance, thro Pride and Contumacy, and refus'd to be baptiz'd by *John*, that they might not be oblig'd to make an open Confession of their Vices.

Which

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JOHN.

CHAP. XI.

16 But whereunto shall I liken this generation?

It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and sinners:

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31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of Publicans and sinners.

Which Behaviour of theirs I can liken to nothing more properly than to the proverbial Saying among Children at their Play: We have piped, and you have not danced; we have lamented among you, and no body has been concern'd at it: Thus these men have not been persuaded to comply with God's Messages to them, inviting them to a Reformation, and the Advantages that attend it in the Kingdom of Heaven. *John* the Baptist, who was first sent to them, led a most austere Life in the Deserts, sustaining himself without either Bread or Wine; by which Severity of Life they might have concluded him to be one, who laying aside all care after the Conveniences of this Life, made it his great business to put in execution the Commands he received from God: Him they calumniated as one possessed with an evil Spirit, which hurried him into the Desert, and made him neglect the Sacerdotal Duties, and the Benefits annexed to them. Whereas I, on the contrary, who have conform'd, in all outward respects, to the general Customs of Men, who have made no difference in the use of Meats and Drinks, who have not avoided the Conversation of the Vulgar, that I might make the more Profelytes to Virtue, am traduc'd by them as a Glutton, a Lover of Wine, and a Friend to *Publicans* and Sinners.

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LUKE.

JOHN.

CHAP. XL

CHAP. VII.

wisdom is justified of
her children.

35 But wisdom is justifi-
fied of
all
her children.

20 Then began he to
upbraid the cities where-
in most of his mighty
works were done, because
they repented not.

21 Wo unto thee Cho-
razin, wo unto thee Beth-
saida: for if the migh-
ty works which were
done in you, had been
done in Tyre and Sidon,
they would have repented
long ago in sackcloth and
ashes.

22 But I say unto you,
It shall be more toler-
able for Tyre and Sidon
at the day of judgment,
than for you.

23 And thou Caper-
naum, which art exalted
unto heaven, shalt be
brought down to hell:

Sinners. But whoever has a true relish of heavenly things, will easily perceive the divine Wisdom in these so different ways of living, and with how much reason they both tend to one and the same end.

Then began Jesus to upbraid the Inhabitants of those Cities in which and in whose Country he had wrought his Miracles, for their not being prevail'd on to amend their Lives. O how great Punishments, said he, remain for you, ye Inhabitants of Chorazin and Bethsaida! If the Tyrians and Sidonians, a People the most abandon'd to Idolatry, had seen those Miracles that have been shown to you, they would long ago have repented, and implor'd the divine Mercy in Sackcloth and Ashes. Whereas you who are Jews, who have the true God for the Object of your Worship, have not been so affected with them as to amend your Lives. They therefore, tho Idolaters, shall not be so severely punish'd as you in the Day of Judgment.

And you, O Inhabitants of Capernaum, who have been hitherto judg'd happy by my Residence, and the Miracles I have perform'd among you, your Obstinacy hereafter shall be punisht with the greatest Severity of all: for if the Citizens of Sodom had seen

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for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes.

26 Even so Father, for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me all ye that labour, and are heavy laden, and I will give you rest.

seen the Miracles of which you have been Eye-witnesses, their City would not have been destroyed: Those men, tho so wicked and impure, by a timely Reformation would have appeas'd the Wrath of God, and shall therefore suffer less Punishment than you. After these Exclamations, *Jesus* addressing himself to God, I thank thee, said he, and acknowledg the Wisdom of thy Providence, in that thy Gospel has been receiv'd by the unlearned and undesigning part of Mankind, while the men of repute for Learning and Policy reject it. Thus it has pleas'd thee to order for thy own wise purposes, which it is impossible for men to penetrate. Then turning himself to the Auditory, Whatsoever I teach you, said he, I have receiv'd from my heavenly Father, and there is no one knows what I am to do and suffer, inasmuch as no Mortal is acquainted with his secret Determination but the Son only, and they [to whom the Son shall reveal it. O all ye that desire Ease, ye who have been wearied out by the many Journies the Law obliges you to make to *Jerusalem*, and who groan under the Burden of many and grievous Rites, embrace my Discipline, and you shall find relief. Observe my Precepts, and you will see how much

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M A R K.

L U K E.

J O H N

C H A P. XI.

C H A P. VII.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easie, and my burden is light.



36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner,

much I differ from the Pride and Haughtiness of your Rabbies; those of the meanest Condition shall be receiv'd by me as well as others, and all that I expect from you is a sound Morality. 'Tis in these Commands of mine that your Souls may rest satisfied, and not in your Jewish Ceremonies, the observance of which is requir'd with so much rigour. When you have been a while inur'd to my Discipline, you will acknowledg I have impos'd nothing on you, but for your own Profit, and that the Tasks I have enjoyn'd you contain nothing in them grievous or hard to be perform'd.

C H A P. XXV.

Jesus is entertain'd in the House of a certain Pharisee, and during the Feast his Feet are anointed by a Woman who had liv'd an unchast Life. The Discourses upon this occasion.

ALTHO most of the *Pharisees* were Enemies to *Jesus*, yet some of them had a greater sense of Humanity, and were more obliging to him: Among these was one *Simon*, who at a certain time invited him to Dinner, which *Jesus* accepted of. While he was at this Entertainment, there fell out a very remarkable Accident: for having plac'd himself at the Table with the other Guests, a certain Woman of that Town, who had led a loose Life, but had been lately converted by the preach-

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when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman *this is*, that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one ought five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me

preaching of *Jesus*, hearing that he was invited to the Banquet, took a Box of Ointment, and went with it to the *Pharisee's* House; and entering the Room where the Feast was serv'd up, she stood at *Jesus's* back, and wept so violently, that her Tears run down upon his Feet, which she wip'd with the Hair of her Head, and kissed, and anointed with the Ointment she had brought with her.

The *Pharisee* observing this, thought within himself, that if *Jesus* were a Prophet, he would have known the Quality of the Woman, and therefore would not have permitted her so much as to touch him, lest any might take occasion from thence to defame him. But *Jesus* not unacquainted with the *Pharisee's* Reflection, thus addressed himself to him: I have one Question, said he, to put to thee. *Simon* told him he was ready to hear and answer it. Then said *Jesus*, A certain man had two Debtors, to the one of whom he had lent 500 pieces of Mony, to the other 50: Neither of 'em being in a condition to discharge their several Debts, he frankly forgave them
Y both.

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therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kifs: but this woman, since the time I came in, hath not ceased to kifs my feet.

46 Mine head with oyl thou didst not anoint: but this woman hath anointed my feet with ointment.

both. Now the Question that I ask thee is, Which of the two, thinkest thou, will have the greatest sense of the Favour bestow'd upon them? *Simon* told him, that in all likelihood he who was discharg'd from the greatest Debt would make the most grateful acknowledgment of the Kindness of his Benefactor; at least, the difference between the Benefits seems to suppose a proportionable Return of Gratitude.

Jesus approv'd of his Answer, and turning himself towards the Woman, Do you see this Woman, said he? Now behold an instance of the very case I propounded to thee. You, who do not think your self under any great obligation to me, have received me no otherwise than men generally receive a common Acquaintance, or one to whom they think themselves not much, if any thing at all indebted; but this Woman, who looks upon her self as under an extraordinary Obligation to me for having been converted by my means, hath given this extraordinary demonstration of her Gratitude. When I came into your House, I had not that common Civility shewn me as the offer of Water to wash my Feet with, but she has bath'd 'em with her Tears, and wip'd 'em with the Hair of her Head. Thou scarce salutedst me when I came into thy House, but she hath not ceased to kifs my Feet. Thou gavest me not so much as common Oil to anoint my Head with, and she hath anointed my Feet with costly Ointment. The height of her Gratitude arises from the

Forgive-

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47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

Forgiveness of her repeated Sins; but he who has receiv'd pardon but of a few or lesser Faults, is seldom found to be so zealous in his Acknowledgment.

These were the Reasons that prevail'd with *Jesus* to suffer her to wash and anoint his Feet; and for a Reward and Encouragement of her Piety, *Jesus* further told her, her Sins were pardon'd. Which when the Guests heard, they wonder'd by what Authority *Jesus* pardon'd Sins, which seem'd to belong to God only. *Jesus*, tho he knew the Reflections they made upon it, turning himself to the Woman, dismiss'd her in these words: The Trust thou hadst in me as one sent by God, has been salutary to thee; go thy way, and be assur'd of thy Felicity.

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C H A P. VIII.

1 **A**ND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herods steward, and Susanna, and many others, which ministered unto him of their substance.

C H A P. XXVI.

The preaching of the Gospel, and the Miracles of Christ vindicated in opposition to the Calumnies of the Pharisees. He refuses to perform any Miracle before them, and refers them to that of his Resurrection: He upbraids them with their Obstinacy, and acquaints the People who they are he looks upon as related to him.

JESUS afterwards continued his Progress thro *Judea*, and according to his usual Custom publish'd his Gospel in every Town and Village, being constantly attended by the twelve Apostles he had lately made choice of. Moreover, he was accompanied by several Women, on whom he had wrought his Miracles by curing them of their Distempers, and casting the evil Spirit out of them. The most eminent among these were *Mary* surnam'd *Magdalene*, out of whom *Jesus* had cast seven Demons; *Joanna* the Wife of *Chuz* an Officer of *Herod Antipas* Tetrarch of *Galilee*; *Susanna*, and many others whose Names I omit. These supplied *Jesus* and his Disciples with all things necessary, and assisted them in the publishing of the Gospel.

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22 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, inso-much that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said,

This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them,



CHAP. III.

22 And the scribes which came down from Jerusalem, said,



He hath Beelzebub, and by the prince of the devils: casteth he out devils.

23 And he called them unto him, and said unto them.

While he was thus imploy'd in promulging his Gospel, there was brought unto him a certain man so grievously tormented with an evil Spirit, that he was thereby depriv'd of the use both of his Eyes and Tongue, whom *Jesus* cur'd immediately, and perfectly restor'd to his Sight and Speech. The whole Multitude that had been Eye-witnesses of the Miracle, stood amaz'd at it, and for this reason suspected him to be that King that was to be descended of the Family of *David*, and whom the *Jews* were now in expectation of: but some of the *Pharisees* and Doctors of the Law, who were arriv'd from *Jerusalem*, told them that *Jesus* did not cast out the evil Spirits by the divine Power, but by the assistance of *Beelzebub* Chief of those evil Spirits; that he was himself possess'd by that *Demon*, and acted by his Authority.

When *Jesus* understood this Calumny had been divulg'd by them, tho' he himself had not heard them, he confuted it with these Similitudes. If, said he, a King-

dom,

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C H A P. XII.

C H A P. III.

☞ in parables, How can Satan cast out Satan?

Every kingdom divided against it self is brought to desolation: and every city or house divided against it self, shall not stand.

25 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.

24 And if a kingdom be divided against it self, that kingdom cannot stand.

25 And if a house be divided against it self, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

☞

dom, a City or Family be distracted by Factions and Parties, 'tis impossible that Kingdom, City or Family should continue long in safety. In like manner, if these evil Spirits be thus at variance one with another, their Empire must quickly fall, and they cease being formidable to Man; which is a point you will not allow.

You say 'tis by the Authority of *Beelzebub* that I cast out the evil Spirits, and offer no reason for your Calumny. If a man should retort it upon your Disciples, who pretend to have the like Authority over the *Demons*, without producing any ground for such a Calumny, Would you think he had any right thus to detract from them? What defence soever they are able to make for themselves, consider I shall have an equal Right to it, and take notice, that this injurious Calumny of yours will be condem'd by whatever answer they can make upon such an occasion.

But if I banish the *Demons* from the Bodies of Men by the Power of God, and it is not to be denied by you, all must then conclude I have been sent by God to Men with the good tidings of the approach of the Kingdom of God.

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29 Or else, how can one enter into a strong mans house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost, it shall not be forgiven unto men.

27 No man can enter into a strong mans house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

Can a man rob another, a valiant Person, and despoil him of his Goods before his Face, and while he is able to defend them? He can only expect to do it with impunity after having bound him, or otherways secur'd him from making any Opposition. Thus 'tis that I lay wast and destroy the Empire of the *Demons* by casting them out of the Bodies of Men. Know you not that proverbial Saying? *He that is not with me is against me, he that gathereth not with me scattereth abroad:* which signifies that Neuters are often look'd upon as Enemies. How can you then possibly suspect me to be a Favourer of those evil Spirits, who am so far from being a mere Spectator of the Misfortunes they afflict men with, that I oppose them in every thing I do and say?

It being then thus manifest that my design is by the ruin of the Devil's Empire to enlarge the Kingdom of God, you may take notice that in thus calumniating my Miracles as proceeding from the Assistance of the evil Spirits, you have incur'd the Guilt of the most heinous of all Crimes, and are become obnoxious to the most dreadful of all Punishments: For any Sin whatsoever, any impious Act or Saying shall be forgiven men upon their sincere Repentance; but this Calumny against the Miracles I have perform'd by the Power of the Holy Ghost shall never be forgiven those that have been Eye-witnesses of them, because such men are so degenerated, that 'twould be next to an impossibility to reclaim them. Whoever shall detract from

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32 And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye being evil, speak good things? for out of the

from me, not having known me, nor the Reasons which manifest my Authority, if this man, when he comes to be acquainted with them, retract his Error, and repents of such his Detraction, he may obtain Forgiveness. But whoever having seen the Miracles I have wrought by the Power of the Holy Ghost, shall obstinately continue to calumniate them, can by no other argument be induc'd to repent, and consequently cannot expect any Mercy from God. These things were said by *Jesus*, because the *Pharisees* and Doctors of the Law had declar'd his Miracles were perform'd by a Power deriv'd from the evil Spirits.

He then continued to speak unto them to this effect: Either pronounce the Tree good by reason of the good Fruit it bears; or if you condemn it, show us the bad Fruit it has produc'd: for the Tree is known by its Fruit. If I exhort men only to the pursuit of Virtue, you ought to infer that my exhortation proceeds from a disposition inflam'd with a Zeal for Virtue; or if you censure my Actions as proceeding from an evil Temper, you ought to warrant this Censure by producing an instance of something evil in my Doctrine. But O you degenerated Race of Men, so truly like envenom'd Serpents, 'twill be impossible for you to be more candid in your Judgments, while you continue thus debas'd by Wickedness: For being
plung'd

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abundance of the heart, the mouth speaketh.

35 A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said to them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas.

plung'd in Vice, the Discourse must favour of the general Corruption: whereas there is a beauteous Harmony in every thing a good man says and does; and the different Expressions of these men discover the different Notions they are both stock'd with. But I forewarn you that men shall be severely punish'd hereafter for every word that shall be pronounc'd with a design to draw men off from the pursuit of Virtue: For were there no ill consequence attending it, your Words are the demonstration of the inward Frame and Temper of your Mind.

After *Jesus* had said this, several of the Lawyers and *Pharisees*, not out of any love of Truth, but merely to tempt him, desir'd him to perform some Miracle before them; but *Jesus*, who was not wont to refuse this Favour to such as really stood in need of this Conviction, and desir'd it out of a Principle of Piety, thus replied: This deprav'd and vitious Age, whatever pretences they make to the true Worship of God, require a Miracle from me, as if I had not hitherto perform'd any; but they shall receive no other from me to induce them to believe on me than a Miracle like to that of the Prophet *Jonas*: for as that Prophet continued three

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days

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40 For as Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Niniveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from

days in the Belly of the Whale that had swallowed him up; out of which he was deliver'd alive and unhurt, in like manner shall I rise again after I have been buried three days in the Sepulchre. In the day of Judgment the Example of the *Ninivites* shall be objected to the Men of this Age, and shall be one argument for their Condemnation: for the Inhabitants of that City repented at the preaching of the Prophet; but the present *Jews* are not in the least affected with the Words and Miracles of a Person much greater than *Jonas*. They shall also be reproached with, and condemned by the Example of the Queen of the *Sabeans*, who came from the remotest part of *Arabia* to be a witness of the Wisdom of *Solomon*, and return'd into her Country after she had heard his Discourses with admiration; whereas there is among the *Jews* of this Age one infinitely superior to *Solomon*, and yet they lightly esteem his Doctrine: But let them take notice of the Punishment that attends their Obstinacy. When the evil Spirit hath been dispossessed of the Body of any person, and is prohibited from reentring for some time, he wanders about in Solitudes in quest of some place to rest in; but finding none, he bethinks himself at last of the Habitation from which he had been of late expell'd. If the Person in whole

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whence I came out ;
and when he is come,
he findeth it empty,
swept, and garnished.

45 Then goeth he,
and taketh with him-
self seven other spi-
rits more wicked than
himself, and they en-
ter in and dwell there :
and the last state of
that man is worse
than the first. Even
so shall it be also unto
this wicked genera-
tion.

46 While he yet
talked to the people,
behold, his mo-
ther and his brethren

stood
without, desiring to
speak with him.

CHAP. III.

31 There came then
his brethren and his
mother,

and stand-
ing without, sent un-
to him, calling him.

CHAP. VIII.

19 Then came to
him his mother and
his brethren,

and stand-
ing without, sent un-
to him, calling him.

whose behalf Providence hath so graciously concern'd it self, do not prove the bet-
ter for so great a Benefit, the *Demon* at his return will find a free admission, and
the place like to a House cleansed; and set in order to receive a long expected Friend.
The evil Spirit finds room, and enough for many others worse than himself, which
comes to pass by the just Judgment of God upon the impenitency of that man
who slighted so great a Mercy; and this latter Condition of the Man will be much
worse than when he was before possessed with the evil Spirit. The like Afflictions
shall happen to the *Jews* of this Age, if after all the Wonders I have wrought a-
mong them, and the means I have us'd to set them free from their Crimes and
Vices, they take no notice of my Preaching and Miracles, and continue in a
course of Wickedness; God will give them up to themselves, and in this deplorable
Condition they shall grow worse and worse, and draw down God's severest Judg-
ment upon them.

While *Jesus* was thus discoursing to the Multitude round about him, his Mo-
ther and some of his Relations came thither, and were desirous to speak with him ;

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	☞ 32 And the multitude sat about him,	☞ and could not come at him for the press.
47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.	and they said unto him, Behold, thy mother and thy brethren without seek for thee.	20 And it was told him <i>by certain</i> , which said, Thy mother and thy brethren stand without, desiring to see thee.
48 But he answered and said unto him that told him,	33 And he answered them, saying,	21 And he answered and said unto them,
Who is my mother? and who are my brethren?	Who is my mother, or my brethren?	☞ My mother and my brethren are these which hear the word of God, and do it.
49 And he stretched forth his hand towards his disciples, and said, Behold my mother, and my brethren.	34 And he looked round about on them which sat about him, and said, Behold my mother, and my brethren.	
50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.	35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.	

of which he was inform'd by some of the Auditory, they not having been able to press thro the Crowd.

Jesus then stretching his Hand out, and looking round upon his Disciples and Hearers; All these, said he, are of my Family who have diligently heard my Doctrine, who embrace the Gospel with Sincerity, and are resolv'd to live in obedience to the Laws of it: These are to me instead of a Mother, and the nearest Relations, whom I am commanded to take care of, and not only those that are allied unto me by Consanguinity.

CHAP.

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CHAP. XIII.

CHAP. IV.

CHAP. VIII.

1 THE same day
went Jesus out
of the house,

and sat
by the sea-side.

2 And great mul-
titudes were gathered
together unto him, so
that he went into a
ship, and sat,

and the
whole multitude stood
on the shore.

3 And he spake
many things unto them
in parables, saying,

Behold, a sower
went forth to sow.



1 AND he began a-
gain to teach
by the sea-side:

and there was
gathered unto him a
great multitude, so
that he entred into a
ship, and sat
in the sea,

and the
whole multitude was
by the sea, on the
land.

2 And he taught
them many things by
parables,

and said unto
them in his doctrine,

3 Hearken, Behold,
there went out a sower
to sow:



4 And when much
people were gathered
together, and were
come to him out of
every city,

he spake
by a parable.



5 A sower went
out to sow his seed:

CHAP. XXVII.

Parables concerning those that hear the Gospel.

THE same day Jesus went out to the Lake of *Genesareth*, and began to instruct the People upon the Shoar; but the Multitude increasing, to avoid the Press, and that many might hear him, he went into a little Boat, and putting off a little from the Shoar, he from thence preach'd unto them, describing in Similitudes the various Tempers of his Hearers, and the different Effects his publishing of the Gospel had among them. Hearken, said he, attentively to what I am about to speak unto you; for it concerns you very much to be acquainted with it. A Sower went forth to sow, and being thus busied, part of his Seed fell upon the
High

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CHAP. XIII.	CHAP. IV.	CHAP. VIII.	
<p>4 And when he sowed, some seeds fell by the ways side,</p> <p style="text-align: center;">☞</p> <p>and the fowls came and devoured them up.</p> <p>5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.</p> <p>6 And when the sun was up, they were scorched; and because they had not root, they withered away.</p> <p>7 And some fell among thorns: and the thorns sprung up and choked them.</p> <p style="text-align: center;">☞</p> <p>8 But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.</p>	<p>4 And it came to pass as he sowed, some fell by the way-side,</p> <p style="text-align: center;">☞</p> <p>and the fowls of the air came and devoured it up.</p> <p>5 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.</p> <p>6 But when the sun was up, it was scorched; and because it had no root, it withered away.</p> <p>7 And some fell among thorns, and the thorns grew up, and choked it,</p> <p style="text-align: center;">☞</p> <p>and it yielded no fruit.</p> <p>8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred.</p>	<p>and as he sowed, some fell by the ways side, and it was trodden down,</p> <p style="text-align: center;">☞</p> <p>and the fowls of the air devoured it.</p> <p>6 And some fell upon a rock,</p> <p style="text-align: center;">☞</p> <p>and as soon as it was sprung up,</p> <p style="text-align: center;">☞</p> <p>it withered away, because it lacked moisture.</p> <p>7 And some fell among thorns, and the thorns sprung up with it, and choked it.</p> <p style="text-align: center;">☞</p> <p>8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold.</p>	

Highway, which was not separated from his Field by any Hedge or Ditch; by which it came to pass that this Seed was lost, partly by being trodden under foot, and partly by the Birds who pick'd it up, as not having been cover'd with any Earth.

Other of his Seed fell upon stony plates, and shortly after sprung up, not having been buried deep enough in the Ground: This was quickly burnt up by the vehement heat of the Sun, as not having taken root deep enough, and being destitute of Moisture.

Some of it fell upon a place overgrown with Briars and Thorns, which growing up, choak'd the Seed, and hindered it from bringing forth any Fruit in those parts. Lastly, some of it fell on a good and fertile Soil, and brought forth great plenty of Corn, insomuch as for one Grain sowed, they reap'd thirty, sixty, and even a hundred

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<p>9 Who hath ears to hear, let him hear.</p> <p>10 And the disciples came, and said to him, Why speakest thou to them in parables?</p> <p>11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.</p> <p>12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.</p> <p>13 Therefore speak I to them in parables: because they seeing, see not; and hearing, hear not.</p>	<p>9 And he said unto them, He that hath ears to hear, let him hear.</p> <p>10 And when he was alone, they that were about him with the twelve, asked of him the parable.</p> <p>11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:</p> <p>12 That seeing they may see, and not perceive; and hearing they may hear, and</p>	<p>And when he had said these things, he cried, He that hath ears to hear, let him hear.</p> <p>9 And his disciples asked him, saying, What might this parable be?</p> <p>10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables;</p> <p>12 That seeing they might not see, and hearing they might not understand.</p>
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dred Grains. When *Jesus* had delivered this Parable, he cried out with a loud Voice: Let every one take notice of this who thinks it his Duty to use his utmost endeavour to acquaint himself thoroughly with my Doctrine.

When the Multitude were dispers'd, and the Disciples left alone with *Jesus*, they ask'd him why he made use so frequently of obscure Similitudes before the People, and what was the meaning of this last about the Sower. *Jesus* answer'd them: God has bin pleas'd to discover to you those things which concern the heavenly Kingdom of the *Messiah*, tho he hath not made so clear a Revelation of his purposes to others: for whoever like you shall have made a right use of the Gifts God hath formerly bestowed upon them, shall receive other and greater Benefits from him; but those that have abus'd his former Bounty, have forfeited all Title to future Favours. This now is the case of many among the *Jews*, and this is the reason why I express my self so often in obscure Similitudes; for whereas God had endowed

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they hear not, neither do they understand.

not understand: lest at any time they should be converted, and *their* sins should be forgiven them.



14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see; and your ears, for they hear.

endowed them with Abilities sufficient to make them acquainted with the truth of my Doctrine, altho they have heard my Discourses, and seen my Miracles they seem no more to have attended to them than if they had been destitute of the use both of their Eyes and Ears. Therefore I speak obscurely to them, because having Faculties given them by God, they make no use of them, and are as if they were totally depriv'd of them. Thus it happens to the *Jews* of this Age what the Prophet *Isaias* saith concerning those of his time; *ch. 6. 9, 10. Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the Heart of this People fat, and make their Ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* But blessed are ye, in that having made a right use of the Gifts of God, ye have reason to hope for the increase of his Favours towards you: for I tell you that

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17 For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

☞ 13 And he said unto them, Know ye not this parable? and how then will you know all parables?

18 Hear ye therefore the parable of the sower.

☞

☞ 11 Now the parable is this:

The seed is the word of God.

☞ 14 The sower soweth the word.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which received seed by the way-side.

☞ 15 And these are they by the way-side where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

☞ 12 Those by the way-side are they that hear: then cometh the devil, and taketh away the word out of their hearts,

that many Prophets and holy persons have desir'd to be witnesses of those things which you see and hear, and it hath not been granted to them. But know you not the meaning of the last Parable, which is not really obscure? How then will you be able to come to the understanding of those that are?

Now the meaning of it is this: The Corn sow'd is the Revelation of God's Will: The Sower of it is he that publishes this Revelation: The Hearers are the Ground on which the Seed falls: The High Road is an Image of those who listen to the Gospel when 'tis preach'd, but growing quickly negligent and careless, lay themselves open to the Frauds of evil Spirits, which quite efface the memory

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20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it.

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word:

and the care of this world, and the deceitfulness of riches



choke the word, and he becometh unfruitful.

16 And these are they likewise which are sown on stony ground, who when they have heard the word, immediately receive it with gladness:

17 And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns: such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in,

choke the word, and it becometh unfruitful.



lest they should believe, and be saved.

13 They on the rock *are they*, which when they hear, receive the word with joy;

and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard,

go forth and are choked with cares and riches, and pleasures of *this* life,

and bring no fruit to perfection.

of it, and thereby hinder them from making a right judgment concerning it; and so deprive them of the means of obtaining Salvation. The stony Ground represents those who willingly embrace the Gospel at the first Offer of it, but are not deeply affected with it, and so in time of Persecution upon the account of it are ready to abandon it, rather than to endure the least Calamity. The Ground overrun with Briars is a Designation of those who at first willingly receive the Gospel, and for a while are mindful of it, but afterwards are diverted by anxious Cares after the Conveniences of Life, and the earnest pursuit of Riches; and thus neglecting to conform their Lives answerable to the Divine Prescript of it, render the Revelation of it wholly useless to 'em. Lastly, the good Soil represents those who receive it with

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23 But he that received seed into the good ground, is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty.

20 And these are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.



21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

16 No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed: but setteth it on a candlestick,



that they which enter in may see the light.

22 For there is nothing hid which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

17 For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

with an honest and resolute Temper, who make it their business to meditate upon it; and treasuring up the Laws of it in their Memories, live all their Life-time after in conformity to it, be it attended with never so great Calamities. These are they in whom this divine Seed brings forth the plentiful Crop I spoke of, tho not equally in all.

Altho there may seem to be some Obscurity in this Parable, as you have observ'd, yet my Design was by no means to be unintelligible to all: For as no one lights a Candle on purpose to conceal the Light of it under some Vessel or Couch, but to place it on high, that it may be conspicuous for the necessary Occasions of the House; so neither do I propound my Doctrine to my Hearers so as not to be understood by any of them. Suppose no one at first comprehend it, it is impossible but it must shine out in a short time: for you may justly apply to it that proverbial Saying, *Nothing is hidden that shall not be discovered, nothing secret that shall not be*

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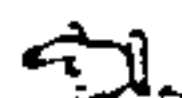
23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what you hear : with what measure ye mete, it shall be measured to you : and unto you that hear shall more be given.

25 For he that hath, to him shall be given : and he that hath not, from him shall be taken even that which he hath.



18 Take heed therefore how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.



24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field.

manifested. Whoever therefore would understand my Words, let him give attention to them, and they shall become plain and easy, provided he makes use of the Faculties God has given him as he ought to do.

Moreover, *Jesus* caution'd them against a negligent hearing of his Doctrine : for, saith he, if you receive what I now deliver with an honest and religious Temper, I will hereafter give you a more clear and copious Exposition of my Doctrine. Consider diligently what sort of Hearers you ought to be : for, if you make a right use of what I now speak to you, I will instruct you further ; otherwise that very Knowledg which you seem'd to have acquir'd shall become unprofitable to you.

Several other Parables *Jesus* spoke to the Multitude : In the heavenly Kingdom of the *Messiah* there shall happen something like the Accident that befel that man, who having sowed his Fields with good Wheat, an Enemy came privately

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25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.

in the night time, and sowed Tares amongst it. When the Wheat grew up, the Tares also grew up along with it; which the Servants taking notice of, acquainted their Master with it, asking him if he had not sowed his Field with Wheat; from whence then, said they, are these Tares? He told them he had sown only Wheat, and knew nothing of the Tares before, but that he imagin'd some Enemy had mischievously mix'd the Tares among the Wheat. The Servants then propos'd to have the Tares rooted up, that the Corn afterwards might receive the greater Nourishment. But the Master forbid it, lest while they pluck'd up the Tares, they might pluck up the Corn also; but, said he, let both grow together until the time of Harvest, and then you shall gather the Tares, and bundle them up for fuel, and reap the Corn to be stor'd up in my Barns.

The

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☞ 26 And he said,
So is the kingdom of
God, as if a man
should cast seed into
the ground,

27 And should sleep,
and rise night and day,
and the seed should
spring and grow up,
he knoweth not how.

28 For the earth
bringeth forth fruit
of her self, first the
blade, then the ear,
after that the full corn
in the ear.

29 But when the
fruit is brought forth,
immediately he put-
teth in the sickle, be-
cause the harvest is
come.

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31 Another para-
ble put he forth unto
them, saying, The
kingdom of heaven is
like to a grain of mu-
stard-seed, which a
man took and sowed in
his field.

32 Which indeed
is the least of all
seeds :

30 And he said,
Whereunto shall we
liken the kingdom of
God? or with what
comparison shall we
compare it?

31 *It is* like a grain
of mustard-seed, which
when it is sown in
the earth, is less than

all the seeds that be
in the earth.

The preaching of my Gospel may be also likened to Seed sown in the Ground, which springs up, and grows insensibly, whilst Men are asleep, or employ'd about their worldly Affairs: for the Earth, after it has been sown with Corn, without any further labour of the Husbandman, completes the Work, bringing forth at first the Blade, then the Ear, after that the full Corn in the Ear; which, when it is ripe, is reap'd, and laid up in Storehouses.

We may also compare the Doctrine of the Gospel to a Grain of Mustard-seed, which, tho it be of the smallest sort of Seeds, yet shoots forth to such a height,
and

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but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodg in the branches thereof.

32 But when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodg under the shadow of it.

33 Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid three measures of Meal, till the whole was leavened.



34 All these things spake Jesus to the multitude in parables,

33 And with many such parables spake he the word unto them,



as they were able to hear it.

and without a parable spake he not unto them:

34 But without a parable spake he not unto them:

and has so many Branches, as to be able to afford shelter to the Birds against the Heat of the Sun, and places for them to build their Nests in.

The Gospel may also not unfitly be compar'd to a little Leaven which a Woman mixes with a large quantity of Meal, and which causes the whole Mass to swell, and to dilate it self in every part of it.

Jesus made use of these Similitudes in his Discourses to the People at a time when it was not seasonable for him to express himself more clearly: for questionless they would have been offended, if he had at first openly declar'd unto them that the Power of the *Messiah* here on Earth was only to set them free from their Vices; that their *Jewish* Rites were now to be abrogated, and give place to a new Religion, and other like Truths; which were indeed for the honour of the Gospel, but little agreeing with the common Opinions of the *Jews* concerning the *Messiah*, and the perpetual obligation of the Law of *Moses*. For these Reasons Jesus wrap'd up those Truths in Parables, which might else have offended the Ears of the unprepar'd *Jews*; not to conceal his meaning alike from all, but that he might not immediatly alienate the Minds of those from him who as yet were not sufficiently dispos'd to receive

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and when
they were alone, he
expounded all things
to his disciples.

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man:

38 The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one:

receive the naked Truth: for he interpreted whatever was obscure in them to his Disciples in private. To which practice of *Jesus* those words may be applied which we read in the 78th Psalm, v. 2. *I will open my Mouth in a Parable: I will utter dark sayings of old.*

The Multitude being separated, *Jesus* return'd home, and his Disciples came to him, desiring him to explain to them the Similitude of the Tares, which they did not thoroughly understand. To whom *Jesus* thus replied: I am the Sower of the good Seed I spoke of: The Field is the Earth: The Seed they that hear the Gospel, believe it, and live according to the Rules of it; and shall therefore participate of the Rewards of the Kingdom of Heaven. The Tares are wicked Men, who are every where mix'd with the Good, and who shall have no share in the Happiness

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39 The enemy that sowed them, is the devil: the harvest is the end of the world: and the reapers are the angels.

40 As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity:

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he

Happiness of that Kingdom. The Enemy who privately sowed Tares among the Wheat, is the evil Spirit, who by private Artifices seeks to undermine and corrupt mens Integrity. The Harvest is the End of the World, and the last Judgment; and the Reapers are the Angels.

Lastly, Like as the Tares are gathered together in order to be burnt, while the Wheat is carefully stor'd up, thus shall I send the Angels as Executioners of my Father's Will, to separate the Good from the Bad, that these may be thrown into Fire, that is, a Place allotted for them to endure the Torments they have merited, where all their Lamentations and Complaints of the Misery of their Condition shall be vain and fruitless to them, while the former are admitted into the Seats of eternal Bliss, where they shall shine like the Sun in its greatest Lustre. Let those who make a right use of the Abilities God hath given them, attend to my Sayings, and they shall understand them.

I might also compare the Doctrine of the Gospel to Treasure formerly hid in the Ground, and conceal'd for a long time, but at last discover'd by a Passenger,
B b who

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hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.

who tho he is extremely glad of his good Fortune, yet is afraid of discovering the place in which his Treasure lies; and not being able to carry it off privately, dissembling his Joy, sells all he is worth, if it be necessary, on purpose to buy that Field, that he may privately dig it up, and secure it from being seiz'd by the Lord of the Mannor. Surely you ought to shew as great concern for your Salvation; and if the case require it, it would be your Interest to part with every thing, rather than to fail of the Knowledg of the Evangelical Doctrine, tho it hath been so long conceal'd, and as yet is not much celebrated among Men.

A Jeweller having met with a Jewel of extraordinary Value, by the purchase of which he hopes to make his Fortune, sells all his others, if his Stock of Money be not sufficient, on purpose to procure that one Jewel. Thus it fares with those that hear, and embrace my Gospel; rather than miss of an occasion of being acquainted with its divine Precepts, and leading a Life answerable to it, they will run the hazard of losing all they are worth in this World.

The preaching of the Gospel is like to a Net, which being let down into the Sea, incloses a vast number of all sort of Fishes. The Fishermen perceiving their Net full, drag it to the shore, and preserving the good for Service, throw away the refuse. In like manner it all it happen at the day of Judgment: The Angels shall separate the good men from the bad, with whom they have been mix'd in my Church.

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50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Jesus had finished these parables, he departed thence.

Church till now; and shall cast the bad into a Furnace of Fire, that is, a place where they shall be justly punish'd by God, and where there shall be nothing heard but miserable Groans and Lamentations.

When *Jesus* had ended these Parables, he ask'd his Apostles whether they understood the meaning of them; which they affirming, he told them that they, and all who like them were acquainted, not only with the Doctrine of *Moses* and the Prophets, but his also, resembled a Master of a Family, who having the last years and this years Fruit, made use of both, upon occasion, for the Sustainance of his Family.

After *Jesus* had pronounc'd these Parables, partly before the Multitude, partly to his Disciples alone, at *Capernaum*, or the Country adjoining to it, he left those Parts.

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18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master; I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

22 Now it came to pass on a certain day, that he went into a ship with his disciples:

and he said unto them, Let us go over unto the other side of the lake.

CHAP. XXVIII.

Jesus being determin'd to go into the Country about Gadara, many express a desire of accompanying him, two of whom he converses with. He appeases a Tempest upon the Lake, and being landed, cures two that were possessed with evil Spirits, who being thus dislodg'd, at his permission enter into a Herd of Swine; whereupon the Swine precipitate themselves into the Lake, and the Inhabitants desire him upon that account to depart from their Coast. Jesus complies with their Request, leaving behind him the two men out of whom he had cast the evil Spirits.

TOwards the Evening, being on the Western side of the Lake of Genesareth, together with his Disciples, he ordered them to get a Ship in readiness to transport 'em to the other side towards Gadara. Being ready to go on ship-board, there came a Lawyer to him, declaring he was willing to follow him whithersoever he went, imagining in all likelihood he was bound to some place where he might advance his Fortune.

Jesus thereupon told him, that all places here on Earth were alike to him; that the Foxes had Holes, and the Birds Trees wherein to shelter themselves; that the

most

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nefts; but the Son of man hath not where to lay his head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 And when he was entred into a ship, his disciples followed him.

36 And when they had sent away the multitude, they took him, even as he was in the ship:



And they lanch'd forth.

and there were also with him other little ships.



24 And behold, there arose a great tempest in the sea,

37 And there arose a great storm of wind, and the waves beat in-

23 * And there came down a storm of wind on the

most miserable Men had some House to repair unto; but for his part he had not any place to retire to, nor where he could entertain his Followers. By which words he admonish'd his Disciples not to hope for his establishing an earthly Government among them, nor to hanker after the Profits that usually attend it.

Another Disciple came to him at the same time, professing his readiness to follow him all his Life-time; but desir'd he would permit him to continue with his aged Father till his Death, and that after he had buried him he would return to Jesus. Jesus thereupon, to put him in mind that the Concerns of Heaven were to be prefer'd before all worldly Affairs, and that he ought to make use of the present opportunity that he might not fail of the Happiness he propos'd, thus answered him: Follow me, and leave the management of the funeral Rites to those who may justly be term'd dead in respect of the spiritual Life of the Soul, that is, a conformity of Morals to the Gospel Purity.

Afterwards the Multitude being dismiss'd, Jesus went on board together with his Apostles, and several other Vessels followed him. When he was at some distance from the Shoar, there arose a sudden Storm of Wind so fierce, that the little

Vessel

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inasmuch that the ship was covered with the waves :

but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 * Then he arose and rebuked the winds and the sea, and there was a great calm.

And he said unto them, Why are ye fearful, O ye of little faith? *

27 But the men marvelled, saying, What manner of man is this, that even the

to the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow :

and they awoke him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still: and the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that you have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this,

lake, and they were filled with water, and were in jeopardy.

But as they sailed, he fell asleep. *

24 And they came to him, and awoke him, saying, Master, master, we perish.

Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith?

And they being afraid, wondred, saying one to another, What manner of man

Vessel in which Jesus was, together with his Disciples, was in a short space almost full of Water, and so in danger of being sunk. All this while Jesus was asleep on the Stern of the Ship; but his Apostles, concern'd for the Danger they were all in, wak'd him, and beg'd that he would not suffer them to perish in his Company. Jesus, as soon as he awak'd, with a loud Voce commanded the Wind to cease, and the Sea to be still: which words were no sooner pronounc'd, but the Wind fell, and there ensued so great a Calm, that they were forc'd to make use of their Oars.

Jesus then reproach'd his Apostles with their unreasonable Fear in his presence, and their mean Notions concerning the Power and Truth of God, since the many Miracles, of which they had been Eye-witnesses, might have given 'em to understand how much they, as well as himself, were under God's immediate Care; that therefore they might be secure in the greatest Tempest. But they, struck with Admiration, mix'd with Terror, inquir'd one of another what sort of Power this was with which Jesus was invested, and which was extended to an absolute Authority

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winds and the sea obey him?

that even the wind and sea obey him?

is this? for he commandeth even the winds and ~~seas~~ and they obey him.

CHAP. V.

28 And when he was come to the other side, into the country of the Gergesens,

1 AND they came over unto the other side of the sea, into the country of the Gadarenes.

And they arrived at the country of the Gadarenes,



which is over against Galilee.

there met him two possessed with devils, coming out of the tombs,

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

27 And when he went forth to land, there met him out of the city, a certain man which had devils



long time, and ware no clothes,

3 Who had his dwelling among the tombs,

neither abode in any house, but in the tombs.

and no man could bind him, nor with chains:



exceeding fierce, so that no man might pass by that way.



thority over the Winds and Waves, the like to which they had never before heard of.

Not long after they landed on the eastern side of the Lake, not far from *Gadara*, a Town inhabited by Heathens, and situated (as we have related) on the side opposite to *Galilee*. *Jesus* had no sooner landed, but there met him two men possessed with evil Spirits, naked, and who dwelt among the Sepulchres hard by. They had been often bound with Chains and Fetters, and as often broke them; and being impatient of all Restraint, they made their abode among the Sepulchres, from whence they were wont to set upon those that passed by, which had made that

Road

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4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day he was in the mountains, and in the tombs, crying and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him;

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

29 And behold, they cried out saying, What have we to do with thee, Jesus thou son of God?

Art thou come hither to torment us before the time?

8 (For he said unto him, Come out of the man, thou unclean spirit.)

28 When he saw Jesus, he fell down before him,

and cried out, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man.)

Road unfrequented. In these places they liv'd night and day raging mad, and making dreadful Outcries, not only molesting Passengers, but tearing and cutting themselves with Stones in a most cruel manner. These perceiving *Jesus* at a distance, being acted by the evil Spirits, run towards him, and falling down at his Feet, cried out, What have we to do with thee, O *Jesus*, thou Son of the most high God? We adjure thee by thy heavenly Father not to torment us, since the time in which he has decreed we shall be punish'd, is not yet come: Do not trouble us till that time come. These words were pronounc'd by the evil Spirits, who made use of the Organs of those miserable Persons that had been a long time possessed by them, because *Jesus* had commanded them to go out, taking pity on the calamitous Condition of those poor Wretches: For, as we have observ'd,

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For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he besought him much, that he would not send them away out of the country.

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go into the herd of swine.

11 Now there was there nigh to the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them

to go out into the deep.

32 And there was there

* on the mountain an herd of many swine feeding: *

and they besought him that he would suffer them to enter into them.

serv'd, they had been possessed of a long time, and could not be bound with any Chains or Fetters; but the *Demons* breaking thro all Obstacles, hurried them away into these Deserts. *Jesus* (that his Disciples might have some notion of the great Misery of those men, and withal of the greatness of the Benefit he was determin'd to confer upon them) ask'd the evil Spirits by what name they were call'd. They told him their name was Legion, because that many evil Spirits had entred into them at the same time; and they vehemently besought *Jesus* not to banish 'em from those Parts, nor to send them to the place of Torment. It happen'd that there was a Herd of Swine feeding not far off at the foot of the Mountains: The *Demons* therefore intreated *Jesus*, that if he compelled them to depart out of the Bodies of the Men, he would permit them to enter into those of the Swine, designing in all likelihood by the destruction of the Swine to alienate the minds of the *Gadarenes* (to whom they belong'd) from him, lest the miraculous Recovery of those two men should persuade many to believe his Gospel. Now

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32 And he said unto them, Go.

And when they were come out, they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

13 And forthwith Jesus gave them leave.

And the unclean spirits went out, and entred into the swine, and the herd ran violently down a steep place into the sea, * and were choked in the sea.

(they were about two thousand)*

14 And they that fed the swine fled, and told it in the city, and in the country.

And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devils, and had the legion,

And he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done;

and came to Jesus, and found the man out of whom the devils were departed,

Jesus, to make trial of the Virtue of the Inhabitants of *Gadara*, and to see whether they would be more affected with the loss of their Swine than the Recovery of the Men and the hearing of his Doctrine, granted this Request of the *Demons*; who making use of this Permission, enter'd into the Swine, who precipitated themselves from the tops of the Rocks into the Lake, where they were all drowned, being in number about two thousand, the Loss of which no doubt the *Gadarenes* would greatly resent. The Swineherds who had seen the Accident, ran to the Town in a great fright, every where divulging this Loss, and also the Miracle wrought upon the men that had been possess'd. This news fill'd all the Inhabitants with Astonishment, and a desire of being satisfied of the truth of what these men had related to them. Thereupon they came out in a body towards *Jesus*, and near him saw with amazement the two men that had been possess'd by the *Demons*.

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sitting, and clothed, and in his right mind, and they were afraid.

16 And they that saw it, told them how it befel to him that was possessed with the devils, and also concerning the swine.

34 And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

☞

17 And they began to pray him to depart out of their coasts.

☞

18 And when he was come into the ship,

he that had been possessed with the devils, prayed him that he might be with him.

19 Howbeit, Jesus suffered him not, but saith unto him,

sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, told them by what means he that was possessed of the devils, was healed.

☞

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them;

for they were taken with great fear: and he went up into the ship, and returned back again.

☞

38 Now the man out of whom the devils were departed, besought him that he might be with him:

but Jesus sent him away, saying,

mons quietly reposing themselves, clothed, and in a sound mind; and all that were present confirm'd to 'em the Story of the Swineherds, how the *Demons* had been cast out by the Command of *Jesus*, and of the Herd of Swines being drown'd in the Lake. The thing being thus made manifest, the whole City came out to *Jesus*, and in a body intreated him to depart out of their Coasts, greatly apprehending such another Misfortune. *Jesus* perceiving their Apprehensions, and how much they prefer'd their Wealth before the hearing of his Doctrine, took shipping in order to return to *Capernaum*; and being ready to put off, the two men whom he had rescued from the Power of the evil Spirits, came to him, and besought him to give them leave to go along with him. But *Jesus*, sent them home, bidding

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Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis, how great things Jesus had done for him : and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him,

and he was nigh unto the sea.

39 Return to thine own house, and shew how great things God hath done unto thee.

And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people gladly received him :

for they were all waiting for him.

and

them acquaint their Countrymen with the great Benefits they had recev'd from God.

Hereupon they left him, and spread the Report of that Miracle throughout all the Region of *Decapolis* ; and all that heard it were fill'd with admiration.

C H A P. XXIX.

The Cure of a Woman troubled with a Flux of Blood. The restoring to Life the Daughter of Jairus. The Recovery of two blind men, and of one dumb possessed with an evil Spirit.

AS soon as Jesus was come to the Western side of the Lake of *Gennesareth*, there came thither a Multitude of People that had formerly heard him, in expectation of his Return ; and being impatient of his Delay, stood upon the Shoar to receive him at his landing. Jesus therefore left the Vessel, and being come

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18 While he spake these things unto them, behold, there came a certain ruler,

22 And behold, there cometh one of the rulers of the synagogue,

41 And behold, there came a man,* and he was a ruler of the synagogue:*

☞ Jairus by name,

* named Jairus,

and worshipped him,

and when he saw him, he fell at his feet,

* and he fell down at Jesus feet,

☞

23 And besought him greatly,

and besought him that he would come into his house:

saying,

My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

saying, My little daughter lieth at the point of death: I pray thee come and lay thy hands on her, that she may be healed, and she shall live.

42 For he had one only daughter, about twelve years of age, and she lay a dying.

19 And Jesus arose and followed him, and so did his disciples.

24 And Jesus went with him,

☞

☞

and much people followed him, and thronged him.

(But as he went, the people thronged him.

20 (And behold, a woman which was diseased with an issue of blood twelve years,

25 And a certain woman which had an issue of blood twelve years,

43 And a woman having an issue of blood twelve years,

come on shoar, began to instruct them, and discoursed with them upon the same Subject he was upon in that place the beginning of the same year (as we mention'd, ch. 17.) namely, the method of dealing with the infirm Tempers of his Disciples; when on the sudden there came a certain Prefect of the Synagogue of Capernaum to Jesus, who falling down at his feet, earnestly intreated him to go home with him, that by laying his hands upon his Daughter, he might restore her to her former Health, she being now at the point of Death. Jesus, mov'd with the man's Petition, began to follow him, together with his Apostles; and a great Crowd of the People attended him, pressing upon him on all sides. Among these there was a certain Woman that had been troubled with a Flux of Blood for

twelve

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26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
 which had spent all her living upon physicians, neither could be healed of any,

27 When she had heard of Jesus,

came behind him, and touched the hem of his garment.

came in the press behind, and touched his garment:

44 Came behind him, and touched the border of his garment:

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and immediately and she

22 * And the woman was made whole from that hour.

and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press,

and said, Who touched my clothes?
 45 And Jesus said, Who touched me?

twelve years, who had in vain had recourse to Physicians, having spent her Estate upon them, and made use of their Remedies without the least Amendment.

This Woman having been inform'd by several credible Persons, that all People were cur'd of whatsoever Infirmities they labour'd under, if they did but so much as touch his Clothes, came behind him, and touched the Hem of his Garment, not in the least doubting but she should be cur'd of her Disease. She had no sooner done it, but she perceiv'd a wonderful alteration in her Body, and was perfectly cur'd from that very moment. Jesus perceiv'd the Miracle, and immediately turning himself about in the midst of the Crowd that throng'd about him, ask'd who it was that touch'd his Coat. Those that were next to him disowning that they had

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31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

When all denied, Peter, and they that were with him; said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched me: for I perceive that virtue is gone out of me.

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

47 And when the woman saw that she was not hid, she came trembling; and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediately.

22 But Jesus turned him about, and when he saw her,

had touch'd him with any design, Peter and others of his Disciples told him they could not but wonder at his Question, since the Multitude every where press'd upon him.

But, replied Jesus, some person has touch'd me with design: for I perceive a Miracle hath been wrought in favour of some such person: and looking round to see if any would own the thing, the Woman finding she was discover'd, began to be afraid, and falling down at the Feet of Jesus, being conscious of her Recovery, confess'd the matter before all that were then present. Jesus turning himself to her,

bid

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he said,
Daughter, be of good
comfort; thy faith
hath made thee
whole. *



34 And he said un-
to her, Daughter, thy
faith hath made thee
whole;

go in peace,
and be whole of thy
plague.

35 While he yet
spake, there came
from the ruler of the
synagogues *house cer-
tain* which said, Thy
daughter is dead,
Why troublest thou
the Master any fur-
ther?

36 As soon as Jesus
heard the word that
was spoken, he saith
unto the ruler of the
synagogue, Be not
afraid, only believe.

23 And when Jesus
came into the rulers
house,

38 And he cometh
to the house of the
ruler of the syna-
gogue, *



37 And he suffered
no man to follow him,
save Peter, and James,
and John the brother
of James.

48 And he said un-
to her, Daughter, be
of good comfort; thy
faith hath made thee
whole;

go in peace)



49 While he yet
spake, there cometh
one from the ruler of
the synagogues *house*,
saying to him, Thy
daughter is dead;
trouble not the Master.

50 But when Jesus
heard *it*, he answered
him, saying, Fear not:
believe only, and she
shall be made whole.

51 And when he
came into the house,

he suffered
no man to go in, save
Peter, and James,
and John,

bid her be of good comfort, declaring that she had bin cur'd by reason of the high opinion she had conceiv'd of the divine Power and Beneficence, bidding her depart, assured that he willingly consented to her Recovery.

While *Jesus* yet spake, there came some Messengers from the House of the Prefect of the Synagogue unto him, to acquaint him that his Daughter was dead, and that it was to no purpose to trouble *Jesus* any farther, nor to bring him to a Carcase without any manner of hopes left. But *Jesus* bid the Prefect, who was in tears upon this news, not to be afraid; telling him, that if he had a just sense of the Power and Goodness of God, his Daughter should yet do well. He went on therefore towards the House, the Multitude following him; but he permitted none to go into the House with him besides these three Apostles, *Peter, James, and John*, together

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and saw the people and the minstrels making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth.

And they laughed him to scorn.

25 But when the people were put forth,

he went in,

and took her by the hand,

38 * and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn:

but when he had put them all out,

he taketh the father and the mother of the damsel, and them that were with him, and entreth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel (I say unto thee) arise.

and the father and the mother of the maiden.

52 And all wept and bewailed her:

but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn,

knowing that she was dead.

54 And he put them all out,

and took her by the hand, and called, saying, Maid, arise.

together with the Parents of the deceased. Being entred, he found the Mourners and Pipers, with other Preparations for the Funeral, ready according to the manner of the Jews. Jesus therefore told them they need not make such a Tumult, nor be so much concern'd for their suppos'd Loss; for that the Maid was only asleep, that she should quickly be wak'd out of it, and that she should not die this time: But they began to jeer him, well knowing that she was really dead. Nevertheless, Jesus bid 'em all depart out of the Room in which the Girl lay, except her Parents: then taking her by the hand; Maid, said he, arise. The words were no sooner pronounc'd,

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maid arose.

and the



42 And straightway
the damsel arose,
and walked;
for she was of the
age of twelve years:

* and com-
manded that some-
thing should be given
her to eat.

* And they
were astonished with
a great astonishment.

43 And he charg-
ed them straitly, that
no man should know
it: *



26 And the fame
thereof went abroad
into all that land.

27 And when Jesus
departed thence, two
blind men followed
him, crying, and say-
ing, Thou son of
David, have mercy
on us.

28 And when he
was come into the
house, the blind men
came to him: and



55 And her spirit
came again,

and she
arose straightway:



and he com-
manded to give her
meat.

56 And her pa-
rents were astonish-
ed:

but he charged
them that they should
tell no man what was
done.



but her Soul return'd unto her, and she immediately got up, being about twelve years old. Then Jesus, to demonstrate that this was no magical Illusion, and to convince them that she was perfectly recover'd, order'd 'em to give her something to eat. The Parents could not but look upon this Miracle with the greatest admiration; and were so fill'd with joy for the miraculous Favour bestowed on them, that they would have spread the Rumor of it far and near, if Jesus had not expressly charged them not to divulge it, lest it should occasion a too numerous Resort of men unto him.

Nevertheless, the Fame of it went through all the Country, from which many infer'd that he was the *Messiah*. Being now upon his return home, there followed him two blind men to the House where he lodg'd, crying all the way they went, O Son of David, have mercy on us. Jesus therefore ask'd them whether they had
such

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Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

Such a great Idea of the Power wherewith he was invested by God, as to be persuaded he was able to restore them to their sight. They replied, they were firmly persuaded that he was able. *Jesus* therefore touch'd their Eyes, and told them he was willing they should be cur'd, since they had this just notion of the divine Power by which he acted: Upon which they both immediately recovered. *Jesus* forbid them to publish this so great a Miracle for the reason before mention'd, and particularly because they had stil'd him the *Messiah*. But they, as soon as they were out of his sight, could not refrain themselves, as thinking it injurious to their Benefactor not to divulge what was so very much to his honour.

Shortly after there was brought to *Jesus* a man possessed with an evil Spirit, which had depriv'd him of the use of his Speech. *Jesus* taking pity of him, commanded the *Demon* to depart out of him, who instantly obeyed, and the man began to speak. Now this sort of *Demon* being the most difficult of all to be cast out, the Multitude wonder'd that it should obey the very first Summons, affirming they had never seen the like. But the *Pharisees*, who were bitter Enemies to *Jesus*, endeavour'd to persuade the People that he cast out the evil Spirits by an Authority deriv'd from the Prince of them; that therefore he was a Magician, and not a Prophet.

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54 And when he was come into his own country,

1 **A**ND he went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath-day was come, he taught them in their synagogue, infomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works

are wrought by his hands?

C H A P. XXX.

Jesus goes to Nazareth, and by reason of his mean Condition is not esteemed by his Countrymen as a Prophet. He takes a progress into the Country, and teaches in every Town he passes through. He furnishes his Apostles with Instructions for propagating the Gospel, who having received their Commission, set forward on their Journey.

JESUS now determin'd to return to *Nazareth*, where he had been above a year ago, but staid a very little while there, his Countrymen having design'd to throw him down headlong from the Moutain, as we have related *chap. 14.* so far were they from embracing his Doctrine: But their Anger being appeas'd by Time, and he having acquir'd a greater Reputation by the many Miracles he wrought after he left them, he hop'd to find them in a better disposition to receive the Truth.

Accordingly he went to *Nazareth*, together with his Apostles, and on the Sabbath-day discours'd before the People in the Synagogue concerning the Laws and Promises of the Kingdom of Heaven. Many of his Hearers wonder'd how it was possible for him to speak with so much Eloquence, and perform so many Miracles as they had been credibly inform'd of. They ask'd one another therefore whether

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55 Is not this the carpenters son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him.

But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there,



because of their unbelief.

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and Juda, and Simon?

and are not his sisters here with us?



And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work,

save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief.

whether he were not the Son of Joseph the Carpenter, and bred up among them to the same Trade; whether his Mother's name was not Mary; and whether his Relations James, Joses, Simon, and Jude, Sons of another Mary, and their Sisters were not all still Inhabitants of Nazareth? How then, said they, can a man of so mean Parentage, who has dwelt so long among us at Nazareth, acquire so great Learning? Therefore none of the Nazarenes would believe on him; for which reason Jesus applied this proverbial saying, *A Prophet is no where less esteemed than among his own Countrymen*, to them, as he had done the last time he was among them, and for which they were so enrag'd against him. These men therefore not being induc'd to believe on him by the Relation of the many Miracles wrought by him, he had no opportunity of performing any among them, which he was wont to do only in favour of Believers. Nevertheless he cur'd a few sick People that were brought to him, by laying his Hands on them, but did no other Miracle among them by reason of their amazing Obstinacy, who had nothing to object against him but the meanness of his Family.

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35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

And he went round about the villages, teaching.

Jesus therefore departed from thence, and continued his Progress thro the other parts of *Galilee*; and wherever he came, he cur'd the Sick that were presented to him, and publish'd the good Tidings of the Approach of the Kingdom of Heaven. For which reasons a very great Multitude followed him in all his Journies, who were proper Objects of his Pity, and who seem'd to him like Sheep wandring without a Shepherd, and not having any Fold to repair unto. And indeed the condition of the *Jewish* Laitv at that time was deplorable, not knowing what to chuse or avoid; and distracted by the disagreeing Factions of the *Sadduces* and *Pharisees*; and as yet-unacquainted with the Voice of the true Shepherd sent to them from God himself. The Reflections which this state of the *Jews* suggested to *Jesus*, gave him occasion to tell his Disciples that there was a great deal of Corn ripe for the Sickle, but very few Reapers; that therefore the Lord of that Corn ought to be intreated to provide many Labourers against the Harvest. For many now were prepar'd for the reception of the divine Doctrine of the Gospel, and only wanted proper persons to instruct them in a convenient Time and Place.

Jesus

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1 AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother,

3 Philip and Bartholomew, Thomas, and Matthew the publican, James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus,

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth,

and commanded them, saying,

7 And he calleth unto him the twelve,



two by two,



1 Then he called his twelve disciples together,

and gave them power and authority over all devils, and to cure diseases.



2. And he sent them



Jesus afterwards considering that he himself could not be present in all places where it was expedient the Gospel should be publish'd, resolved to send his Apostles abroad to all those places he did not visit himself. We have already set down their names, chap. 20. and it is not necessary to repeat them here. Having therefore call'd them to him, he furnish'd them with a Power of casting evil Spirits out of human Bodies, and curing all manner of Distempers; and gave them these Directions-

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CHAP. IX.

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils:

freely ye have received, freely give.

9 Provide neither gold nor silver, nor brass in your purses:

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves:

and gave them power over unclean spirits,

8 And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse:

9 But be shod with sandals: and not put on two coats.

to preach the kingdom of God,

and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money;

neither have two coats apiece.

rections in charge. In this your first Progress apply your selves wholly to the Conversion of the *Jews*, that after their various wandrings like strayed Sheep, they may at last return into the right Sheepfold. This is, as it were, your time of Probation: Go not therefore into any Heathen or *Samaritan* City, but acquaint the *Jews* only with the good Tidings of the Approach of the Kingdom of the *Messiah*; and tell them, that the only way to participate of the Benefits that belong to it, is to lead a Life full of Piety and good Works. And that you may give demonstration of this Commission you receive from God, I authorize you in his name to cure all manner of Distempers, to cleanse the Lepers, to raise the Dead to Life, and to expel the evil Spirits out of the Bodies of Men. All these gracious Assistances shall accompany your Endeavours, on condition you as freely make use of them for the good of Men, as they have been freely bestowed upon you. Begin then without delay, and instantly set about this glorious work; and be not sollicitous after providing your selves with Victuals, Shoes, or any manner of Garb, or even Money to defray the Expences of your Journey. Those that have Staves, let them keep them, and those that have not, content themselves

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. X.

CHAP. VI.

CHAP. IX.

(for the
workman is worthy of
his meat)

11 And into what-
soever city or town
ye shall enter,

enquire
who in it is worthy;

and there
abide till ye go
thence.

12 And when ye
come into an house,
salute it.

13 And if the
house be worthy, let
your peace come up-
on it: but if it be
not worthy, let your
peace return to you.

14 And whosoever
shall not receive you,
nor hear your words;
when ye depart out
of that house or city,
shake off the dust of
your feet.

10 And he said un-
to them, In what
place soever ye enter
into an house,

enquire

and there
abide till ye depart
from that place.

enquire

11 And whosoever
shall not receive you,
nor hear you, when
ye depart thence,
shake off the dust un-
der your feet,

enquire

4 And whatsoever
house ye enter into,

enquire

and there
abide, and thence de-
part.

enquire

5 And whosoever
will not receive you,
when ye go out of
that city, shake off
the very dust from
your feet,

themselves without them. Consider you are under God's Protection, and the Peo-
ple among whom you will preach the Gospel will furnish you with all things
necessary for your Subsistence; and 'tis but reasonable that the Labourer should
expect to be requited, according to the Proverb.

At your entrance into any Town or Village inquire first into the Morals of the
Inhabitants, whether they be men of Probity, and in expectation of the Kingdom
of the *Messiah*; and whosoever entertains you, continue in his House during your
abode in that place, lest by leaving of him you alienate his Mind from you: and
when you first come into the Family, pray to God for a Blessing on it.

If that Family deserve to have your Blessings confer'd upon it, God will hear
your Prayers on their behalf; otherwise your Prayers shall be fruitless in respect to
them, but abundantly rewarded with Benefits on your selves. But, whatsoever
Town or private Family shall refuse to entertain you, as judging the Message you
are charg'd with (*viz.* the good Tidings of the approach of the *Messiah's* Reign)
unworthy their Attention, at your departure from them shake off the very Dust

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. X.

CHAP. VI.

CHAP. IX.



for a testimony
against them.

for a testimony
against them.

15 Verily, I say
unto you, it shall be
more tolerable for
the land of Sodom
and Gomorrha in
the day of judgment,
than for that city.

Verily I say
unto you, it shall be
more tolerable for
Sodom and Gomorrha
in the day of judg-
ment, than for that
city.

16 Behold, I send
you forth as sheep
in the midst of wolves:
be ye therefore wise
as serpents, and harm-
less as doves.

17 But beware of
men, for they will
deliver you up to the
councils, and they
shall scourge you in
their synagogues.

18 And ye shall be
brought before gover-
nours and kings for my
sake, for a testimony
against them and the
Gentiles.

from the Soles of your Feet, as a Token that you will not have the least Inter-
course with such an impious Race of Men; but rest assured that the Inhabitants of
Sodom and *Gomorrha* shall be less severely punish'd in the Day of Judgment than
those that refuse to hear you, or having heard you, contemn your Doctrine.

I send you now, and shall do it hereafter with greater Solemnity, as Sheep unto
a company of Wolves; that is, men of an inoffensive Temper, to a barbarous and
cruel People. You ought therefore to behave your selves with so much prudence,
as not to irritate them by reproaching them too freely, nor by unseasonable In-
terpretations of that Truth they so much hate at present; but take heed this Pru-
dence and Caution do not degenerate into worldly Craft, so as to make you betray
the Cause of Truth, by encouraging them in their vicious Practices. Unite there-
fore the Cunning of the Serpent (as I may so say) with the Harmlessness of Doves.
Secure your selves with all necessary Diligence against the Artifices of the *Jews*,
who will persecute you for the preaching of the Gospel, and accuse you before the
Jewish Magistrates, and cause you to be punish'd with Stripes; nor will their Ma-
lice stop here, but they will force you to plead for your Life before the *Roman* Go-
vernours for having been my Disciples: By which means the Gospel will be the
more taken notice of both by the *Jews* and *Gentiles*. At that time be not solli-
citous

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. X.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake: but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.

tous about the method of your Defence; neither be afraid, as being destitute of Eloquence: The holy Spirit of God will furnish you with Arguments, and the divine Assistance will abundantly supply the want of a premeditated Defence. The *Jews* and *Gentiles* shall impeach the nearest Relations they have, and deliver them up to the Persecutors for their Adherence to my Doctrine. A Brother shall betray his Brother, a Father his Son, and a Son his Father; and thus you shall be generally hated and tormented for being my Disciples: but whosoever shall contemn their Threats and Injuries, and shall persevere in his Obedience to my Doctrine, tho he be punish'd with Death for it, that man shall obtain everlasting Life in the next World. But when you are thus persecuted by the *Jews*, fly from one City to another, and be assured that you shall not have gone thro all the Cities of the *Jews* before I come to take vengeance on them.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. X.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house-tops.

28 And fear not them: which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

You have a proverbial Saying amongst you, importing that the Scholar ought to be contented, if he meet with no worse usage than his Teacher; and the Servant, if he be as kindly dealt with as his Master. If then the Pharisees have attributed my Miracles to the Power of *Beelzebub*, if they have calumniated me as possessed by him, that Prince of the evil Spirits, how much rather will they defame you who are my Scholars and Ministers? Be not however afraid of their Accusations; for neither shall their Tricks nor your Innocence be always hid. Believe me, there is nothing so secret that shall not one day be disclos'd, nothing so hidden as shall not be laid open. Therefore what I now instruct you in private, I authorize you to declare in publick; and what I now seem to whisper to you, that shall you proclaim from the tops of the Houses (as I may so say) that it may be heard by all.

Be not afraid of Men, whose Power extends only to the destruction of the Body, and afterwards are not able to hurt the Soul: Stand in awe of him only, who after this Life's ended can condemn both Soul and Body to the place of Torment. There

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. X.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

is nothing unknown to God, nor doth any thing happen without his permission; and his good Providence will protect you in the discharge of your Office. There is not so much as a Sparrow, whose price is so very trivial, kill'd without his knowledg and permission; how much rather will he take care of you, as men, and the Messengers of my Gospel? The very Hairs of your Head are all numbered. Take courage then; for he that takes care of the smallest Creatures will be careful of you who are of so much more value. Whosoever shall constantly profess himself to be my Disciple in words and actions before Men, shall be owned by me before my heavenly Father: but whosoever shall, to avoid Persecution, disown his being my Disciple, shall also be disclaim'd by me before my heavenly Father. Do not imagine, because my Doctrine breaths nothing but Love and Charity, that men shall lay aside all Animosities, and exercise a mutual Friendship. My Gospel, which so much recommends these Virtues, shall be the occasion of the greatest Feuds and Dissensions, as if I had come expressly to sow Discord among Men. For, as I have already told you, Children shall quarrel with their Parents, the Mother-in-law with her Daughter-in-law; the nearest Relations shall be at variance upon this

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. X.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous mans reward.

account, and Servants become profess'd Enemies to their Masters and Benefactors.

Whosoever shall prefer the advantages that may probably accrue to him from his Parents or Children, before Obedience to my Commands, shall be judg'd unworthy to be my Disciple. Nay, whoever does not resolutely propose to undergo all manner of Indignities and contumelious Outrage, as I have done before him, rather than to reject my Doctrine, cannot be accounted in the number of my Disciples. Whosoever shall reject my Doctrine out of hopes of securing his Life, shall be often punish'd in this World: On the contrary, who so shall constantly profess himself my Disciple, shall not be disappointed of his hopes, but frequently preserve his Life by those very means which the former avoided as tending to their destruction.

Who so shall receive you as sent by me, and rely upon you as such, shall be rewarded as if he had believed on me, and received me in person; and whoever believes on me, believes on my heavenly Father who sent me. Whoever receives a Prophet sent by me, and accounts him as a true one, tho he run some danger by it, shall be as much rewarded by me as the Prophet himself; and who so shall receive and own a good man, tho he incurs never so much Hatred and Envy by it, shall receive as great Rewards from me as that good man, provided he also lives

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. X.

CHAP. VI.

CHAP. IX.

24^h And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAP. XI.

1 AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

12 And they went out,

6 And they departed,

13

and went through the towns, preaching the gospel,

and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

and healing every where.

The End of the second Year of Christ's Ministry.

lives in a steady Course of Virtue ; nor shall he be unrewarded who makes a hearty tender of the least good Office to any of my Disciples on that account.

Jesus having given this Commission to his Disciples, and sent them by two and two into different places, went himself into another part of the Country with design to publish his Gospel, and acquaint them with the Laws of his Kingdom and the Rewards belonging to it. The Apostles accordingly enter'd upon their Office, exhorting the Jews to repent, and confirming their divine Mission by casting out the evil Spirits, and healing the Sick (anointing them with Oil) according to the Power confer'd on them by Jesus Christ.

CHAP.

The Year of Rome, 781. Of Tiberius, 18. from the 28th of August. Of Antipas and Philip, 31. After Christ according to the Vulgar Æra, 28.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XIV.

CHAP. VI.

6 But when Herods birth-day was kept,

☞

the daughter of Herodias danced before them, and pleased Herod.

☞

7 Whereupon he promised with an oath to give her whatsoever she would ask.

21 And when a convenient time was come, that Herod on his birth-day made a supper to his lords, high captains and chief estates of Galilee:

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod,

and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

CHAP. XXXI.

The third year of Christ's Ministry. John the Baptist beheaded by Herod. The Opinion of Herod and his Courtiers concerning Jesus.

ABOUT the beginning of the third year after Jesus began to publish his Gospel, Herod the Tetrarch made a great Feast for the celebrating his Birth-day, to which he invited all his Courtiers and chief Officers of his Army, and the Nobles of Galilee. In the midst of the Banquet, Salome the Daughter of Herodias by her former Husband Philip, enter'd the Room, and danc'd so gracefully, and so much to the satisfaction of the Company, and especially of Herod himself, that he commanded her to make whatever Request she had a mind to, assuring her that she should not be denied, tho' it were to the parting with half his Kingdom to her; which he also confirm'd by an Oath. Salome, without making any

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XIV.

CHAP. VI.

8 And she being before instructed of her mother,

Give me here John Baptists head in a charger.

9 And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel, and she

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry, yet for his oaths sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel, and she

any demand upon the spot, went out of the Banqueting-Room to consult her Mother *Herodias*, who bore a mortal Enmity to *John* the Baptist for the reason we have before related. Instructed therefore by her Mother, she return'd, and requir'd that the Head of *John* should immediately be deliver'd to her in a Charger. *Herod*, who little dreamt of such a Request as this, and was very much concern'd at it, yet by reason of the Oath he had taken, lest his Guests should think him guilty of a rash Oath, and that he might not seem to be perjur'd by them, forthwith commanded one of his Guards to repair to the Prison in which *John* was confin'd, and see Execution done upon him. The Officer accordingly perform'd his Task, and brought the Head, into the Room, and presented it to her. She immediately carried it

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	
brought it to her mother.	damsel gave it to her mother.		
12 And his disciples came, and took up the body, and buried it,	29 And when his disciples heard of it, they came and took up his corps, and laid it in a tomb.		
and went, and told Jesus.			
1 AT that time Herod the tetrarch heard of the fame of Jesus,	14 And king Herod heard of him,	7 Now Herod the tetrarch heard of all that was done by him:	
	(for his name was spread abroad)		
2 And said unto his servants, This is John the Baptist, he is risen from the dead,	and he said, That John the Baptist was risen from the dead,	and he was perplexed, because that it was said of some, That John was risen from the dead:	
and therefore mighty works do shew forth themselves in him.	and therefore mighty works do shew forth themselves in him.		

to her Mother, who feasted her Eyes with the horrid Spectacle, having thus gratified her Revenge by the barbarous Murder of this holy and innocent Person. The Disciples of *John* hearing of this Disaster, came to *Herod*, and beg'd the dead Body of their Master, which they buried in a Sepulchre, and afterwards came and acquainted *Jesus* with it, whom they knew *John* always look'd upon as the *Messiah*.

About this time the Fame of *Jesus* being spread far and near, came at last to the ears of *Herod*; and several of his Courtiers suspecting that *Jesus* was the very person he had not long ago ordered to be beheaded, *Herod* told them he was also of the same opinion, and that he verily believ'd God had raised him from the Dead, and that it was he who under the name of *Jesus* was the Author of the many Miracles reported to have been wrought by him in the Land of *Palestine*.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. VI.

CHAP. IX.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, It is John whom I beheaded,

he is risen from the dead.

20 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done,

and what they had taught.

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded:

but who is this of whom I hear such things?

and he desired to see him.

10 And the apostles when they were returned, told him all that they had done.

Others there were who took him for *Elias* the *Tishbite*, whom the *Jews* expected before the arrival of the *Messiah*, from a mistaken Prophecy of *Malachi*. Others thought he was a new Prophet, and some believ'd him to be one of the old ones rais'd from the Dead. But *Herod*, as we said, reflecting upon the matter, was confirm'd in his suspicion that it was *John* whom he had commanded to be beheaded, and who was restor'd to life; for which reason he greatly desired to see *Jesus*, that he might be satisfied of the truth of it: but *Jesus* would not suffer himself to be seen by him.

CHAP. XXXII.

The Return of the Apostles. Five thousand persons miraculously fed with five Loaves and two Fishes. Jesus walks upon the Lake of Gennefareth, stills the Wind, and cures several sick People.

Shortly after, the twelve Apostles, whom *Jesus* had sent abroad to publish the Gospel, return'd to him, and gave an account of all they had said and done, and also of the success they met with in this their first preaching of the Gospel. *Jesus* having

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31 And he said unto them, Come ye your selves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

13 When Jesus heard of it, he departed thence by ship into a desert place apart:



and when the people had heard thereof, they followed him on foot out of the cities.



14 And Jesus went forth, and saw a great multitude,

32 And they departed into a desert place by ship privately.



33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together to him.



34 And Jesus, when he came out, saw much people,

And he took them, and went aside privately into a desert place,

belonging to the city called Bethsaida.



11 And the people when they knew it, followed him:



CHAP VI.
1 AFTER these things Jesus went

over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him,



because they saw his miracles which he did on them that were diseased.



having heard them, commanded them to retire with him apart from all others into a certain Solitude to repose themselves; for in the more frequented places such a concourse of People resorted to him, and so great a number of sick persons were presented to be healed by him, that he had not so much as any time left for his necessary Repasts. Taking boat therefore, they put off to the Eastern side of the Lake of *Gennesareth*, and landed in a desert part of the Country about *Bethsaida*: But many who had seen the miraculous Recovery of an innumerable Company of sick People, would not forsake him, but taking notice of the place he steer'd his Course to, went round the Lake on foot, and repaired unto him. *Jesus* being come ashore, perceiv'd the Multitude flock to him; and tho he desir'd

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<p>and was moved with compassion toward them,</p> <p>and he healed their sick.</p> <p>15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past ;</p> <p>Send the multitude away, that they</p>	<p>and was moved with compassion toward them, because they were as sheep not having a shepherd :</p> <p>and he began to teach them many things.</p> <p>35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed,</p> <p>36 Send them away, that they may</p>	<p>and he received them,</p> <p>and spake unto them of the kingdom of God, and healed them that had need of healing.</p> <p>12 And when the day began to wear away, then came the twelve, and said unto him, * for we are here in a desert place.</p> <p>Send the multitude away, that</p>	<p>3 And Jesus went up into a mountain, and there he sat with his disciples.</p> <p>4 And the passover, a feast of the Jews, was nigh.</p>

desir'd to have been only with his Apostles, yet according to his custom received them kindly : and considering that a great many of them were sincerely dispos'd to receive Instructions, tho they had none among them whose business it was to instruct them in the Principles of Religion, he took compassion on them, esteeming them as Sheep destitute of a Shepherd. According to his custom therefore he acquainted them with several things relating to the heavenly Kingdom of the *Messiah*, and cur'd such sick persons as were presented to him. After which he went up into a Mountain, together with his Disciples. Now at that time the Passover, the most celebrated Festival among the *Jews*, was at hand, which happens about the Spring time of the Year.

Toward the Evening the Multitude continuing still attentive to the Doctrine of *Jesus*, the Apostles put him in mind that the place in which they were was uninhabited, and the time of the day well nigh spent ; that therefore he should dismiss the

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XIV.	CHAP. VI.	CHAP. IX.	CHAP. VI.
may go into the villages, and buy themselves victuals.	go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.	they may go into the towns and country round about, and lodg, and get victuals: *	



5 When Jesus then lift up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

6 (And this he said to prove him: for he himself knew what he would do)

7 Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

16 But Jesus said unto them, They need not depart, give ye them to eat.

37 He answered and said unto them, Give ye them to eat.

13 But he said unto them, Give ye them to eat.



the Multitude, that they might procure Victuals and Lodging in the neighbouring Towns and Villages. *Jesus* looking round upon the People, and perceiving a great number of them, ask'd *Philip* if he knew where to get Bread that Evening sufficient for so great a Multitude. This *Jesus* spake, not as deliberating with himself about buying such a quantity of Bread, for he had determin'd to feed them after the manner we shall presently relate, but to see what answer *Philip* would return him, who immediatly replied, that two hundred Pennyworth was not enough for them, that every one might receive a small portion to refresh himself. *Jesus* then turning himself about to his Apostles, bid 'em give them wherewith to eat.

What,

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CHAP. VI.



And they say unto him, Shall we go and buy

And they said, * except we should go and buy

two hundred penny-worth of bread, and give them to eat?

meat for all this people:

38 He saith unto them, How many loaves have ye? go, and see.



8 One of his disciples, Andrew, Simon Peters brother, saith unto him,

17 And they say unto him, We have here but five loaves, and two fishes.

And when they knew, they say, Five, and two fishes.

* We have no more but five loaves and two fishes;

9 There is a lad here, which hath five barley-loaves, and two small fishes:



but what are they among so many?

18 He said, Bring them hither to me.

39 And he commanded them to make all sit down by companies:

14 And he said to his disciples, Make them sit down in a company by fifties.

10 And Jesus said, Make the men sit down.

on the grass,

upon the green grass.



Now there was much grass in the place.

What, said they, shall we go and buy two hundred Pennyworth of Bread to be distributed among them? supposing they had not enough to purchase so much. Jesus hereupon ask'd them what quantity might be procur'd in that place? Andrew, Peter's Brother, made answer, that there was a Youth in the company that had five Barley Loaves and two small Fishes, but that this was next to nothing in respect of the number of the People.

Jesus then commanded them to bring the five Loaves and the two Fishes to him, and to make the People sit down upon the Grass by fifty in a Company.

The

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CHAP. VI.

and took the five loaves, and the two fishes; and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled:

and they took up of the fragments that remained, twelve baskets full.

40 And they sat down in ranks by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them:

and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments,

and of the fishes.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled:

and there were taken up of fragments that remained to them, twelve baskets.

and

and

11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down;

and likewise of the fishes, as much as they would.

12 When they were filled,

he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

and

The People accordingly seated themselves by hundreds and fiftys in a Company.

Jesus then taking the Loaves and the Fishes into his hands, gave thanks to God, according to his custom, and then by the hands of his Apostles, distributed them among the Multitude, who all had enough and to spare; and Jesus having commanded his Apostles to gather up the Fragments, that nothing of this miraculous Food might be wasted, they took up of the broken pieces of the Fish and Bread as much as fill'd twelve Baskets. Now they were five thousand Men, besides

Women

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21 And they that had eaten were about five thousand men, besides women and children.

44 And they that did eat of the loaves, were about five thousand men.

14 For they were about five thousand men.

10 So the men sat down, in number about five thousand.



14 Then those men when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.



22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.



23 And when he had sent the multitudes away,

46 And when he had sent them away,



15 When Jesus therefore perceived that they would come and take him by force, to make him a king,

he went up into a mountain apart to pray :

he departed into a mountain to pray.

he departed again into a mountain himself alone.

Women and Children, whom Jesus thus entertain'd, and who perceiving this wonderful Miracle, concluded he was that extraordinary Prophet whom God had promis'd to send unto 'em, namely, the *Messiah*.

Jesus immediately order'd his Disciples (who obey'd him with some reluctancy at parting with him) to go on board, and sail over before him to the other side of the Lake over against *Bethsaida*, where he then was, while he himself staid to dismiss the Multitude. After which, understanding that several of those whom he had thus miraculously treated were resolv'd to take him by force, and proclaim him King over them, he withdrew into a Mountain alone to frustrate their design, and that he might be uninterrupted in his Devotion. The Apostles in the mean time,

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and when the evening was come, he was there alone.	47 And when even was come, the ship was in the midst of the sea, and he alone on the land.		16 And when even was now come, his disciples went down unto the sea,
			17 And entred into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not come to them.
24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.	48 And he saw them toiling in rowing: (for the wind was contrary unto them)		18 And the sea arose, by reason of a great wind that blew.
			19 So when they had rowed about five and twenty, or thirty furlongs,
25 And in the fourth watch of the night, Jesus went unto them walking on the sea.	and about the fourth watch of the night he cometh unto them, walking upon the sea,		they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
	and would have passed by them.		
26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.	49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.		
	50 (For they all saw him, and were troubled)		

who at the beginning of the Night went on board, were now in the middle of the Lake steering towards *Capernaum*, when on the sudden the Water began to be agitated, and their Course was hindered by a contrary Wind: Now *Jesus* was not as yet come to them. When therefore by going against the Wind they had with great difficulty rowed about five and twenty or thirty Furlongs, near the fourth Watch of the night *Jesus* came towards them walking upon the Water no otherwise than if it had been dry Ground, and made as if he intended to pass by them.

The Disciples seeing him not far from their Boat, took him for an Apparition, and cried out for fear: for they all saw him, and were mightily astonish'd. But

Jesus

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27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

And immediarly he talked with them, and saith unto them, Be of good cheer, it is I, be not afraid.

20 But he saith unto them, It is I, be not afraid.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boistrous, he was afraid: and beginning to sink, he cried, saying, Lord save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

51 And he went up to them into the ship, and the wind ceased:

21 Then they willingly received him into the ship:

Jesus bid them be of good comfort, telling them it was he himself whom they saw walking on the Water. Peter being in doubt whether it was Jesus or a Spectre, said unto him, If thou art Jesus, command me to come unto thee walking on the water, as thou thy self dost. Jesus straitway commanded him; and Peter going out of the Boat, began to walk towards him on the Surface of the Water, as if it had been dry Ground. The Wind in the meantime rose, and his Courage, and the Faith he had in Jesus, which was attended with a miraculous Power of walking on the Water, failing him, his Steps gave way; and finding himself sinking, he cried out with a loud voice to Jesus to come to his assistance.

Jesus immediately came to him, and stretching out his hand, rais'd him to the top of the water, rebuking him for his distrust, which was the only reason of his sinking. Afterwards Jesus and Peter, at the request of the other Apostles, came into the Boat. Now the Wind, which, as we have already said, was contrary,

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and immediatly the
ship was at the land
whither they went.

and they were
fore amazed in them-
selves beyond mea-
sure, and wondred.

52 For they con-
sidered not *the miracle*
of the loaves, for their
heart was hardened.

33 Then they that
were in the ship, came,
and worshipped him,
saying, Of a truth thou
art the Son of God.

34 And when they
were gone over, they
came into the land of
Gennesareth.

53 And when they
had passed over, they
came into the land of
Gennesareth,

and drew to the shore.

54 And when they
were come out of the
ship, straightway they
knew him,

35 And when the
men of that place had
knowledg of him,
they sent out into all
that country round a-
bout, and brought
unto him all that were
diseased,

55 And ran through
that whole region
round about, and be-
gan to carry about in
beds those that were
sick, where they heard
he was.

fell all on the sudden, and they came in a short time to the place they steer'd to. Both these Miracles fill'd them with the greatest admiration of their Master, of whom they now conceiv'd a much more noble Idea than they had before: for so stupid were they, that the miraculous feeding of five thousand men with five Loaves and two small Fishes, had made no Impression on them: But having seen him walking on the Water, they came to him, and fell down at his feet with this exclamation, Truly thou art the Son of God, or the *Messiah*. Being landed not far from *Capernaum* in the Country of *Gennesareth*, which also gives name to the Lake, *Jesus* was presently known by the Inhabitants, and a world of people flock'd to him from all parts: for they that had first seen him presently told their Neighbours that that strange Person who had done so many Miracles was again come into those parts, the report of which occasion'd abundance of sick people to be brought unto

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56 And whither-
soever he entred into
villages, or cities, or
country, they laid the
sick in the streets,

36 And besought
him, that they might
only touch the hem
of his garment: and
as many as touched
were made perfectly
whole.

and besought
him that they might
touch, if it were but
the border of his gar-
ment: and as many as
touched him, were
made whole.



22 The day follow-
ing, when the people
which stood on the
other side of the sea,

unto him in their Beds; and wherever he went in City, or Country, in the Streets and High Roads, the Sick were presented to him, and they desir'd they might be permitted to touch but the Hem of his Garment, and as many as touch'd it were cur'd of their Infirmities.

CHAP. XXXIII.

A Multitude follow Jesus from the other side of the Lake, and pass over to Capernaum, whom Jesus instructs in the Synagogue, telling them in a long, tho figurative Discourse, that they ought to be solicitous after spiritual and not corporeal Food; and that he himself was the Bread that would nourish them. The Jews, who expected the Messiah should establish a terrestrial Government among them, are offended at his Doctrine, and desert him. He shows who they be that come to hear him with an honest disposition, and asks his Apostles whether they also would depart from him. Peter in the name of all of them assures him of the contrary, adding also a remarkable reason of his Constancy. Nevertheless Jesus tells them, one of 'em would betray him.

THE Multitude that remain'd in the Territory of *Bethsaida*, taking notice there was but one Boat on that side the Lake when the Apostles put off from shore, and knowing that *Jesus* was left behind, they sought for him in all the neighbour-

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saw that there was none other boat there, save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone :

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said to him, Rabbi, when camest thou hither?

26 Jesus answered them, and said, Verily verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

neighbouring Villages, not in the least imagining he had passed the Lake. They were very much affected with the Supper with which *Jesus* had entertain'd 'em ; and his great Liberality, together with the hopes of yet greater Rewards, made them very earnest to proclaim him King. While they thus sought after him in vain, there came a great many Boats from *Tiberias*, not far from the place where they had been fed by *Jesus*. Several of the people therefore, not finding *Jesus* nor any of his Apostles, came over in these Boats to *Capernaum* in quest of him. When they had found him, they told him how they had look'd for him on the other side of the Lake, and ask'd him how long he had bin on this side. *Jesus*, who knew that many of them followed him, not because of the Miracles he wrought, nor out of a desire of being instructed by him, told 'em they did not seek after him on account of his Miracles, which were so many Arguments of his divine Commission, but by reason he had so plentifully fed them. Now, said he, your great care should be,

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27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? What dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

be, not after the Food which can nourish only for a short time, but after that which will nourish your Souls to all eternity, and which I will bestow upon you (tho I no way seem to differ from any other person in my outward appearance) provided you prepare your selves to receive it as becomes you. Neither can you doubt of my having such a Power, since God bears witness to the truth of what I say by the Miracles you have seen me perform among you, which are as it were so many Seals for a confirmation of it.

The men struck with this answer, ask'd him what they were to do to become acceptable to God. Then said Jesus: Believe on him whom God hath sent unto you, and obey the Doctrine he brings you from God himself. Hereupon, being half angry that he did not set himself up for a King over them, whom they were ready to own and assist as such, as if they had quite forgot the Wonders he had perform'd among them, they ask'd him if he could shew any Miracle in confirmation of what he said to them, and which might make them give credit to him.

For, said they, our Ancestors believ'd on Moses, as you require us to believe on you; but then he fed them with Manna in the Deserts of Arabia, which, as the Scripture speaks, was, as it were, Bread sent down from Heaven to eat, Pl. 78, 24.

Jesus

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32 Then Jesus said unto them, Verily verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

36 But I said unto you, that ye also have seen me, and believe not.

37 All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

Jesus replied, that, properly speaking, *Moses* could not be said to have given them Bread from Heaven, but that he would give them heavenly Bread in his Father's name, and justly so called; that this Bread was truly divine, and sent down from Heaven; and that men were not only nourish'd with it, but received Life from it. They not reaching the true meaning of what *Jesus* said, intreated him to give them always this sort of Bread.

Jesus answer'd them more openly, but still in a figurative Speech, as willing to get rid of these men, who thought of nothing but the conveniences of this life, and were ready to raise a Tumult upon his account, and proclaim him King: I am, said he, that Bread which is the Source of Life: Whoever becomes my Disciple shall partake of this Bread, and never hunger or thirst more, as those did who fed on the Manna *Moses* gave them, and drank of the Water that flowed out of the Rock. These things I have plainly declar'd unto you, and yet you do not believe: The reason is, because you did not believe in God; for all those of the *Jews* who believ'd my Father, have also believ'd me, and are become my Disciples, nor do I reject any that seriously desire to be my Disciples. I am come from Heaven, not

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38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among your selves.

to do my own Will, but the Orders I am charged with by my heavenly Father; and he has commanded me to take care of those who having believ'd in him, are become my Disciples, that at the Resurrection they may be made partakers of eternal Happiness. For it is the good pleasure of God who hath sent me, that whoever sees my Miracles, and believes my Doctrine, should inherit everlasting Life, to which I will raise him at the last Day.

The Jews having heard this Reply of Jesus, and not being able to bear with his telling them he was bread come down from Heaven, mutter'd among themselves, asking one another whether he were not Jesus the Nazarene, the Son of Joseph and Mary, Persons very well known in Nazareth; how then, said they, could he come down from Heaven, as he pretends?

Jesus answer'd them in these or the like words: Do not murmur among your selves at what I have said, as if I requir'd you to believe a Lie. I propose nothing as the Object of your Belief, which is not in it self most true; but the reason why you cannot prevail with your selves to believe me, is, because you were never so

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44 No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily verily I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread, which came down from heaven: if any man eat of this bread, he shall live for ever:

thoroughly affected as you ought, with the reveal'd Will of my heavenly Father. Now, no one among the *Jews* can become my Disciple, unless he first believes the Revelation of my Father; and such a one will I raise from the Dead at the last Day, that I may reward him with everlasting Happiness. The Prophets have foretold that *All the Jews* who will not continue obstinate in their Errors, *shall be taught by God himself*, Isa. 54. 13. Jer. 31. 34. and indeed whoever embraces my Doctrine, knows it is his duty so to do by the Revelation he has receiv'd from my Father: But yet you are not to mistake me so far as to think these men already acquainted with all that God has determined to reveal by me to men. This you may be assured of, that whoever believes and obeys my Doctrine, shall partake of eternal Happiness: For I am, as I told you, that Bread, which being fed on, will nourish you to everlasting Life. Your Ancestors, 'tis true, did eat Manna in the Deserts of *Arabia*, and yet were all mortal; but here you have Bread offer'd, which whoever feeds on, shall never die. 'Tis I who am that Bread come down from Heaven to that very end, that whoever feeds on it, shall be nourish'd to Eternity.

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and the bread that I will give, is my flesh, which I will give for the life of the world.

52 The Jews therefore strove amongst themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whofo eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so, he that eateth me, even he shall live by me.

nity. Now the Bread I give to all that are willing to receive it, is my Body, which I will suffer to be destroy'd, that by its Death I may procure Life for Men.

Upon this, those that heard him, disagreed among themselves concerning the meaning of what he had said: for none of 'em understood in what sense it was he told them he would give his Body to men to feed on. *Jesus* therefore, that they might not make slight of it, and consequently not endeavour to find out the meaning, told them, That unless they eat his Flesh, and drink his Blood, it was impossible to obtain everlasting Life. He only, who thus satisfies his Hunger and Thirst, can justly hope to obtain that Life which is promis'd on this condition; and such a one will I raise from the Dead at the day of Judgment: For my Flesh and my Blood are Meat and Drink indeed, and they are the means for the obtaining of everlasting Life. Whoever thus feeds on me will thereby be so nearly allied to me, that I will account all that belongs to me and him, as belonging in common to us both.

Like as I have bin sent by my Father, and am here on Earth on purpose to execute his Will; so also whoever shall feed on me, will reckon that he lives for me, that

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58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples when they had heard *this*, said, This is a hard saying, who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickneth, the flesh profiteth nothing: the words that I

is, lives to obey my Doctrine. Therefore I tell you again, that you may be sure to take notice of it; I am that Bread come down from Heaven, to which the Manna your Fathers eat of in the Desert of *Arabia*, is not to be compar'd: for they, as I told you, were not made immortal by it, and are all dead; but whoever feeds on this Bread I give him, shall obtain everlasting Life.

These Discourses were deliver'd by *Jesus* in the Synagogue of *Capernaum*; and many of his Hearers were offended at their Obscurity, because he seem'd to tell them that his own Body, which was born of *Mary*, came down from Heaven; and that the way to obtain everlasting Life was to eat its Flesh after it should be kill'd; a thing so strange, as did not only thwart the *Jewish* Institutions, but was repugnant to the Customs of all civiliz'd Nations whatever. *Jesus* perceiving his Disciples murmur upon this account, thus accosted them: Do these things alienate your minds from me? and cannot I persuade you to believe that I am come down from Heaven? Yet this is not more hard to be believ'd than my Return thither from whence I came, and which some of you shall be Eye-witnesses of within these few months. Does what I told you concerning the eating of my Flesh offend you? Surely it was no hard matter to perceive that that must be understood after a spiritual manner, since nothing is more plain than that there could no Good redound to you from the material feeding on my Body. This is therefore to be taken in a
spiritual

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spake unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning, who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come to me, except it were given unto him of my Father.

66 From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art Christ, the Son of the living God.

spiritual sense for the admission of my Doctrine, which I will confirm by my Death, and the effusion of my Blood, that I may obtain eternal Life for all that believe it and obey it. If I have spoke obscurely to you, you ought however to be persuaded, there was a sound meaning couch'd under that Obscurity, tho you were not able to apprehend it; but the true reason why you thus disbelieve me is, because you have not believ'd on God himself (For *Jesus* knew from the beginning who it was that should betray him, and who they were that would disbelieve his Doctrine.) I have therefore already told you, that it is impossible for any one among the *Jews* to become my Disciple, unless he first believes in God my Father, who will deliver him into my hand.

Many of his Followers were so offended at this Discourse, that they quite forsook him; which *Jesus* observing, ask'd the twelve Apostles whether they also would desert him? *Peter* in the name of the rest cried out: To what other Teacher shall we have recourse, if we once leave thee, who only art able to direct us in the certain way that leads to eternal Happiness?

We have believ'd and bin convinc'd by most certain arguments, that thou art the *Messiah*, that is, the Son of the only true and living God. *Jesus* replied:
Out.

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70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

The THIRD PASSOVER

after CHRIST's Baptism.

CHAP. XV.

CHAP. VII.

1 THEN came to Jesus scribes and Pharisees, which were of Jerusalem,

1 THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.



2 And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault.

Out of a multitude of Disciples I have chosen but twelve Apostles, and yet there is one in this small number that shall treat me like an Enemy. This he understood of *Judas* surnamed *Iscariot*, one of the twelve, who would betray him, as it afterwards fell out.

CHAP. XXXIV.

The third Passover after Christ's Baptism. His Speech concerning washing of Hands, and the things by which men are really defil'd. The Daughter of a Canaanitish Woman possess'd by an evil Spirit. A dumb man, and several sick persons cur'd.

NOT long after *Jesus*, according to his Custom, seems to have gone to *Jerusalem* to celebrate the Passover, which that year happen'd upon the fifth of *April*, according to the *Jewish* Calendar. But while he continued in *Galilee*, there came several *Pharisees* and Doctors of the Law to him from *Jerusalem* to observe his Words and Actions. These having taken notice, that some of his Apostles neglected to wash their Hands before they sat down to eat, could by no means digest the want

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CHAP. VII.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and pots, brazen vessels, and of tables.

saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them,

7 Ye hypocrites, well did Esaias prophesy of you, saying,

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them,

Well hath Esaias prophesied of you hypocrites, as it is written,

This people honoureth me with *their* lips, but their heart is far from me.

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

want of this Ceremony. For all the *Jews*, especially the *Pharisees*, are wont to wash their Hands with a great deal of nicety before they offer to touch a bit of Meat: Which custom they observe with great exactness, tho it be only a Tradition handed down from their Ancestors, and no Law of *Moses*. At their return from the Market, tho they are not conscious of having touch'd any thing reputed unclean, yet for fear they might have done it unawares, they will eat nothing before they have wash'd their Hands. Many such Rites are observ'd by them, tho there is no Law that lays any obligation on them; and they are very curious in the washing of their Pots and Cups, and other Utensils. This then being the constant practice of the *Jews*, the *Pharisees* came immediatly to *Jesus* without saying any thing to his Apostles, complaining of their neglect in this particular, and demanding the reason of it. *Jesus* knowing their design, told them, that *Isaiab* gave an elegant description of such Hypocrites as themselves in these words, chap. 29. 13. *This People draw near me with their Mouth, and with their Lips do honour me, but have*

remov'd:

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9 But in vain do they worship me, teaching for doctrines the commandments of men.

3 * Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father, or his mother, *It is a gift by whatsoever thou mightest be profited by me,*

6 And honour not his father or his mother; *he shall be free.*

Thus have ye made the commandment of God of none effect by your tradition.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother: and, Whoso curseth father or mother, let him die the death.

11 But ye say, if a man shall say to his father or mother, *It is Corban,* that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered:

remov'd their Heart far from me; and their Fear toward me is taught by the Precept of Men. For you observe with the utmost diligence the Traditions of Men concerning the washing of Cups and Pots and the like, while you break or neglect the Laws of God.

But is this true Religion, to observe inviolably the Institutions of Men, tho in opposition to the Laws of God? *Moses* commanded Children to honour their Parents; and those that curse them, are by the Law to suffer death for it. But your interpretation of it is, with a proviso that the Son tells not his Father or Mother in a passion, that he has consecrated all his Goods to God, or that he has not taken an Oath never to confer any Benefit upon them; which impious Oath and dedication of his Goods, with which he might have assisted his Parents in their necessities, you esteem obligatory. Thus plainly do you make the Traditions of Men

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☞ and many such like things do ye.

10 And he called the multitude, and said unto them, Hear and understand.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand.

11 Not that which goeth into the mouth defileth a man:

15 There is nothing from without a man that entering into him can defile him:

but that which cometh out of the mouth, this defileth a man.

but the things which come out of him, those are they that defile the man.

☞ 16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people,

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answered and said, Every plant which my

of Men clash with the positive Laws of God: and it were easy to reckon up many more instances of the like nature.

After this, he call'd the Multitude that followed him to hear his Doctrine, and said to them: Hearken attentively to what I am about to say, and seriously reflect upon it. There is nothing without the man that can possibly defile him, that is, make him less good, and less acceptable to God: 'Tis the evil Thoughts and Dispositions flowing from within that can only be said to pollute him. Let all that are convinc'd it is their duty to use the Faculties God has bestowed upon them in an impartial search after Truth, attend to what I say to them, and they shall easily understand the truth of it, and with what purpose it was spoken.

Afterwards, having dismiss'd the Multitude, and being alone with his Apostles, he was put in mind by them that the *Pharisees* were very much offended at his Doctrine, which seem'd to tend to the abrogating all the Rites and Ceremonies about unclean Meats, which had been handed down to them from their Ancestors. In answer to which *Jesus* told them, that all those Plants which his Father had not plante.

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heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entreth in at the mouth,

goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also?

Do ye not perceive, that whatsoever thing from without entreth into the man, it cannot defile him,

19 Because it entreth not into his heart,

but into the belly, and goeth out into the draught,

purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

planted, should be rooted up, tho the minds of the irreligious were offended at it: By which words he signified, tho obscurely, that there was no longer any account to be made of the ceremonial Laws, which God never design'd should be perpetual; and that the Traditions of Men were not to be regarded, which contributed nothing to Virtue, but were sometimes repugnant to it. And as for the opinion of these men, they ought not to set any value on it, being but blind Directors of others, like themselves blind, in the way to Happiness; who according to the Proverb would both together fall into a Ditch.

After this, Peter in the name of all the Apostles desir'd him to explain what he had lately told them concerning what goes into and comes out of a man. Then said Jesus unto them, Are you so unskilful as not to comprehend the meaning of it? Perceive you not that it is impossible for a man to be defiled by the Meat he swallows, which going in at the Mouth passes down into the Stomach, and from thence into the Bowels, where that part from which we receive nourishment, is separated from the Excrements that are voided? Thus you see it is impossible we should be polluted by the Food we eat, that is, become the worse for it in God's sight. But that which makes us less acceptable to him, proceeds out of the Soul of Man.

'Tis.

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19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts,

and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon,

and entered into an house, and would have no man know it; but he could not be hid.

25 For a certain woman whose young daughter had an unclean spirit, heard of him, and came, and fell at his feet:

'Tis from hence, as from a Fountain, that all evil, which is displeasing to God, continually flows; here is the Spring-head of all evil Imaginations, Adulteries, Fornication, Murder, Theft, Rapine, Covetousness, Cheating, Lusts, Envy, Lies, Blasphemy, Pride, and Intemperance. These and the like Vices proceed from within, from the Soul, and are the spots that defile the man, and not a Custom of eating with unwashen hands; and the neglect of such like Ceremonies.

Jesus from hence went into that part of Galilee which borders on the Country of the Tyrians and Sidonians. Being enter'd the House he design'd to lodg at, he forbade them to make his arrival known, lest by the concourse of the Gentiles to him he should make himself obnoxious to the Jews; but it was impossible for him to conceal himself, the fame of his coming being every where divulg'd. A certain Woman of Phenicia therefore, whose Daughter was possess'd with an evil Spirit, hearing of it, came, and fell down at his feet as he past by; and calling him Lord, and Son of David, intreated him to have compassion on her, and to heal her Daughter, who was grievously tormented with the evil Spirit. The Woman, as we said, was a Phenician,

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23 But he answer'd her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answered and said,

I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the childrens bread, and cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of

26 (The woman was a Greek, a Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her,

Let the children first be filled: for it is not meet to take the childrens bread, and to cast it unto the dogs.

I am not sent,

28 And she answered and said unto him, Yes, Lord:

and educated in the Superstition of the *Greeks*, and vehemently besought him to expel the *Demon* out of the Body of her Daughter. *Jesus* not deigning to receive her petition, pass'd by without giving her any answer. The Woman nevertheless still follow'd him with lamentable Outcries, insomuch that the Apostles, to whom she was troublesome, intreated him to dismiss her, that she might no longer pursue them with her Clamors.

Hereupon *Jesus* turning himself about, told her first, that it was but just for her to stay till the Children of the Family were serv'd; and that that Parent would do very ill who should throw Bread to the Dogs that was laid up for the nourishment of his Sons, meaning, that she ought to wait till all the sick persons among the *Jews* had bin cur'd. Next he told her he was only sent to the wandering Sheep of the *Jewish* Nation; and that his Commission was, to convert the *Jews* by his Miracles and Benefits, and not the Heathens. The Woman still urg'd him with her Cries, which made *Jesus* repeat that Saying to her; *The Childrens Bread ought not to be given to the Dogs*. The Woman replied, she did not deny what he said to be most equitable, and that it was true that the Dogs were suppos'd to be sufficiently

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the crumbs which fall from their masters table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.

And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee,

and went up into a mountain, and sat down there.

yet the dogs under the table eat of the childrens crumbs.

29 And he said unto her,

For this saying, go thy way, the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31 And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee,

through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

ciently provided with the Scraps that fell from their Masters Table; may I then, said she, have this one Request granted me, and after the many Benefits confer'd upon the Jews, may I not be denied this one Offal as it were, from their sumptuous Feast. Jesus upon this told her, that she had so great an opinion of the divine Power and Bounty, that according to her desire the evil Spirit should immediatly be banish'd from the Body of her Daughter. The Woman having heard this, return'd home, and found her Daughter lying on the Couch, and quite cured, the very moment that Jesus told her she should be deliver'd from the evil Spirit. After this Jesus left that Country which border'd upon many Heathen Cities, and came to the Country about Decapolis situated on the Eastern side of the Lake of Gennesareth, where he frequently resided, and instructed his Followers sitting on a Mountain hard by. It happen'd while he was in those parts, there was brought to him a man who by a violent Distemper had quite lost his hearing, and was almost depriv'd of his Speech also. The man being presented to him, they that had the charge of him, besought Jesus by laying on his hands to cure him. Jesus there-

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33 And he took him aside from the multitude; and put his fingers into his ears, and he spit, and touched his tongue.

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it,

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them

therefore stepping aside with the man, put his Fingers into his Ears, and touch'd his Tongue with Spittle, not with a design to cure him by that outward application, but to give as it were, according to his custom, some Emblem of the invisible Power by which he acted. Then lifting up his Eyes to Heaven, he sigh'd, as being sensibly touch'd with the Miseries of Mankind, and said in the Syriac Language, *Be open'd*. Which words were no sooner spoken, but the man recover'd the perfect use both of his Ears and Tongue.

Now Jesus forbid the man that was cur'd, and those that brought him, to divulge the matter; but the more he charged them, the more officious were they in publishing the Miracles of their Benefactor. Wherefore all men were struck with the greatest admiration, and readily acknowledg'd he had perform'd all the Miracles *Isaiah* had foretold should be wrought by the *Messiah*, in these words: *ch. 35. 5. The Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstop'd*; inasmuch as he had made the Deaf to hear, the Blind to see, and the Dumb to speak. For these reasons abundance of People flock'd to him from all parts, and brought with them the Lame, the Blind, the Deaf and Maim'd, and many other sick persons

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down at Jesus feet, and he healed them.

31 Inſomuch that the multitude wondred when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael.

CHAPTER VIII.

IN thoſe days the multitude being very great, and having nothing to eat,

32 Then Jeſus called his diſciples to him, and ſaid,

Jeſus called his diſciples unto him, and ſaith unto them,

I have compaſſion on the multitude, becauſe they continue with me now

2 I have compaſſion on the multitude, becauſe they have now been with me three days,

ſons who were laid at Jeſus's feet, to be healed of their Infirmities, and were all cur'd by him with a word's ſpeaking, inſomuch that all men were amaz'd to hear thoſe that a moment before were dumb, to ſpeak plainly; and to ſee Cripples immediately uſe their Limbs as freely as if they had never ail'd any thing; and they glorified God, who confer'd by the means of Jeſus ſuch great Benefits on the Jewish Nation.

CHAPTER XXXV.

Jeſus feeds four thouſand men with ſeven Loaves and a few Fiſhes: Goes to Dalmanutha. The Pharifees are fruſtrated in their expectation of a Miracle from him. He returns to the other ſide of the Lake, and diſcourſes concerning the Leaven of the Sadduces and Pharifees. He ſails to Bethſaida, where he cures a ſick perſon. From thence he goes to the Territory of Cæſarea Philippi. He asks his Diſciples on the Road what opinion the generality had of him, and what theirs was; and then tells them he muſt die, and they ſuffer many things for his ſake.

ABOUT this time, a great Multitude being with Jeſus, and his Apoſtles in the Deſerts near Decapoli, and unprovided of Proviſions, he call'd his Apoſtles to him, telling 'em, he pitied the Multitude who had for three days followed him,

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three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way:

for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground:

and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

him, and were now destitute of Victuals: If, said he, we dismiss them fasting, 'tis to be fear'd, in the condition they now are, that many of 'em, who live at a great distance, will perish on the Road. The Disciples who, as we have related, took not sufficient notice of the Miracle whereby he entertained 5000 men with five Loaves and two Fishes, told him they could not find Bread sufficient in that desert Country to satisfy such a Multitude. But Jesus ask'd them how many Loaves they had for themselves; they told him, seven. After this he commanded the whole Multitude to sit down on the Ground; and having receiv'd the Loaves, he blessed them, and breaking them gave the Fragments to his Apostles to be distributed among the People.

The Apostles had a few small Fishes besides, which he likewise commanded them to distribute among the Multitude, who made a full Meal of the Loaves and Fishes;

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37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven baskets full.

38 And they that did eat, were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAP. XVI.

1 THE Pharisees also with the Sadduces, came, and tempting, desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and lowring.* O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?

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8 So they did eat, and were filled: and they took up of the broken meat that was left, seven baskets.

9 And they that had eaten were about four thousand;



and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.



Fishes; and the broken pieces and scraps that were left, fill'd seven Baskets. Now there were about four thousand Men, besides Women and Children, who were thus miraculously fed. *Jesus* therefore, that he might not be continually molested with such a Crowd, who 'twas likely followed him rather to be fed than to be instructed, went on board a little Vessel with his Apostles, and sail'd over to the Coast of *Dalmanutha*, not far from *Magdala*. Being landed there, several *Sadduces* and *Pharisees* came and disputed with him concerning his Authority, requiring some Miracle from Heaven as a demonstration of his divine Mission. *Jesus* replied to this purpose: If the Sun sets bright, and the Sky looks red, you think it a token of fair Weather the day after; and in the morning, if the Sky be red and lowering, you account it the Forerunner of a Tempest. O ye Counterfeiters of Virtue, you can use your reason and experience in predicting the change of the Weather; Why do you seem so wholly void of Reason, as not to be able to tell, whether the Signs of those times which you still expect, have not already happen'd accord-

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4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given to it;

but the sign of the prophet *Jonas*.

And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadduces.

7 And they reasoned among themselves, saying, *It is because we have taken no bread.*

8 Which when Jesus perceived, he said unto them, why reason ye

12 And he sighed deeply in his spirit, and saith,

Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is because we have no bread.*

17 And when Jesus knew it, he saith unto them, Why reason ye?

ing to the Predictions of the Prophets? In which words *Jesus* hinted at the Signs of the coming of the *Messiah*. Then fetching a deep sigh because of their Malice; This wicked Race, said he, whose Minds are alienated from the Service of God, expect a Miracle in confirmation of my being sent from Heaven, as if I had not perform'd any; but there shall be none granted to them for a demonstration of this Truth, except something that shall happen to me like what befel the Prophet *Jonas*. Afterwards he left that Country, and sailed over to the western side of the Lake: Now the Apostles had forgot to buy Bread, and had but one Loaf with them in the Vessel. As they were sailing over, it happen'd that *Jesus* admonish'd them diligently to beware of the Leaven of the *Pharisees*, and of *Herod*, and the rest of the *Sadduces*. The Apostles reflecting upon their not having bought Bread, thought that *Jesus* had upbraided them with their negligence, in obscure terms, and caution'd them against buying any for the future of those who were addicted to either of the Sects mention'd.

Jesus observing their mistake, thus rebuk'd them: O you who have such mean Notions of the Goodness and Power of God, what makes you imagin that your negli-

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among your selves, O ye of little faith,

because ye have brought no bread?

9 Do ye not yet understand,

neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadduces?

12 Then understood they how that he bad them not beware of the leaven of bread,

☞

because ye have no bread?

perceive ye not yet neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?

They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up?

And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

☞

negligence in not providing your selves with Bread, is the occasion of my giving you this caution about the Leaven of the *Pharisees* and *Sadduces*? Are you still as unacquainted with my way of speaking, as when I first made choice of you? Have you taken no manner of notice of my Miracles and my Doctrine; or are you wholly without memory, that you thus forget what you have heard and seen? When I fed five thousand men with five Loaves, how many Baskets did you fill with the Fragments that remained? They answer'd, twelve: And when four thousand were satisfied with seven Loaves, how many Baskets did you then fill? They answer'd, seven. Then, continued *Jesus*, ought you not from hence to have infer'd, that it was very unlikely I should be solicitous about your scarcity of Bread, who thus twice before your eyes, have miraculously increas'd its Substance; and that this was not in my thoughts when I caution'd you against the Leaven of the *Pharisees* and *Sadduces*? The Apostles at last understood that the Leaven he mention'd was not to be understood of that which we use in making Bread, but of certain Tenets

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but of the doctrine of the Pharisees, and of the Sadduces.

22 And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that, he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

peculiar to the *Pharisees* and *Sadduces*, which like ill Leaven gave a pernicious Ferment to the Life and Conversation.

Jesus afterwards went with his Disciples to *Bethsaida*, where there was a blind man presented to him to be cur'd. He resolv'd to gratify their Request, but would not perform the Miracle in the Town it self, either because he thought the Inhabitants unworthy because of their Incredulity, or to avoid the Concourse of People, which began now to be more frequent, and in greater Companies, lest the ill designing among them might raise some Tumult against the *Romans*, under pretence of setting him up as King of the *Jews*, which he avoided by often removing from one place to another; for which purpose the Lake of *Gennesareth* was very commodious, the Multitude not having Boats enough, nor always in readiness to transport themselves as often as he sailed from one side to the other. For these reasons he led the blind man by the hand out of the Town, and having rub'd his Eyes with Spittle, ask'd him whether he saw any thing? The man turning himself round, told him he saw a little, but it was so confusedly, that he could distinguish Men from Trees only by their motion. Whereupon *Jesus* touch'd his Eyes again, and perfectly restor'd him to his sight, insomuch that he saw all things plainly and distinctly. After which he dismiss him, charging him not to return to *Bethsaida*, nor to acquaint any of the Inhabitants with it, for the reasons beforemention'd.

After

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13 When Jesus came into the coasts of Cesarea Philippi,

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way

18 And it came to pass as he was alone praying, his disciples were with him:

he asked his disciples, saying, Whom do men say, that I, the Son of man, am?

he asked his disciples, saying unto them, Whom do men say that I am?

and he asked them, saying, Whom say the people that I am?

14 And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the old prophets.

28 And they answered, John the Baptist: but some say, Elias;

19 They answering, said, John the Baptist: but some say Elias;

and others, One of the prophets.

and others say, that one of the old prophets is risen again.

15 He saith unto them, But whom say ye that I am?

29 And he saith unto them, But whom say ye that I am?

20 He said unto them; But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ,

And Peter answered and saith unto him, Thou art the Christ.

Peter answering, said,

the Son of the living God.

of God.

The Christ.

17 And Jesus answered and said to him, Blessed art thou.

After this Miracle Jesus went a while from the Lake of *Gennesareth* into the Country about *Cesarea*, a City founded by *Philip* the Son of *Herod* the Great, not far from the source of *Jordan*. While they were on their journey, *Jesus* being retir'd with his Apostles into a solitary place that he might be unmolested in his Devotion, ask'd them whom the World took him for, since he did not differ from others in his outward appearance? They told him, some thought he was *John* the Baptist rais'd from the Dead; others thought he was *Elias* come down from Heaven; and some took him for *Jeremias* restor'd to life, or some other of the antient Prophets. Then said *Jesus*; But who do you take me for? *Peter*, not staying for the answer of the other Apostles, replied: Thou art the *Messiah*, the Son of the true and living God. Upon which *Jesus* congratulating his knowledg of this Truth, told him,

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Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, that thou art Peter, and upon this rock will I build my church : and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man

that he was Jesus the Christ.

20 And he charged them that they should tell no man of him.

21 And he straitly charged them, and commanded *them* to tell no man that thing,

him, he had great reason to account himself highly favour'd, since it was impossible any could reveal this important Truth to him, but his heavenly Father, who attested it by the Miracles he gave him power to perform. 'Twas not, said he, without reason that I gave thee the surname of *Peter* (which signifies *Stone* or *Rock*) since thou wilt in thy preaching and constant adherence to this Truth be like a Rock, firm and unshaken, on which I will build my Church ; nor shall any Terror of Death make thee disown the Cause for which they persecute thee. Great shall thy Authority be in the Kingdom of Heaven ; insomuch that whose Sins soever thou wilt have punish'd here on Earth, shall be forthwith punish'd, and whose Sins soever thou wilt have pardon'd on Earth, shall immediatly be forgiven.

Jesus having approv'd this Judgment of *Peter* concerning him, and rewarded him with these singular Blessings, charg'd all his Apostles not to divulge his being the *Messiah*, lest such a Truth once spread abroad should tempt many of the *Jews*, not only the bad, but the well meaning also, who still expected the *Messiah* should establish an earthly Government among them, to raise some Tumult on his account, and so defame his Doctrin as favouring rebellious Principles among those that were not sufficiently acquainted with him.

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21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.



22 Then Peter took him, and began to rebuke him,

saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence to me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly.

And Peter took him, and began to rebuke him.



33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 And when he had called the people to

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

32 And he spake that saying openly.

And Peter took him, and began to rebuke him.



33 But when he had turned about, and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

23 And he said unto them all, If any man will come

From this time Jesus began openly to declare to them that he must shortly go to Jerusalem, and there suffer all manner of Indignities, and a cruel Death, by the malice of the Sanhedrim, the Priests, and Teachers of the Law; but that after his being three days dead, he should rise again. And this he plainly foretold them without using any figurative Expressions. Peter hereupon embracing him with some earnestness, cried out; God forbid, that any such thing should ever befall you.

Jesus turning about, replied with indignation; Away from me thou who under a pretext of Love and Friendship, thus opposest thy self to my Determinations, and puttest an obstacle in my way to hinder me from executing my Commission from God: Your thoughts favour only of worldly Conveniences, and not in the least of the Joys of Heaven. Then addressing himself to the Multitude, he spoke to this

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will come after me, let him deny himself, and take up his cross,

and follow me.

25 For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul?

or what shall a man give in exchange for his soul?

ciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross,

and follow me.

35 For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospels, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful gene-

after me, let him deny himself, and take up his cross,

daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away.

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed,

this effect: Whoever desires to be my Disciple, ought (without making account of the advantages that might redound to him if he were at free liberty) to give himself intirely to the service of God, and daily resolve to adhere firmly to it, and to endure the greatest Misfortunes rather than violate the least of his Commands. Those only that are thus disposed, shall be reputed my Disciples. And take notice moreover, that they who deny me to save their Life, shall often lose it; and on the contrary, many, who shall courageously hazard it for my sake, shall save it. Thus, if you regard only temporal advantages, it will be beneficial openly to profess your being my Disciples; for what will all the good things you expect to gain by your Treachery, avail you, if at last you lose your Life, the most valuable of all human Blessings? With how much reason then ought you to part with all these, nay Life itself, for the obtaining endless Happiness in a future state, which shall be the reward of those only who persist in a constant profession of being my Disciples? For whoever shall not have the courage in this deprav'd and degenerate Age publicly to own his Obedience to my Gospel, shall not be esteem'd one of my Disciples in that Day

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ration, of him also when he shall come
shall the Son of man in his own glory, and
be ashamed, when he *in his* Fathers, and of
cometh in the glory of the holy angels.
his Father, with the
holy angels.

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

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1 **A**ND he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

27 But I tell you of a truth, There be some standing here which shall not taste of death, till they see the kingdom of God.

Day when I shall come to judg the World with all the Pomp of Heaven and the holy Angels: For let no one doubt but there shall be such a day of Judgment in which I shall come surrounded with divine Majesty, and attended by the Angels as Executioners of my Decrees, to reward men according to their Actions in this Life; nay, there are some here present who shall not dy till they have seen one remarkable instance of this my Office executed on the men of this Age.

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1 AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

2 And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves:

and he was transfigured before them.
3 And his raiment became shining exceeding white as snow;

so as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moses: and they were talking with Jesus.

28 And it came to pass about eight days after these sayings, he took Peter, and John, and James, and went up into a mountain

to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias:

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The Transformation of Christ, and a Voice from Heaven commanding Men to hear him. The Discourse of Christ concerning Elias. The Cure of a Boy possessed with a dumb Dæmon, which his Apostles could not cast out. Christ foretels his Death and Resurrection to his Apostles, who do not comprehend his meaning.

THE eighth day after these Discourses pass'd, Jesus commanded Peter, James and John, the Sons of Zebedee, to retire with him into a very high Mountain, where he might pray without interruption from the Multitude. While he was at his Devotions not far from the three Apostles just now mention'd, suddenly his Countenance chang'd, and began to shine with divine Majesty, insomuch that the Eyes of the men were no more able to endure the Splendor of his Looks, than they could behold the Sun in its brightest Lustre. His Garment also glitter'd with so pure a white, as surpass'd the Art of Men to imitate. There were also with him two Men, who appear'd in the same Glory, and clad in the same Robes, who by their Discourse prov'd to be Moses and Elias, the two greatest Prophets God had formerly

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31 Who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him,

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias:



6 For he wist not what to say, for they were sore afraid.

not knowing what he said.



5 While he yet spake,



34 While he thus spake,

formerly sent to Men. The Subject of their Discourse was concerning the Punishments to be inflicted upon the obstinate Inhabitants of *Jerusalem*. A little before this, *Peter* and his two Brethren were fast asleep, but now waking, they beheld this glorious Congress, and heard part of their Discourse. Not long after, *Moses* and *Elias* began to take their leave of *Jesus*; and *Peter* willing to detain them, said to *Jesus*, Master, it is very beneficial for us to continue here, give us leave therefore to make three Tabernacles with the Boughs of Trees, one for thee, another for *Moses*, and a third for *Elias*. Now *Peter* was so astonish'd (as were the other Apostles also) that he scarce knew what he said, since he might easily have understood that *Moses* and *Elias* were not come down from Heaven to make any long stay among Mortals here on Earth. *Peter* had scarce made an end of speak-

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behold a bright cloud
overshadowed them:



and behold a
voice out of the cloud,
which said, This is my
beloved Son,
in whom I am
well pleased ;
hear ye him.

6 And when the
disciples heard it, they
fell on their face, and
were fore afraid.

7 And Jesus came
and touched them,
and said, Arise, and
be not afraid.

8 And when they
had lift up their eyes,
they saw no man, save
Jesus only.

9 And as they came
down from the moun-
tain, Jesus charged
them, saying, Tell

7 And there was a
cloud that oversha-
dowed them:



and a
voice came out of the
cloud, saying, This
is my beloved Son,



hear him.



8 And suddenly
when they had looked
round about, they saw
no man any more,
save Jesus only with
themselves.

9 And as they came
down from the moun-
tain, he charged them
that they should tell

there came a
cloud, and oversha-
dowed them:

and they feared,
as they entred into
the cloud.

35 And there came
a voice out of the
cloud, saying, This is
my beloved Son,



hear him.



36 And when the
voice was past, Jesus
was found alone :

ing, when a most bright Cloud came down from Heaven, and encompassed all that were present, which increas'd the amazement of the Apostles, who perceiv'd themselves inclos'd in it. Then the Voice of God was heard out of the middle of the Cloud, expressing himself to this effect: *This is my beloved Son, in whom I am well pleased: Give diligent attention to his Doctrine and Precepts.* The Apostles having heard the Voice, were so terrified, that they fell flat with their Faces upon the ground.

But Jesus coming to them, commanded them to rise and chear up. They accordingly obey'd, and looking round saw neither the Cloud, nor the men that had kept their Master company, whom they now beheld with his usual Countenance, and the Habit he had on before his Transformation.

Jesus then came down from the Mountain with his Apostles, and by the way commanded them not to discover what they had seen till after his Resurrection from

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the vision to no man, until the Son of man be risen again from the dead.

no man what things they had seen, till the Son of man were risen from the dead.

☞ 10 And they kept that saying with themselves,

and they kept it close, and told no man in those days any of those things which they had seen.

☞ questioning one with another what the rising from the dead should mean.

10 And his disciples asked him, saying, Why then say the scribes, that Elias must first come?

11 And they asked him, saying, Why say the scribes that Elias must first come?

11 And Jesus answered and said to them, Elias truly shall first come, and restore all things.

12 And he answered and told them, Elias verily cometh first, and restoreth all things:

☞ and how it is written of the Son of man, that he must suffer many things, and be set at nought.

12 But I say unto you, that Elias is come already, and they knew him not,

13 But I say unto you, that Elias is indeed come,

from the Dead: which accordingly they observ'd, tho at that time they did not comprehend what he meant by his Resurrection from the Dead, for they thought of nothing but the General Resurrection of the Dead, and could not imagin why he had order'd them to conceal it till that day. *Elias* having bin but a little while with their Master, and being now return'd to Heaven, the Apostles ask'd *Jesus* the reason why the *Jewish* Doctors taught that *Elias* was to come before the Kingdom of the *Messiah*, and to prepare all things against that time. *Jesus* replied; it was very true that *Elias* was to be the Forerunner of the *Messiah*, that he was to preach up a Reformation among the *Jews*, that they might receive him as became them; and that this Prophecy was no way contradictory to those that foretold the ill treatment the *Messiah* should receive from them; further, that *Elias* was already come, and that he had actually declar'd the necessity of Repentance, and a Reformation, tho the *Jews* knew him not, and gave no credit to that holy Person, who

*

was:

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but have done unto him whatsoever they listed:

likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

and they have done unto him whatsoever they listed, as it is written of him.

↪

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye with them?

14 And when they were come to the multitude, there came

was also put to death, and the same treatment he himself expected from the Jews. The Apostles by this perceiv'd that he spake of John the Baptist, whom he had upon other occasions before told them, not obscurely, was that Elias that was to precede the coming of the Messiah.

The day after that Jesus with the three Apostles came down from the Mountain, a great Multitude flock'd to meet him; and he observ'd no less a Crowd about the rest of his Apostles, who also, as soon as they saw Jesus, came and saluted him.

Jesus ask'd the Doctors of the Law what was the subject of their Discourse with his Apostles. After which there came to him out of the Crowd a man, who falling down

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to him a certain man kneeling down to him,



17 And one of the multitude answered and said, Master,



I have brought unto thee my son, which hath a dumb spirit :

and saying, Lord,

have mercy on my son,



for he is lunatick, and sore vexed : for oft-times he falleth into the fire, and oft into the water.



18 And wheresoever he taketh him,



he teareth him ; and he fometh, and gnasheth with his teeth, and pineth away :

16 And I brought him to thy disciples, and they could not cure him.

and I spake to thy disciples, that they should cast him out, and they could not.

38 And behold, a man of the company cried out, saying, Master,



I beseech thee look upon my son,



for he is my only child.



39 And lo, a spirit taketh him, and he suddenly crieth out, and it teareth him, that he fometh again ;



and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out, and they could not.

down at his feet, thus address himself to him : Master, I have brought my Son to thee, who is possess'd with a dumb *Dæmon* ; I beseech thee have compassion on him and me, especially since he is my only Son ; for every full Moon he is most lamentably assaulted by the evil Spirit, who sometimes throws him into the Fire, at other times into the Water. The Youth makes grievous Outcries when he finds himself attack'd and cruelly tormented by the *Dæmon*, who violently hurls him on the ground, causing him to foam at the mouth, and gnash with his teeth, insomuch that he is become a mere Skeleton ; and so pertinacious is his Tormentor, that he scarce ever quits his hold till the Youth's strength is quite spent. I have indeed applied my self to thy Apostles, and they have attempted his Cure, but hitherto in vain.

Jesus

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17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

19 He answered him, and said, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? bring thy son hither.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foaming.

42 And as he was yet a coming, the devil threw him down, and tare him.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst

Jesus having heard him, broke out into this Exclamation: O perverse and degenerate Race of Men! how unworthy are you to have my Miracles perform'd among you, who have such mean Notions of the Divine Goodness and Power? How long shall I endure this Incredulity? He then commanded the young man to be brought to him, when the evil Spirit straight assaulted him with such violence as to distort his Limbs, and threw him to the ground, where he lay rolling and foaming at the mouth. *Jesus* then ask'd the Father how long he had been thus afflicted: who replied, from his Childhood; and told him, that the evil Spirit had often thrown him into the Fire and Water, so that his Life had frequently been in danger, which he would undoubtedly have lost had he not been timely succour'd: He therefore humbly intreated him to free him, if possible by any means, and take compassion on the miserable Youth and his Relations. *Jesus* answer'd, If thou canst but believe

that

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believe, all things are possible to him that believeth.

24 And straight-way the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together,

18 And Jesus rebuked the devil,

he rebuked the foul spirit,

And Jesus rebuked the unclean spirit.

saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him.

26 And the spirit cried, and rent him fore,

and he departed out of him:


and came out of him;



and he was as one dead, insomuch that many said, He is dead.


that God has endued me with an Authority over these evil Spirits, thou wilt easily have thy Request granted; for there is nothing so difficult which they shall not obtain who have that honour and esteem for the Power and Goodness of God which is due to these his Attributes. The Father protested with a loud Voice, that he trusted in God and Him, and earnestly beseech'd him to supply by his Goodness whatever defect he might observe in his Faith, of which he made so publick a Profession.

As soon as he had spoke these words, the Multitude throng'd about them, desiring to see the event; but Jesus rebuking the unclean Spirit, commanded him to depart out of the Body of the young man, and never more to return into it. The Spirit hereupon came out of him, having made a hideous howling from the mouth of the young man, which was also strangely distorted. On which the Youth lay upon the ground as quite dead, insomuch that many of the By-standers thought he had

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and the child was cured from that very hour. 


27 But Jesus took him by the hand, and lifted him up, and he arose.  


28 And when he was come into the house,  his disciples asked him privately, Why could not we cast him out ?

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out ?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.

21 Howbeit this kind goeth not out,  29 And he said to them, This kind can

 and healed the child,

 and delivered him again to his father.



been really so. But *Jesus* taking him by the hand, and commanding him to rise, he immediately obey'd; and being from that time wholly freed from the Insults of the evil Spirit, was restor'd by *Jesus* to his Father.

Afterwards *Jesus* being enter'd into the House in which he design'd to lodg, his Apostles ask'd him privatly the reason why, having perform'd other Miracles by the Power he had given them, they were unable to cast out this *Demon*. *Jesus* told them, the great obstacle was, that both they themselves, and the Relations of the sick person had still some doubt, and did not rely so intirely as they ought on the Power and Goodness of God. For, said he, if you trust wholly upon God, tho for never so short a space, there is no Miracle too difficult for you to perform. For example, should you command that Mountain yonder to be remov'd to some other place, it should immediatly be transplanted; nor is there any thing which you shall not obtain from God: But besides, this sort of *Demon*, God so ordering it, could not

not

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but by prayer and fasting.

come forth by nothing but by prayer and fasting.



43 And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did,



30 And they departed thence, and passed through Galilee;

22 And while they abode in Galilee,



and he would not that any man should know it.

Jesus said unto them,



31 For he taught his disciples, and said unto them,



he said to his disciples, 44 Let these sayings sink down into your ears:

The Son of man shall be betrayed into the hands of men:

The Son of man is delivered into the hands of men,

for the Son of man shall be delivered into the hands of men.

23 And they shall kill him, and the third day he shall be raised again:

and they shall kill him, and after that he is killed, he shall rise the third day.



32 But they understood not that saying,

45 But they understood not this saying,

not be cast out by you without making use of Prayer and Fasting. Now, all admir'd the wonderful Goodness and Power of God manifested to Men by the Miracles *Jesus* wrought among them.

After this, *Jesus* travell'd thro *Galilee* with his Apostles only, that there might not be too great a Concourse of People in his Retinue. Mean while he inculcated the necessity of his Sufferings, that he should be deliver'd up to the rage of the *Jews*, who would put him to death, but that the third day after he should rise again to Life.

But the Apostles understood not what he meant by that Resurrection on the third day, because they thought only of the last Resurrection of all men, and had never heard that the *Messiah* was to be put to death by the *Jews*, and to rise on the third day

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<p>and they were exceeding sorry.</p> <p>24 And when they were come to Capernaum, they that received tribute-money, came to Peter, and said, Doth not your master pay tribute?</p> <p>25 He saith, Yes. And when he was come into the house, Jesus prevented him,</p>	<p>and were afraid to ask him.</p> <p>33 And he came to Capernaum,</p>	<p>and it was hid from them, that they perceived it not:</p> <p>and they feared to ask him of that saying.</p>
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day again. This therefore they little thought of; but hearing *Jesus* make mention of his Death, they began to suspect that he presag'd some great Calamity that should befall him; and this indeed made them very sorrowful, tho they were afraid to desire their Master to explain himself, lest he should upbraid them with their Stupidity.

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Jesus pays the Tribute Money: He rebukes his Disciples for their Ambition, who contended for Priority in the Kingdom of Heaven. His Instructions concerning the giving offence to none, and the forgiving of repeated Injuries. He forbids one that cast out Dæmons in his name to be molested for it.

JESUS afterwards with his Apostles enter'd into Capernaum. At that time came certain persons, sent by the Overseers of the Temple of Jerusalem, to gather the Tribute in this place, which was wont to be demanded of every person; who therefore meeting Peter, ask'd whether his Master was wont to pay that Tribute which was paid without constraint by such as were concern'd for the honour of the Temple. Peter told them, yes; and entring the House where *Jesus* lodg'd to acquaint him with their demands, *Jesus* prevented him with this question, Peter, what

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saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of mony: that take, and give unto them for me and thee.

☞ and being in the house, he asked them What was it that ye disputed among yourselves by the way?

34 But they held their peace:

what thinkest thou? from whom do Kings demand Taxes, from their own Children, or others? From others, answer'd Peter. The Children then, said Jesus, are free from this sort of Burden, and for this reason might I justly plead Exemption, since 'tis my Father that is worshipped in this Temple, and in whose name this Tribute is collected; and for the same reason might I acquit my Friends from any obligation on this score. Nevertheless, that we may give no offence to these men, who will be apt to think we slight their Temple, go thou to the Lake, and throw in thy Hook, and the first Fish thou takest up shall have a piece of Mony in its mouth: sufficient to discharge both thee and me.

After he was come home, he asked his Apostles what they disputed of upon the Road. At first they held their peace, being ashamed to own they had contended for

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for by the way they had disputed among themselves, who *should be* the greatest.

46 Then there arose a reasoning among them, which of them should be greatest.



47 And Jesus perceiving the thought of their heart,



35 And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

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1 **A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

36 And he took a child, and set him in the midst of them:

took a child, and set him by him,



and when he had taken him in his arms, he said unto them,



3 And said,

48 And said unto them,



Verily I say unto you, Except ye be converted, and be-

Priority in the Kingdom of Heaven, to which more than one of them thought he had a right. *Jesus* put this question, that he might obtain a Confession from them, tho he knew very well what had been the subject of their debate, and told them, that he that would be first in the Kingdom of Heaven, ought to behave himself here on Earth as inferiour to all, in being ready to assist all to the utmost of his power. The Apostles perceiving they were discovered, no longer demur'd upon it, but plainly own'd the thing, and ask'd him who of the twelve was to be most highly honour'd in the Kingdom of Heaven.

Jesus then that he might check the Ambition of these men by something that should affect their senses, and therefore make the deeper Impression on them, plac'd a little Boy in the midst of them; and taking him up in his Arms, thus bespoke them: I tell you for a certain truth, that unless you cast off all Ambition, so as to be

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come as little children, ye shall not enter into the kingdom of heaven.

4 Whofoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whofo shall receive one such little child in my name, receiveth me.



37 Whofoever shall receive one of such children in my name, receiveth me ;

and whofoever shall receive me, receiveth not me, but him that sent me.



Whofoever shall receive this child in my name, receiveth me

and whofoever shall receive me, receiveth him that sent me ;

for he that is least among you all, the same shall be great.



6 But whofo shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea.

42 And whofoever shall offend one of these little ones that believe in me, it is better for him, that a milstone were hanged about his neck, and he were cast into the sea.

be no more desirous of worldly Honours than this Infant; you shall not partake of the Happiness of the Kingdom of Heaven, much less shall you have the first place in it. Whofo shall behave himself with that moderation, as to be as unconcern'd for terrestrial Honours as this little Child, that person shall obtain the highest Dignity in the Kingdom of Heaven. Whofoever shall kindly entertain any one upon the account of his being my Disciple, shall be look'd upon as if he had entertain'd me ; and whoever does me a Benefit, shall be judg'd to have done it to God himself. Take notice, that 'tis the moderate person, who curbs his Desires so as to be indifferent to all worldly Honours, that shall be rewarded with the greatest Dignities in Heaven, provided he discharges as he ought all the other Duties of Religion.

I know very well that these men are frequently the scorn of Mankind, and that their constancy is not able to bear up against that shock ; but assure your selves, that whoever thus perverts another from his Obedience to my Gospel, is guilty of so great a Crime, that it would have been a happiness for him to have been thrown into the Sea with a Milstone fasten'd to his Neck before he had been guilty of it.

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7 Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee:

it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.

43 And if thy hand offend thee, cut it off:

it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

Innumerable Calamities shall infest Mankind, because some by their Impiety will draw off others from their Obedience to my Laws; for, as the world goes, 'tis impossible but occasions and opportunities will happen to alienate mens Minds from a virtuous and religious Course of Life; nor has God thought fit to obviate this Evil by any other means than the promulgation of his Laws. But, as I said, great shall be their punishment who thus pervert men from their religious Duties. If any thing therefore which you esteem as useful to you as your right Hand, interrupt you in your Course of Piety, it behoves you to part with it contentedly. For it is most certainly your advantage to forgo all the darling conveniences of this Life, that you may partake of eternal Happiness in the Life to come, rather than after having indulg'd your selves in all worldly Blessings, be precipitated into the place of Torment, a place in which, as the Prophet speaks, the Worm of those miserable Wretches that suffer, never dies, nor is their Fire at any time extinguish'd. If any thing no less dear to you than your Limbs should incline you to desert my Doctrine, you ought not to be griev'd at the parting with it, since it is certainly much more eligible to part with it that you may enjoy neverfailing Bliss when this Life's ended, rather than be thrown into that place of Punishment where the Wicked are gnawed with a never-dying Worm, and tormented in everlasting Flames.

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9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have lost his saltness, wherewith will you season it? Have salt in your selves, and have peace one with another.

If any thing that you value equally with your Eyes, draw you from your Allegiance to me, you ought to cast it from you, and not to hanker after it in this Life; for it is more profitable to be without this Pleasure, than by indulging your selves in it to incur the just Judgment of God when this Life's ended, and so be condemn'd to the place of Torment, where the Worm dies not, and the Fire is not quenched. Like as every Meal-Oblation is sprinkled with Salt, and laid upon the never-failing Fire of the Altar; so whoever shall desert my Doctrine, shall be as it were salted in the everlasting Flames of the Place of Torment, and suffer as a Victim to the Wrath of God.

Having made mention of Salt, I now put you in mind of that Similitude I us'd to you once before, when I told you that if Salt-Ashes should lose their Saltness, they would become wholly useles; so you who are my Disciples, whom alone I have selected out of all this People, who have bin taught by me, and instructed in my Doctrine, that you might be commission'd to declare the necessity of a Reformation throughout the World; if you, I say, should neglect my Precepts, there is no Mortal can reclaim you, and direct you into the right path, having once wander'd out of it. Make it your business therefore to exercise your Office courageously, and with a firm trust in God; and take special heed not to quarrel among your selves: for who can you expect to mediate for you, if you chance to fall out one among another?


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10 Take heed that ye despise not one of these little ones ; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. 

11 For the Son of man is come to save that which was lost.

12 How think ye ? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray ?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover, if thy brother shall trespass against thee, go and tell him his fault.

Do not despise those of the meanest Rank, and the most abject Spirit, as if God only took care of the rich and wise : I tell you, that God has given his Angels charge of them, those very Angels whom he favours with his most glorious Presence. Neither imagin that they are unworthy of our Conversation, because many of them are sometimes found to be loose Livers, and of deprav'd Morals ; for we are come into the world on purpose to reclaim such as have deviated from the ways of Virtue. Harken to a Parable upon this occasion : Suppose a man has a Flock of a hundred-Sheep, and that one of the number strays, and is lost among the Mountains ; will not that Shepherd leave his 99 Sheep, and seek for that which is lost, that he may bring it back to the Flock ? Nay, he will be more pleas'd with the recovery of that single Sheep than in the secure possession of the rest which went not astray. In like manner is God affected with the Reformation of one Sinner. Let it never enter into your thoughts therefore that he is pleas'd with the destruction of any man, even the vilest upon Earth.

Neither let any one say, he has receiv'd an injury from such a one, and therefore he may justly neglect and scorn him ; rather expostulate the matter in
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between thee and him alone. If he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on earth as touching any thing

private with him: If he hearkens to you, and is convinc'd of his having done amiss, and testifies his sorrow for it with a design never to do so for the future, you will have abundant reason to be pleas'd in thus reclaiming a Brother from the error of his ways.

But if he makes no account of this private admonition, let the injur'd party meet him before two or three Witnesses, that it may appear he has tried all private ways to obtain satisfaction before he publicly charges him with the Injury. If he relents not, and makes as little account of the presence of these Witnesses, then at last declare the Injury to the Church, that all may condemn him for it, in hopes that a sense of this public Shame may make some impression upon him, and so he return to his Duty, convinc'd by his own Conscience, and the unanimous consent of all good men. But if he still continues obstinate, give him over for one utterly lost, like those *Publicans* and *Idolaters*, who can dare to own that they do not regulate their Actions by a principle of Equity and Moderation. Believe me, whoever by such an action, and neglecting these repeated Admonitions, shall incur the blame of Men, will be most certainly punish'd for it by God himself. On the contrary, whoever, making a right use of these Admonitions, shall reform his Manners, and is therefore absolv'd by you, God himself will ratify that Absolution. Moreover, be assured, that if two of you here on Earth agree to the pardon of any Crime,

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that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not to thee, Until seven times; but, until seventy times seven.

23 Therefore is the kingdom of heaven likened to a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought to him which ought him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children and all that he had, and payment to be made.

the Criminal shall obtain mercy of God, provided he be truly penitent. For, wheresoever two or three shall be gathered together to pray to my heavenly Father, as my Disciples, and not as Jews or Heathens, there shall I be in the midst of them, jointly interceding with God in behalf of such Delinquents.

Peter having attentively hearkened to what *Jesus* said, ask'd him how often he ought to pardon a man that should injure him? Shall I forgive him seven times? *Jesus* replied, not only seven, but also seventy times seven; intimating, that men should know no end of forgiving Injuries. You who imbrace my Doctrin, ought to set my heavenly Father before your eyes, and imitate him in your behaviour towards men of the same nature with your selves: which I will illustrat to you by this Similitude. A certain King having intrusted some Officers with the management of his Revenue, a day came when they were call'd to make up their accounts; on the casting up of which it appear'd that one was indebted ten thousand Talents: which not being able to pay, the King commanded him, his Wife and Children to be sold for Slaves, and all his Goods to be confiscated. The man upon
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26 The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow servants saw what was done, they were very sorry, and came and told their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that

this prostrated himself before the King, earnestly beseeching him to have pity on him, and to respite him for a while, promising to restore the intire Sum when that time should expire. The King hereupon had compassion on him, and freely forgave the Debt.

The Officer, deliver'd from so great a Danger, was no sooner out of the King's presence, but he met with one who ow'd him one hundred Pence, on whom he laid violent hands, peremptorily demanding the Debt. The poor man fell down at his feet, in like manner as his Creditor had lately done before the King, and earnestly intreated him to have patience, promising to pay the whole Sum in a short time. But the inhuman Officer, not in the least mov'd by the Supplication and Tears of the poor man, imprison'd him till such time as he should discharge the whole Debt, principal and interest. The rest of the King's Officers taking notice of this foul Action, which was aggravated by the Clemency he himself had met with from the King's hands, came in a body to him, and acquainted him with it. Upon which the King sent for the man, and thus upbraided him: Ungrateful Wretch; did not I remit

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debt, because thou desiredst me.

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.



38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbid him, because he followeth not us.

39 But Jesus said, Forbid him not:

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not:

a vast Debt to thee upon thy humble supplication? Oughtest thou not in like manner to have had compassion on thy Fellow-servant by giving him time to enable him to pay thee, and forgiving the Interest? Then revoking his former Grace, he commanded him to be thrown into Goal, there to remain till he should pay the whole Debt with the Interest arising from it. Thus does my heavenly Father deal with Men, by freely pardoning their Offences against him, upon condition, that they in like manner mutually forgive the Injuries they receive from one another.

Jesus having thus express'd himself upon this subject, John the Son of Zebedee told him, that he together with the rest of the Apostles had observ'd a man who had cast out evil Spirits by the bare mentioning of the Name of Jesus; but inasmuch as he never followed him, they forbid him to make use of that Name any longer. But Jesus told him, that they ought not to forbid him, since it is impossible, said

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for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

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for he that is not against us, is for us.



CHAP. VII.

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

said he, for that man that works Miracles in my name to speak dishonourably of me: Besides, those that do not contradict us in our preaching of the Gospel, may be justly suppos'd to be Fellow-workers in the same Cause; for all that we expect from Men is an unprejudic'd attention to what we tell them. For the same reason, not only they who shall heap their Benefits upon you, and assist you with their Favour and Authority, shall be rewarded by me; but the slightest Duty of Humanity, such as the giving a Glass of Water to a thirsty Disciple, shall not be unrewarded, if it be done upon consideration of his being a Disciple of the *Messiah*.

CHAP. XXXVIII.

Christ goes to Jerusalem privately against the Feast of Tabernacles. Some Samaritans who refuse to entertain him, are not punish'd by him. He instructs his Followers in several branches of their Duty. He sends seventy Disciples by two and two into those places thro which he design'd to pass. He foretels the Calamities that should befall the Inhabitants of Chorazin, Bethsaida, and Capernaum; and arrives at Jerusalem about the middle of the Feast. He discourses concerning himself and his Doctrin, which occasions a Dispute among the Jews whether he were the Messiah.

FROM this time *Jesus* continued for the most part in the Confines of *Galilee*, and was but a short while in *Judea*, knowing that the chief among the *Jews* wanted only a convenient opportunity to put him to death; whom they continually laid wait for, and look'd upon as a false Prophet. But the Feast of *Tabernacles* being

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2 Now the Jews feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thy self to the world.*

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast, for my time is not yet full come.

being at hand, which that year fell on the 30th of September, certain Galileans, the Relations of Mary, came to Jesus, and indeavoured to persuade him to live in Judea, and at Jerusalem, rather than in an obscure corner of Galilee, that those Disciples of his who liv'd there, might be Eye-witnesses of his Miracles; alledging farther, that the way to obtain Authority with the People, was to make as public use of the means conducing to it as might be. For, said they, if you design to be esteem'd a Prophet, and for that end perform real Miracles, let it be in the most publick and frequented places. His Relations spoke thus, because they gave not intire credit to him, and were desirous to have the matter examin'd at Jerusalem, that they might follow the determination of the chief among the Jews. Jesus told them, that they might at any time repair to Jerusalem without danger, and consequently be there at the beginning of the Feast; but that for his part it was not as yet seasonable for him to undertake that Journey, not being willing to make any long stay in Judea; that they had no way offended the Jews, but that he had incur'd a general hatred for openly detecting their Vices, and freely reproving them for 'em: They therefore, he told them, might safely repair to Jerusalem, and be there at the beginning of the Feast, but he did not design to go so soon, it not being as yet

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9 When he had said these words to them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as tho he would go to Jerusalem.

54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

yet convenient for him. Accordingly he staid some days longer in *Galilee*, while his Relations took their journey to *Jerusalem*; but not long after, *viz.* the beginning of *October*, he set out for that place also, none knowing beforehand whether he would be at the Feast or no. He himself knew very well that the time approach'd in which he was to be cut off; for which purpose he determin'd to spend a few days in the City, tho he did not intend to continue there all the eight days of that Feast, that the *Jews* might not have time enough to execute their bloody Designs against him. He therefore went privately thro *Samaria*. While he was upon the road, it happen'd that having sent some before to take up Lodgings in an Inn for him, the *Samaritans* refus'd to entertain him, because at that time of the year he seem'd to be going to *Jerusalem* to celebrate the Feast of Tabernacles.

Of which when the men before sent (*viz.* *John* and *James* the Sons of *Zebedee*) told *Jesus*, they asked him whether he would not revenge the Affront on these *Samaritans*, and pray God to pour down Fire from Heaven upon them, as *Elias* did formerly on the Officers that were sent to seize him. But *Jesus* turning himself about,

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55 But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy mens lives, but to save *them*. And they went to another village.

57 And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.

59 And he said to another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

told 'em they were not acquainted with that Temper of Mind with which the Ministers of his Gospel ought to be indued, since they were for destroying those whom they should endeavor to preserve: for, said he, I am not come to bring Destruction on any one, but on the contrary to offer Salvation to all. Upon this accident they turn'd aside into another Village.

While they were on the road, there came a certain man to *Jesus*, offering to attend him constantly whithersoever he went; but his aim terminating in the enjoyment of worldly conveniences, which he expected to meet with by being in his retinue, *Jesus* gave him this answer, the same he had us'd formerly on a like occasion, *ch.* 28. Foxes have Holes, and the Birds of the Air their Nests, but I have not one place that I can call my own, wherein to repose my self, and entertain my Friends. Another that was present, was commanded by *Jesus* to follow him, and become his Disciple; who made the same reply (as we have already related) which was given by another person to the like command, *ch.* 28. *viz.* That he had a decrepit old Father, with whom he desired to continue till his death, that he might perform the last Offices to him; and that after his interment he would gladly become one of his Followers. To whom *Jesus* thus replied: Leave the management of funeral Rites to those who are unacquainted with the spiritual Life; as for thee, be thou a Messenger of the Kingdom of Heaven. Another frankly offering him-

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61 And another also said, Lord, I will follow thee : but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

1 AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways : behold, I send you forth as lambs among wolves.

himself, provided he might have sufficient time to settle his Affairs in the World; was put in mind by *Jesus* of the Proverb, *No one must look backward that has once set his hand to the Plow* : Intimating, that they who have dedicated themselves to the Ministry, ought never to forsake their most holy Vocation by betaking themselves again to the hurry and business of their former Lives.

'Twas in this journey that *Jesus* chose seventy Disciples besides the twelve Apostles, and sent them by two and two into all the Towns thro which he himself design'd to pass, and gave them the same Instructions he had the year before given to his Apostles, when he sent them to declare the good tidings of the approaching Reign of the *Messiah*, ch. 30. For he spoke to them to this effect : The Harvest is great, but the Reapers few ; many are prepar'd to receive the Gospel, but there are very few that can be Messengers of it. Pray ye therefore to God, the Lord of the Harvest, that he would send more Reapers, that is, Preachers of the Gospel : In the mean time do you go on couragiously till God sends Assistants to you ; be not dismay'd, but rely on him. I send you as Sheep to Wolves, that is, men of an inoffensive carriage and plain dealing, to a rapacious, crafty, undermining Race of men,

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4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.

6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9 And heal the sick that are therein, and say to them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into

men, who will slip no opportunity of doing you an injury. Enter immediately on your Commission, neither stay to provide your selves with any conveniences for your journey, but be assur'd that the divine Providence will take care that nothing needful shall be wanting to you. Let no pretence of paying Respect and Honor to any person by the way, make you delay the business with which I now charge you. Into whatever Family you come, immediatly desire God to shower down his Blessings upon it; and if there be any deserving person in it, your Prayers shall undoubtedly be heard; else, you may offer up the same charitable Requests for others that shall be more worthy of them. While you stay in any Town, do not shift your habitation, that you may give as little offence as possible: And whatever is set before you to eat, scruple not the free use of it; for as it is in the Proverb, *The Labourer is worthy of his hire.* And be not nice in your Food, but wheresoever you come, content your selves with a frugal and spare Diet. Intercede with God on the behalf of the Sick of all those places thro which you pass, and he will hear your Prayers as being my Disciples; and declare ye the approach of the heavenly Kingdom of the *Messiah.* But if the Inhabitants of any Town or Village refuse

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the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

refuse to receive you, shake off the very Dust of your Feet, and tell them that you do it as a token that you will have no manner of intercourse with them; but let them take warning inasmuch as the Kingdom of the *Messiah* is at hand. As for such people; I tell you that the Inhabitants of *Sodom* shall be less severely punish'd at the last day. Upon which *Jesus* calling to mind the contumacy of some Cities situated on the Lake of *Gennesareth*, in the Country about which he had liv'd so long, and perform'd so many Miracles, brake out into this exclamation: O what great Punishments remain for you, ye Inhabitants of *Chorazin* and *Bethsaida*! for if the Miracles wrought among you had bin perform'd before the *Tyrians* and *Sidonians*, Nations overrun with Idolatry and Superstition, they would long ago have repented, sitting on the Ground cover'd with Sackcloth, and sprinkled with Ashes; tho you have not been in the least prevailed on to amend your Lives. The *Tyrians* and *Sidonians* therefore shall not be so severely punish'd as you, the Professors of the *Jewish* Religion: And you, O ye Inhabitants of *Capernaum*, whom all men have esteem'd the happiest People on Earth because of my continuance with you; you shall hereafter be accounted the most miserable of all men by reason of your Contumacy and Impenitency.

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16 He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.



11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 Now about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

Then turning himself again to his Disciples, he thus continu'd: Go on boldly with a Courage becoming such as know that I will account for the usage you meet with as done to me. Those that hearken to you shall be in the same esteem with me as if they hearken'd to me in person; and they that slight what you preach to them, shall be judg'd to have contemn'd my Sayings, as my Father also will think himself neglected by those who refuse to receive my Doctrin.

At the beginning of the Feast of Tabernacles, the *Jews* sought for *Jesus* at *Jerusalem*, well knowing he was wont to repair thither at every solemn Festival; and a great Rumor was spread concerning him among those that came to celebrate the Feast, some looking on him as a most holy person, while others branded him with Imposture. But no one durst publicly own his esteem of him for fear of the great men among the *Jews*, who they knew were his profest Enemies. *Jesus* at last appear'd among them about the fourth day of the Feast, and began to instruct the People in the Temple of *Jerusalem*. Now this was matter of astonishment to the *Jews*, who ask'd one another how it was possible for him to discourse so learnedly about Religion, who had never studied under any of their Rabbies. Which when *Jesus* heard, he thus replied: The Doctrin I propose is no invention of mine, but

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17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of my self.

18 He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day circumsise a man.

but given me by him that sent me. The true Worshippers of God will easily perceive whether this Doctrine proceeds from God or no, and they only are the proper judges of this matter. A false Prophet, who imposes upon you with Fictions of his own, seeks only his own Glory in every thing he saith and doth; but a true Prophet directs all to the Glory of God, and for that reason ought to find credit with you, since he is not like to obtain any advantage from Men by it. *Moses*, as you boast, was indeed your Lawgiver, but which of you lives up to the Rules he has prescrib'd? and how can you defend those Designs of yours to take away my Life?

The Multitude about the Temple cried out, that surely he must be distracted to have such suspicions of them, since no body so much as thought of killing him. *Jesus* answer'd: The last Passover I did something in your presence which you were all amaz'd at, as if I had violated the Law, and from that time you have sought an opportunity of killing me (*ch. 18.*) Hear ye then my Defence, unless you are resolv'd to condemn me without hearing what I am able to say in my justification: *Moses*, among the Laws he gave you, has commanded you to observe the Circumcision as it was observ'd in the time of *Abraham* and the Patriarchs, that is, to circumsise the Males on the eighth day after the Birth: Now if that day happens on a Sabbath, you make no scruple of breaking the Rest upon that day by performing
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23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 Judg not according to the appearance, but judg righteous judgment.

25 Then said some of them of Jerufalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of my self, but he

this Ceremony. If then you violate the Sabbath by inflicting a Wound upon a human Body, and making use of means proper for the cure of it, why are you intrag'd against me for having made a man intirely whole on that same day?

Judg not by the outward appearance of that Action which is invidiously term'd a violation of the Sabbath, but make an exact scrutiny, that you may not be guilty of a rash and unjust judgment. Several of the Citizens hearing *Jesus* discourse on this Subject, inquir'd of some others whether he were not that *Jesus* whom the Rulers had often talk'd of putting to death. Of which when they were assur'd, they wonder'd that he talked with this freedom in the Temple, and suspected that the chief among them began at last to be convinc'd that he really was the *Messiah*: but they could not tell how to reconcile his being a *Nazarene* to this Opinion; for, said they, the Learned in the Law assure us that when the *Messiah* shall first appear in *Judea*, the place of his Birth will be unknown.

Then *Jesus* cried out with a loud voice: You know me, as you say, and the place of my Birth, and therefore deny that I am the *Messiah*; nevertheless I come not to you on my own accord, and he that sent me is a lover of Truth, and worthy

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that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go to him that sent me.

34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go that we shall not

thy to be believ'd by you, but you know him not, nor what it is he expects from you: But I know him, and his Determinations, because I am sent by him, and have receiv'd my Instructions from him.

When *Jesus* had spoke thus, the Rulers of the *Jews* greatly desir'd to apprehend him, but no one was willing to lay hold of him, the time not being yet come in which God had decreed to deliver him up to the fury of his Persecutors. Now many of the common People believ'd on him, justly arguing from his Miracles, and saying that the *Messiah* himself could not perform more than *Jesus* had shown to them. Which argument when the *Pharisees* heard, having consulted with the Chief Priests, they sent the Keepers of the Temple to apprehend him.

Jesus in the mean time thus express'd himself: Make use of all your Artifices; in spite of all I shall continue a while longer upon Earth: When that term's expir'd, I will return to him that sent me. If at that time you seek for me, you will be frustrated; for I shall be where it will be impossible for men of your stamp to find me out. They then ask'd one another whither it was he design'd to go? What, said

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find him? will he go to the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him, should receive: for the holy Ghost was not yet given, because that Jesus was not yet glorified)

said they, will he travel round the Earth, and go to the Jews dispers'd among the Heathens? or will he instruct these in the knowledg of the true God? so little did they understand that saying of his, If at that time you seek for me, it will be in vain; for I shall be where it will be impossible for such men as you to come.

Upon the last day of the Feast, which was the seventh of *October*, a day celebrated with great Rejoicings, *Jesus* stood in the Temple, and cried out: If any one thirsts, let him come to me, and I will give him drink. In which words he invited all that were desirous to learn of him, to come and satisfy their desire by listning to his Doctrin, having that place of *Isaiab* in his eye, where we find the same words, or at least such as express the same meaning, viz. ch. 55. 1. He then added, Whoever believes on me shall be so far from thirsting, that as the Scripture speaks, out of his Belly shall flow Rivers of never-failing Water. In which he chiefly had respect to another place of that Prophet, ch. 58. 11, where we have this description of good men; the meaning of which Similitude was, that whoever imbrac'd his Doctrin would find intire satisfaction in it, and be able to afford the same consolation to others, inasmuch as it was the only effectual remedy to remove all the disorders of the Mind: for he knew that the true Believers should after a few months have the Holy Ghost shed upon them, which would be then given when *Jesus* should be received up into Heaven.

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40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

Many that had heard these, and other Discourses of *Jesus*, concluded him to be that Prophet who was to be the Forerunner of the *Messiah*; while others took him for the very *Messiah*, which many also thought impossible, since, as it appeared by the Scriptures, the *Messiah* was not to be born in *Galilee*, but at *Bethlehem* the Birth-place of *David*, from whom also the *Messiah* was to be descended. The *Jews* thus disagreed, and were divided in opinion concerning him. Some were for seizing him, and carrying him to the *Sanhedrim*, which others disapprov'd of as unjust. But no body had the boldness to lay hold of him; and those that look'd to the Temple return'd to the *Sanhedrim*, without performing what they were sent for; and being ask'd why they did not seize him, they replied, that they had never heard any one talk with a Majesty and Wisdom equal to him. But the *Pharisees* rebuk'd, them saying, What, are you also deluded by him? Have you seen any of the Rulers or *Pharisees*, men skill'd in the Law, and whose Example you may safely

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49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them)

51 Doth our law judg any man before it hear him, and know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet.

53 And every man went to his own house.

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1 JESUS went unto the mount of Olives.:

2 And early in the morning he came again into the temple, and all the people

follow, give credit to him? 'Tis only the injudicious Multitude that have been guilty of such Impiety.

It happen'd that *Nicodemus* was present at this Assembly, he who, as we have related, came two years before to *Jesus* by night: This man being himself one of the Sanhedrim, desiring to bring them to a better temper, ask'd them whether by the Law they could condemn any man without hearing him?

Then said they to him: Art thou a *Galilean* also, and a favourer of this man, as the common people are? If thou believest him to be a Prophet, thou mayst be convinc'd of thy mistake, if thou inquirest into the Country out of which the Prophets came; for thou wilt find that none of 'em ever came from *Galilee*. After these Debates the Sanhedrim broke up without coming to any resolution in the matter.

C H A P. XXXIX.

The Judgment of Christ concerning an Adulteress. His Discourse concerning himself, and the Depravity of the Jews of that Age.

IN the night time *Jesus* retir'd to the Mount of *Olives* not far from the City, that he might avoid the Snares of the Sanhedrim; but every morning he return'd to *Jerusalem*, and in the Temple was surrounded with a great Multitude, whom he acquaint-

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came unto him ; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the mids,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned ; but what sayest thou ?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground as tho he heard them not.

7 So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

acquainted with the Laws of the Kingdom of Heaven, and the Rewards annex'd to the observance of them. In the mean time certain Teachers of the Law and *Pharisees* brought to him a Woman taken in the very act of Adultery, and plac'd her in the midst, that they might have his judgment about it in the hearing of all that were present. In order to get an answer from him, they told him she was taken in the very fact; and that he very well knew such persons by the Law of *Moses* were to be ston'd to death; but they desired him to give his opinion in the case. Now they put this question, not to be inform'd by him, but to render him odious to the *Romans* (who had depriv'd the *Jews* of all Power of determining in capital Cases) if he should say they ought to stone her ; and to the common People among the *Jews*, if he should affirm they were not oblig'd to keep one of the Laws of *Moses*. *Jesus*, to avoid their question by silence, stoop'd down, and made as if he wrote something on the ground, without answering a word. But the men continuing to press this question to him, he rais'd himself, and told them, that he that was without sin ought to throw the first Stone at her : in which he obscurely intimated, that since the *Romans* had depriv'd them of the Power of putting the Law of *Moses* in execution, they ought to be more indulgent, and allow her a space to repent; especially considering that if God should inflict on Sinners the Punishments they have deserv'd without delay, all Mankind must be cut off: Which consideration ought to make men less severe in their dealings towards one another, and not to do that to others which they would

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8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conscience, went out one by one, beginning at the eldest, *even* unto the last : and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : Go, and sin no more.

12 Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me, shall not walk in darkness, but shall have the light of life.

would not have God to do to them; and that as they themselves desired time to repent, they would allow the same Indulgence to the Guilty. *Jesus* having given this answer, stoop'd again, and began to write upon the ground, as if he was thinking of somewhat else. The men having heard what *Jesus* said, being conscious to themselves of many Crimes, sneak'd off one by one, the eldest first, and then the others, so that he remain'd alone with the Woman standing before him.

Then lifting himself up, and seeing none with him but the Woman, he ask'd her what was become of her Accusers, and whether any one had condemn'd her to any sort of Punishment.

The Woman replied, that her Accusers were all gone off, while he was writing on the ground; and that she had not bin condemn'd by any one. Then said he, neither do I adjudg thee to any Punishment; go thy way, and for the future take care not to be guilty of the like Sin.

Jesus afterwards thus address'd himself to the Multitude that flock'd about him : I am a Light sent to guide Mankind, that wanders in the darkness of Ignorance : Whoever will become my Disciple, shall have these Mists dispel'd, and be shown the way that leads to Life eternal. The *Pharisees* hearing this, interrupted him, saying,

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13 The Pharisees therefore said unto him, Thou bearest record of thy self; thy record is not true.

14 Jesus answered and said unto them, Tho I bear record of my self, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judg after the flesh, I judg no man.

16 And yet if I judg, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of my self, and the Father that sent me, beareth witness of me.

19 Then said they unto him, Where is thy Father?

saying, that he bore witness to himself, a Testimony on which no body could rely; and that perhaps he was blinded with Self-love. *Jesus* thus replied to their Objection: The Testimony I bear to my self is worthy to be relied on, and you need not fear my judging otherwise than becomes me, out of a principle of Vanity or Self-love; for I know who it is that has sent me, and to whom I must return after I have executed my Office here; both which are as yet unknown to you. You pass your censure on me from my outward appearance, which makes you think I am not to be credited. The judgment I make results from the consideration of mens Words and Actions, and the affections of the Mind. By the Laws that *Moses* gave you, the concurring testimony of two Witnesses ought to be credited: In this case you have two witnesses, and the judgment I make concerning my self is confirm'd to you by the Miracles my Father has enabled me to perform among you. And thus it is that you give credit to the Prophets, namely, by perceiving their Commission seal'd with the Miracles God has given them the Power to perform, whose Authority is above all exception.

The *Pharisees* then ask'd him where his Father was, not perceiving that it was God whom he had so call'd. Then said *Jesus*: You neither know me, nor him whom

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Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

whom I call my Father. If you knew who I am, you would presently understand who it is I stile my Father; meaning, that if they had known him to be the *Messiah*, the Son of God, they would at the same time have known who it was he call'd his Father.

This Discourse had *Jesus* in the Court of the *Gentiles*, not far from the place where the Boxes are kept, in which is preserv'd the Mony contributed by religious persons for the service of the Temple: nevertheless, none of the Keepers of the Temple had the boldness to seize him, tho they had express order from the Sanhedrim; because the time was not yet come in which God had determin'd to permit the *Jews* to exercise their Cruelty upon him.

He accosted them again to this purpose: I shall go from hence in a short while, and you will in vain seek for me to do me mischief, and you will dy in your obstinacy: For it will be impossible for you to come to the place to which I shall go.

The *Jews* therefore ask'd one another, whether by these repeated words he did not discover a resolution of making away with himself, which would verify what he had said concerning their being unwilling to follow him. *Jesus* perceiving their Debate, express'd himself more clearly to them. You, said he, derive your Origin from these inferior places, but I am descended from above. You are obnoxious to Passions that infest Mankind, and are agreeable to your Origin, but I am no
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24 I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same* that I said unto you from the beginning.

26 I have many things to say, and to judg of you: but he that sent me, is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of my self; but as my Father hath taught me, I speak these things.

29 And he that sent me, is with me: the Father hath

way hindred by these Infirmities. I have said that you shall dy in your Unbelief; for if you will not give credit to my Testimony, much less will you believe others that shall testify concerning me, since they will not perform greater or more Miracles among you than I have; so that it will be impossible for any to reclaim you. Then said they, Who art thou? *Jesus* answer'd, I am the same I have all along profess'd my self to be from the time I first spake with you; upon which occasion I might accuse you, and prove you guilty of insufferable Incrudulity; but at present I shall only remind you, that he that has sent me is most worthy to be credited by you, and that I publish nothing but what I have receiv'd in charge from him. Still they were in the dark, and knew not that *Jesus* spoke of his heavenly Father. *Jesus* then continued: After you have taken me off, shall many acknowledg I was the very person I profess'd my self to be. Whatever I do or say is by express order from my Father, and not of my own Will; so that he is the author of all my Words and Actions, is perpetually with me, nor has at any

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not left me alone : for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abrahams seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ?

34 Jesus answered them, Verily verily I say unto you, Whosoever committeth sin, is the servant of sin.

35 And the servant abideth not in the house for

time forsaken me, because I punctually execute the Orders with which he has intrusted me.

By these and the like Discourses many were convinc'd, that he was sent by God ; to whom he thus address'd himself : If you constantly obey my Precepts, you will then deserve the honourable title of my Disciples, and shall be more fully instructed in my Doctrine ; which also will set you free from your present Slavery. These men mistaking his meaning, replied, that they were descended from *Abraham*, and had never bin slaves to any one ; that therefore they could not conceive what Liberty and freedom from Servitude it was he promis'd them. *Jesus* remov'd their mistake by assuring them there were no greater Slaves than those that give themselves up to a vitious course of Life, and the gratifying their sinful Appetites.

Having told you how much you are the Slaves of Sin, I now tell you, that unless you are set free by my means, your condition will resemble that of Servitude upon another account also. As it is impossible for Slaves to be assur'd of their Master's favour, so as to depend upon it that they shall never be dismiss'd the Family, since it is in his power and his Heirs to sell them as he thinks fit ; so also if God looks upon you as Servants rather than Sons, whenever he sees fit he will turn you out of his Family. On the contrary, if you become his Sons, by that happy

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ever : *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are Abrahams seed ; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father : and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth which I have heard of God : this did not Abraham.

41 Ye do the deeds of your father. Then said they

Privilege you will be sure of remaining for ever in the Family : But if the Son and Heir of the Family makes you Co-heirs with him, then shall you be made truly free by being thorowly cleansed from your vitious Defilements. I know very well that you are descended from *Abraham*, but you are ne'er the better for that, since several of you seek an occasion of killing me, for this very reason because I require a greater Sanctity from you than you are willing to comply with. I speak those things that I have receiv'd from my Father, like as you do what you have learn'd from yours.

They replied, that they had one common Father, *viz.* *Abraham* the Founder of the *Hebrew* Nation. *Jesus* answer'd : If you boast of him for your Father, follow his Example, and so deserve to be accounted of his Posterity. But now you seek to slay me, who have only told you the truth which I have receiv'd from God, merely because this Truth does not square with your vitious habits ; quite contrary to faithful *Abraham* who sincerely believ'd, and obey'd all the divine Revelations. There is another whom you imitate, who is the Author of all your Vices, and who encourages you in the practice of them, and who may justly be call'd your Father.

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to him, We be not born of fornication ; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth, and came from God ; neither came I of my self, but he sent me.

43 Why do ye not understand my speech ? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not.

The Jews perceiving Jesus to talk, not so much of their Lineage by which they were actually descended from *Abraham*, as of the Example they propos'd to themselves to imitate, replied ; that they were neither Idolaters themselves, nor descended from such, and that the only true God, the Father of the Pious, was the Object of their Adoration, and the Pattern they propos'd to copy.

Jesus answer'd ; If God were indeed the example you propose to imitate in your Actions, you would doubtless love me, who have bin sent by him to you : for it is not of my own accord that I preach up a Reformation among you, but I am sent to you by God himself on that very Errand. After all, what is the reason that you do not think my discourse befitting him that sent me, but because you will not hearken to me attentively and without prejudice ? Nay, you thirst after my Blood, and are true Imitators of the evil Spirits, who were the Enemies of Mankind from the beginning, and have ever since endeavour'd by their Lies to work their ruin. These having revolted from Holiness, are alienated from Truth, and a habit of lying is become natural to them. For, as I said, lying is woven into their very Essence, and in this they are exact followers of their Leader, who having first shook off his Allegiance to God, gave encouragement to the rest to follow his example. Now it is no wonder that you detract from what I tell you, having this disposition of mind about you.

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46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God, heareth Gods words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily verily I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham

Is there any one of you that can demonstrate, I have not receiv'd my Commission from God? No, not one: and therefore you have no just reason to distrust me. Every one that loves God, and owns him for his Father, will most chearfully hearken to his Doctrin; and the true reason why you will not listen to me, is because you do not respect God as your Father, by your Obedience to him.

Some of the *Jews*, exasperated with this Speech of *Jesus*, told him, that they could easily infer from his Discourses that he was not undeservedly call'd a *Samaritan*, or an Enemy to the *Jewish* Nation, and that he proclaim'd himself to be possessed with an evil Spirit by thus reviling the People of God. *Jesus* said, I am not possess'd with an evil Spirit, but diligently obey my Father's Will; yet you slight what I say to you, and for that reason make this attempt to defame me. 'Tis not out of a desire of Reputation that I speak to you, neither is it your Opinion that I value, but the pleasure of God himself, that they to whom I am sent by him should receive me as his Ambassador; and they shall be most severely punish'd who act contrary to the Will of God in this particular. Every one that believes my Sayings shall not dy for ever, but partake of endless Happiness: whereas whoever despises my Doctrin, shall suffer eternal Punishment in the World to come.

These men retorted, that it was plain from his Discourse he was agitated with an evil Spirit, since tho' *Abraham* and the Prophets, who were most holy and acceptable:

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is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self?

54 Jesus answered, If I honour my self, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day, and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty

able to God, were all dead, yet he made a tender of Immortality to the Observers of his Precepts. Then they ask'd him whether he thought himself a greater Favorite of God than *Abraham* and the Prophets who were dead. Whom, said they, makest thou thy self, that thus promisest to thy Disciples what God thought not fit to grant to those pious and devout persons? If I spoke honourably of my self, said *Jesus*, without any arguments to corroborate my Pretensions, such boasting would indeed be vain and trifling. But my Father, by the Miracles he has enabled me to perform, shows you who I am, and what value you ought to set upon me; and him you call your God. Yet are you ignorant of that Worship which is acceptable to him: But I know it, and should I disown it, I should be a Liar like to you. Now I profess to be acquainted with the Will of God in this particular, and I faithfully execute his Commands. *Abraham* himself, whom you brag of as the Founder of your Nation, greatly desired to see those times in which God had decreed to reveal himself to Men, which was to come to pass in this Age by my means; and these days he foresaw by the good will of God, and was greatly rejoic'd at it. Now *Jesus* by this meant a prophetic Revelation of things to come, which these unskilful and malignant *Jews* interpreted, as if he had made himself contemporary with *Abraham*. They said therefore; One may plainly see by thy Looks that thou art not yet fifty years of age, how is it possible then that thou shouldst

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years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily verily I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

C H A P. IX.

1 AND as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

shouldst have seen *Abraham*? (Whereas *Jesus* had said no such thing, but only that *Abraham* had seen these times of the *Messiah* by the good pleasure of God, who reveal'd them to him.)

Wonder not, said he, if I affirm that *Abraham* saw these days; for God had decreed to send me to acquaint Mankind with his Laws, and the Rewards annex'd to the observance of them, long before *Abraham* had a being. With which words the *Jews* were so very much offended, he seeming by them to prefer himself to *Abraham*, that they took up Stones to throw at him. But *Jesus* having cast a Mist before their Eyes, sav'd himself thro the midst of them, and so escap'd their Fury.

C H A P. XL.

Jesus cures a man that was born blind, and has several Discourses concerning the cause of his Blindness, and his Cure; which having bin perform'd on the Sabbath-day, fills the *Jews* with rage against him. He shows that he is the true Shepherd, and that he must lay down his Life for his Sheep. The *Jews* are divided in their Opinions concerning him.

AS *Jesus* pass'd by, a certain man was plac'd in the way who was born blind. The Apostles taking notice of him, ask'd their Master the reason of his Blindness; Is it, said they, the punishment of some Sins committed by his Soul in a precedent state, or of some Sin of either of his Parents? *Jesus* replied: This Blind-

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3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle; and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Blindness is not the punishment of his or his Parents Sins; but God did not hinder his being born blind, that his Power might one day be manifested in the cure of it. While the time of my Ministry lasts, I must exert that Power of working Miracles with which he that sent me has intrusted me; for the time draws near, in which I shall not be corporeally present among Men, nor show those Miracles I now do, in their presence. As men therefore are solicitous to complete their days-work before the Night steals upon them, so must I while I am here on earth lay hold on the occasion, if I would have my miraculous Power be observ'd by Men. While I am among them I must enlighten their Minds by my Doctrine, in like manner as I shall bestow the sense of Seeing on this man in presence of you all. Having thus spoke, he spat on the ground, and made a kind of Clay of the Dust and Spittle mixt together, with which he anointed the blind man's Eyes. Then said he to him, Go thy way, and wash thy Eyes in the Pool of *Siloam* (which signifies *sent*.) The man having done as he was order'd, return'd from the Pool with the perfect use of his Eyes. His Neighbors, and those that had seen him before, and knew he was born blind, inquir'd of one another whether he was not that very person who was wont to beg an Alms in the Road of those that passed by? Some said it was the
very

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9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How

very fame: Others denied, and would only have it that he very much resembled him. But the man himself plainly discover'd who he was.

They ask'd him therefore after what manner he had got his Eye-sight, with which he had not bin before endued. He replied, that he had bin cur'd by *Jesus*, and in the manner we have related.

They ask'd then where *Jesus* was: he told them he knew not, because as he parted from him he went and washed in the Pool of *Siloam*, and had not beheld him since he had acquir'd his Eye-sight. Upon hearing of this, they hurried him away with them to the Sanhedrim, that by this man's Testimony they might accuse *Jesus* of having violated the Sabbath; for it was on the Sabbath-day he had anointed the Eyes of the blind man with the Clay he made. The *Pharisees* again demanded of him in the Sanhedrim by what means he had obtain'd his sight; which the man ingenuously related to them. Upon this occasion some of the *Pharisees* argued that *Jesus* could not be sent by God, because he had broke the Sabbath; while

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can a man that is a sinner, do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed

while others contended that they could not conceive how a bad man, and a Violator of the Laws of God could perform so many and so great Miracles, as it was constantly reported had bin done by *Jesus*. Thus the Members of that Assembly were divided in their Opinions concerning him. Some of them then ask'd him that had bin born blind, what his opinion was of him, who replied, he took him for a Prophet.

The man having made this profession in the Sanhedrim, there were some who would not believe he was born blind, unless his Parents would vouch the same; who therefore were sent for, and being ask'd whether this were their Son that was born blind, and by what means he acquir'd his Eye-sight, replied; that they knew very well this was their Son, and that he had bin blind from his birth, but that they were ignorant by whom and how he had bin cur'd, being not present when the Cure was wrought; that they might examin their Son, who was of age to answer for himself. Now the Parents of the blind man spake thus, because they were afraid of the Sanhedrim, who, as they knew very well, had come to this Resolu-

tion,

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already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses's disciples.

tion, that if any own'd *Jesus* for the *Messiah*, he should be turn'd out of the Synagogue. For which reason they were afraid of speaking what they thought, but refer'd the Sanhedrim to the examination of their Son, who, as they urg'd, was of age to answer in his own cause.

The man therefore was call'd in to the Assembly again, and commanded to speak the truth; it appearing, as they said, after a mature examination that *Jesus* was a contemner of the Law.

The man constantly replied, that truly for his part he knew not whether *Jesus* were a contemner of the Law; but he knew very well, that whereas he was perfectly blind before, he now enjoy'd his Sight. They demanded of him again what it was that *Jesus* did in order to cure him: The man answer'd, that he had satisfied them as to that point already, and could see no reason for their putting the same question again to him, unless they also were inclin'd to be his Disciples. The *Pharisees* upon this reviling him, told him; that he indeed was *Jesus's* Disciple, but as for them, they own'd only *Moses* for their Master: That they were sure *Moses*

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29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

was sent by God, but as for this *Jesus* they knew not whence he came, nor with what authority he acted. The man then told them, that it was strange they should not know from whence *Jesus* was, who had perform'd such a Miracle as the curing one that was born blind; for, said he, it is a thing agreed on, that God never grants the requests of the Wicked, and that he performs his Miracles in behalf of them only that revere him, and obey his Laws. 'Twas never yet heard of, that the Eyes of one born blind had bin open'd, nor did he conceive how *Jesus* could do any thing like it, unless by the divine Assistance. The Members of the Assembly were vehemently offended at the man's Speech, and said with indignation; Dost thou attempt to instruct us in matters relating to the Law, thou who, as it appears from thy having bin born blind, wert punish'd in this Life for some heinous Offences committed in a precedent state? Upon this they commanded him to be turn'd out of the Room with ignominy.

Jesus having heard of this Accident, and the Punishment inflicted on him, for having publicly own'd before the Sanhedrim that he took *Jesus* for a Prophet, and meeting with him not long after, ask'd him whether he believ'd on the Son of God,

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36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

God, or the *Messiah*? The man replied, that he was ready to believe on him, and desired to know who he was. *Jesus* perceiving him to speak from his heart; Thou hast now seen him, said he, and it is he thou now talkest with. The man hereupon fell down at his feet with this Exclamation; Lord, I believe!

Jesus afterwards having regard to the Cure that had bin wrought upon him, thus expres'd himself before a numerous Auditory: I came here on Earth with design to do good to all men; but so it happens by the obstinacy of some men, that they who were before blind shall become clear-sighted, and those that before saw shall be intirely blinded: implying, that men wholly ignorant, and as much in the dark in what relates to the understanding of the Scriptures, as that blind man was with respect to corporeal Light, should now be enlightned with the bright beams of the Gospel; and on the other hand those that were accounted learned and clear-sighted in the Writings of the Prophets, should in a short time be charg'd with Ignorance and Blindness.

For which reason some of the *Pharisees* who had heard *Jesus*, imagining he had reflected upon them, ask'd him whether he thought they were blind? Then said *Jesus*, If you were blind you would not be culpable in this matter: Now (as you would have it believed) being so clear-sighted, your Obstinacy is altogether inexcusable.

Then

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C H A P. X.

1 **V**erily verily I say unto you,
He that entreth not by
the door into the sheepfold, but
climbeth up some other way,
the same is a thief and a robber.

2 But he that entreth in by
the door, is the shepherd of the
sheep.

3 To him the porter openeth;
and the sheep hear his voice:
and he calleth his own sheep by
name, and leadeth them out.

4 And when he putteth forth
his own sheep, he goeth before
them, and the sheep follow him:
for they know his voice.

5 And a stranger will they
not follow, but will flee from
him: for they know not the
voice of strangers.

6 This parable spake Jesus
unto them: but they under-
stood not what things they were
which he spake unto them.

7 Then said Jesus unto them
again, Verily verily I say unto
you, I am the door of the sheep.

8 All that ever came be-
fore me, are thieves and

Then he spake to them in this Similitude: Whoever comes into the Sheepfold any other way than at the Door, is to be accounted a Thief and Robber; for the Door is never shut against the true Shepherd, but as soon as ever he knocks, the Door-keeper opens it to him, and the Sheep know his Voice, and follow him wherever he pleases. But a Stranger's Voice they will fly from, so far will they be from following him. The *Jews* did not comprehend his meaning in this Parable, tho he represented to 'em not obscurely that he was that Shepherd who had bin invested with the Office by God himself, which he entred upon by performing his Miracles among them, quite contrary to the evil Spirits and those possessed by them, who invading the Ministry use all their tricks to surprize the Sheep. Further, the true Shepherd was easily distinguish'd by the sincere Lovers of Truth, who would also carefully avoid those Counterfeits that would allure 'em out of the Sheepfold, and expose them to the danger of being lost in an endless Labyrinth of Error.

That the *Jews* might therefore perceive that he discours'd to them of himself, continuing the same allegorical strain, I am, said he, the only Gate at which the Sheep can enter; those that have before pretended to it have bin mere Cheats and
Robber

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CHAP. X.

robbers : but the sheep did not hear them.

9 I am the door : by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd : the good shepherd giveth his life for the sheep.

12 But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*, and am known of mine.

15 As the Father knoweth me, even so know I the Father :

Robbers, whose business it was to mislead the Sheep, that is, to pervert the Good, who never gave ear to them. I only am the Gate ; whoever embraces my Doctrine shall enter into the Sheepfold, and remain in safety, and be nourished with the food of my Doctrine. The Thief comes only that he may steal and kill the Sheep, and the Impostor's business is to make a prey of those he can impose on. I am come to Mankind, as the Shepherd visits his Flock, not that they may have wherewith to supply the mere necessities of Life, but a Plenty of it. I am that true Shepherd who am ready to expose my Life in defence of the Sheep. But the Hireling, who feeds the Flock of another man, seeing the Wolf coming, forsakes his charge, and leaves 'em to be devour'd and dispers'd by him, being only a mercenary, and consequently thinking it not worth while to run the hazard of his Life for them. But I am, as I said, the true Shepherd, who know my Sheep, and am known by them. My Father knows whatever I design, and I know what it is he expects from me ;

and

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and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?

and whenever it is necessary, will not refuse to lay down my Life for 'em, because it is his good pleasure. But other Sheep I have beside those of the *Jewish* Nation, whom I am to bring into one Sheepfold, together with the believing *Jews*. They, when acquainted with the Gospel, will perceive its divine Original; and so it will fall out, that all my Sheep shall be gathered into one Sheepfold, and be under the care of one Shepherd. And my Father loves me, because I am dispos'd to dy, that I may bring Salvation to them: But the Life I shall lose for their sakes, I shall also recover. No one can take it from me, if I consent not; but I will freely lay it down for a short time, for I have the power confer'd upon me of parting with it, and resuming it again. These Commands I have receiv'd from my Father.

Upon this Speech of *Jesus*, the *Jews* were again divided in their opinions concerning him; some saying that he was over-run with Melancholy, or possessed with an evil Spirit; while others said, that this was not the Speech of a man out of his wits, and ask'd one another whether the *Demons* could give sight to the Blind?

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CHAP. X.

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning, fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

20. Notwithstanding in this rejoice not, that the spirits are subject to you: but rather rejoice, because your names are written in heaven.

CHAP. XLI.

The seventy Disciples return to Jesus. His Discourse with them; he shews them the advantage of their holy Vocation. His answer to a Lawyer who inquir'd of him the way to obtain eternal Life, concerning him that may be said to be our Neighbour. He is entertain'd by Martha and Mary. His Doctrin concerning Prayer. One cured that was possess'd with a dumb Dæmon, which Miracle Christ maintains against the Calumny of the Pharisees. He shows who are blessed, and treats of the Obstinacy of the Jews who requir'd a Miracle. He is invited to Dinner by a Pharisee, whereupon he inveighs against the Hypocrites who laid snares for him.

THE Feast of Tabernacles being ended, Jesus departed from Jerusalem, and the 70 Disciples, who, as we said, were sent out into divers places to publish the approach of the Kingdom of the Messiah, return'd to him. They were filled with joy, because God had bin so propitious to them, as to cast out the evil Spirits at their invoking him. Jesus told them, that while they had bin publishing the Gospel, his design was to destroy the Empire of those evil Spirits, which he foresaw was nigh, and that he had seen them precipitated like Lightning from Heaven, into which they had as it were exalted themselves, by the general Impiety of Mankind.

But, said he, to encourage you to go on couragiously in your Ministry, I give you the power of treading upon Serpents and Scorpions, without receiving any hurt from them, a Power which will secure you against all the attempts of the evil Spirits and other Enemies of the Gospel. However, rejoice not so much because the Demons are subjected to you, as because your Names are registred in the Kingdom of the Messiah.

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21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *him*.

23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

Jesus having said this, and considering what sort of men they were whom he employed in publishing his Gospel, broke out into this joyful exclamation: I thank thee, O Father, the Lord of all things, and acknowledg thy Wisdom in the method thou hast chosen for the propagating thy Gospel among the *Jews*, whose divine Original is not perceiv'd by those that are vulgarly esteem'd Wise and Learned, whereas it is clearly manifested to men of far less Learning and Politics, who are wont to be directed by them. Even so Father, because it has pleas'd thee for thy own most-wise Designs, which it is impossible for men to fathom.

Then addressing himself to the Auditory: Whatsoever I say, I have received from the Father, nor does any one know my purposes besides him; so also no one knows the pleasure of the Father but the Son, and they to whom the Son will reveal it. Then taking the Apostles aside, he told them in privat, that they were highly bless'd who saw the things that they then saw, namely Himself, and the Miracles perform'd by him. For, said he, many Prophets and religious Princes have desired to see these times in which so many are reclaim'd from their Vices by the Miracles wrought among them, and to hear those Discourses by which you are inform'd of the means of obtaining eternal Happiness, and yet never saw or heard any thing like them.

Upon

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25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped

Upon this, a certain Lawyer, to try whether he would say any thing contrary to the Law, put this question to him: Master, what advice do you give me to obtain this eternal Happiness? *Jesus* knowing his design, ask'd him what the Law of *Moses* prescrib'd in this case, bidding him quote some Passage out of it. The Lawyer cited these words, which comprehend the Sum and Substance of the whole Law: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy Neighbor as thy self*: Deut. 6. 5. Levit. 19. 18. Which words, if taken in that large sense the Gospel puts upon them, and not in the *Jewish* interpretation of them, contain the summary of the whole Duty of Man. *Jesus* therefore replied; Thou answerest right, do this, and thou shalt obtain eternal Happiness. The Lawyer, to shew his Probity and Devotion, ask'd *Jesus* who might by the Law be accounted our Neighbour; that upon hearing his Answer he might profess he had observ'd the Law in this particular also: for he made no question but he should easily be believ'd to have observed the former part, which enjoins the Love of God, since it was certain that not he only, but many others of the *Jews*, rejecting the fictitious Deities and Idols of the *Gentiles*, applied themselves solely to the Worship of the true God.

Jesus, to shew him he was far from loving his Neighbour like himself, since that Appellation belong'd to such also as the *Jews* thought they might justly hate, made this answer: A *Jew* travelling from *Jerusalem* to *Jericho*, was set upon by Robbers,

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him of his raiment, and wounded him, and departed, leaving him half-dead.

31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came, and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour to him that fell among the thieves?

who not only stript him, but left him on the road half dead with the Wounds they had given him. It happen'd that a Priest came by that way, and after him a *Levite*, who both saw the poor man in that condition, but gave him no assistance, and pursued their journey. A *Samaritan* that passed by not long after, saw him also, and had compassion on him; and going to him, dressed his Wounds with Oil and Wine, and carefully bound them up: Then setting him on the Beast on which he himself rode, he convey'd him to the next Inn, where he continued to apply every thing necessary for his recovery. The next day, being obliged to continue his journey, besides the charges he had bin at the day before, he left Money in the Innkeeper's hands to compleat the Cure, with a promise that if that were not sufficient, at his return he would defray the whole cost, ordering him withal to take care of him, and see that he wanted nothing. Having told this story, *Jesus* ask'd the Lawyer which of the three Travellers, the Priest, the *Levite*, or the *Samaritan*, might be thought the man's Neighbor that was stript and wounded by the Thieves?

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37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 Now it came to pass, as they went, that he entred into a certain village, and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbred about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful.

The Lawyer answer'd, that he was to be esteem'd his Neighbor who perform'd the offices of Humanity to him. Then said *Jesus*, Go thy ways, and imitate him whose action thou hast commended. In which words he represented to his hearers that they were to account all men their Neighbors, as such to whom they were link'd by the common ty of human Nature, and that there ought to be a mutual intercourse of the offices of Humanity between men, of what Nation or Religion soever they were, and not only among the *Jews*; a Doctrine very different from what they vulgarly taught; and yet the Lawyer had no reason to be offended at it, since he could not say that it was unlawful for a *Jew* to do that to a *Samaritan*, which he himself had acknowledged was praiseworthy from a *Samaritan* to a *Jew*.

Jesus being now upon his return to *Galilee*, pass'd thro *Bethany*, a Village but two miles distant from *Jerusalem*, where liv'd *Martha* and *Mary* two religious Women, together with their Brother *Lazarus*. *Jesus* being known to them, was receiv'd and entertain'd in their House, in which as soon as he entred, he sat down, and according to his custom began to preach to them. *Mary* was so delighted with his Doctrin, that laying all other business aside, she sat down at his feet, diligently listning to him: Now *Martha*, who was in the mean time busied in providing things necessary for the reception of her Guests, seeing *Mary* sit idly by him, desir'd him to command her to assist her. *Jesus* answer'd, *Martha*, thou art disturb'd with much care about thy worldly concerns, whereas one thing only is necessary, *viz.* the Knowledg of my Doctrin, which will instruct thee in the way to obtain eternal Happiness.

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And Mary hath chosen that good part, which shall not be taken away from her.

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1 **A**ND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him:

Happiness. Thy Sister *Mary*, who has made this her great business, has chosen that part which shall be attended with an everlasting Reward; whereas the fruit of all other things is perishing, and of short continuance.

Jesus being gone from hence, one day after he had ended his privat Devotions, one of his Disciples who was not present when he gave that form of Prayer to them, which we have related *chap. 22.* thus address himself to him: Master, *John* the Baptist instructed his Followers after what manner it became them to offer their Supplications to God; do thou also teach us some Form of Prayer. *Jesus* therefore repeated it to them, and upon this occasion added several Reflections on the necessity and efficacy of Prayer. If a Friend, said he, come to any of you at midnight, intreating you to lend him three Loaves, that he may have werewith

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7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend; yet because of his importunity, he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

to entertain an unlook'd for Guest; 'tis likely you will tell him he comes at an unseasonable hour, that the Doors are all made fast, and you and all your Family in bed; nevertheless if he continues his suit to you, tho he could not obtain that kindness on the score of Friendship, yet he will at last prevail by his importunity, and thus extort from you as many Loaves as he wants. So also in your Petitions to God: you ought not to despond because your Prayers are not heard immediatly, but continue constant and persevering in that Duty.

Whatever you stand in need of to carry you thro your holy course of Life, pray to God for it, and you shall not fail of his assistance. Knock, as I may say, at the Gate that shuts you out from what is convenient for you to possess, and it shall be opened to you: for whoever asks as becomes him, shall have his Requests granted; and whoever with an unfeigned zeal for Truth searches after something necessary for him, shall surely find it; and whoever knocks as he ought against the door that is between him and what he is in quest of, shall have it open'd to him.

Do not distrust the Good-will of God towards you, when you pour out your Petitions to him: for who among you, if a Son asks for a Loaf of Bread, or a Fish, will in lieu of them give him a Stone or a Serpent; or instead of an Egg,

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13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.

16 And other tempting him, sought of him a sign from heaven.

17 But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation: and a house divided against a house, falleth.

18 If Satan also be divided against himself, how shall his

put a Scorpion into his hand? If you then, who are defiled with so many Vices, are wont to give things profitable to your Children, and to remove whatever may be hurtful to them, how much rather will your heavenly Father bestow upon those that ask it of him, that most happy disposition of mind which will incite them to the practice of every Virtue?

Jesus having thus express'd himself on this subject, there was brought to him one possessed with an evil Spirit, which had depriv'd him of his Speech. *Jesus* commanded the *Demon* to go out of him, who immediatly obey'd, and the man recover'd the perfect use of his Speech, to the great astonishment of the Spectators, who knew how difficult it was to dislodge these evil Spirits. But some were so inveterat against him, as to attribute this miraculous Power, not to the divine Assistance, but to *Beelzebub* chief of those evil Spirits. Others demanded a Miracle of him, not out of any zeal for the knowledg of the truth, but only to try what he would do, and upon occasion to make use of it against him.

But *Jesus*, who was not unacquainted with their most hidden Designs, defended himself against the Calumny of the former in the same manner he did against a like accusation, as we have already deliver'd, by representing to them, that every State and Family divided into several Parties and Factions, was in a fair way to be ruin'd: So, said he, if the Empire of the evil Spirits be distracted by inward
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kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace.

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me, is against me; and he that gathereth not with me, scattereth.

Dissensions and mutual Oppositions, how should it continue to the end of all things, according to your opinion? But this would be the case if, as you pretend, I cast the evil Spirits out of the Bodies of men by the assistance of the chief among them. If I, whose Doctrin contains nothing but most holy Rules for the direction of men in the way to Happiness, am accus'd of having expel'd the *Demons* by magic Arts, what judgment shall we pass on your own Countrymen who endeavor to do the same? Whatever they can plead in their behalf, I may alledg in my own justification; so that I need not appeal to any other Judges. But on the contrary, if I cast out these *Demons* by a Power confer'd upon me by God himself, as is evident, you must needs own that I have truly acquainted you with the approach of the Kingdom of God. A stout man, dextrous, and well arm'd, is provided and secure against the attempts of the Thief, till a stronger than himself overpowers him, and disarming him, makes plunder of his Goods. Thus do I drive the *Demons* out of the Bodies of Men, which they had seiz'd on as so many dwelling places; and from hence 'tis plainly infer'd, I act by a superior, and consequently a divine Power.

Jesus then, in answer to those that demanded a Miracle, pretending they were not against his Doctrin, spake to this effect: Whoever believes not in me, I shall account as an Adversary; and whoever increases not the number of my Disciples, will be look'd on by me as if he endeavour'd to seduce them from me; according to that proverbial saying, *He that is not with me, is against me; and he that gathereth not with me, scattereth.* Do not therefore imagin 'tis lawful for you to be

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24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.

27 And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed are they that hear the word of God and keep it.

neuters in the case, or that you will gain my favour by not being Enemies to me. Now observe what the condition of those will be on whom my Miracles have made no impression. When the evil Spirit has bin banish'd from some human Body, he wanders in solitary and dry places, to find out some place to rest in; but being disappointed, he bethinks himself of returning to that Body from which he was expel'd, to see if by any means he can get a readmission. If it happens that the man who had bin freed, be not induc'd to reform his Life; being by God left to the power of the *Demon*, his Body becomes like a House cleansed and fitted for the entertainment of a wish'd for Friend. The evil Spirit perceiving this, carries with him others worse than himself, and with them takes possession of the man's Body: and thus this latter condition of the man is made vastly more miserable than the former. So you who have bin made happy with the certain knowledg of the way to Bliss, and a sight of my Miracles; if instead of a greater purity of Life (the condition to be perform'd on your part) you go on to indulge your self in your former Vices, and prove ungrateful to your Benefactor, know that God will leave you to your Vices, and that you will be more severely punish'd than if I had never appeared among you.

After he had spoke thus unto 'em, a certain Woman cried out with a loud Voice: Blessed is the Woman that bare thee, and brought thee up! But *Jesus* replied, Blessed are they that study to conform their Actions to the Rules of my Gospel, and not those that are allied to me by consanguinity, unless they also believe my Doctrin.

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C H A P. XI.

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign to the Ninivites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon, and behold a greater than Solomon is here.

32 The men of Niniveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

Doctrin. There being at that time a great concourse of People round about him in expectation of seeing some Miracle perform'd by him, as if he had not wrought enough among them, he cried out; O degenerat Age, which after the many Miracles I have perform'd in the midst of them, still require more! But they shall not have their expectation answer'd, and hereafter they shall see none equal to that which will befall me, and in some sort resembles what happen'd of old to the Prophet *Jonas*: For as he was a sign to the *Ninivites*, so shall I be to the *Jews* of this age, tho they do not distinguish me from any of the Vulgar. However, this will make no impression on them; for which reason the Queen of the *Sabeans* at the last day shall be compar'd with these men, who will be condemn'd on that comparison: for she, tho a sovereign Princess in the remotest part of *Arabia*, scrupl'd not to take a long journey to *Jerusalem*, that she might hear the wise Discourses of *Solomon*, whose Fame was at that time celebrated over all the East; and having heard him, return'd fully satisfied, and in admiration of his Wisdom. The *Jews* have now with them one vastly preferable to *Solomon*, and a Preacher of far weightier things, and yet they will scarce give ear to him, or, if they hear him, they despise him. The *Ninivites* who repented at the preaching of *Jonas* shall be compar'd with them, and condemn them, who have no regard to the Doctrin of a Prophet of far greater

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33 No man when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel; but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when *thine* eye is evil, thy body also is full of darknes.

35 Take heed therefore that the light which is in thee be not darknes.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

authority than *Jonas*. I am not however to leave off preaching the Gospel, nor my Disciples: it being the very end for which I chose them, and am my self come into the world, the Gospel being like a Lamp which is not lighted to be hid, or put under a Bushel, but being plac'd on high, to give light to all that enter. The Eyes, like a Lamp, inlighten the whole Body: If they therefore have no ill aspect or envious glance, there will be no mark of baseness in the other parts; but all will shine with a promising sweetness and generosity. But if they betray a sordid Temper, if you look repiningly upon other mens Happiness, the whole Body will seem clouded with these Vices. Take heed therefore, that that which ought to be clear and bright with the rays of Virtue, be at no time thus obscur'd. Thus it is in your power to shine out like a Light plac'd on high, if you are all of a piece, and your Virtues not shaded with Vice.

After *Jesus* had thus recommended his Doctrin, a certain *Pharisee* came and invited him to dinner. *Jesus* accordingly went, and sat down with him. The *Pharisee* was surpriz'd to see him sit down without the usual Ceremony of washing before meal;

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39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather give alms of such things as you have: and behold, all things are clean unto you.

42 But wo unto you Pharisees: for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Wo unto you Pharisees; for ye love the uppermost seats in the synagogues, and greetings in the markets.

meal; which *Jesus* observing, took that occasion to rebuke those sort of men for their Hypocrisy. The generality of you *Pharisees*, said he, take great care about an external Cleanliness, while at the same time you neglect the inward Purity of the Mind, so that very often a rapacious sordid disposition is cover'd with a demure and starch'd appearance to the World; tho this be altogether as absurd as to make clean the outside of your Vessels, without taking care to wash away the filth within. O unthoughtful men! does not the Author of your being, whom you think to please by these ceremonial Washings, take as much notice of your Mind, which he would have in like manner pure from all vitious defilements, as being the Creator of both Soul and Body? Wherefore, without this great concern for an external Cleanliness, purge your Minds first from Avarice, and every other Vice. In so doing, however you may appear to the eyes of Men, you will be truly clean, that is, acceptable in the sight of God. In the mean time, consider how great Punishments you contract by endeavoring to appear religious in the observance of those lesser Duties, such as the paying tithe of Mint and Rue and other Herbs, if at the same time you are void of Justice and sincere Devotion. First therefore, as I said, you are to love God, and exercise Justice towards Men, and then these external Rites need not be neglected. But as the case now stands, you highly provoke the Justice of God, by feigning your selves men of moderation, while you are unmeasurably ambitious of honourable Posts, and Salutations from the People; and real Virtue is set aside as an indirect means for obtaining the Applause you court.

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C H A P. XI.

44 Wo unto you, scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over *them*, are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Wo unto you also ye lawyers; for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

47 Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of 'em they shall slay and persecute:

O ye Lawyers and *Pharisees*; in thus playing the Hypocrites you make God your Enemy, and are truly like those Sepulchres under ground, which are fill'd with Bones and Rottenness, tho the men that walk over them cannot discern it. This is in short your condition, while all your aim is to seem good men, tho your heart be fill'd with all manner of sinful Lusts and Vices.

A certain Lawyer there present told him that in this general Reproof he reflected on the whole Order. But *Jesus* not mov'd by this admonition, and very well perceiving their ill intentions which were not to be remov'd by gentle means, began to inveigh against them with greater vehemency. O pretended Interpreters of the Law, you draw down a severe Punishment upon your selves by imposing a heavy Burden of Rites and Ceremonies upon other men, which you will not in the least undergo your selves. Great shall be your Punishment for the Cruelty you have shown towards those whom God has sent to you, tho you take care to repair the Monuments of those whom your Ancestors have put to death. Imprudent men; in that very action you betray your approbation of those Crimes by perpetuating the memory of them, which it so much concerns you to have quite abolish'd. Notwithstanding all this obstinacy, the divine Wisdom has determin'd to send his Messengers and Prophets to you, tho he knows they will be persecuted and murder'd by you.

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C H A P. XI.

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

52 Wo unto you lawyers: for ye have taken away the key of knowledg: ye entred not in your selves, and them that were entering in, ye hindred.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

you. Thus it will come to pass, that since you are not to be deter'd by repeated instances of God's just Judgment, and the many threats in the holy Scriptures, from this cruel temper, you will not undeservedly be reckoned to have consented to those impious Actions of your Ancestors: So that all the Punishments shall be repeated upon this Age for the Cruelty exercis'd to God's Messengers by your Predecessors, from the Slaughter of *Abel* the Son of *Adam*, to the Murder of *Zacharias* the Son of *Barachias*, who was slain between the Temple and the Altar. I tell you, a most severe and just Judgment shall pass upon you, who by your Actions plainly give your approbation of all the Inhumanities practis'd by your Ancestors. You shall be severely punish'd, O ye Interpreters of the Law, who have as it were the key of Knowledg, and yet make no use of it for the explaining the Mysteries of the Kingdom of Heaven, which you neither enter your selves, nor suffer others to do.

These words greatly provok'd the Lawyers and the *Pharisees*, who made use of all their Artifices to catch at something that they might accuse him of before the Sanhedrim, or the *Roman* Governour.

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C H A P. XII.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say to his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

C H A P. XLII.

Divers Precepts of Christ concerning the Leaven of the Pharisees, of preaching the Gospel boldly and with plainness, of the unpardonable Sin against the Holy Ghost, Avarice, Anxiety for things future, Liberality to the Poor, Watchfulness, the Dissensions that shall arise from the preaching of the Gospel thro the perversity of Mankind; of the signs of the coming of the Messiah, and reconciling our selves to our Enemies.

IN the mean time there was so great a Concourse of People to hear him, that they trod one upon the other, while he preach'd to his Disciples, and caution'd 'em particularly against the Leaven of the *Pharisees*, by which, said he, I mean their Hypocrisy; and take care that all the Actions of your Life be not corrupted by it. As for these men, the Mask will fall off sooner or later; for as it is in the Proverb, *Nothing is hid that shall not be reveal'd, nothing secret that shall not be discover'd.* Wherefore take notice, that whatever you say in privat, and do as it were whisper in the most retir'd part of your Houses, shall one day be divulg'd and proclaim'd from the House-top: For which reason be careful not to do any thing in privat which you will be asham'd to own in publick. But as for you, whom I have made choice of for my Apostles, go on boldly in your holy Ministry, and be not discourag'd by those whose Power extends no further than to the destruction of a mortal

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5 But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but to him that blasphemeth against the holy Ghost, it shall not be forgiven.

mortal Body. I will tell you whom you ought to fear; namely, that Almighty Being who cannot only destroy the Body, but thrust the Soul into the place of Torment. Stand in awe of him, who is able to punish your Souls to all Eternity.

Assure your selves nothing can happen without God's knowledg and permission: The very Sparrows, which are of so small value, do not escape his all-seeing Eye.

His Providence then ought to be your consolation, and be not afraid of his not observing the dangers you will encounter. He knows the very number of your Hairs, nor can the least alteration be made in your condition without his taking notice of it.

Whoever shall undauntedly own his being my Disciple before any persons whatever, I also will own him in the presence of God's holy Angels. On the other hand, whoever shall be afraid of professing himself my Disciple before Men, shall likewise be disclaim'd by me before the Angels of God. If any one who is unacquainted with the Miracles I have wrought, shall detract from me, such a one acknowledging his Error shall obtain Forgiveness for it: but wo to those that attribute the Miracles which I perform by the assistance of the Holy Spirit for a confirmation of my Doctrin, to the power of the *Demons*! These men are irreclaimable, and consequently shall never obtain forgiveness of that Blasphemy.

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11 And when they bring you to the synagogues, and to magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say :

12 For the holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you ?

15 And he said unto them, Take heed, and beware of covetousness: for a mans life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable to them, saying, The ground of a certain rich man brought forth plentifully.

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

O my Disciples, you will be hurried before the Magistrats, and forc'd to plead in your defence at their Tribunals: Be not at that time afraid of not defending the Cause of the Gospel as you ought, neither meditate beforehand what you shall say in answer to their Objections: For the holy Spirit, which shall be given you, shall at that time suggest whatever is proper for you to reply to the Calumnies of your Adversaries.

One of his Followers interrupted him, saying; Master, command my Brother to make an equal division of our Patrimony. But *Jesus* told him he was not come upon the Earth to act as a Judge in Affairs relating to this Life, or to compel any to make a division of their Goods. Then laying hold of this opportunity to inveigh against Avarice, Do not imagin, said he, that the Happiness even of this Life consists in an affluence of good things; a few only are necessary to support it: which he illustrated in the following Parable. The Ground of a certain rich man yielded an extraordinary Crop, which made him think with himself what he should do with all that plenty, which was so much greater than his Barns could hold. His reso-

reso-

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18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich towards God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: How

resolution at last was, to pull the old ones down, and build new ones larger, and lay up all in them, pleasing himself with the thoughts of being a happy man, as having Wealth enough for himself and his Friends to support a voluptuous jolly way of living for many years. But a divine Admonition dash'd all these airy Projects, by warning him that he was to dy that very night: So unexpected a Summons brought him to his right wits, by making him consider how short a time he was to be Master of all that Wealth; and that in a few hours it would all pass into other hands. This is the very case of those who spend their days in amassing Riches, and neglect to lay up a Treasure in Heaven by their good Actions here on Earth.

Then turning to his Disciples, Take care therefore, said he, not to be over-sollicitous about the necessaries of this Life, whilst you are employ'd in my Service, so as to break any of my Commands by looking out for Food or Raiment. God, who has already bestowed much greater Benefits upon you, will not leave those destitute of what is necessary for their support, who perform their religious Duties as they ought. Reflect upon the condition of the Birds, who neither sow nor reap, nor have any Storehouses for Provisions, and yet the divine Providence has abundantly provided

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much more are ye better than the fowls ?

25 And which of you with taking thought can add to his stature one cubit ?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest ?

27 Consider the lilies how they grow : They toil not, they spin not : and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven : how much more *will he clothe* you, O ye of little faith ?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after : and your Father knoweth that ye have need of these things.

provided for their subsistence. By how much you are of greater value, so much greater care will he take of you.

And this you may be convinc'd of by considering, that you are not able with all your thoughtfulness and sollicitude to prolong your Lives but for one moment, if God thinks fit to take them away. For since you are not able by your own prudence to provide for the conservation of your Life, you have no reason to be anxious about things of less importance, so as to neglect the necessary Duties of your Ministry. Consider the Lilies and other Flowers, how fast they thrive, and how beautiful they appear : These spin not, nor take any pains to provide themselves this gay Attire, and yet I assure you *Solomon* in his most magnificent Robes did not equal them. If the Providence of God concerns it self therefore so much for the Plants, which are but of a few days duration, how much rather will it take care to provide you with necessaries for Life, if you duly perform the Injunctions I lay upon you; O ye who have such narrow conceptions of the divine Beneficence ? Neglect not therefore the least tittle of your Duty, out of an anxious concern for Food or Raiment. 'Tis true, the general practice of the ignorant World is against this Doctrin ; but as for you to whom your heavenly Father has reveal'd himself, rest satisfied that you are under his eye, and rely firmly upon his Providence. Let your main business there-

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31 But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 Fear not little flock; for it is your fathers good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loyns be girded about, and your lights burning;

36 And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediatly.

37 Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I

therefore be, to acquaint Mankind with the good tidings of the approach of the Kingdom of Heaven, and to enlarge its Borders; but as for all other things, they shall be added to you over and above the Benefits you have already receiv'd. Fear not because you are but a handful in respect of the bulk of Mankind; for it is God's good pleasure to make you Denisons of his Kingdom; which he will uphold against all the Attempts of the Wicked.

Those that abound with this World's Goods, let them part with them, that they may have wherewithal to supply the necessities of the Miserable. In thus doing you will secure your selves a real Treasure, not in Bags that will wear out, or are liable to be stolen; but in Heaven, where neither Moth nor Rust can consume your Wealth, nor Thieves break in and steal it. If you set your heart upon these never-failing Riches, you will be always easy and contented; but if you hanker after these deceitful Goods, your Mind must be continually tormented with endless care and sollicitude: for where your good things are plac'd, there will your Heart be also.

Be ye as Servants attending their Masters business, ready whensoever he commands them any thing, that at my return I may find you diligently imployed in the Offices I intrust you with.

Happy are those Servants whom their Master at his return finds intent upon
* their

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say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

their business; such men may be assur'd their Diligence shall not be unrewarded; nay, he will not refuse upon occasion to perform the most servile Offices in their behalf, if he finds them not unprepar'd against his arrival, tho he surprises them in the second or third watch of the night, at never so unexpected an hour. Like as a Master of a Family, if he be forewarn'd of the Thief's coming at a certain time to break open his House, will secure it against the danger he is threatned with; so also it behoves you to be continually imploy'd in your religious Duties, as having bin foretold that I shall return in a short time, tho you know not withal the very moment in which I shall be with you.

Peter then ask'd him whether that Similitude did respect his Apostles only, or all his Disciples. *Jesus* represented to him in another Similitude, that he had respect to all the Disciples, tho in a more especial manner to his Apostles. Whom think you will the Master make choice of out of all his Servants, on whose Fidelity and Prudence he may rely, to see that the rest of his Servants do not neglect their Task, or want their necessary allowance in his absence? Him doubtless whom he

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43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in funder, and will appoint him his portion with the unbelievers:

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

has experienc'd faithful and diligent in his Employment. But if this Steward in the absence of his Master shall fancy to himself that it will be a long time before he returns again, and upon that presumption act imperiously over his Fellow-servants, cruelly misusing them, whilst he indulges himself in all manner of Sensuality; the Master will surprize him in an hour he is not aware of, and take exemplary vengeance on him. He shall be bound with Chains, and reserv'd to suffer those Punishments that are appointed for Servants who betray their trust. Certainly that man who knew the care and fidelity his Master expected from him, and yet neglected to perform his duty, shall be more severely punish'd than he that is unacquainted with what is expected from him: So that if any other Servant, ignorant of his Master's will, shall fail in some particular, he shall be much less severely punish'd. For as it is vulgarly said, Unto whomsoever much is given, of him shall be much requir'd; and to whom men have committed much, of him they will ask the more.

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49 I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with, and how am I straitned till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

Then turning his Discourse upon another Subject: Altho, said he, my Gospel recommends mutual Charity and Forbearance, yet such is the depravity of Mankind, that it shall be the occasion of Discord and Contention, which since it cannot be avoided, considering the degeneracy of Men, I am so far from desiring it should be otherwise, that I rather wish this Fire were already kindled. I know very well that the Enemies of my Gospel will exercise their Cruelty first towards me, and that I am as it were to be consecrated by the Baptism of my Blood, which they intend to shed, and I cannot but have some pangs upon me till I have fulfill'd this part of my Office. And tho by my Death I shall procure a reconciliation for true Believers, between God and them, yet, believe me, the greatest part of men shall be so far from laying aside their Heats and Animosities, that they shall make Religion it self a pretence for continuing of them; nay, they shall divide themselves into Parties and Factions, and persecute one another with such a rage, as if my design in coming to them was to throw all things into a general disorder and confusion. Such a universal Discord shall happen upon the occasion of the spreading of my Gospel, that in a Family, consisting but of five persons suppose, three shall receive my Doctrin, and two shall be against it; or if two believe on me, the rest shall gainsay it. Parents shall oppose their Children, and these their Parents: The Mother-in-law shall quarrel with the Daughter; and thus the whole Land shall be imbroil'd on the account of the Gospel.

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54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south-wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky, and of the earth: but how is it, that ye do not discern this time?

57 Yea, and why even of your selves judg ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judg, and the judg deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Then addressing himself to the People that listned to what he said, he thus bespake them: When you see Clouds rising out of the Sea (which is Westward) you guess that there will be Rain, nor are you mistaken in your conjecture. When you perceive the South Wind blow, you can foretel that it will be sultry Weather. O ye Pretenders to Religion, you can make accurate Observations in such like cases, how comes it to pass you do not observe the Signs of the *Messiah's* coming? And from your daily Practice why do you not infer what is expected from you before his coming? If you are arrested by a Creditor, you endeavor to compound the matter as soon as you can, rather than expect the determination of the Court, which you know ends in Imprisonment, till you have paid the intire Sum. Why are you not as diligent in making your peace with God by a timely Repentance, before he condemns you to that place of Torment, where it will be impossible for you to redeem your selves from the Punishment you have deserv'd?

X x

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C H A P. XIII.

1 **T**Here were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

C H A P. XLIII.

Jesus informs his Hearers that Misfortunes very often happen to men not worse than others. The Parable of the Fig-tree. The Cure of a Woman on the Sabbath-day, which he maintains against the Cavils of the Ruler of the Synagogue. Similitudes relating to the Kingdom of God. That a few only shall be sav'd. Jesus is warned to beware of Herod, and foretels his being put to death at Jerusalem, the Inhabitants of which he reproaches with their Obstinacy, and predicts the severe Punishments that shall be inflicted on them.

After Jesus had done speaking, some of his Hearers told him of certain Galileans who had bin murder'd at the very Altar, while they were sacrificing, by Pilate the Roman Governour, infomuch that their Blood was mingled with that of the Beast that had bin sacrific'd. Having heard this, he retorted thus upon them: Suppose ye that these Galileans were permitted by God to be thus butcher'd, because they were more criminal than the rest of their Countrymen? If you do, you pass a wrong censure upon them. These men were Sinners, 'tis true, but not more than others; and if God suffer'd them to be thus cruelly destroy'd, 'tis for an example to you, that being thus forewarn'd by it, you may by a seasonable Reformation appease his most just Vengeance. What think you of those eighteen persons that were kill'd by the fall of the Tower of Siloe? Do you suppose they were greater Sinners than all the other Inhabitants of Jerusalem? No, God has suffer'd them to be thus destroy'd, that the rest taking warning by their misfortune, may avoid the like by a timely Repentance.

To

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CHAP. XIII.

6 He spake also this parable :
A certain man had a fig-tree
planted in his vineyard, and he
came and sought fruit thereon,
and found none.

7 Then said he unto the dres-
ser of his vineyard, Behold,
these three years I come seeking
fruit on this fig-tree, and find
none : cut it down, why cum-
breth it the ground ?

8 And he answering, said
unto him, Lord, let it alone this
year also, till I shall dig about it,
and dung it :

9 And if it bear fruit, *well* :
and if not, *then* after that thou
shalt cut it down.

10 And he was teaching in
one of the synagogues on the
sabbath.

11 And behold, there was a
woman which had a spirit of in-
firmity eighteen years, and was
bowed together, and could in
no wise lift up *her self*.

12 And when Jesus saw her,
he called *her* to him, and said
unto her, Woman, thou art loos-
ed from thine infirmity.

13 And he laid *his* hands on
her, and immediately she was

To which purpose he added this Similitude. A certain man had a Fig-tree in his Vineyard, which for three years successively bore no fruit. He therefore call'd the Dresser of his Vineyard to him, and told him it had bin barren for three years together, ordering him to cut it down, that it might not take up the ground, which might be planted with a more fruitful Tree. The man intreated him to let him try one year more, whether he could not bring it to bear by manuring the ground about it; but if after all his care it continued barren, he would willingly obey his Orders.

Jesus being at a certain time in a Synagogue of Galilee on the Sabbath-day, it happen'd that a Woman was there also who had bin afflicted for 18 years with a fore Disease by the evil Spirit, so that she was not able to stand upright. Jesus seeing her, call'd her to him; and laying his hands upon her, said, Woman, be thou freed from thy Infirmity. These words were no sooner pronounc'd, but the Woman recover'd;

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made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

recover'd; and standing up, gave thanks to God. The Ruler of that Synagogue observing it, rebuk'd the Multitude with indignation for flocking to *Jesus* on the Sabbath-day, which they knew was a day of rest, and not on the other six days, in which it was lawful for every one to follow their Imployment, and consequently for *Jesus* also to cure them of their Distempers. *Jesus* over-hearing him, sharply rebuk'd him for his Hypocrisy: O thou Pretender, said he, why dost thou dissemble what thou canst not but know full well, namely, that there are some Works which it is not unlawful to perform on the Sabbath-day? Do not all men know it is lawful to loose an Ox or an Ass, and lead him to water? and is it not a general practice? Might not I then (as I may say) loose this Woman, who is a Daughter of *Abraham*, from that bond with which the Devil had held her fast for these 18 years? This defence confounded all his Adversaries, but the generality of the People glorified God for the wonders which they saw perform'd by *Jesus*.

At that time *Jesus* reflecting on the small number of Converts and true Believers in comparison of the Multitude he foresaw should believe on him, began to say a he had done in another place before; To what is the Kingdom of God like, and

with

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CHAPTER XIII.

19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it.

20 And again he said, Whēreunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

with what shall I compare it? It is like a grain of Mustard-seed, which being planted in a Garden, becomes a large Tree, so that the Birds find room to build their nests in it. To what else shall I resemble it? It is like a little lump of Leaven, which being mix'd with three Measures of Wheat, the whole is augmented by it. So also shall the Gospel, whose Limits at present are so confin'd, be spread far and near throughout the Universe, and a very great Multitude be added to the little Flock of those that are as yet true Believers.

Thus he instructed the People in every Village and Town of *Galilee* thro which he passed by short marches on the Road to *Jerusalem* against the Feast of Dedication. At that time being ask'd by a certain person whether many or a few only should be sav'd, he replied: That the Gate was narrow that led to Life, and that therefore men ought to use their utmost diligence to endeavor to enter in at it.

But the time, said he, will come when the Master of the Family shall make fast the doors, and then many of you standing without shall knock, and earnestly intreat to have admission; but he will tell you he knows you not. Then shall ye reply in
your

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26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence you are ; depart from me all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you *your selves* thrust out.

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And behold, there are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold,

your defence : Lord, we have eaten at the same Table with thee, and have heard thee preach in our Streets ; but he will still tell you that he knows you not, and send you from him together with the workers of Iniquity. Then shall you lament, and be oppress'd with incredible anguish, when you shall behold *Abraham, Isaac, and Jacob*, the Founders of your Nation, and all the Prophets, enjoying the Glory of the Kingdom of Heaven, from which you will be excluded. Moreover, many shall come from the remotest parts of the Earth, from the East, the West, the North, and South, and shall feast with your Ancestors in the Kingdom of God. At that time you will see some that received the Gospel last, and seem'd to be the most averse to it, obtain the first seats of Happiness : on the contrary, those to whom the Gospel was first preach'd, and whom it concern'd in the first place, shall be post-pon'd as less deserving than the others.

On the same day, some *Pharisees* came to him, and advis'd him to depart out of *Galilee* with the first opportunity, because *Herod* the Tetrarch of *Galilee* sought an occasion of putting him to death, as he had before done to *John* the Baptist. *Jesus* bid them acquaint that Fox (for so he call'd *Herod* by reason of his Craft) that he would

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I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to day and to morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent to thee : how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not ?

35 Behold, your house is left to you desolate : and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

would for a short time cast out evil Spirits, and heal the Sick, and that he knew he should be put to death afterwards ; and that for this reason he desigh'd to go to *Jerusalem*, which City had as it were by long prescription claim'd the privilege of murdering God's Prophets. Then turning his discourse to the Inhabitants of *Jerusalem*, he cried out : O ye miserable men, who are wont to kill and stone those that God sends unto you ! how often have I endeavor'd to gather you all to me, that being made my Disciples you might obtain Salvation, and that I might cover you from the Dangers you are threatned with, as a Hen secures her young ones under her Wings ? But you would not attend to my Admonitions : Therefore is your House left desolate and laid waste. For my part, when I am once gone from you, I shall not return to be seen by you, till that time in which you would with all your heart receive me in the name of God, with loud Acclamations of joy, in hopes of being deliver'd from the Punishments that shall be inflicted on you.

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C H A P. XIV.

1 **A**ND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took *him* and healed him, and let *him* go :

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

C H A P. XLIV.

A man sick of the Dropsy cur'd by Jesus on the Sabbath-day. Advice concerning the taking the lowest place at a Banquet, and inviting the Poor. The Parable of the Supper. Concerning that resolution of Mind the Apostles ought to be endued with.

ON a Sabbath-day it happen'd that *Jesus* was invited to dine with a certain *Pharisee*, a Member of the Sanhedrim, where were also present many of that Sect, who narrowly watch'd *Jesus*, whether he would do any thing not agreeable to the Law of *Moses*. Being therefore in the way to the *Pharisee's* House, there was laid before him one sick of the Dropsy, who beseech'd him to have compassion on him. *Jesus* taking notice of him, ask'd the *Pharisees* and Doctors of the Law, whether it were not lawful to cure him on the Sabbath-day. But they held their peace for fear of being put to the blush by some unwary answer, as others had bin serv'd. But *Jesus* taking hold of him, healed him, and dismissed him; yet knowing withal that tho they said nothing, they did not approve of that action, he shew'd 'em he had done nothing in the least repugnant to the Law, since, said he, 'tis a practice allow'd of, for which no body is blam'd as acting against the Law; for if an Ox or an Ass fall into a Ditch on the Sabbath, you'l do your utmost to take him out on that same day: How much rather is it agreeable to the Law, to rescue a man from a lingring and dangerous Distemper on the Sabbath-day? To which the *Pharisees* had nothing to object.

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7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bad thee and him, come and say to thee, Give this man place, and thou begin with shame to take the lowest room.

10 But when thou art bidden, go, and sit down in the lowest room; that when he that bad thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

12 Then said he also to him that bad him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren,

Being now come to the *Pharisees* House, and in the room of Entertainment, he took notice with what contention every one strove for the uppermost Seat, and began thus to admonish them: When you are invited to a Wedding, do not immediatly take the highest place, lest a more honorable person comes after, and thou be turn'd down with shame to make room for him. Rather seat your selves in the lowest place, that when he that invited you comes in, he may himself advance you in the sight of the Guests, which will gain you respect among them. So in all other actions of your Life, not only with respect to Men, but God also, behave your selves with that modesty, as rather to attribute too little than too much honour to your selves. For the Proud shall most certainly be debas'd by God and Men, while on the contrary the modest man will be in favor with, and exalted by them.

Then addressing himself to the Master of the House: As often, said he, as thou makest an Entertainment, if thou designest to have it pleasing in God's sight, do not invite thy Friends, thy Brothers, thy Relations, or rich Neighbors, who can re-

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neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind :

14 And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bad many :

17 And sent his servant at suppertime to say to them that were bidden, Come, for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I

taliate thy Kindness. 'Twill be a greater instance of Generosity to feast those that want more, and can make thee no return, such as the Poor and Miserable, the Lame, and Blind, and Maim'd, who are indigent, and stand in need of thy Charity.

Then blessed shall you be for your Liberality ; for tho these poor Wretches have not wherewith to recompense you, God himself will see you rewarded in that day, when the Just shall after the Resurrection be admitted into the Seats of endless Bliss.

One that was at Table with him, hearing what *Jesus* said, cried out : Happy certainly must he be who shall be feasted in the Kingdom of God. *Jesus* therefore took this occasion to upbraid the *Jews* with their Obstinacy in this Parable. A certain man prepar'd a magnificent Entertainment, to which many were invited. The Banquet being ready; and none of the Guests come, he sent his Servant to every one of 'em to acquaint them with it. It happen'd that they all refus'd to come, upon various pretences; one had bought a Farm, another five yoke of Oxen, and a third

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go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them,

was married, and in like manner they desired all to be excus'd. The Master of the Feast, vex'd to be thus disappointed, and deluded by those for whom he had prepar'd it, commanded his Servant to go immediatly into the Streets and public places, and invite the Lame, the Blind; and the Beggars he should meet with. The Servant punctually obey'd his Orders, but still there was room for more than he had pick'd up; of which having inform'd his Lord, he commanded him to go out once more to the most frequented places, and if need were, to press them by all manner of intreaties to come and fill his Table. For, said he, none of those that were invited were worthy, and I design to have all my Provisions spent, that if any of 'em should come afterwards they may be disappointed. In which Parable he plainly denoted the condition of the *Jews*, to whom the Gospel had bin first preach'd, and by whose obstinacy the Heathens should enjoy those Benefits of which they had the first tender.

Jesus was followed all the way he went to *Jerusalem* by a vast Multitude, who throng'd about him to hear him; for he always taught in every Town and Village thro which he passed. Observing them, and turning to his Disciples, he

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26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that

told them, that every one that design to embrace his Doctrine should do it with a resolution to prefer it to all worldly considerations; and that rather than neglect the least branch of their Duty, they ought to forsake Parents, Children, Brethren, and Sisters, and have no more regard for them upon the comparison, than if he actually hated them. No one can be truly my Disciple, said he, or deserve that name, who does not bring this Disposition along with him.

Whoever embraces not my Doctrine with a resolution of enduring the greatest hardships rather than disown it, does in vain profess himself to be my Disciple, and unjustly claims that honorable Title. If you design therefore seriously to be my Disciples, let it be with such a fixt determination; for otherwise in time of Persecution you will basely desert that course of Life which you have taken up at a venture. It will be with you as in the case of Building, in which if you do not well consider what the whole charge comes to, but lay the foundation of it at random, you may perhaps be forc'd to leave off, as not having a sufficient stock to defray the whole expence, and so be obnoxious to the scorn and laughter of all that shall take notice of it, as a man whose designs were so disproportion'd to his Abilities to put them in execution. A Prince that is attack'd by a neighboring Potentate, who is able to bring twice the number of Forces into the Field, is wont to deliberate timely with himself whether he may safely depend upon the number of his own Troops, to oppose the Army of his Enemy; that, if upon duly weighing all circum-

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cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 Salt is good: but if the salt have lost his favour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghil; but men cast it out. He that hath ears to hear, let him hear.

C H A P. XV.

1 **T**hen drew near to him all the Publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This

circumstances, he finds reason to think he shall be overpower'd, he may endeavor by a seasonable Embassy to compose the difference on the best conditions. So you who propose to your selves to become my Disciples, must fully determin to part with whatever is dearest to you, to renounce your Friends and Relations, and to give up your whole Estate, rather than do any thing unbecoming the Character of my Disciples. Salt Ashes which are made use of for the manuring of Land, if they once lose that saltness which made them valuable, are not useful to any manner of purpose, and for that reason thrown away and trod under foot in the high Road. This is well worthy of your serious consideration, if you design to make a right use of the Faculties you have received from God; for as I have told you elsewhere, it concerns you in a special manner.

C H A P. XLV.

Parables representing the care God takes of the greatest Sinners, and the kindness with which he receives the truly penitent.

THE Pharisees and Doctors of the Law taking notice of the Crowd of Publicans and Sinners that resorted to hear his Doctrine, and who were kindly receiv'd by Jesus, were inrag'd against him and defam'd him, for keeping them com-
pany,

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man receiveth finners, and eateth with them.

3 And he spake this parable to them, saying,

4 What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing:

6 And when he cometh home, he calleth together *his* friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Re-

pany, and not scrupling to eat with them. *Jesus* therefore, to show how unjust their Censure was, used this Similitude. If one of you who has a hundred Sheep, lose one out of his Flock, he will presently leave the ninety nine in the Wilderness, and go in quest of that gone astray, and not leave off till he has found it: but then he lays it upon his shoulders, that he may the sooner restore it to the Flock, and full of joy acquaints his Friends and Neighbors with his good luck, and expects to be congratulated by them. Thus do the Angels in Heaven rejoice at the repentance of one Sinner, more than at the steady Virtue of ninety and nine good persons, who for that reason stand in no need of any such Repentance.

If a Woman out of her little hoard of 10 pieces of Mony, shall lose one in the night, she will presently light her Candle, and sweep her House, and pry into every corner till she recovers it, with a greater concern for the loss of that one piece, than pleasure in the secure possession of the remaining nine. When she has found it, she will acquaint her Friends and Neighbors with the happy news,
and

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joyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons :

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided to them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

15 And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat, and no man gave to him.

and expect they should also testify their gladness on that account; tho she discover'd no unusual joy when she had the whole ten in safety. Thus, in the like degree, do the Angels in Heaven express their pleasure when they take notice of the recovery of but one Sinner from the error of his ways.

Afterwards he spake this Parable to them : A certain man had two Sons; the younger full of fire, and unmanageable; and eager to have at his own disposal wherewith to support his Extravagance, and gratify to the full his sensual Appetites, was never at rest till he had persuaded his Father to divide his Estate between them. Which the Father at last complied with, tho without any injury to his eldest Son.

The jolly Youth, having gain'd this point, and a few days after got his Equipage ready, went a travelling into a remote Country under pretence of merchandizing, where he quickly squander'd away the intire Sum. Being thus by his Lusts reduc'd to the utmost Beggary, and in a Country where that year the scarcity of Corn was next to a Famine, he was compel'd, that he might preserve himself from starving, to hire himself to one who daily imploy'd him in that vile drudgery of looking to his Swine.

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17 And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said to him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

In this Imployment he was so severely stinted, that he had not the liberty of satisfying his Hunger with the very Husks he gave the Swine. This excessive Misery brought him at last to his right wits, and to this reflection; That his Father had many hired Servants who had Bread as much as they would eat, while he who was his Son, was ready to starve in the basest Servitude imaginable. He resolves therefore to return home, and there intreat his Father to forgive him that offence he had committed against God and him, when out of a youthful confidence of his own Discretion he prevail'd with him for his share of the Estate, which he had so wretchedly abus'd; owning himself unworthy to be call'd his Son, and desiring no greater favour than the allowance of the meanest of his Servants. Accordingly he undertook the journey, and being not far from the House, his Father seeing him at a distance in so sad a condition, pitied him, and ran towards him, and embrac'd him with a very ardent affection. The young man now thorowly struck with shame, cried out: Father, I have sinned against Heaven and thee, and no more deserve to be accounted thy Son, use me as a hired Servant. But the Father, instead of the just Reprimand his Son might have expected, commanded his Servants to bring out the best Apparel, to put a Ring on his Finger, and Shoes on his Feet. Then, said he, let

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23 And bring hither the fatted calf, and kill it; and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

let us kill the fatted Calf, and spend this day in Mirth and Gladness, since this our Son who was as it were dead, is restor'd to me. At which words the whole Family testified their joy on the occasion. It happen'd in the mean time that the elder Son, who had bin in the Country, was now returning home, and being at some distance from the House, he heard the Musick and Dancing; and being inform'd by a Servant, whom he met accidentally, of the reason of it, he was fill'd with anger against his Father, and would not go in, till he hearing of it, came out and earnestly intreated him to rejoyce with them. This Son began to upbraid his Father with his unkindness to him, who had bin all along with him, and had constantly obey'd him, reproaching him that whereas he had kill'd the fatted Calf, and made a great Feast for the sake of his younger Brother, who had squander'd away all his Patrimony in riotous and luxurious living, he had never bin so liberal to him, nor allowed him to

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31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

C H A P. XVI.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused to him that he had wasted his goods.

2 And he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

entertain his Friends in so sumptuous a manner. The Father then replied, that he had bin always at home, and had the use of his whole Estate, to which he also was Heir; that therefore laying aside all Envy, he ought rather to rejoice at his Brother's return, who was so strangely restor'd to them, when given over by all as lost. In which Parable he plainly enough told the *Pharisees*, and others of the *Jews*, who set up for a stricter sort of Life, that they ought to be so far from repining at his Friendship and Familiarity with *Publicans* and others of their stamp, whose Reputation was none of the best, that they ought rather to rejoice at so certain a token of their Repentance, as being delighted with his Discourses and Company, who injoin'd them a much stricter Course of Life than formerly.

C H A P. XLVI.

A Similitude concerning the true use of Riches. The Pharisees reprov'd for their Covetousness. The Parable of the wealthy Glutton, and the Begger Lazarus, relating to it.

JESUS afterwards spoke many things concerning the true use of Riches, which I ought to be employ'd in relieving the necessities of the Poor; and on this occasion said unto them, A certain rich man had a Steward who was accus'd of wasting his Goods; upon which he sent for him, and order'd him to make up his accounts, and withal told him he had no further need of him. The Steward perceiving he should

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3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debtors to him, and said unto the first, How much owest thou to my lord?

6 And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to your selves friends of the mammon of unrighteousness;

should be dismiss'd from his Employment, began to consider how he might be able to subsist, since he had learned no Trade, and could not endure the thoughts of begging, or working for a Livelihood. To secure himself a retreat therefore after being turn'd out of the Family, he calls several of his Lord's Debtors to him, and ask'd one how much he was indebted to his Lord, who replied, one hundred Measures of Oil. Then, said he, take thy Bill, and set down fifty. Another being ask'd the same question, and having answer'd that he ow'd a hundred Measures of Wheat, was directed to alter the Figures, and set down eighty. Hereby he got himself the good will of his Master's Debtors. This being told his Lord, tho he did not approve the Fact, yet he could not forbear praising the Steward's Craft, for having thus purchas'd Friends against a time of need out of another's stock. The truth on't is, men who have addicted themselves intirely to the business of this World, are more skill'd in the management of it, than the *Jews*, who have a divine Light to guide them, are in reference to things of another World. And I advise you, said he, to get your selves Friends by means of those Goods which are very often unjustly

acquir'd,

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that when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another mans, who shall give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

acquir'd, that when you and your Riches shall be parted by Death, your good deeds may convey you to the Seats of endless Bliss.

We are wont by degrees to advance him, whom we have found faithful in smaller matters, to the administration of things of greater importance; nor are we so unwary as to prefer him to a place of greater Trust, and where the Temptation is the stronger, by how much the profit accruing to him by his Treachery is the greater, whom we have experienc'd unfaithful in an inferior Post. If you then have bin bad Stewards of those terrestrial Riches with which God has intrusted you, there is no reason to suppose you will make a more just use of the true Riches, viz. the Revelation of the Gospel. If you have bin faulty in the administration of these perishable Riches, you will not make a better use of those more valuable ones, such as is the manifestation of my Gospel to you. Besides, no man can serve two Masters as he ought; for he will certainly pay a readier obedience to the Commands of him he loves best, while he will negligently observe the other's Orders. He will pay him a greater respect whose favor he courts; and if he obeys the other, it will be unwillingly and with reluctance. In like manner it is impossible for you to serve God as you ought, and at the same time indulge a greedy desire of heaping up Riches.

The *Pharisees*, who under the mask of Religion endeavor'd to conceal their avaritious dispositions, derided him as one who expected from them what in their
opinion

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15 And he said to them, Ye are they which justify your selves before men; but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery.

opinion they they should be very foolish to comply with. But *Jesus* thus rebuk'd them for their Pride: You, said he, set your selves up for holy persons in the sight of Men, who are apt to be impos'd on by a pretence to Religion; but God searches the remotest corners of your Heart, and sees your Pride and overweening conceit of your selves, which makes you lay claim to those Virtues to which you are perfect strangers. He sees this, and abhors your Hypocrisy. If I have bin familiar with *Publicans*, and am not afraid of being polluted by their company, I have a very good reason for it; for the ceremonial Precepts both of the Law and the Prophets, which concern the pollution of the Body, were not design'd to be obligatory any longer than to the time of *John* the Baptist, who was the Forerunner of the *Messiah's* Kingdom, and requir'd from Men but one condition, *viz.* an unfeigned Virtue. From that time therefore the *Publicans*, and others whom you call Sinners, by a sincere Reformation do as it were force themselves into the Kingdom of Heaven, and obtain God's favor, tho they do not observe the Ceremonies of the Law. Mistake me not; I do not say that men are to neglect any one Virtue commanded in the Law, the obligation of which will remain while Heaven and Earth last, nor shall the least tittle of it be abrogated. Nay, I expect a greater degree of Sanctity from my Disciples than the Law requires, as is manifest in the case of Divorce, which is not prohibited by it, and which I absolutely forbid, and declare those Adulterers against whom there lies no legal Indictment. Whoever after Divorce shall marry another during her Life, is guilty of Adultery, as also whoever shall marry her that is thus dismiss'd from her Husband.

Jesus

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19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.

20 And there was a certain begger named Lazarus, which was laid at his gate full of sores;

21 And desiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his sores.

22 And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: the rich man also died, and was buried.

23 And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he

Jesus having thus reprov'd the *Pharisees*, return'd to the Subject he was discoursing of, namely, the true use of Riches, which consists in Liberality to the Poor; and to shew of how great consequence this Virtue is, he spake the following Parable to them, which may also serve for consolation to good men in their greatest wants and calamities. There were two men vastly different in their conditions; the one abounded in Wealth, and treated himself daily with all the Effeminacy and Luxury imaginable; the other a poor despis'd Wretch, call'd *Lazarus*, sick and cover'd all o're with Sores and Boils, who was wont to ly at the rich man's door, and implore his Charity. He would have thought himself happy with the meanest Scraps, and the very Crums of Bread that fell from a Table spread with such profusion: but his Wants and Prayers were unregarded, and none of the Family came to give him the least relief. The Dogs sometimes would come and lick his Sores, as if they had bin touch'd with compassion for a man that was thus wholly neglected by his Fellow-Creatures. The good, tho miserable, *Lazarus* not long after died, and his Soul was by the Angels convey'd into those happy Seats, where the Souls of *Abraham* and other devout persons expect the Resurrection, and was there plac'd next to *Abraham* himself. The rich man also died, whose Carcase was attended with all the usual Pomp, and laid in the Grave; but his Soul condemn'd to the place of Torment, from whence he beheld *Abraham*, and *Lazarus* next him, who while he was alive had bin the object of his scorn and contempt. He then loudly cried out to *Abraham* the Father of his Family, to have so much pity as to send *Lazarus* to him, that

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C H A P. XVI.

may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house:

28 For I have five brethren; that he may testify to them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went to them from the dead, they will repent.

that having dipt but the top of his Finger in Water, he might give him at least a momentary ease, and assuage that intolerable Thirst he felt in the Flames to which he was condemned. But *Abraham* commanded this Son of his to remember that during his Life he had bin satiated with all manner of Delicacies, and that *Lazarus*, tho a good man, had struggled with grievous Calamities; adding, that the time was now come in which the conditions of both were chang'd, and that it was his turn now to mourn, and that of *Lazarus* to rejoice; besides, that there was a vast Abyss between the place of the Blessed and that of the Damn'd, which made a mutual-intercourse between them impracticable. The rich man then intreated *Abraham* to send *Lazarus* to his Family, that he might admonish his five Brothers to repent; and take care by his example to avoid that place of Torment. *Abraham* replied, that they had the Writings of *Moses* and the other Prophets to direct them; and that by observing their Precepts they might escape the Punishment inflicted on him. They have indeed, said the rich man, these means to guide them, but they are not affected with things as they ought; but if one were sent to them from the Dead on purpose to reclaim them, it is impossible that such a warning should prove ineffectual.

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C H A P. XVI.

1 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead.

C H A P. XVII.

1 **T**hen said he unto the disciples, It is impossible but that offences will come: but wo unto him through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to your selves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him.

ineffectual. *Abraham* replied, that those who by an evil affection, and an habitual course of Vice, neglected to observe the Precepts of *Moses* and the other Prophets, would for the same reason be deaf to the admonitions of one that went from the Dead on purpose to reclaim them.

C H A P. XLVII.

Concerning Offences, pardoning of Injuries, the Increase of Faith, and unprofitable Servants. Ten Lepers cleansed, one of whom returns and gives thanks to Jesus. Of the unexpected coming of the Kingdom of Heaven.

Afterwards he began to repeat many things he had formerly spoke to them; because there were some who were not present when he first mention'd them, and also that they might make the deeper impression on the memories of those who had already heard them. Considering the untoward dispositions of Men, it is not to be expected but some will deter others, and pervert them from their obedience to the Gospel. But whoever is guilty in this particular, shall be most severely punish'd. It were better for him to be thrown into the Sea with a Millstone fastned to his neck, than thus to seduce the least of my Disciples from his Allegiance to me, which otherwise he would have preserv'd inviolable.

Take heed, if you have receiv'd an injury, not to fly out immediatly into a passion: Instead of revenging the Affront convince the Offender mildly of his fault; and if he acknowledges it, and repents, forgive him; nay, if he should relapse, and do
you

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4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you having a servant plowing, or feeding cattel, will say unto him by and by when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

you an injury seven times in a day, forgive him, if he testifys his sorrow for it by Repentance.

The Apostles not comprehending how it was possible for human Nature to be affected with such transcendent Clemency, unless a man expected the Rewards God had promis'd to the Faithful with a steady assurance and dependence on him, intreated *Jesus* to increase their Faith. *Jesus* said to them, If you did firmly rely on the divine Promises, tho but for a very little time, you should not only have this temper of mind you so much admire, but be able to command obedience from inanimate things, insomuch that at a words speaking (pointing to a Sycamore that was there) you might cause that Tree to be rooted up, and planted in the Sea.

None of you having a Servant plowing in the Field, or feeding Cattel, will call him from his work to take his repast, before you have eaten your selves; but rather command him to wait on you, and after that you think it time enough for him to provide for himself. So in the Service of God, prefer his Commands to all inferior business of this World.

No man reckons himself oblig'd to his Servant for performing the Orders he injoin'd:

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C H A P. XVII.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable Servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew your selves to the priests. And it came to pass that as they went, they were cleansed.

15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God;

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

injoin'd: So likewise, when you have executed whatever God has commanded you, do not challenge to your selves any merit on that score, but frankly own that you have done no more than was your indispensable duty to perform.

Jesus in the mean time, as we said, pursued his journey to *Jerusalem*, not in the direct road thro *Samaria*, but round about by the Confines of *Samaria* and *Galilee*. Being arriv'd at a certain Village in that Country, ten Lepers met him, who stop'd short at some distance from him (for they are not permitted to come near those that are free from the Distemper) and with a loud voice beseech'd him to have compassion on their miserable state. *Jesus* looking on them, said, Go immediatly, and shew your selves to the Priest: in doing this you shall be cur'd. They accordingly went, and upon the way perceiv'd they were cleansed from their Leprosy. Nevertheless they all continued their journey, except one, who perceiving himself cur'd, gave thanks aloud to God, and return'd to *Jesus*, and fell down at his feet in token of his gratitude. Now this man was a *Samaritan*, and all the other *Jews*.
Jesus

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17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way; thy faith hath made thee whole.

20 And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them and said, The kingdom of God cometh not with observation.

21 Neither shall they say, Lo here, or, lo there: for behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23 And they shall say to you, See here, or see there: go not after them, nor follow them.

Jesus taking notice of him, said, there were ten Lepers cleans'd; where are the other nine? There is none come to own the Blessing they have receiv'd from God by my means save this one, who is not descended from the Family of Jacob. Then addressing himself to the Samaritan; Arise, said he, and depart with joy, thy Faith was the reason of thy recovery.

Jesus having often said, That the Kingdom of Heaven was near, as his Disciples also had every where proclaim'd, certain Pharisees came to him with this question: When shall this Kingdom come, of which we have so often heard? Jesus answer'd to this effect: The Kingdom of God shall not come with pomp and pageantry, to dazzle the eyes of the beholders, and make it self be observ'd by all; nor shall any one be able to say he has any where seen such signs of its approach. It has already begun to manifest it self in Judea, tho scarce any have taken notice of it. Then turning himself to his Disciples, he said, The time will shortly come when you shall earnestly desire to spend one day in my company (tho most cannot distinguish me from the common sort of men) and you shall not be able. Then will many pretend to show you the place where the Messiah sojourns; take heed that you be not deluded by their Impostures. The Messiah shall demonstrate his Sovereignty when it shall

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24 For as the lightning that lighteth out of the one *part* under heaven, shineth to the other *part* under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entred into the ark: and the flood came and destroyed them all.

28 Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and

be the least expected; and the brightness of his coming shall be like the Lightning which darts it self on the sudden through so great a space of Heaven. Yet he must suffer many indignities, and be disown'd by the present Generation of the *Jews*.

As it happen'd in the days of *Noah*, so also shall it be in the days that this *Plebeian*, as you esteem him, shall manifest his Kingdom. The Contemporaries of *Noah* feasted themselves, and married, and liv'd altogether secure, and not aware of any impending danger, till that day in which *Noah* enter'd into the Ark, and the Deluge by God's appointment destroyed all the rest of Mankind. So also, in the days of *Lot*, the Inhabitants of that low Country, situated near the River *Jordan*, feasted themselves, they bought and sold Houses that were shortly to be destroyed, they built and planted for their Posterity, as if all had bin secure, and in no manner of danger: but the very day that *Lot* went out of *Sodom*, Lightning from Heaven burnt the very Soil, destroying the whole Country with its Inhabitants. With as swift perdition shall the Obstinate be destroy'd in that day wherein this vulgar person, as he is accounted, shall demonstrat that he reigns by most undeniable Arguments. Whoever shall be then on the House-top, tho all his Goods be lodg'd in
that

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his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lots wife.

33 Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life, shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two women shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? and he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

that House, let him not amuse himself with removing them to a place of more safety: Let him make what haste he can, and be contented if he escapes with Life. Whoever shall happen to be in the Country, let him retire from his Farm to a more secure place, and further in the Country, without returning into the City to take care of his Concerns. Remember the death of Lot's Wife, who by hankering after the City from which they were to fly, was suddenly struck dead in a most exemplary manner. Whoever shall then repair to the City for their security, because 'tis strongly fortified and garison'd, shall be very much mistaken, and meet with Destruction there where they least of all expected it. On the contrary, those shall be safe who betake themselves to open Towns and defenceless Villages. At that time, of two that shall happen to be in one Bed, one shall be destroyed in the general Calamity, and the other escape. Of two Women that shall be grinding their Corn together, one shall be involv'd in that universal Ruin, and the other escape. Two men shall be in the field together, the one shall perish, and the other escape, according to the several places they fly to. The *Pharisees* then ask'd *Jesus* in what part of *Judea* there should be the greatest danger, who gave them this Proverb for an answer, Wheresoever the Carcase is, there will the Eagles be gathered together; signifying that wherever the rebellious *Jews* should meet, there would the *Roman* Legions pursue them, and put all they found in arms to the sword.

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C H A P. XVIII.

1 **A**ND he spake a parable to them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a *judg*, which feared not God, neither regarded man.

3 And there was a widow in that city; and she came to him saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said *within himself*, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust *judg* saith.

7 And shall not God avenge his own elect, which cry day and

C H A P. XLVIII.

Parables in which Jesus shews the necessity of continuing instant in Prayer, and being humble minded. Jesus goes to Jerusalem against the Feast of Dedication, and discourses in Solomon's Porch concerning the Jews infidelity, and Himself; for which reason they endeavour to stone him, but he saves himself, and avoids their fury.

JESUS then represented to his Disciples in the ensuing Parable, that they ought to be constant in prayer, and not to despond, tho their Requests were not granted immediatly. There was a certain *Judg*, who had no sense of Religion, and was unconcern'd for his Reputation among Men, selfish, minding only his own advantage. There was also in the same Town a Widow that had receiv'd an injury, who came to him, and beg'd him to do her justice against her Adversary. The *Judg* for a while gave no ear to her Complaints; but at last, tir'd with her importunity, he resolv'd to right her, not out of any principle of Conscience, but merely to get rid of her. *Jesus* then making reflection upon the story; You perceive, said he, how that unjust Magistrat was at last prevail'd on by the Widow's assiduity: Make no question then but God will deliver those that serve him from the persecution of the Wicked, if they pour out their constant Prayers to him; tho

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night unto him, tho he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 And he spake this parable to certain which trusted in themselves, that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a Publican.

11 The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the Publican standing afar off, would not lift up so much as his eyes to heaven, but smote on his breast, saying, God be merciful to me a sinner.

tho he may seem to delay it, that he may afford the Wicked a longer space to repent in.

Nay, assure your selves that this Controversy between the Good and Bad shall be speedily decided, and that this *Plebeian*, as he is accounted, shall condemn the Wicked to most severe punishment, provided he finds any of the Faithful in the Land of *Judea*. He spake also this other Parable concerning such as set a mighty value on their own Perfections, and esteem themselves singular good persons, but treat others with contempt and scorn. Two men went together to the Temple to pray, the one of that austere Sect of the *Pharisees*, and the other a *Publican*, that had indulg'd himself in a freer way of living. The *Pharisee* standing with an erect countenance, spake to this effect: I thank thee, O God, that I am not like to the generality of men, that I am not rapacious, unjust, or a defiler of another's Bed; nor yet like this *Publican* (for it happen'd they were both in the same Court of the Temple) I fast twice a week, and pay tithes of every thing I have, without the least fraudulent deduction. But the *Publican* standing at a distance from the Sanctuary, durst not so much as lift up his eyes towards Heaven, but smiting his Breast, said in a low voice, God be merciful to me a Sinner. This man's modest

demeanor:

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14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.



22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomons porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Fathers name, they bear witness of me.

26 But ye believe not; because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

demeanor was, I assure you, more acceptable to God than all those Virtues the *Pharisee* boasted with so much arrogance and disdain. Hence learn that the true way to rise, is to be humble-minded; and that the Proud shall be miserably deceiv'd in their expectations.

Jesus at last arriv'd at *Jerusalem* to celebrate the Feast of Dedication, which happen'd on the Nones of *December*; and it being Winter, he walk'd in the Porch of *Solomon*, and was immediatly surrounded with a multitude of *Jews* who thus accosted him: Why dost thou keep us so long in suspence? If thou art really the *Messiah*, why dost thou not plainly own it? *Jesus* answer'd; I have sufficiently shown who I am, but you will not believe me, tho the Miracles I have perform'd by the authority my Father has confer'd upon me, are unexceptionable Witnesses to the truth of what I say, and demonstrate my divine Commission. Yet you do not believe me, because (as I told you the last Feast of Tabernacles, *ch.* 40.) you are none of my Sheep; for these, namely such as are ready to imbrace the Truth whencesoever it comes, presently distinguish my voice from the Impostor's; that is, they clearly perceive that my Doctrin is of a Divine original. I also know my Sheep, and observe the steps they make in imitation of me; and I will reward them

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28 And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.

29 My Father which gave *them* me, is greater than all: and none is able to pluck *them* out of my Fathers hand.

30 I and *my* Father are one.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thy self God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphem-

them with eternal Life in my Sheepfold, and securely guard them from the Insults of their Enemies. My Father is over all, and none can force them out of his powerful protection. Now my Father and I are one, and you may as well think of wresting them out of his hand as mine. The *Jews* therefore, as they did in the former Feast, took up Stones to cast at him. But with an undaunted presence of mind he told them he had accumulated his Benefits upon them: now for which of my good deeds, said he, do you intend to stone me, for you can't accuse me of any one Crime? Then said the *Jews*: 'Tis not for any good deed that we throw stones at thee, but for Blasphemy; because thou, being a man, makest thy self a God by styling him thy Father. To which accusation he thus replied: Is it not written in your Books, which you esteem the rule of your Words and Actions, in the person of God speaking to Magistrates, *I have said, Ye are Gods?* Ps. 82. 6. If then these Books, in which 'tis impossible there should be any error, call those Gods who act in God's name, Magistrats for instance, whose Authority is originally deriv'd from God, with what pretence can you accuse me of Blasphemy for calling my self

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est ; because I said, I am the Son of God ?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works : that ye may know and believe that the Father is in me, and I in him.

39 Therefore they fought again to take him : but he escaped out of their hand,

The End of the third Year of Christ's Ministry.

self the Son of God, who am immediatly consecrated by God himself, and appointed to bring the good Tidings of Salvation to Men ? I require you not to believe me merely for my saying so ; consider the Miracles I perform, which are incontestable proofs of the truth of it. Since I do these Miracles, tho you distrust my Sayings, yet your Faith is due to those Works of God my Father wrought by me, by which 'tis evident the Father is in me, and I in him. On this the Jews attempted to lay hold of him to bring him before the *Sanhedrim* ; but he went out, and escap'd their violence as easily as he had done before.

C H A P.

The Year of Rome, 782. Of Tiberius, 19. from the 28th of August. Of Antipas and Philip, 32. After Christ according to the Vulgar Æra, 29.

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CHAP. XIX.

CHAP. X.

CHAP. X.

1 AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, beyond Jordan:

1 AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan:

40 And went away again beyond Jordan, into the place where John at first baptized; and there he abode.

2 And great multitudes followed him, and the people resort to him again; and, as he was wont, he taught them again.

40 And many resorted to him,

and he healed them there.

and said, John did no miracle:

CHAP. XLIX.

The fourth year of Christ's Ministry. Jesus departs from Galilee into Judæa. He shews the unlawfulness of Divorce, lays his hands on some young Children; answers the question of the young man who inquir'd the way to eternal Life: Riches one great Obstacle. The Rewards promis'd the Disciples. The Favors of God diverse, which is illustrated in a Similitude.

WHEN the Feast of Dedication was over, Jesus return'd from Judæa into Galilee, but continued not long there; for leaving that Country, which was under the Government of Herod, he went towards the Confines of Judæa, through that part of the Country situated nigh the Banks of Jordan; and in the beginning of the fourth year of his Ministry settled in that place where John at first baptized the Penitents, ch. 7. To this place many repair'd to hear him, and some also to be cur'd of their Infirmities; for, according to his custom, he expounded the Laws of the Kingdom of Heaven to his Hearers, and cur'd all the Sick presented to him. Those therefore that remember'd they had seen John baptizing there, and heard his Doctrin, said one to another; John indeed did no miracle, but every thing

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but all things that
John spake of this man
were true.

42 And many be-
lieved on him there.

3 The Pharisees
also came unto him,
tempting him, and
saying unto him, Is it
lawful for a man to
put away his wife
for every cause?

4 And he answer-
ed and said unto them,
Have ye not read, that
he which made *them* at
the beginning, made
them male and female?

5 And said, For
this cause shall a man
leave father and mo-
ther, and shall cleave
to his wife: and they
twain shall be one flesh.

6 Wherefore they
are no more twain, but
one flesh. What there-
fore God hath joined
together, let not man
put asunder.

2 And the Pharisees
came to him, and asked
him, Is it lawful for a
man to put away his
wife? tempting him.

5 And Jesus answer-
ed and said to them, *

6 But from the be-
ginning of the crea-
tion, God made them
male and female.

7 For this cause shall
a man leave his father
and mother, and cleave
to his wife;

8 And they twain
shall be one flesh: so
then they are no more
twain, but one flesh.

9 What therefore
God hath joined to-
gether, let no man put
asunder.

thing he foretold of *Jesus* is confirm'd by the event: for which reason many believ'd in him.

Whilst *Jesus* was in these parts, several *Pharisees* came to him, who having bin told that he did not admit of Divorce, hop'd to have an opportunity to catch at something that might create him envy and hatred, as one who condemn'd what was not prohibited by their Law, and fix'd the odious name of *Adultery* upon a common and allowed Practice. Is it then lawful, said they, for a Husband to put away his Wife on every slight occasion, as is commonly done? *Jesus* knowing their intention, yet not afraid of it, replied: Have you not read how in the beginning God created one of each Sex, and transmitted this Law to their Posterity, that as those first persons were made out of one substance, the Husband ought to live in so strict a union with his Wife, that forsaking his own Parents, they might seem to be united into one substance? Those therefore whom God has so nearly allied, cannot be parted by Man without the breach of that original Law, and consequently a notorious Sin, of which they are guilty who affirm it lawful for a man to be divorc'd

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☞ 3 And he answered and said unto them, What did Moses command you ?

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

5 * For the hardness of your heart he wrote you this precept.

9 And I say unto you, ☞ whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

☞ 10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be

divorc'd from his Wife. Upon this the *Pharisees* imagining he had contradicted the Law of *Moses*, he ask'd 'em what it was that *Moses* commanded in this case ? They replied, that *Moses* allow'd them to repudiate their Wives, provided they gave them a Certificate of the Divorce. 'Tis true, said he, *Moses* permitted it, because he saw you obstinately bent upon your Lusts, tho' tis plainly contrary to God's primitive Institution. But I declare to you, that whoever puts away his Wife for any other reason than that of Adultery, and afterwards marrys another, is guilty of Adultery in the sight of God, as he also is that marrys a Woman thus divorc'd.

After these Discourses, being return'd home, his Apostles ask'd him in privat concerning that matter they thought they did not well understand, since he seem'd to be more severe than he needed. But *Jesus* repeating what he had said before the *Pharisees*, assur'd them, that whoever married another, after having put away his Wife, was guilty of Adultery ; as likewise was that Woman who should marry another.

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married to another,
she committeth adul-
tery.

10 His disciples say
unto him, If the case
of the man be so with
his wife, it is not good
to marry.

11 But he said unto
them, All men can-
not receive this saying,
save *they* to whom it is
given.

12 For there are
some eunuchs, which
were so born from *their*
mothers womb: and
there are some eu-
nuchs, which were
made eunuchs of men:
and there be eunuchs,
which have made them-
selves eunuchs for the
kingdom of heavens
sake. He that is able
to receive *it*, let him
receive *it*.

13 Then were there
brought to him little
children, that he should
put *his* hands on them,

13 And they brought
young children to him,
that he should touch
them:

15 And they brought
to him also infants, that
he would touch them:

another Husband during the life of the former, since the Law had respect to both. The Apostles, who had bin bred up in *Jewish* Customs, then told him, that in this case it was much more eligible to live a single Life. On this *Jesus* minded them that it was not in every ones power to live chastly in a single state, without God's special assistance; for which reason Marriage was necessary, as the surest means to restrain an exorbitant Lust. Some indeed can be contented in such a state; others have bin abus'd, and made Eunuchs; a third sort have shook off this unmanly weakness, and are happy in a single state, which they imploy wholly in Piety and Devotion. If a man on due consideration judges he can live in such a state, without endangering his Virtue, he is not forbid to chuse it; but if he finds it necessary to marry, let him not think of altering his condition afterwards, tho it be attended with inconveniences, which he must resolve to bear with patience, and a resignation to the Will of God.

At that time certain little Infants were brought to him, whom the Parents desir'd
him

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and pray:
and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

16 And behold, one came and said unto him, Good master,

and his disciples rebuked those that brought them.

14 But when Jesus saw it, he was much displeas'd, and said to them, Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master,

but when his disciples saw it, they rebuked them.

16 But Jesus called them to him, and said, Suffer little children to come to me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good master,

him to lay his hands on, and bless; but the Apostles thinking they were unnecessarily troublesome to their Master, chid them, and would have turn'd them away: which Jesus perceiving, and taking this occasion to repeat an admonition to them, to which they seem'd not to have sufficiently attended; Take heed, said he, you do not prohibit these little Children to be brought to me; I am to remind you, that they only whose Dispositions resemble the Innocence and Simplicity of these Babes, shall partake of the Rewards that will be distributed in the Kingdom of Heaven. I declare to you, that whoever does not shake off his Prejudices, evil Habits and Vices, when he professes himself my Disciple, shall not be reckon'd as a Denison in that Kingdom. Then taking the Infants in his arms, he laid his hands on them, and blessed them.

After this he departed from that place, and upon the road was met by a young man of a noble Family among the Jews; who falling down at his feet, Good Master,

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what good thing shall I do that I may have eternal life?

17 And he said to him, Why callest thou me good? *there is none good but one, that is God:*

but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness:

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thy self.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is God.*

☞

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

☞

20 And he answered and said unto him, Master, all these have I observed from my youth.

☞

what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good save one, *that is God.*

☞

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

☞

21 And he said, All these have I kept from my youth up.

☞

22 Now when Jesus heard these things,

Master, said he, instruct me what I shall do to obtain eternal Life. Then said *Jesus*, why callest thou me Good? there is one good, namely God, who is to be believ'd in all things, and for whose sake thou oughtest to believe me also for the Miracles I perform by his Authority, which testify concerning me. But in answer to the question; There is one certain way to obtain eternal Life, *viz.* a universal obedience to his Commands. The young man ask'd him, what particular Commands he meant? *Jesus* replied; Those that are contained in the Decalogue, which forbid Murder, Adultery, Theft, bearing false-witness, all manner of defrauding; and enjoin Reverence towards ones Parents, all which are comprehended in that general rule of loving our Neighbor as our self. The young man made answer, that he had observ'd all these from his youth, and demanded whether there was any thing else wanting. *Jesus* looking on him, told him that there was still

one

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21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and said unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at

he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful,

he said, How hardly shall they that have riches enter into the kingdom of God!

24

one thing more, and that if he would compleat his obedience, he ought to go immediately (for some certain reasons) and sell all his Estate, that with the mony he might be able to relieve the necessities of abundance of poor Wretches, and in so doing he should have an ample reward in the Divine Favor, a Treasure infinitely more valuable than that he should thus part with, and secure from all danger of being lost; that then, becoming his Disciple, he should be imploy'd in publishing the good Tidings of the Kingdom of Heaven, having prepar'd himself for so holy a Calling by a fixt determination to undergo the greatest Calamities for the sake of it. The young man upon this went away melancholy, not being able to digest the thoughts of thus parting with a great Estate.

Jesus observing this disposition, and looking round to see whether his Disciples had taken any notice of the young mans consternation; How hard a matter is it, said he, for rich men to become members of the Kingdom of Heaven! This Exclamation prov'd as great a surprize to his Disciples, who imagin'd that Riches got in an honest way were arguments of the Divine Favor, and that in the Kingdom of the *Messiah* they should abound in Wealth, and an affluence of all things. Jesus then

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his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible.

27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

25 For it is easier for a camel to go through a needles eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

then repeating it, but more clearly; O my Sons, said he, 'tis difficult indeed for those who place their Happiness in this worlds Goods, and set their hearts upon them, to make themselves capable of enjoying the felicity of the Kingdom of Heaven. 'Tis easier for a Camel to pass thro the eye of a Needle, than for these men to taste the Happiness of that Kingdom, while they are press'd down by these degenerate base desires. The Disciples admir'd still more and more at a Doctrin so contrary to their preconceiv'd Opinions, and said to one another, Who then can be sav'd, since almost all men at least desire to be rich?

Then said *Jesus*, Tho men are not able by mere human means to lay aside these narrow Affections, yet by God's assistance, and those effectual motives of eternal Rewards and Punishments they may be enabled to raise themselves above these earthly considerations, and make the love of God and Virtue the great objects of their endeavors. *Peter* then replied, We who are thy Apostles have left all, that we might constantly attend thee; for what Rewards may we hope? *Jesus* answer'd,

As

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28 And Jesus said unto them,

29 And Jesus answered and said,

29 And he said unto them,

Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels,

Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

30 But many that are first, shall be last; and the last shall be first.

31 But many that are first, shall be last: and the last, first.

As for you who have left all for my sake, when the face of Nature shall be chang'd, and this despis'd Man shall appear in his Glory to judg Mankind, you shall be plac'd upon twelve Seats next his Throne, to judg together with him the twelve Tribes of Israel, from whose Sentence there shall be no appeal. And as for all those besides, who have forsaken their Estates and nearest Relations, rather than violate my Laws; if in this Life, after the times of Persecution are over, they do not receive a Retribution, and much more than they have lost, they shall most certainly in the next Life be rewarded with eternal Happiness.

At that time, many to whom the Gospel was first propos'd shall be postpon'd to others, who tho they embrac'd it later, yet did it with a sincere and hearty applica-

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CHAP. XX.

1 **F**OR the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

8 So when even was come, the lord of the vineyard saith

application to it; for which reason they shall be deservedly prefer'd. That you may more easily understand this, you have a resemblance of it in a Master of a Family, who went out early into the Market-place, where Day-laborers are wont to stand expecting Employment, to hire some for his Vineyard; and some he agreed with for a set determinat. wages of seven pence half-penny. Afterwards about the third hour, he saw some others standing idle, whom he also sent into the Vineyard, promising to pay what their Labor should justly deserve. These also went into the Vineyard, while the Master of the Family returning again at the sixth and ninth hour, hir'd others on the like terms. He went also a fifth time about the eleventh hour, when there was but one hour of the day remaining, and seeing some standing idle, he ask'd them the reason of it, who told him they had not as yet bin hir'd: The Master therefore taking pity on them; order'd them into his Vineyard, promising to satisfy them for their Labor. Night being come, and the Workmen staying to receive

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C H A P. XX.

unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a penny.

11 And when they had received it, they murmured against the good man of the house,

12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong, didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good?

receive their Wages, the Master order'd his Steward to call them all to him, and pay them off, beginning with those he had hired last of all. Those therefore that were hir'd at the eleventh hour, came and received each a *Denarius* or seven pence half-penny: The first perceiving this, were in hopes of a much greater recompence, by how much they had work'd harder than the rest. But they also receiv'd no more, which made them murmur against the Master of the House, complaining that it was not fair to give those who came but in the evening the same pay with themselves, who had born the heat and toil of a whole day. But he said to one of 'em; Friend, what is the reason of this complaint? I do thee no wrong, since I pay thee punctually for what we bargain'd: Be content with receiving what is due to thee, and go thy way; thy muttering is not like to make me alter my resolution of rewarding these last comers equally with thee. Is it not in my power to bestow my mony as I see fitting? and dost thou envy my liberality to others?

So.

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LUKE.

JOHN.

C H A P. XX.

16 So the last shall be first,
and the first last: for many
be called, but few chosen.



C H A P. XI.

1 **N**OW a certain man
was sick, named La-
zarus of Bethany, the town
of Mary and her sister Martha.

2 (It was *that* Mary which
anointed the Lord with oint-
ment, and wiped his feet with
her hair, whose brother Laza-
rus was sick)

3 Therefore his sisters sent
unto him, saying, Lord, be-
hold, he whom thou lovest,
is sick.

4 When Jesus heard *that*,
he said, This sickness is not

So also as to what relates to the Rewards of the Kingdom of Heaven; those who last of all have bin made acquainted with my Gospel, and have not taken pains in propagating it, as living in those times in which it shall have spread it self far and near, shall receive the same recompence with those that were first called to the knowledg of it, and have labour'd hard to increase the number of my Disciples, in times of Persecution for my Names sake: and thus the last shall receive an equal distribution with the rest. 'Tis true, many are now call'd, who have bin made acquainted with the Mysteries of the Kingdom of Heaven, yet very few excel others by an exemplary Virtue. Think it not strange therefore, that in the day of retribution, many to whom the Gospel will be last of all reveal'd, shall be made equal sharers with these first Converts in the rewards of Heaven.

C H A P. L.

The Resurrection of Lazarus; upon which the Sanhedrim consult how they may put Christ to death.

WHILE *Jesus* was returning from *Judea* into *Galilee*, it happen'd that *Lazarus* of *Bethany*, whom he greatly lov'd, fell sick. Now he was the Brother of *Martha* and *Mary*, at whose house *Jesus* formerly lodged; the latter of which, as we shall relate, anointed his feet with a precious Ointment, and wip'd them with the hair of her head. These Sisters knowing how much their Brother was beloved by him, sent to acquaint him with his Sickness, that if he saw fit he might restore him to his health. *Jesus* having heard it, comforted them by assuring them they should not by this Distemper be depriv'd of their Brother *Lazarus*; but that he would

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unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, Let us go into Judaea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

would not as yet cure him, that the power of God might be the more conspicuous by a remarkable Miracle, which would raise the wonder of many to a no small admiration of the Son of God. Wherefore, tho' Jesus had a very great kindness for the whole Family, and especially for *Lazarus*, yet he continued in those parts two days after he had receiv'd the Message. When these were expir'd, he acquainted his Apostles with his design of returning into *Judaea*, who endeavor'd to deter him from it, by representing that the *Jews* took all occasions, as he well knew, to stone him, and therefore it was not safe to trust himself among them. Jesus replied in this Similitude: As there are twelve hours in the day, in which a man is in no danger of stumbling, having the Light of the Sun to guide him, but is very liable to it in the night by reason of the darkness; so also I have nothing to be afraid of, while the time lasts in which God has determin'd to secure me against all the attacks and underminings of the *Jews*, and I shall only be in danger when that time is expir'd, and the dark Powers of the Wicked unrestrain'd. When he had thus spoke, he said to his Apostles, Our Friend *Lazarus* sleeps, but I am going into *Judaea* to awake:

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12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there (to the intent ye may believe) nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lain in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about fifteen furlongs off)

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

awake him. The Apostles answer'd, that if he slept, he would in all likelihood recover, and so there would be no occasion for his journey; for *Jesus* having spoke concerning the sleep of Death, they misunderstood his words of taking rest in sleep. He then plainly told them that he was dead; and that he was glad he had not bin at *Bethany* during his sickness, because at his Sister's intreaty he should have cur'd him; whereas now he had an occasion of showing a remarkable Miracle, which would confirm their Faith. For which reason he told them he was resolv'd to go thither. *Thomas*, surnamed *Didymus*, said to the rest of the Apostles; Let us also go with him, that if it be necessary we may dy together with him, rather than betray our Trust.

When *Jesus* arriv'd at *Bethany*, the Body of *Lazarus* had bin four days buried, and many of the Citizens were come from *Jerusalem*, which was but about two miles distant, to condole with *Martha* and *Mary* for the loss of their Brother. *Martha*, when she heard *Jesus* was coming, went to meet him, but *Mary* remain'd behind with

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C H A P. XI.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

26 And whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

with the Company. *Martha*, as soon as she saw him, cried out, O Sir, if you had bin here four days ago, my Brother had not bin dead; but I know very well that whatsoever thou wilt ask of God, he will grant thee; not daring to add, that at his request God would not refuse to restore a man to life that had bin four days dead, which he was not wont to grant. But *Jesus* knowing her thoughts, comforted her, by assuring her he would raise her Brother again to Life. *Martha* replied, that she doubted not but he should be rais'd again at the general Resurrection. But, answer'd *Jesus*, I have received power from my Father of restoring every one to life that believe in me; and whoever lives and believes on me, shall not die eternally. Believest thou what I say to thee? She replied, Lord, I believe whatever thou hast said, since I make no doubt but thou art the *Messiah*, the Son of God, which was to come among us. Having said this, she return'd home, and told her Sister that the Master was return'd out of *Galilee*, and would speak with her. *Mary* immediatly arose, and leaving the Company repair'd to *Jesus*,
D d d who

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30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth to the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold, how he loved him.

37 And some of them said, Could not this man, which opened the eyes of the blind, have

who was still in the same place where *Martha* met him. The Company with her perceiving her run out in that haste, and imagining she was going thro excess of Grief to her Brother's Sepulchre to shed some tears over it, and lament her loss, followed her; but she went directly to *Jesus*, and falling down at his feet, cried out with the same exclamation as her Sister *Martha*, Sir, if thou hadst bin here, my Brother would not have bin dead.

Jesus perceiving her bewail her Brother's death with so much concern, and the *Jews* themselves that came to comfort her lamenting, was touch'd with the like passion, and ask'd where they had laid him; whereupon they carried him to the Sepulchre. In the mean time considering the miserable condition of human Life, and the great sorrow the death of *Lazarus* had occasion'd to his Sisters, he could not refrain from weeping. The *Jews* observing his tears, and the great friendship he had for *Lazarus*, said to one another with a sort of wonder; Could not this *Jesus*, who was able to give sight to him that was born blind, by his Prayers preserve

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caused that even this man should not have died ?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh : for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God ?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his eyes*, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always : but because of the people which stand by, I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

preserve this his Friend from the Grave ? They came at last to the Sepulchre, which was in a Cave, the entrance into which was clos'd with a great Stone, which he ordered them to remove, tho *Martha* told him it was impossible but he must needs by this time stink, having bin four days dead. *Jesus* ask'd her, whether he had not told her, that if she relied on him she should see a remarkable Miracle, which would afford her an eminent occasion of adoring the Goodness of God. Upon this they remov'd the Stone from the mouth of the Cave in which the Corps lay. Then *Jesus*, who silently had prayed to his Father for the Resurrection of *Lazarus*, lifting up his hands to Heaven ; I thank thee, O Father, said he, that thou hast granted my Petition : I know indeed that thou always hearest my Prayers, but I thus speak for the sake of the Multitude about me, that by observing this wonderful effect of my Prayers they may be convinc'd that thou hast sent me. Having thus spoke, he cried with a loud voice : *Lazarus*, arise, and come out of the Sepulchre.

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44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doth many miracles.

48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

49 And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

The Corps immediatly having recover'd Life and Strength, rose up, his Legs and Arms being bound, which *Jesus* ordered to be loosned. Many of the Inhabitants of *Jerusalem* seeing this Miracle, believed on him; but some repaired to the chief of the *Pharisees*, and inform'd them of it, that they might take care their Authority did not suffer by it, if it once came to be divulg'd. The chief Priests therefore and *Pharisees* assembled the *Sanhedrim*, and made this report to them. Many Propositions were debated in the Assembly about this emergency, and several Expedients offer'd to secure the State from any damage that might accrue to it; it being certain that *Jesus* had perform'd many Miracles, which they continued obstinately to attribute to the power of the evil Spirits. For they were afraid that many being perswaded by these Miracles, would believe him to be the *Messiah*, whom they expected to rescue them from the Tyranny of the *Romans*; and that if they neglected the matter, it might be attended with a general Insurrection of the *Jews*; which if it happen'd, 'twas to be fear'd the *Romans* would send an Army, and utterly destroy the City and the Temple, and put the whole *Jewish* Nation to the Sword. *Caiaphas* was at that time High Priest, who having heard the Debates on both sides, stood up and said, That they were unacquainted with their own Interest who re-

fus'd

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50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad.

53 Then from that day forth, they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

fus'd to condemn *Jesus*, because he did not appear criminal; and did not take notice, that it was much more advisable that one man should be destroyed than the whole Nation cut off. Which words were truer than he imagin'd: and being High Priest, 'twas with a Divine impulse he predicted that *Jesus* was to be offer'd as a Victim to expiate the Sins of the People; and that by this Sacrifice it should come to pass that all who desir'd to be reckon'd in the number of God's People, should be united into one Body. The *Sanhedrim*, mov'd by these words of *Caiaphas*, from that time sought an opportunity of putting him to death. For which reason *Jesus* appear'd no more openly, nor in the frequented places of *Judaea*, but remain'd in a part of the Country near the Wilderness of *Jericho*, not far from a little Town call'd *Ephraim*, where he continued with his Apostles till the next Passover.

C H A P.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XX.	CHAP. X.	CHAP. XVIII.	
17 And Jesus going up to Jerusalem,	32 And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid.	31 Then he took unto him the twelve, and said unto them,	
took the twelve disciples apart in the way, and said unto them,	And he took again the twelve, and began to tell them what things should happen to him,	Behold, we go up to Jerusalem,	
18 Behold, we go up to Jerusalem,	33 <i>Saying</i> , Behold, we go up to Jerusalem,	and all things that are written by the prophets concerning the Son of man shall be accomplished.	
and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,	and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death,		
19 And shall deliver him to the Gentiles	and shall deliver him to the Gentiles;	32 For he shall be delivered to the Gentiles,	

CHAP. LI.

Jesus goes to Jerusalem, and foretels his Death. He reproves the Sons of Zebedee for their Ambition; restores sight to two blind men near Jericho, and visits Zacheus. The Parable of the King that went out of his own Dominions to be crown'd in another Country.

A Little before the Passover, *Jesus* left the Desert near *Jericho*, and went for the last time towards *Jerusalem*; but his Disciples followed him at a distance, not liking the journey, as being convinc'd of the Rage and Malice of the *Jews* against their Master. He therefore took his twelve Apostles apart, and began to foretel what should happen at his arrival; We go now, said he, to *Jerusalem*, where all those things shall be accomplished which the Prophets have foretold concerning me: For I shall be deliver'd into the hands of the *Sanhedrim*, who shall condemn me to death as a false Prophet; but because the *Romans* have depriv'd them of passing a final Sentence in capital Causes, they will accuse me before the *Roman* Gover-

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CHAP. XVIII.

to mock, and to scourge, and to crucify him: and the third day he shall rise again.

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

and shall be mocked, and spitefully entreated and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

20 Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

35 And James and John the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

21 And he said unto her, What wilt thou?

36 And he said unto them, What would ye that I should do for you?

She saith unto him, Grant that these my two sons may sit, the one on thy right

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the

Governor, and so after I have bin made the object of their scorn and derision, and spit on and ignominiously scourg'd, I shall breath my last upon a Cross, but on the third day shall rise again.

Notwithstanding *Jesus* had more than once foretold what should happen to him, and now again declar'd it to them in exprefs terms, yet the Apostles could not conceive how the *Messiah*, the great Deliverer of the *Jews*, should be put to death, and rise again; a Doctrine they never heard a syllable of from the Doctors of the Law: and their prejudices concerning the Terrestrial Monarchy of the *Messiah* were the occasion of that controversy between the Sons of *Zebedee* which happen'd in this journey. For as they were on the road in the retinue that accompanied *Jesus*, they persuaded their Mother to fall down at his feet, and intreat a Boon of him. Being ask'd by *Jesus* what her request was, she answer'd, she desir'd he would grant her two Sons the privilege of sitting on each side of his Throne, meaning, that he would prefer them to the greatest places of dignity in that Kingdom, which they

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hand, and the other on thy left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?

They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:

but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them to him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exer-

other on thy left hand in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can.

And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give, but *it shall be given to them* for whom it is prepared.

☞

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over

they expected he was going to establish among them. *Jesus* addressing himself to them, You know not, said he, what you desire, who thus dream of a Terrestrial Empire: Can you drink of the Cup that I must drink out of, and be baptized with the same Baptism that I shall be baptiz'd with? (which words were a designation of the Sufferings he was to undergo) They replied, they did not refuse to suffer any thing, provided they might obtain what they sued for. Then said *Jesus*, You shall indeed endure afflictions like to mine; but as for sitting on my right hand or on my left, I am not to dispose of it any otherwise than as my Father has pre-determin'd.

The rest of the Apostles observing this Ambition of the two Brethren, were much displeas'd at it. On which *Jesus* calling 'em all to him, thus bespake them: Kings and Princes among the Heathens tyrannize over their Subjects with an arbitrary Sway,

and

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CHAP. XX.

CHAP. X.

CHAP. XVIII.

cise authority upon them; and their great them.

ones exercise authority upon them.

25 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister;

27 And whosoever will be chief among you, let him be your servant.

44 And whosoever of you will be the chiefest, shall be servant of all.

28 Even as the Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

45 For even the Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

46 And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the high-way-side, begging.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side, begging.

30 And behold, two blind men sitting by the way-side,

47 And when he heard that it was Jesus

36 And hearing the multitude pass by, he asked what it meant.

when they heard that Jesus passed by,

and the Grantees domineer over and brow-beat their Inferiors. But the case shall be quite otherwise with you; for he that would excel others, must know, that the way to it is to make himself as generally useful as he can, to neglect his own Interest rather than not advance the Welfare of others; and thus the true means to obtain a priority over others, is to become the Servant of all: so far must he be from any ambitious hopes of lording it over his Fellow-Creatures. Set me before your eyes, who declare to you that I am come into the World for the general good of Mankind, not expecting any servile Devoirs from them; so far from it, that I shall offer up my Life to redeem them from the Slavery they are in.

Jesus being not far from Jericho, attended with his Apostles and a great multitude beside, two blind men met him, the one a noted Beggar, the Son of *Timeus*, call'd in the Hebrew Language *Bartimeus*. These were laid near the Road, and beg'd Alms of the Passengers; and hearing now a greater noise than usual, they inquir'd

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into

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cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them,

and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them,

of Nazareth, he began to cry out, and say, Jesus thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me.

40 And Jesus stood and commanded him to be brought to him:

and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

into the occasion of it, and were told that *Jesus of Nazareth* passed by: upon which they cried aloud, O *Jesus*, descended from King *David*, have compassion on us. Being thus clamorous and troublesome to the people that passed by, they rebuked them for it; but the blind men reiterated their Cries, and vehemently urg'd him to pity their case. When therefore he was come to the place where they sat, he order'd them to be brought to him; of which being inform'd by others, and likewise exhorted to be of good comfort on that account, the Son of *Timeus*, that he might come the sooner to him, let fall his upper Garment. *Jesus* asked them what they desired of him; who answer'd, that they might recover their sight. Then taking pity

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CHAP. XVIII.

and touched their eyes :

☞ 52 And Jesus said unto him, Go thy way, thy faith hath made thee whole.

and immediately their eyes received sight, and they followed him.

☞ And immediately he received his sight, and followed Jesus in the way.

☞

42 And Jesus said unto him, Receive thy sight : thy faith hath saved thee.

☞ 43 And immediately he received his sight, and followed him,

☞ glorifying God : and all the people when they saw it, gave praise to God.

CHAP. XIX.

1 AND *Jesus* entered and passed through Jericho.

2 And behold, *there was* a man named *Zaccheus*, which was the chief among the Publicans, and he was rich.

3 And he sought to see *Jesus* who he was, and could not for the press, because he was little of stature.

4 And he ran before and climbed up into a sycamore-tree to see him ; for he was to pass that way.

pity of them, he touched their eyes, and commanded them to go away with a full assurance that they should be cur'd by reason of the Faith they had in him. *Jesus* had no sooner made an end, but they recovered their sight in an instant, and followed him, giving thanks to God for the great benefit he had confer'd upon them. Upon this, the whole Multitude who had bin Eye-witnesses of the Miracle, join'd with them in praising and glorifying God.

As *Jesus* pass'd thro *Jericho*, *Zaccheus* an Overseer of the *Publicans* of those parts, a very wealthy man, an Inhabitant of that City, being greatly desirous of seeing *Jesus*, and unable to satisfy his curiosity by reason of the Crowd, and his being low of stature, ran before the company, and climbed up a Sycamore-tree planted by the road's side, that from thence he might get a sight of him as he passed

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5 And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is the son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

dy. *Jesus* being come to that place, lifting up his eyes, spied *Zaccheus* in the Tree, and bid him immediatly come down, telling him that he design'd to go home with him. *Zaccheus* forthwith obeyed; and received him joyfully. Now all that took notice of it, murmured against *Jesus*, as if he had bin guilty of some immoral Action, in permitting himself to be entertain'd by a *Publican*, which sort of men were generally decried for debauch'd Principles and scandalous Lives. *Zaccheus*, to wipe off the stain they endeavour'd to fix on him; standing before *Jesus*, said aloud, Lord, I bestow the half of my Goods upon the Poor; and if I am guilty of any Extortion, I am ready to restore four-fold; which was a voluntary offer of his, for the Law could not compel him. *Jesus* hereupon told him, that that day Salvation was come to him, and to his Family if they followed his example, since it was evident he was to be accounted a Son of *Abraham* (the Father of the Faithful) who was capable of making so generous a resolution from the hopes of reward in another World, tho he was not lineally descended from him. Nor, said he, did I enter into this House without design, since I am come into the world on purpose to reclaim men from their errors, and set them right in the way to Salvation.

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11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain noble man went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

The Multitude having heard this, imagin'd that *Jesus*, when come to *Jerusalem* (from which they were not far) the Seat of their antient Kings, would publicly own his being the *Messiah*, and take the Government of the *Jewish* Nation upon him. *Jesus* therefore spake this Parable to them, from which it was not hard to infer that the *Jews* were not ready to receive the Kingdom of the *Messiah* as they ought, nor prepared to make a right use of God's Benefits; nay, that they should oppose the *Messiah*, and bring most heavy Judgments upon their heads: The Son of a certain King who was oblig'd to do homage to a more powerful Potentate, took a Journey to his Court, to perform this condition; that at his return he might be own'd as undoubted Sovereign in his Kingdom. Mean while, he calls ten of his Servants to him, and divided ten Talents equally among them; commanding them to make what profit they could by them in his absence. Whilst he was upon the road, some factious persons sent Deputies to prefer an accusation against him; that so they might get him laid aside. But the Prince having obtain'd his end, and being return'd, in the first place sent for those Servants in whose hands he had left the ten Talents, to see what advantage they had made of them. The first therefore that appeared, presented to him ten Talents, the product of what he had gained by the management.

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17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came saying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judg thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my mony into the bank, that at my coming I might have required mine own with usury?

ment of the One he was intrusted with. The King, convinc'd of the man's Fidelity in this his Trial, not only publickly commended him, but restor'd the ten Talents to him, and also made him Governour over ten Cities. Another came, and brought him five Talents, whom the King having likewise commended, made him Governour over five Cities. A third (not to mention the rest) came and offer'd the single Talent he had left with him, wrapt up in a Cloth, with this excuse; that he had bin afraid of making any venture with it by reason of the many accidents in the way of Trade, and knowing withal that he was a severe Exactor, and wont, according to the Proverb, *to take up that which he had not deposited, and reap what he had not sown.* His Lord having heard him, replied, that he could convince him of his fault out of his own mouth; for since he was so well acquainted with his temper, he ought at least to have put it into some Banker's hands, that at his return he might receive his own again with interest; and then ordered the Talent to be taken from him,

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24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds :

25 (And they said unto him, Lord, he hath ten pounds)

26 For I say unto you, That unto every one which hath, shall be given : and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reign over them, bring hither, and slay them before me.

him, and given to him that had gain'd the ten. His Officers put him in mind that he had already bin munificently rewarded with the ten Talents, and that it would be more proper to bestow it on him that had none. But the King told them, that he would not alter his Decree, and that they who had made a right use of what they were intrusted with, should receive the more from him ; but that he who abus'd, or made no use of what was left to his charge, should lose that very thing which was given him upon those terms only. In this Parable *Jesus* set forth the future state of the *Jews* who would not make a right use of God's Bounties to them, who would reject him, and not be convinc'd by any method of his being the *Messiah* ; for which reason they should hereafter be brought to a most strict account, and severely punish'd by him in his Kingdom. Howbeit at that time none of the *Jews* hit upon the true meaning and design of that Parable.

C H A P.

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C H A P. XI.

55 And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

C H A P. XII.

1 **T**HEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

C H A P. LII.

Jesus goes to Bethany, where Mary anoints his Feet; from thence to Jerusalem riding on an Ass, and attended with the Acclamations of the People, at which the Pharisees are irrag'd. He drives the Traders out of the Temple, and cures the Sick. The Boys follow with their Acclamations, to the great vexation of the Sanhedrim.

MEAN while the Passover drawing near, which fell that year on the 25th of March, and the 5th day of the week, many were departed from that Country in which Jesus had bin last, to Jerusalem, in order to purify themselves against the celebration of the Passover. These sought for Jesus at Jerusalem, and ask'd one another whether they thought he would come to the Feast. Now the Sanhedrim had ordain'd, that if any knew where Jesus was, they should discover him to the Council, that he might be apprehended. Jesus nevertheless went on resolutely towards Jerusalem, and on the 19th of March arriv'd at Bethany where Lazarus dwelt, whom he had restor'd to life. Here he was entertain'd by Martha and Mary; and Lazarus sat down at Table, while Martha attended on them. During the entertainment, Mary came

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3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came, not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

came behind *Jesus* with a Box of the richest Ointment made of the true Spikenard, and with it anointed his Feet, and wip'd them with the hair of her Head; and the whole House was fill'd with the odor of it. *Judas Iscariot*, who was to betray him as we shall afterwards relate, exclaim'd against this unnecessary profusion, as he pretended, saying that the Ointment might have bin sold for above 300 *Denarii* [between 9 and 10*l.* of our mony] and distributed among the Poor. This he said, not out of any pity for the Poor, but being intrusted with the common Purse, which contain'd the Benevolences of well dispos'd persons, he was wont to embezel part of the mony, and convert it to his own use. Then said *Jesus*; Disturb her not in this her pious office: She has perform'd this as a fit Ceremony to solemnize my approaching Death, after which men use to be embalm'd with Perfumes and Spices. You will have opportunities enough of shewing your Charity to the Poor, but this was the last opportunity she could have had of expressing it to me, who am suddenly to be gone from you.

The news of *Jesus's* arrival at *Bethany*, and lodging in the house of *Mary* and *Martha*, being divulg'd thro'out all the neighboring Country, abundance of People came thither, not only to see him, but *Lazarus* also whom he had restor'd to life:

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10 But the chief priests consulted that they might put Lazarus also to death,

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

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C H A P. XI.

1 **A**ND when they drew nigh unto Jerusalem, and were come to Bethphage, to the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them to me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them:

1 **A**ND when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and as soon as ye be entred into it, ye shall find a colt tied, whereon never man sat: loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him:

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against you; in the which at your entring ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

life: of which the *Sanhedrim* being inform'd, it was debated whether they should cause *Lazarus* to be put to death, because many were by the Miracle *Jesus* wrought upon him, convinc'd that he was indeed sent by God to the *Jewish Nation*. *Jesus* having rested at *Bethany* on the Sabbathday, the next day being the first of the week, he continued his journey towards *Jerusalem*, and pass'd over that part of *Mount Olivet* which belong'd to *Bethany* and *Bethphage*. From this place he sent two of his Disciples into the opposite Village; where he told them at their coming into it they should find an Ass tied with its Fole, which had not yet bin back'd; commanding them to loose them, and bring them to him: and if any man, said he; ask you the reason of it, tell him the Master has occasion for him, and he will immediately

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and straightway he will send them.

and straightway he will send him hither,

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

4 And they went their way, and found the colt tied by the door without, in a place where two ways met : and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded : and they let them go.

7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

7 And they brought the colt to Jesus, and cast their garments on him ; and he sat upon him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon.

mediatly let them go. Now Jesus determin'd to make his entrance into Jerusalem on this manner, that the Prophecy of Zachariah concerning the Messiah (ch. 9. 9.) might be fulfil'd : Say ye to the Daughter of Sion, Behold, thy King cometh, meek, and riding upon an Ass, or the Foal of an Ass. The Disciples according to order went, and found the Ass and the Colt tied by the door without, in a place where two ways met. While they were untying them, some of the By-standers ask'd them the reason of it, who replied as Jesus had commanded them ; upon which they let them go, the owner of them lending them freely upon this occasion, being known to Jesus. They brought them therefore to him, and having cast their Garments on the Colt, he sat upon it.

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12 On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed is the king of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold thy king cometh, sitting on an asses colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

In the mean time a great many of those who were come to *Jerusalem* to celebrate the approaching Feast of the Passover, having notice that *Jesus* was coming towards the City over Mount *Olivet*, met him with Branches of Palm-trees in their hands to demonstrate their joy upon this occasion by that outward Ceremony. The Multitude having met him, congratulated his coming with joyful Acclamations in these or the like words: *All hail! Blessed is he that cometh to us from God, the King of Israel!* Now *Jesus*, as we said, rode upon an Ass to fulfil the Prophecy of *Zachariah*, but his Disciples knew not why he chose to make his entrance on that manner, till after his Ascension, reflecting upon the Prophecy, it was no hard matter to comprehend the reason of it. While *Jesus* was upon his march to the City, accompanied with abundance of people, they inquir'd of one another concerning the Resurrection of *Lazarus*, which Miracle was attested by many that were present at it: and their curiosity to see one who had given such demonstration of the Divine Authority by which he acted, occasion'd a vast resort to him; and

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8 And a very great multitude spread their garments in the way ; others cut down branches from the trees, and strewed *them* in the way.



9 And the multitudes that went before, and that followed, cried,



saying, Hosanna to the son of David : blessed is he that cometh in the name of the Lord,



Hosanna in the highest.



8 And many spread their garments in the way : and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried,



saying, Hosanna, blessed is he that cometh in the name of the Lord.



10 Blessed be the kingdom of our father David, that cometh in the name of the Lord ; Hosanna in the highest.



36 And as he went, they spread their clothes in the way.



37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoyce, and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed be the king that cometh in the name of the Lord : peace in heaven, and glory in the highest.



39 And some of the Pharisees from among the multitude, said unto him, Master, rebuke thy disciples.

all the way he went, they strewed the ground with the Boughs of Trees, and their Garments, as a mark of their joy on this occasion.

Being come to the foot of Mount Olivet, the whole multitude of his Disciples that went before and after, brake forth into joyful Acclamations, giving thanks and praise to God for all the Miracles Jesus had wrought among them, and saying : *All hail to the Messiah of the family of David, who comes to Jerusalem by God's appointment ! May his Reign be prosperous, which is thus establish'd by the authority of God and not of Men ; and let the Angels join with us in giving thanks and praise to God. God from on high continue to be propitious to us.* Some Pharisees in the retinue, heinously offended with these repeated Acclamations, came to Jesus, and advised him to silence the multitude, and put a stop to these Praises which they look'd

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40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side;

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because

look'd on as undeserved and seditious. But *Jesus* replied, If I should silence these men, the very Stones (as I may say) would cry out; meaning, that they must be mere Stocks or Stones not to discern so clear a manifestation of his being the *Messiah*. The *Pharisees* hereupon advis'd the *Sanhedrim* to defer no longer the putting in execution what they had resolv'd against him, inasmuch as the number of his Disciples augmented daily.

Jesus being not far from *Jerusalem*, and reflecting on the grievous Calamities which should befall that City thro the obstinacy of its Inhabitants, could not forbear weeping, and brake forth into this Exclamation: O that thou especially of all the Cities of *Judea* wouldst lay to heart the things that make for thy Salvation, now that thou art admonish'd of the necessity of a Reformation, which even yet may be thy safeguard against the impending Ruin! But alas! thy Corruption has rendred thee unable to discern them; and the appointed hour draws near in which thy Enemies shall surround thee, and assault thee on every side, nor shall they desist till they have put thy Inhabitants to the Sword, and thou be made a heap of Ruins.

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thou knewest not the
time of thy visitation.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

15 And they came to Jerusalem: and

12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

13 And said unto them, It is written, My house shall be called

17 And he taught, saying unto them, Is it not written, My house shall be called

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house

All these Evils shall befall thee because thou negligently didst let slip the time in which God by his Ministers has invited thee to repent.

Jesus then entered Jerusalem, follow'd by a vast Crowd, insomuch that the whole City was in an uproar, and inquir'd who this was that made his entry with so numerous a Retinue that flock'd to him from all parts. The Multitude that came along with him replied, it was Jesus of Nazareth, the Prophet, that came from Galilee. Now Jesus went directly to the Temple, and perceiving a great number of Traders there that had brought Doves, and Beasts for Sacrifice, which they expos'd to sale in a place consecrated to the Worship of God, began to drive them out, as he did once before (which is related chap. 11.) and overthrew the Tables of the Money-changers, and the Stalls of those that sold Doves, upbraiding them with their profane abuse of a place dedicated to the immediate Service of God, according to those passages of the Prophets, *Isa. 56. 7. Jer. 7. 11.* wherein it is expressly said that the Temple of Jerusalem should be esteemed by all Nations a place consecrated wholly

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led the house of prayer: but ye have made it a den of thieves.

of all nations the house of prayer? but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeas'd,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?



47 And he taught daily in the temple. But the chief priests

to the Service of God, whereas they, the Inhabitants of *Jerusalem*, had chang'd it as it were into a Den of Thieves, by permitting cunning Merchants to make an unjust gain and advantage of their Brethren.

Jesus's coming into the Temple: being rumor'd about the City, the Lame and Blind were brought to him from all parts, all whom he cur'd of their Infirmities; upon which the Children in the Temple cried out, *May the coming of Jesus of the Family of David be propitious to us!* Which when the chief Priests and Doctors of the Law observed, they came to him, saying, Dost thou not take notice of the importunate and idle Clamors of the Children? Why dost thou not suppress them? *Jesus* replied, that he had taken particular notice of them, and that he saw no reason to contemn these their Acclamations, since it was recorded in *Psal.* 8. 3. *Out of the mouth of Babes and Sucklings hast thou perfected Praise.*

Jesus, not at all afraid of their Machinations against him, continued to instruct the People that resorted to him daily in the Temple, till the Passover, tho he was not ignorant that the *Sanhedrim* sought all ways to destroy him. But they being afraid

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and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

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20 And there were certain Greeks among them, that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily verily I say unto you, Except a corn of wheat fall into the ground, and die,

afraid of the People who admir'd *Jesus* for his Doctrine, and esteem'd him a Prophet, knew not which way to make any attempt upon him.

CHAPTER LIII.

The Curiosity of some Greeks to see Jesus. His Speech concerning his Death, and the Incredulity of the Jews; which ended, he returned in the Evening to Bethany.

THERE were at that time certain *Greeks* at *Jerusalem*, who tho not circumcised, were yet Worshippers of the true God. These came thither against the Passover to offer up their Prayers to God in the Temple; and having heard various reports concerning *Jesus*, they desired *Philip* of *Bethsaida* to introduce them into his presence. *Philip* not knowing whether *Jesus* were willing to receive these *Greeks*, acquainted *Andrew* with it, and both came to their Master, and told him of their desire to see him. *Jesus* answered them to this purpose (by which they might perceive that tho he would not refuse admittance to the *Gentiles*, yet they would be much disappointed if they expected to see one who affected to make himself a King, and was ambitious of a Monarchy here on Earth) The time approaches, said he, in which he who is generally look'd on as a mere Man, and one of the Vulgar, shall be rais'd to the highest pitch of Glory, and be manifested not only to the *Jews*, but the *Gentiles* also. As a Grain of Wheat is unfruitful, unless it be buried in the

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it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Earth and putrefy, but if it be sown and putrefy sends forth a vast increase of Fruit; so also is it necessary for me to die and to be buried, before I can admit any of the *Gentiles* into the number of my Disciples. And in this particular my Disciples must follow my example: for whoever out of a greedy desire of prolonging his Life here, shall renounce my Gospel, will at the same time forfeit all hopes of Eternal Life; as on the contrary, whoever shall be as it were lavish of his Life in this World by a steadfast adhering to my Gospel, shall shortly change this transitory Life for one eternal in Heaven, so far shall he be from being justly deem'd a Loser. Whoever professes himself my Disciple, must follow my example; and such a Servant shall after this mortal Life, be with me in the eternal Seats of Bliss: for whoever shall behave himself here on Earth as becomes my Disciple, shall be rewarded by my Father with everlasting Glory in Heaven. And that no one may think I require unequal Conditions from him, as if I were to be exempted from all sense of the Indignities and Torments that will be inflicted on me, I readily own that I am fill'd with horror and apprehension of the Calamities that I foresee will shortly befall me. Shall I therefore pray my Father to shield me against these impending Evils? But, for this very purpose am I come into the World, that I might endure them. Yet, O Father (addressing himself to God) give some demonstration of my having bin sent by thee. These words were scarce propounded, when a great noise was heard resembling Thunder, and God express'd himself in words to this purpose: I have already demonstrated this Truth by many Miracles, and will continue to do so still.

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29 The people therefore that stood by, and heard it, said that it thundred: others said, An angel spake to him.

30 Jesus answered, and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men to me.

33 (This he said, signifying what death he should die)

34 The people answered him, We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: walk while ye have

Some of the Multitude, who had not heard the words distinctly, believ'd it thunder'd, while others said it was the voice of an Angel that spoke to him. Then said *Jesus*, This Voice was not utter'd by God to convince me of his concern for me, as if I had any doubt of it, but to let you know I have bin sent by him, and for your sakes. The time is now at last come in which God will execute Judgment upon Idolaters and all other wicked persons; and the evil Spirit under whose Empire they are, shall be depriv'd of that Authority he has usurp'd, while the clear Light of the Gospel shall be diffus'd thro the Universe. After that this vulgar Person, as he is generally accounted, shall be lifted, he shall draw to him out of all Nations of the Earth, many who, being illuminated with this Heavenly Light, shall renounce the Tyranny of the evil Spirits, and free themselves from the Slavery they are under.

Some of the Auditory perceiving the tendency of that Phrase, when he said he should be *lifted up*, that it signified after what manner he should be put to death, answer'd, that they were persuaded by the Scriptures the *Messiah* should live for ever: How then, said they, is it possible that he should be lifted up on a Cross, who thou sayest is commonly look'd on as a vulgar person, by which circumlocution thou art wont to denote thy self, whom many believe to be the *Messiah*? Or is there any other person signified by that Appellation, not as yet made known to us? *Jesus* in his answer (without replying to their vain Question) show'd why he had intimated that he should be shortly cut off: Yet a little while, said he, the Light that you now behold shall shine among you; make use of the opportunity now afford-

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the light, lest darkness come upon you : for he that walketh in darkness, knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him :

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed ?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

afforded you of information in the several Branches of your Duty, to which you are to conform your Actions ; for without the direction of this Light from Heaven, you are in the greatest danger imaginable of wandring out of the way to Happiness. Rightly improve therefore the means now offer'd you, and do nothing unworthy of this gracious assistance.

After this, *Jesus* departing out of the Temple, retir'd from the City, and withdrew for a while from the company of these men. But they who had bin Eye-witnesses of so many Miracles, refus'd to believe on him ; so that what *Isaiab* formerly complain'd of the men of his Age (*ch. 53. 1.*) may be justly applied to them ; *Who hath believed our report, and to whom is the Arm of the Lord revealed ?* But the temper of these men was the same with theirs whom the same Prophet describ'd in these words : *He has blinded their Eyes, and hardened their Hearts, that they should not see with their Eyes, nor understand with their Hearts, nor be converted that I should heal them.* In which words *Isaiab* signified that there should be some of such a contumacious Temper, and obdurate Heart, that those very things that were proper to enlighten their Understandings should have a quite contrary effect, so as they should become more obstinate, and make no more use of the Faculties God had given them to imploy in the means for obtaining everlasting Salvation, than if they

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¶ And Jesus entred into Jerusalem, and into the temple; and when he had looked round about upon all things,

41 These things said Esaias when he saw his glory, and spake of him.

42 Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.

43 For they loved the praise of men more than the praise of God.

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44 Jesus cried, and said; He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.

they had bin wholly depriv'd of them. These Passages of *Isaias* are recorded in that part of his Prophecy where the future Glory of the *Messiah* is described. However, some of the *Sanhedrim* believed that *Jesus* was sent by God, tho they did not openly profess their Belief on him, for fear of the *Pharisees* who were enrag'd against him, lest they should by them be expel'd the Synagogue; choosing rather to maintain their Authority among Men, than to pay the Honour due to God, by owning *Jesus* for the *Messiah*.

Towards the Evening *Jesus* returned again to the Temple, and not seeing those men there, he began to admonish the *Jews* with a loud Voice to quit their obstinacy, and to believe his Doctrin. He that believes on me, said he, does not so much give credit to me as to God who sent me, who by the Miracles he has enabled me to perform, has demonstrated that my Commission is deriv'd from him. Whoever reflects as he ought on these my Miracles, cannot but be convinc'd of the Divine Authority by which I act: I am come into the World on purpose to enlighten it by my Doctrin, and to rescue such as shall believe on me from those mists of Ignorance in which they are involv'd. Nevertheless I shall not now take vengeance on the

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47 And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of my self; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

17 And he left them, and went out of the city into Bethany, and he lodged there. ¶ and now the even-tide was come, he went out unto Bethany with the twelve.

the Incredulity of such as disbelieve my Sayings, my design here on Earth being to reclaim men from their Vices, and to set them free from the danger to which their vicious Practices have rendred them obnoxious, provided they believe on me. Those that think me not worthy to be minded, and reject my Doctrin, shall at the last Day be convinc'd of unpardonable Obstinacy, by my repeated Admonitions to them: I act not upon my own account, and the terms of Salvation that I tender to you are the very same I have received from my Father. I know, that the observation of his Commands is the certain way to everlasting Life, and these I publish just as I received them from my Father.

Having thus said, *Jesus* return'd from *Jerusalem* to *Bethany*, with his twelve Apostles, the time not being yet come in which he determin'd to deliver himself up to the Rage of his Enemies.

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18 Now in the morning, as he returned into the city, he hungred.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only,

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and said unto it, Let no fruit grow on thee henceforward for ever.

And presently the fig-tree withered away.

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12 And on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves;

☞ for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

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18 And the scribes and chief priests heard it, and sought how they might de-

CHAP. LIV.

Jesus on his return from Bethany to Jerusalem, curses the barren Fig-tree, which is forthwith dried up. His Discourse concerning Faith, and pardoning of Offences. He silences some of the Sanhedrim, who ask'd by what Authority he acted; and describes their Temper in several Parables. Their Rage upon this account.

THE next day, being the 22d of March, very early in the Morning, Jesus with his Apostles return'd from Bethany to Jerusalem; and being hungry, and beholding a Fig-tree at a distance with Leaves upon it, by which it appeared to be one of the earlier sort of Trees, he went to gather of the Fruit of it, but found none, the Year being unseasonable for that Fruit: which Jesus perceiving, he took occasion thence of representing the small hopes that the Jews of that Age would bring forth any Fruits of Virtue. Therefore, with a Voice loud enough to be heard by his Apostles, he cried out, Let no one eat any Fruit from thee hereafter: which Curse was no sooner pronounc'd, but the Tree was dried up.

The Members of the Sanhedrim, having heard the several Discourses of Jesus in which he rebuk'd them for their Obstinacy and Impiety, consulted how they might de-

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stroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

20 And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away?



21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

22 And all things whatsoever ye say, What things soever ye

destroy him; but they fear'd a Tumult, knowing he was admir'd by the People. However, *Jesus* would not trust himself among them except in the day time, but every night retir'd from the City, that he might not be oppress'd by them in the dark: and every morning he return'd to the City. The day after he had curs'd the Fig-tree, passing the same way, the Apostles took notice of it, and wondred at its being wither'd: *Peter* particularly turning to *Jesus*, Master, said he, behold how the Fig-tree that thou cursedst yesterday is already wither'd. *Jesus* replied, that they had no reason to be astonish'd at what had happen'd to that Fig-tree by his command, since they themselves might command Mount *Olivet* to be carried into the Sea, and it should obey them, if they had a steady Faith in God, who had promis'd to grant whatever they should ask him with a firm reliance on his Power and Goodness, assuring them they should not fail to obtain whatever they petition'd for

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CHAP. XXI.

CHAP. XI.

ever ye shall ask in prayer, believing, ye shall receive.

desire when ye pray, believe that ye receive them, and ye shall have them.

25 And when ye stand, praying, forgive, if ye have ought against any: that your Father also which is in heaven, may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching,

and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto

and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said to

CHAP. XX.

1 AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said to them, I will

for with that happy temper of Mind; but withal he put them in mind, that if they expected the remission of their Sins from his heavenly Father, they ought also to forgive the Trespasses of Men to them; for it would be in vain to hope for the pardon of their Sins, if they did not perform this just condition on their part.

To return now to what past the day before: After Jesus had cursed the Fig-tree, while he was walking with his Disciples, and instructing them in the Temple, several of the chief among the Jews came to him, Members of the Sanhedrim, and ask'd him by what Authority he drove the Merchants out of the Temple, and publicly taught the People. Jesus told 'em he had also a question to propose to them,

H h h

and

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them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.	them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.	also ask you one thing, and answer me :	
25 The baptism of John, whence was it? from heaven. or of men?	30 The baptism of John, was it from heaven, or of men?	4 The baptism of John, was it from heaven, or of men?	
	answer me.		
And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?	31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?	5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?	
26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.	32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.	6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.	
27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.	33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.	7 And they answered, that they could not tell whence it was. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.	

and after they had answer'd him he would reply to their demands. He then desir'd them to inform him what their opinion was of *John* the Baptist's preaching Repentance to the *Jews*, and washing the Profelytes; whether they believed he acted by his own Authority, or by one deriv'd from God? The *Sanhedrim* considering with themselves that if they should say he acted by a Divine Commission, *Jesus* would immediatly ask why they did not believe on him; and on the contrary, if they should affirm it was only upon his own private motion, that they should then inrage the Multitude, who generally look'd on *John* as a true Prophet, made answer, that they knew not by what Authority he acted: *Jesus* presently retorted, that since it was lawful for *John* to baptize the Penitents, tho they were ignorant by what Authority he did so; and since no one ever call'd him to account for it, he saw no necessity of gratifying their curiosity by informing them with what Authority he did those things in the Temple, at which they carp'd.

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MARK.

LUKE.

JOHN.

CHAP. XXI.

CHAP. XII.

CHAP. XX.

1 **A**ND he began to speak unto them by parables.

9 Then began he to speak to the people this parable:

28 But what think you? A certain man had two sons, and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir, and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not:

Afterwards he describ'd the stubborn Temper of the *Jews* in several Parables, from which they might plainly learn their Duty. A certain man, said he, had two Sons, one of whom he commanded to go and work in his Vineyard, who at first refus'd, but repenting afterwards of his Disobedience, went, and did as his Father had commanded him: The other being also ordered by his Father to work in the Vineyard, promis'd immediately to do what was commanded him, but never went. What think you, which of these two obeyed his Father? They replied, The first. Verily I say unto you, that the very *Publicans* and Harlots who have abandon'd themselves to Profaneness and Immorality, shall in like manner excel you who set up for holy persons, and make a shew of more than ordinary Probity, as to what relates to the Kingdom of Heaven, or the true Religion: For *John* the Baptist came to call you to repentance, that you might be prepar'd to imbrace the Laws of the Kingdom of Heaven that was shortly to be manifested, but you did not believe

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JOHN.

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CHAP. XX.

but the Publicans and the harlots believed him. And ye when ye had seen it, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants, more than the first: and they did unto them likewise.

A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard:

but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and intreated him shamefully, and sent him away empty.

on him. The *Publicans* and Harlots believ'd him, repented, and amended their Lives; but you have not bin prevail'd on by their example to alter your Sentiments concerning *John*, and to believe his Doctrin.

He spake another Parable to them: A certain Master of a Family planted a Vineyard, and hedged it in; and having built a House in it, and furnished it with a Wine-press and all other necessaries, let it out, and went himself into a far Country. At the time of Vintage he sent his Servants to gather the Fruits of it; but the men to whom he had let his Vineyard, beat, and sent them away empty. He sent a second time other Servants, and these the Laborers ston'd, and grievously wound-

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LUKE.

JOHN.

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37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him,

He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall ren-

5 And again, he sent another; and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do?

he will come and destroy the husbandmen, and will give the vineyard unto others.

12 And again he sent the third; and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him.

What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others.

wounded. Nevertheless he sent a third time to them, but these were murder'd by them. He determin'd at last to send his only Son to them, supposing they would reverence him; but as soon as they saw him coming, they resolv'd on his destruction, imagining that if he who was the Heir were slain, they should be Masters of the Vineyard. Accordingly they cast him out of the Vineyard, and murder'd him. I ask you now what Punishment the Master of the Family will inflict upon these barbarous Wretches at his return? He will put them all to death, said they, as they have justly deserv'd, and put others into his Vineyard, who will more faithfully execute

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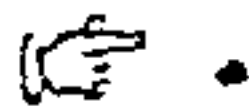
JOHN.

CHAP. XXI.

CHAP. XII.

CHAP. XX.

der him the fruits in
their seasons.



42 Jesus saith unto
them,

Did ye never
read in the scriptures,
The stone which the
builders rejected, the
same is become the
head of the corner:
this is the Lords doing,
and it is marvellous in
our eyes?

43 Therefore say I
unto you, The king-
dom of God shall be
taken from you, and
given to a nation
bringing forth the
fruits thereof.

44 And whosoever
shall fall on this stone
shall be broken: but
on whomsoever it shall
fall, it will grind him
to powder.



And when they
heard it, they said,
God forbid.

17 And he beheld
them, and said,

What is this
then that is written,
The stone which the
builders rejected, the
same is become the
head of the corner?



10 And have ye not
read this scripture?
The stone which the
builders rejected is be-
come the head of the
corner.
11 This was the
Lords doing, and it is
marvellous in our
eyes.



18 Whosoever shall
fall upon that stone,
shall be broken: but
on whomsoever it shall
fall, it will grind him
to powder.

execute their Trust, and give him the Fruit of it in its season. *Jesus* then told them, that the obstinate *Jews* should be as severely punish'd: upon which they cried out, God forbid thy Threats should ever come to pass! *Jesus* said, he threatned them with nothing but what had bin foretold by the Psalmist in these words: *The Stone which the Builders refus'd, is become the Head-stone in the Corner; this is the Lord's doing, and it is marvellous in our eyes.* *Jesus* moreover told them, that because they rejected this Stone, the Kingdom of God, that is, the true Religion by which God reigns in the minds of Men, should be taken from them, and tender'd to another People, who would conform their Actions to the Rules prescrib'd by it. Then again alluding to the foremention'd words of the Psalmist, and those of the Prophet *Isiah*, chap. 8. 15. he said, Whoever falls on this Stone, shall be wounded; but on whomsoever the Stone it self shall fall, it shall dash him to pieces.

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JOHN.

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CHAP. XII.

CHAP. XX.

46 But when they fought to lay hands on him,

12 And they fought to lay hold on him,

19 And the chief priests and the scribes fought to lay hands on him

they feared the multitude, because they took him for a prophet.

but feared the people;

the same hour; and they feared the people:

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

for they knew that he had spoken the parable against them:

for they perceived that he had spoken this parable against them.

and they left him, and went their way.

CHAP. XXII.

1 AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again he sent forth other servants, saying, Tell them

The Chief of the Jews having heard these Sayings of Jesus, immediatly deliberated how they might apprehend him; but durst not do it for fear of stirring up the Multitude, who all esteem'd Jesus as a Prophet; tho they plainly perceived this Speech of his, and the Threatnings in it, belong'd to them.

Jesus intimated the same not obscurely in this third Parable: The manner in which the Kingdom of Heaven is receiv'd, resembles what happen'd to a certain King, who having made a Feast on his Son's Marriage, sent his Servants to acquaint those that had bin invited, that all things were ready; but they refus'd to come. However he sent a second time to them, to let them know that his Oxen and Fatlings

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LUKE.

JOHN.

CHAP. XXII.

which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the high ways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the high ways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding-garment:

lings were kill'd, and every thing ready for the Entertainment; that therefore they should not delay to come. But they neglecting this repeated invitation, went several ways, some to their Farms, and others to their Merchandize; and some of them evilly intreated the Messengers, and slew them. The King, incensed at this their Pride and Cruelty, sent Soldiers against them, who retaliated upon these Murderers, and burnt their City. He then said to his Servants, The Feast indeed was ready, but those that were invited were unworthy of it; go out therefore immediatly into the High-ways, and invite all you shall find to my Supper. They accordingly went, and invited all they met, good and bad, so that the Banqueting Room was fill'd with Guests. The King then came in to take a view of them, and finding one in mean and sordid Apparel, thus accosted him: Wherefore comest thou in hither with-

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12 And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 For many are called, but few are chosen.

15 Then went the Pharisees, and took counsel how they might intangle him in *his* talk.

without a Wedding Garment. The man fill'd with confusion, blush'd, and made no reply. The King thereupon commanded him to be bound hand and foot, and turn'd out of the Palace which was illuminated, into the Highway, where in the dark might be heard the Murmurings and Complaints of those who by their own fault were now refus'd admittance to the Feast. In like manner we may justly say that many have bin invited to the Kingdom of Heaven, but few have received the Invitation as became them.

The *Pharisees* and others who heard these Speeches, in which *Jesus* plainly rebuk'd the Chief among the *Jews* with their Obstinacy, stepping a little aside, consulted how they might so insnare him as to get something from him to make him odious to the People, or for which they might arraign him before the *Roman* Governor.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXII.	CHAP. XII.	CHAP. XX.	
16 And they sent unto him	13 And they send unto him	20 And they watch- ed <i>him</i> , and sent forth spies, which should feign themselves just men,	
their disciples, with the Herodians,	certain of the Phari- sees, and of the Hero- dians,	that they might take hold of his words, that so they might de- liver him unto the power and authority of the governor.	
saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the per- son of men.	14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou re- gardest not the person of men, but reachest the way of God in truth:	21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither ac- ceptest thou the person of any, but teachest the way of God truly.	
17 Tell us there- fore, What thinkest thou? Is it lawful to	Is it lawful to give	22 Is it lawful for	

CHAP. LVI.

The Jews suborn men to find out Jesus's opinion concerning paying Tribute to the Romans, whom he silences by a wary Answer. The Sadduces confuted by him. He answers the questions of the Pharisees, and puts them to silence by a question concerning the Messiah.

HEREUPON they suborn'd certain Fellows, part of whom were addicted to the *Pharisees*, and others to the Sect of the *Sadduces*, to get something from him that might make him obnoxious to the *Romans*, and of which they might accuse him before the *Roman* Deputy: These therefore feigning themselves well meaning ignorant persons, and desirous of information, came to him with these smooth words, Master, we know thou art a zealous Lover of Truth, and that no respect of persons can prevail with thee to dissemble or oppose it, as being a strict Observer of the Divine Laws: We come therefore desiring to know what is thy opinion concerning the Tribute we now pay to the *Romans*; Is it lawful for us *Israelites*

to

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MARK.

LUKE.

JOHN.

CHAP. XXII.

CHAP. XII.

CHAP. XX.

give tribute unto Cesar, or not?

tribute to Cesar, or not?

us to give tribute unto Cesar, or no?

15 Shall we give or shall we not give?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

But he knowing their hypocrisy, said unto them, Why tempt ye me?

19 Shew me the tribute-mony.

bring me a penny, that I may see it.

24 Shew me a penny:

And they brought him a penny.

16 And they brought it:

bring me a penny, that I may see it.

20 And he saith unto them, Whose is this image and superscription?

and he saith unto them, Whose is this image and superscription?

whose image and superscription hath it?

21 They say unto him, Cefars. Then saith he unto them, Render therefore unto Cesar the things which are Cefars, and unto God the things that are Gods.

And they said unto him, Cefars.

They answered and said, Cefars.

22 When they had heard these words, they marvelled, and left him, and went their way.

17 And Jesus answering said to them, Render to Cesar the things that are Cefars, and to God the things that are Gods.

25 And he said unto them, Render therefore to Cesar the things which be Cefars, and to God the things which be Gods.

And they marvelled at him.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

to pay Tribute to a foren Potentate, as *Cesar* is, since by our Law it is enacted that we shall not chuse a King over us but out of our own Countrymen? *Jesus* perceiving their Dissimulation and Malice; O you Hypocrites, said he, wherefore do you lay Snares for me? Show me the Tribute Mony. Upon which they produc'd a *Roman* Denier stamp'd with the Emperor's Name and Image. *Jesus* then ask'd them whose was that Image and Inscription. They answer'd, *Cesar's*. Render then, said he, to *Cesar* the things that are *Cesar's*, and to God the things that are God's. By which words he shewed them in no ambiguous terms, without taking notice of their more abstruse Questions, that it was not impossible for the *Jews* to be good and religious persons, and at the same time pay Tribute to the Authority under whose protection they had bin for a considerable time. Thus were these men frustrated of their hopes of drawing something from him before the People, on which they might ground an Accusation against him, and left him, struck with admiration at his Answer.

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LUKE.

JOHN.

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C H A P. XII.

C H A P. XX.

23 The same day came to him the Sadduces, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed to his brother.

25 Now there were with us seven brethren, and the first when he had married a wife, deceased, and having no issue, left his wife unto his brother.

26 Likewise the second also, and the third, to the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of them is she?

18 Then come unto him the Sadduces, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed:

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them is she?

27 Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed to his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she?

Then came some of the *Sadduces* to him, who deny the Immortality of the Soul and the Resurrection of the Body, and put this case to him, with which they were wont to puzzle the *Pharisees*: *Moses* enacted, that if a man dies without Issue by his Wife, the eldest Brother that remains shall marry his Widow, that in case she brings forth any Children the First-born may succeed the Deceas'd in his Estate and Title. Now, there were seven Brothers, the eldest of whom died, and left no Children. The next in order married the Widow, and he also died childless: A third in like manner, and the remaining four, who all died without having any Issue by her: Last of all, the Woman died also. Now the question is, which of the seven Brothers will be her Husband at the Resurrection, since they all married her?

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the seven? for they all had her.

wife shall she be of them? for the seven had her to wife.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

24 And Jesus answering, said unto them, Doye not therefore err, because ye know not the scriptures, neither the power of God?

34 And Jesus answering, said to them,



30 For in the resurrection they neither marry, nor are given in marriage; but are as the angels of God in heaven.

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

The children of this world marry, and are given in marriage.

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.



31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto

36 Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the

her? *Jesus* answer'd to this purpose: O you *Sadduces*, who deny the Immortality of the Soul and Resurrection of the Body, you are greatly mistaken by not being better instructed in the Scriptures, and for having such a mean opinion of the Power of God; and as for your way of arguing in this case, there is nothing more vain and frivolous. Men, 'tis true, in this Life marry, and give their Daughters in marriage; but when men shall be rais'd to Life again, there will be no further occasion of Matrimony, since they shall be like the Angels in Heaven. This Conjunction of Male and Female here on Earth was instituted for the propagation of Mankind, which reason will be of no force in that immortal State, where the Good shall for ever enjoy an Inheritance promis'd to them by their Heavenly Father. Now as for the Resurrection of the Dead, God himself, whose Authority you dare not reject, has signified as much to *Moses*, when he spake to him out of the flaming Bush,

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C H A P. XXII.

C H A P. XII.

C H A P. XX.

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?

God is not the God of the dead, but of the living.

him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living:

God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living:

for all live

unto him.

ye therefore do greatly err.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had put the Sadduces to silence, they were gathered together.

35 Then one of them *which was* a lawyer, asked *him* a question, tempting him, and saying,

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well,

Eush, in these words: *I am the God of Abraham, the God of Isaac, and the God of Jacob, Exod. 3. 6.* Which words, according to the constant tenor of the Scriptures, denote God's peculiar Favor towards those Patriarchs; and would be plainly null and void, if (as you imagin) they were dead both in respect of Soul and Body, never to be rais'd to Life agen. Most certainly, God cannot be said to have a peculiar Favor, and such a one as is worthy of an Eternal Being, to men that were to die for all Eternity, since this mortal Life is common to all men, and of small importance if no other followed it. 'Tis therefore necessary that the Souls of those whom God so highly favors must exist; nor is it hard to perceive that he will restore the Body to them, since otherwise they would live but in part; and his promise of Favor to them had respect not to the immortal Soul only, but to the intire man. You are then grievously mistaken, when you deny the Resurrection of the Body, and the Immortality of the Soul.

All that heard him were fill'd with admiration at his Doctrin, tho the Chief among the *Jews* sought by all means to undermine his Authority among the People. The *Pharisees* particularly, who took notice how he had stop'd the mouths of the *Sadduces*, having surrounded him, one of them, a Lawyer, step'd out, and put this

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36 Master, which is the great commandment in the law?

37 Jesus said unto him,



Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it; Thou shalt love thy neighbour as thy self.



40 On these two commandments hang all the law and the prophets.



asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thy self: there is none other commandment greater than these.



32 And the scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he.

39 Then certain of the scribes answering said, Master, thou hast well said.

this question to him: Which is the chiefest Precept in the Law? *Jesus* immediately replied; That was the greatest of all which bid the *Jews* remember there was but One God, whom alone they were to worship with all the Affections of their Soul, *Deut.* 6. 4. & 10. 12. This, said he, is the greatest Command of all, and comprehends the whole Duty of Man towards God. The next like unto it enjoins the loving of our Neighbor as one's self, and contains, if rightly understood, all the mutual Offices of Men one among another, *Lev.* 19. 18. than which there was no greater Precept in the whole Law: and that upon the observance of these depended the Authority of the Law and the Prophets; and upon the neglect of them, all the Precepts contain'd in the Law and the Prophets would be altogether insignificant. Then said a certain Lawyer, Master, thou hast rightly determin'd, since there is but

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33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole-burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

41 While the Pharisees were gathered together, Jesus ask'd 'em,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

41 And he said unto them, How say they that Christ is Davids son?

42 And David himself saith in the book of psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

but one God whom we must adore; and if we love him as much as we are able, and without a Rival, and our Neighbor as our selves, we worship him much more acceptably than if we offer'd all manner of Sacrifice. *Jesus* observing his pious Reflection, commended him as one not far from the Doctrin of the Kingdom of Heaven. After this the *Pharisees* and *Sadduces* durst ask him no more questions.

But *Jesus* perceiving a great Multitude of the *Pharisees* got together, ask'd them how it came to pass that the Interpreters of the Law affirm'd the *Messiah* should be born of the Family of *David*; since *David* himself, who was inspir'd by the Holy Ghost, speaks thus concerning him, *Psal. 110. 1. The Lord said unto my Lord, sit thou on my Right Hand, till I make thine Enemies thy Footstool?* Since *David* calls him

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45 If David then call him Lord, how is he his son?

37 David therefore himself calleth him Lord; and whence is he then his son?

44 David therefore calleth him Lord, how is he then his son?



And the common people heard him gladly.



46 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

40 And after that, they durst not ask him any question at all.

CHAP. XXIII.

1 THEN spake Jesus to the multitude, and to his disciples,

38 And he said unto them in his doctrine;

45 Then in the audience of all the people, he said unto his disciples,

2 Saying, The scribes, and the Pharisees sit in Moses seat.



3 All therefore whatsoever they bid you observe, that observe and do: but do

him his Lord, how can he be suppos'd to descend from *David*? In which words he intimated the vast disproportion between *David* and the *Messiah*, and consequently that the Dignity of the *Messiah* was celestial, since there is none among Men greater than that of King, and that *David* did not think any one superior to himself.

The Multitude listned attentively while he thus accosted the *Pharisees*, nor durst any of them make any reply to him; nor after that day offer any more insnaring Questions.

CHAP. LVI.

Jesus vehemently inveighs against the Vices of the Pharisees and Lawyers. He commends the Liberality of a certain poor Widow.

JESUS having, as we have related, avoided the Snarés laid for him by the Chief among the Jews, began to admonish his Disciples and the rest of his Hearers not to be corrupted by their evil Example. The Lawyers and *Pharisees*, said he, are appointed to instruct you in the Law of *Moses*: Take diligent heed therefore to what they recommend for your observation, and also not to imitate their

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not ye after their works; for they say, and do not.

4 For they bind heavy burdens, and grievous to be born, and lay *them* on mens shoulders: but they themselves will not move them with one of their fingers.

5 But all their works they do, for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye cal-

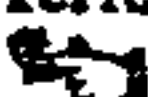


scribes,



Beware of the

46 Beware of the
scribes,



which love to go in long clothing, and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;



which desire to walk in long robes, and love greetings in the markets,

and the highest seats in the synagogues, and the chief rooms at feasts;



their Morals, which are by no means conformable to their Doctrine. Beware of the evil example of the Lawyers, who that they may seem to interpret the Law with great exactness, impose many difficult Ceremonies upon others, to which they themselves refuse to submit, and severely injoin the observation of what they will by no means comply withal themselves; whereas men of integrity are wont in the first place carefully to practise that which they recommend to others. Whatever they do is merely out of ostentation, and for this reason they wear larger Phylacteries than ordinary, that the scarlet edgings of their Garments are broader, and their Robes longer: Thus they think to render themselves conspicuous, and to be distinguish'd from the Vulgar. But they betray the true grounds of their Singularity, by eagerly contending for the uppermost places at Entertainments, and the chief Seats in the Synagogue; by being delighted with the Salutations of the People in the Streets, and the honorable appellation of *Rabbi* (*i. e.* Master) which are so far from being marks of a religious pious Disposition, that they are certain tokens of a proud and haughty Temper. As for you, who are all equal and Fellow-

Disci-

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led Rabbi: for one is your master, even Christ, and all ye are brethren.

9 And call no man your father upon the earth: for one is your Father which is in heaven.

10 Neither be ye called masters: for one is your master, even Christ.

11 But he that is greatest among you, shall be your servant.

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 Wo unto you scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in your selves, neither suffer ye them that are entering to go in:

14 Wo unto you scribe and Pharisees, hypocrites

Disciples, do not you affect the title of *Master*, which is peculiarly due to the *Messiah*, the common Master of you all; nor let any one arrogantly impose his own private opinion upon others. Call not any one your Father, thereby signifying your readiness to obey him in all things, since there is one only whose Commands you are necessarily oblig'd to obey, namely your Father which is in Heaven. Let no one among you assume the character of Guide over the rest, as if they were blindly to follow him in every thing; there is one infallible Guide, namely the *Messiah*, whom you may at all times securely follow without any danger of wandring. The true way to Greatness is to be eminently useful by performing all the good offices you are able; whereas on the contrary, the proud and domineering person shall be abas'd, and 'tis by Humility you may expect to rise.

O ye Lawyers and *Pharisees*, Hypocrites, you have provok'd the Divine Vengeance by shutting up all the Passages to the Kingdom of Heaven, or the knowledg of the true Religion, which you neither aspire after your selves, nor suffer others to search for, who else might be acquainted with it, and partake of the Happiness annex'd to the due performance of its Laws. Great shall be your Punishment, O ye Lawyers and *Pharisees*, Hypocrites, who cheat Widows of their Estates, imposing

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for ye devour widows houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Wo unto you scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte: and when he is made, ye make him two-fold more the child of hell than yourselves.

16 Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a debtor.

17 Ye fools, and blind: for whether is greater, the gold or the temple that sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever swear-

40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

☞

47 Which devour widows houses, and for a shew make long prayers: the same shall receive greater damnation.

☞

posing on them by a formal shew of Sanctity, and Zeal for their concerns; and thus make use of Religion, the most sacred Ty imaginable, as a cloke for your Villany. Grievous Calamities shall befall you, O ye Lawyers and *Pharisees*, Hypocrites, who compass Sea and Land that you may make a convert to the *Jewish* Religion, who by giving himself up to your direction is made worse than you yourselves, and worthy of more severe Punishments than his very Teachers. Wo unto you, O blind Guides of the Blind, who absurdly say that no one is oblig'd to perform his Oath, if he swears only by the Temple, but that he is under an indispensable obligation, if he swears by the Gold of the Temple. O Fools and Blind! perceive ye not that the Temple is more sacred than the Gold, which is only so because consecrated in the Temple? In like manner, you tell men they incur no danger if they perjure themselves, when they swear only by the Altar, and not by

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eth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Wo unto you scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you scribes and Pharisees, hypocrites; for ye

by the Offerings upon it. Fools and Blind! is not the Altar more sacred than the Gifts upon it, that are consecrated by it? But besides, whoever swears by the Altar, swears not only by it, but by all that is upon it, and consequently by God also, to whom they are consecrated: So also he that swears by the Temple, does at the same time adjure the Majesty of him that dwells in it. Likewise, he that swears by Heaven, swears by the Throne of God, and him that sits thereon. So that whoever forswears himself any of these ways, must be judg'd to offend against the Majesty of God. Great Punishments remain for you, O ye Lawyers and Pharisees, Hypocrites! who pay Tithes of Herbs, as Mint, Anise, and Cummin, with the utmost nicety, but neglect the most weighty Duties of the Law, such as respect Justice, Mercy and Faith. These precepts it behoves you first diligently to observe, and then those other also. O blind Leaders of the Blind, who (as the Proverb says) strain at a Gnat, and swallow a Camel, that is, who exactly observe Punctilios, and securely pass by the greatest Offices of Human Society. Ye shall not escape unpunish'd; O ye Lawyers and Pharisees, Hypocrites, who (as they

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make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo unto you scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are

(they say) make clean the outside of the Cup and Platter, that is, make a mighty shew of Religion and Probitie, but have Minds polluted with Intemperance and Avarice. O ye blind *Pharisees!* as men first cleanse the inside of their Cups, so do you first purge your Minds from vitious habits, and then put on the external form of Virtue. O ye Hypocrites! great shall be your Punishment, who are so like Sepulchres whitened and adorn'd on the outside, but contain within nothing but dead mens Bones and Rotteness. Thus are your minds defil'd with vitious habits, tho you appear to Men holy and religious. God shall punish you, O ye Lawyers and *Pharisees*, Hypocrites! in that (as if delighted with the memorial of the Crimes committed by your Ancestors) you repair the Monuments of the Prophets and innocent persons who were murder'd by them; tho you say, if you had liv'd in their days in which this Cruelty was acted, you would by no means have consented to it. By these words and Actions you manifest your selves the Posterity of those

M A T T H E W.

M A R K.

L U K E.

J O H N.

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the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

those wicked Wretches, by whose command those most holy persons were put to death. The time draws near in which you will fill up the measure of your Ancestors, and to their Barbarities add fresh Tragedies of your own. O you who may be most justly likened to Vipers and venomous Serpents! how can you expect to escape that eternal Punishment which God has denounc'd against you by the Ministry of *John* the Baptist, since you take not the least care to appease his Vengeance by a timely Reformation of your Manners? For this very end shall I send Prophets, and men skill'd in the Interpretation of the Law, unto you; but such is your temper, that some of them you will crucify, and scourge others in your Assemblies, and those that endeavour to escape your Fury shall be pursued by you from City to City with the utmost rage and violence. You shall therefore suffer Punishments due to such as will be so far from making any use of the repeated Admonitions of God's Messengers and Prophets, and the many examples of his Severity against Offenders, that they shall plainly declare their approbation of all the Crimes committed by their Ancestors, by perpetrating others more horrid of their own; and who by one unheard of Barbarity shall exceed the Guilt they have contracted by their many Murders, from the Slaughter of *Abel* the Son of *Adam*, to that of *Zacharias* the Son of *Barachias*, who was slain between the Temple and the Altar. Mistake not as if these Punishments were to be deferr'd many years, for God will most assuredly inflict them on this Generation. O ye Inhabitants of *Jerusalem*! that are wont

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37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAP. XII.

CHAP. XXI.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

to kill the Prophets, and stone those that are sent unto you; how often would I have gathered you together to my Discipin, as a Hen gathers her Chickens under her Wings, and you would not hear? But now your Country shall be intirely laid waste: And this I foretel you, that after I shall be taken up from Earth, you shall no more see me till the time wherein you would willingly cry out, if that could avail towards the averting of God's impending Vengeance: May the coming of him that is sent by God be propitious to us!

After this *Jesus* being seated over against the Treasury, took notice of what was cast into it by religious persons for the use of the Temple. Among the rest there was one poor Widow, who put in two small brass pieces of the value of a farthing;

which

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CHAP. XII.

CHAP. XXI.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury.

44 For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have cast in of their abundance of God: but she of her penury hath cast in all the living that she had.

CHAP. XXIV.

CHAP. XIII.

1 AND Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone

1 AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here.

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one

5 And as some spake of the temple, how it was adorned with goodly stones, and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left

which Jesus observing, call'd his Disciples, and told 'em that that poor Widow had given the greatest Sum of 'em all; for whereas they had parted only with what they might very well spare out of their abundance, she had given all she was worth. Afterwards he departed from the Temple with his Disciples.

CHAP. LVII.

Christ foretels the Destruction of Jerusalem, and the Punishments that should be inflicted on the Jews at his Coming.

BEING upon the way to Mount Olivet, some took notice of the magnificent Structure of the Temple, and those vast Stones with which Herod had rebuilt it. But Jesus told them, that all that stately Edifice which they looked on with such

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upon another, that stone upon another, shall not be thrown down.

3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

that shall not be thrown down.

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5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master; but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived:

for many shall come in my name, saying, I am Christ;

and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass, but the end is not by and by.

such admiration, should be so intirely ruin'd, as not to have one Stone left upon another. Being now come to the Mount, and seated over against the Temple, Peter and Andrew, John and James ask'd him privately concerning that Prediction of his, desiring him to inform 'em when the Temple should be destroyed, and what would be the Signs of its approaching Ruin, the rather because they thought it was to be at his coming to judg the Good and Bad, and to inflict the Punishments on the latter which they deserv'd.

Jesus answer'd both their Inquiries, by showing first, what were the Signs that would immediatly precede the Destruction of Jerusalem. Let no one, said he, deceive you by vain Promises; for many Impostors shall arise, pretending to be the Messiah and Saviour of the Jews: Be not misled by these, whatever their pretences are. You shall hear of War, and Rumors of War; be not terrified: for I foretel you these things shall happen, but will not be the last Calamities of this Nation. There shall

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7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.



8 All these are the beginning of sorrows.



9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.



8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles:

these are the beginnings of sorrows.

9 But take heed to your selves:

for they shall deliver you up to councils; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake,

for a testimony against them.

10 And the gospel must first be published among all nations.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven.



12 But before all these they shall lay their hands on you, and persecute you,

delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a testimony.



shall be intestine Discords in Palestine between the Jews and Gentiles, and neighbouring Kingdoms shall wage War with one another. There shall be great Sedition in divers places, which shall be follow'd by a Plague and Famine. There shall be Signs also from Heaven, which will create no small terror; but all these things, however lamentable and dreadful, will be but the beginning of Sorrows. Take care in the mean time not to do any thing unworthy of my Disciples. But before these things come to pass, you shall be taken and cruelly persecuted; you shall be hurried to Tribunals, and imprison'd, that you may be brought before Rulers and Kings, who shall condemn you to be scourg'd and put to death. For all Nations, not only Jews but Gentiles also, shall hate you for your profession of being my Disciples. Now this shall befall you, that you may bear an unanswerable Testimony to my Doctrine before all people, to whom God will have the Gospel preach'd before the final

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11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate:

but whatsoever shall be given you in that hour, that speak ye:

14 Settle it therefore in your hearts, not to meditate before, what ye shall answer.

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15 For I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

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for it is not ye that speak, but the holy Ghost.

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10 And then shall many be offended, and shall betray one another, and shall hate one another.

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12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

13 And ye shall be hated of all men for my names sake:

17 And ye shall be hated of all men for my names sake.

Destruction of Jerusalem. And when they lead you to the Judgment-Seats, be not diffident as men unacquainted with the arts of Pleading, neither premeditate after what manner to make your defence; for it shall then be given you what to say. I will bestow such Wisdom on you, and furnish you with such Arguments as all your Adversaries shall not be able to gainsay; since it will not be so much you that speak, as the Holy Ghost with which you shall be at that time inspir'd.

By reason of these Persecutions many shall desert my Doctrin; and so great dissensions shall arise, that the Brother shall betray the Brother, Parents their own Children, and the Children their Parents to those that persecute them, and seek to slay them for their adhering to my Doctrin.

Tell you again, that you shall be hated of all men for the sake of the Gospel. Never.

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18 But there shall not an hair of your head perish.

but he that shall endure unto the end, the same shall be saved.

19 In your patience possess ye your souls.



11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure to the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not,

20 And when ye shall see Jerusalem compassed with armies,

Nevertheless be not afraid of their Cruelty; for whatever they shall deprive you of, shall be abundantly recompens'd to you by God himself; nor shall the very Hairs of your Head fall unregarded: and whoever thro the whole course of his Life shall courageously and constantly profess himself my Disciple, and act accordingly, shall hereafter be rewarded with eternal Salvation. Mean while, many false Prophets shall arise, and seduce many; and as the violence of the Persecution increases, the constancy of many shall fail, insomuch that they will basely forsake their dearest Friends, who run the hazard of their Lives for the Gospel's sake, to secure themselves from the like danger. But, as I said to you, whoever thro the whole Course of his Life shall courageously and constantly profess himself my Disciple, and act accordingly, shall hereafter enjoy eternal Happiness. While my Disciples shall be thus persecuted, the Gospel shall be divulg'd over the whole Earth; and after this shall be the end of the Jewish Government. But when you shall behold the like to what was foretold by the Prophet Daniel concerning the Times of Antiochus, and which he call'd the Abomination of Desolation, that is, the Heathen Armies displaying their Ensigns, which they are wont to adore, in the Territory round about the

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(whoſo readeth, let him underſtand)	(let him that read- eth, underſtand)	then know that the deſolation thereof is nigh.	
16 Then let them which be in Judea, flee into the mountains.	then let them that be in Judea, flee to the mountains:	21 Then let them which are in Judea, flee to the mountains;	
17 Let him which is on the houſe-top, not come down to take any thing out of his houſe :	15 And let him that is on the houſe-top, not go down into the houſe, neither enter therein to take any thing out of his houſe.		
		and let them which are in the miſt of it, depart out ; and let not them that are in the coun- tries, enter thereinto.	
18 Neither let him which is in the field, return back to take his clothes.	16 And let him that is in the field, not turn back again for to take up his garment.	22 For theſe be the days of vengeance, that all things which are written may be ful- filled.	
19 And wo unto them that are with child, and to them that give ſuck in thoſe days.	17 But wo unto them that are with child, and to them that give ſuck in thoſe days.	23 But wo unto them that are with child, and to them that give ſuck in thoſe days :	

the Holy City ; then at laſt aſſure your ſelves that the Deſtruction of *Jeruſalem* is at hand. [Let every one that reads this Hiſtory give particular attention to this place ſince it is of no ſmall importance eſpecially to the *Jews*.] At that time let thoſe that be in *Judea* fly into the Mountainous Country beyond it ; let him that is upon the Houſe-top, not come down to ſecure his Goods, but make what haſt he can, leſt by delaying the Paſſes leading to it be ſecur'd, and all means of eſcaping thereby intercepted. Let thoſe that be in *Jeruſalem* make what haſt they can out of it ; and let ſuch as are in the Fields take care not to return into the City to remove their Goods: For then will be the appointed time in which God has determin'd to execute his Vengeance on all the obſtinate Inhabitants of *Jeruſalem*, by inflicting thoſe Punishments on them of which they were forewarn'd by *Moses* and the Prophets. At that time ſad will be the condition of Women big with child, or that give ſuck, ſince they can hardly eſcape the Fury of the Soldiers, if they do not leave the City betimes ;
and

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20 But pray ye that your flight be not in the winter,

neither on the sabbath day :

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

22 And except those days should be shortened, there should no flesh be saved: but for the elects sake those days shall be shortened.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elects sake whom he hath chosen, he hath shortened the days.

23 Then if any man shall say to you, Lo, here is Christ, or there; believe it not.

21 And then, if any man shall say to you, Lo, here is Christ, or lo, he is there; believe him not.

and if they continue in it, they must undoubtedly perish. Pray to God therefore that the beginning of your flight do not happen in the Winter, or upon the Sabbath-day; for a short Journey may be dangerous. So great will be the Calamity of the Jews, that it is not to be parallel'd from the beginning of the World, nor shall any thing hereafter happen like unto it. For the greatest part of the Jews shall be massacred, or sold, and live in slavery among all Nations: But Jerusalem after its Destruction shall be rebuilt by the Gentiles, and inhabited by them till the time allotted them by God be accomplished. Unless God had contracted the duration of that time, it would have bin scarce possible for any Inhabitant of Judaea to escape; but he has shortened those times of Affliction, lest by a long continuance the Good together with the Bad should be involv'd in one common Ruin. If any shall then say unto you, that the Messiah is come, and will shortly head the Jews, and set them free

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24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inso-much that (if it were possible) they shall deceive the very elect.



25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, *he is* in the secret chambers, believe it not.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed:

behold I have foretold you all things.



free from their Oppression, believe them not: for many Impostors shall arise, many false Prophets and false *Messiahs*, who will endeavour to assert their Authority by Miracles sufficient to mislead not only the obstinate contumacious *Jews*, but even those if possible that have believed on me.

Beware of these Impostors, which will be no difficult thing for you who have bin so often and so expressly forewarn'd by me. When they shall tell you therefore that the Deliverer of the *Jews* is in some Solitude, go not out of the Towns in quest of him. When they tell you he absconds in some secret place, as not willing to appear as yet in public, believe them not: for no one shall foretel the time of my coming, which will be so sudden as to resemble the celerity with which Lightning darts it self in a moment from West to East.

As you are wont proverbially to say, Wheresoever the Carcase is, there will the Eagles be gathered together; so also wheresoever the *Jews* out of a vain hope of a *Messiah* to head them shall tumultuously assemble in order to shake off the *Roman* Yoke, thither will the *Roman* Legions fly, and put them all to the Sword.

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29 Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light: 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea, and the waves roaring;

26 Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the other.

27 And then shall he send his angels, and shall gather together his elect from the four winds; from the uttermost part of the earth to the uttermost part of heaven.

But after all these Calamities shall overwhelm the *Jews*, so as to make their case desperate, the Heaven, Earth and Sea shall all seem to be confounded, and the face of Nature be dissolv'd; for the Government of the *Jews* shall be for ever broken, and with so stupendous a Destruction, that the very Terror of it shall overspread the minds of many with a melancholic and dreadful anguish. Then at last will the *Jews* be able to perceive that these Afflictions are Punishments inflicted on them for their obstinate disbelief of me; and they will be no less appall'd, than if they saw me actually descending from Heaven to execute judgment against them, surrounded with the bright Rays of Light, and a multitude of the Heavenly Host. The contumacious *Jews* being cut off, I will recal all those that have believ'd on me, who during the heat of the War shelter'd themselves in the neighboring and remoter Regions, Messengers being sent into all those places with the news of the reestablishment of Peace in *Judea*, as it were Angels on purpose to settle

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32 Now learn a parable of the fig-tree:

When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no

28 Now learn a parable of the fig-tree:

When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and that hour knoweth

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable,

Behold the fig-tree,

and all the trees;

30 When they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34

settle them in their antient Habitations. Now when you behold the beginning of the Signs I have mentioned, lift up your heads, and expect a change in a short time, as being sure from these tokens that your deliverance draws nigh. For as you easily foresee the approach of Summer from the sprouting of the Fig-tree and other Trees; so may you infer from what I have declar'd, and the exemplary Judgments executed on the rebellious Jews, that I am in possession of my heavenly Kingdom, and that those who believ'd on me shall be deliver'd from the Calamities they apprehended. You have not long to wait for this happy time; for I affirm, that before many that are now alive shall be deceas'd, this thing shall be accomplish'd.

Nor doubt whether these things I have foretold shall be fulfill'd or no; for Heaven and Earth shall rather perish than any thing of what I tell you not come to pass. But as for the precise Day and Hour in which they shall be fulfill'd, no one knows them

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man, no, not the an-
gels of heaven, but my
Father only.

no man, no not the
angels which are in
heaven, neither the
Son, but the Father.



34 And take heed
to your selves, lest at
any time your hearts
be overcharged with
surfeiting, and drun-
kenness, and cares of
this life, and so that
day come upon you
unawares.

35 For as a snare
shall it come on all
them that dwell on
the face of the whole
earth.

36 Watch ye there-
fore and pray always,
that ye may be ac-
counted worthy to es-
cape all these things
that shall come to pass,
and to stand before the
Son of man.

42 Watch there-
fore, for ye know not
what hour your Lord
doth come.

33 Take ye heed,
watch and pray: for
ye know not when the
time is.



them but the Father, who as yet has not revealed them to his Angels, nor to me my self. Since then these Misfortunes draw near, and you know not the very time in which they shall happen, take great care not to indulge your selves in Drunkenness and Luxury at the approach of these perillous times; neither be so far distracted with anxious care after the concerns of this Life, as to neglect the performance of whatever I have enjoin'd, lest these great Evils surprize you unawares, and overwhelm you on the sudden. All those who have made nouse of these my Admonitions, in which I have forewarn'd them of the impending Mischiefs, shall be involv'd in them as wild Beasts are intangled in the Toils laid for them. Be vigilant therefore and constant in your Prayers to God, that you may then appear unblamable before the Tribunal of him who is now esteem'd as a vulgar Person, when he shall call the *Jews* to Judgment. Beware therefore (as I have just now advis'd you) be vigilant and earnest in your Prayers to God, that you may be secure under his Almighty Protection, when these Evils shall be pour'd out on the *Jews*, especially considering you know not how soon they may happen.

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37 But as the days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field, the one shall be taken, and the other left.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

For I shall come unexpectedly to execute Vengeance on those who are intirely busied in the Affairs of this Life, who give no credit to my Sayings, and contemn me as a vulgar person, by sending the Armies of the *Gentiles* against them as Executioners of my Wrath, who will overwhelm them with Destruction as general as that wherewith the Deluge in the days of *Noah* cover'd those who derided him and his Admonitions. For as the men of that Age liv'd in the greatest negligence, and intermarried without the least apprehension of the Calamity that beset them, till the day that *Noah* enter'd into the Ark, and the Waters were poured out, in which all Mankind was destroy'd except those that were in the Ark: I say, as those men knew not of the approaching danger till they all began to be swallowed up by that universal Deluge; so neither will the *Jews* be aware of the general Ruin that shall oppress them. Of two that are in the Country one only shall escape, according to the different places they flee to: Of two Women that are grinding, the one shall be involv'd in that Destruction, but the other escape, namely, for having observ'd my Admonitions.

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43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.



CHAP. LVIII.

Upon occasion of what was said in the preceding Chapter, Jesus commends Vigilance, that at his coming, whether to punish the Jews or judge the World, he may find them addicted to Virtue, and making a right use of the Benefits they had received from God.

JESUS having said these things referring to the Destruction of Jerusalem, discours'd to them concerning Watchfulness, and the care good men should have to secure themselves from the impending Ruin, by avoiding those Vices which were the cause of it, especially considering withal how uncertain the time of the last Judgment is. That Master of a Family, said he, who knew for certain the hour in which the Thief design'd to come, would undoubtedly watch till that hour, and not suffer his House to be broke open. Wherefore make it your business to continue in a steady course of Virtue, since you know not the time of my coming either to execute Vengeance on the obstinate Jews, or to pass Judgment upon the whole Race of Men. That Servant only can justly expect to be advanc'd above his Fellow-servants, whom his Master, tho unexpected by him, at his coming shall find faithfully and diligently employed in his Vocation. He will be deem'd worthy of favor, and have the administration of all his Master's Goods committed to his care.

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48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of;

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.



35 Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning)

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch:

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1 **T**HEN shall the kingdom of heaven be likened unto ten virgins,

care. But if a slothful Servant, presuming on his Master's absence, as being gone a far journey, shall indulge his Sloth, and tyrannically abuse his Fellow-servants, spending his own time in Gluttony and Drunkenness, his Master will return in a day and hour he is not aware of, and condemn him to the Mines and Quarries, where nothing is to be heard but gnashing of Teeth, and the Lamentations of Hypocrites punish'd with continual Labor. Do not imitate so dangerous an Example, but remain stedfast in a virtuous course of Life, since you know no more the time of my return than that Servant did of his Lord's, whether at the third or fourth Watch; lest when I come I find you sleeping, that is, negligent of my Commands, and living according to your own ungovern'd Fancies, and you thereby render your selves obnoxious to that Punishment which will be inflicted upon the slothful and negligent. These Directions concerning a watchful Diligence belong not only to you, but to all that shall believe in me.

This Doctrin is illustrated in the following Parables. The same will happen to those that are in pursuit of Celestial Happiness, as beset ten Virgins invited to a nuptial

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which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oyl with them :

4 But the wise took oyl in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oyl, for our lamps are gone out.

9 But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in

nuptial Feast. These were obliged to go forth and meet the Bridegroom, that they might attend him home, and partake of the Banquet : Accordingly they all met at the appointed time and place, being each provided with a Lamp. Five of them were so careful as to provide themselves with Oil besides what they had in their Lamps : the others indeed brought their Lamps ready lighted, but forgot the Oil that was necessary to preserve them so, in case the Bridegroom tarried longer than they might expect. The Bridegroom delaying his coming longer than ordinary, they all fell asleep, but about the third Watch were awakened by an Alarm from the Messengers who were sent to warn all to come forth immediatly, and meet the Bridegroom. Hereupon they rose, and began to trim their Lamps ; but the foolish Virgins perceiving theirs almost extinguish'd for want of Oil, besought the rest to lend them some, who replied, they could not part with any for fear they might want themselves, but their best way would be to repair speedily, and purchase a sufficient quantity. The foolish Virgins did as they were bid, but in the mean time comes the Bridegroom ; when those others who had provided against such an Accident,

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with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods :

15 And unto one he gave five talents, to another two, and to another one, and to every man according to his several ability, and straightway took his journey.

16 Then he that had received the five talents, went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two.

18 But he that had received one, went and digged in

dent, having join'd the Train, were admitted with the rest into the Banqueting-room. The Door being shut, the five other Virgins came, earnestly intreating the Bridegroom to give them admittance to the Feast; but he regarded their Requests no more than if they had bin perfect strangers to him. So also at my coming will I deal with those whom I shall find enslav'd to their vitious habits : Wherefore diligently take heed not to deviate from the ways of Virtue.

Another Parable he spoke to them, like to that he had made use of lately (*chap. 51.*) A certain man, said he, being to take a long journey, call'd his Servants to him, and divided his Mony among them in different sums according to their several abilities : To one he gave five Talents, to another two, to a third one. Having distributed his Mony, with orders for them to trade with it, he departed. During his absence, he who had received the five Talents, was so diligent as to double them against his Lord's return ; so also did he that had receiv'd the two Talents. But the Servant intrusted but with one, being afraid of making any
venture

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the earth, and hid his lords money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that

venture with it, buried it in the Ground. A long time after their Lord return'd, and began to account with them for the Mony he had given them: And first of all came he who had received the five Talents, and brought with him five others he gain'd by Trade; which his Lord perceiving, he told him this was a proof of his Fidelity and Industry; and since he had shewn himself faithful in a small Sum, he would afterwards intrust him with a greater; but for the present, said he, sit down with me at my Table, and let us celebrate together my safe return. In like manner he who had receiv'd the two Talents, came, and brought the other two he gain'd by trafficking with them; and being commended by his Master, received the like Encouragement. At last came he who had but one Talent, and thus bespoke his Master: I knew, said he, that thou wert of an exacting temper, that thou reapest
N n n where

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thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not sowed :

25 And I was afraid, and went and hid thy talent in the earth : lo, there thou hast *that is* thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed :

27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 For unto every one that hath, shall be given, and he shall have abundance : but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness :

where thou hast not sown, and gatherest where thou hast not scatter'd ; that is, thou art so far from being contented with thy own, that thou invadest what of right belongs to another. This Reflection made me afraid of using thy Talent, lest if I lost it thou shouldst require the Debt with rigour ; I therefore hid it in the Ground till thy return, and now bring it thee just as I received it. His Lord replied : O negligent and slothful Servant, thou sayest thou art acquainted with my Temper, and knowest I am wont to reap where I have not sown, and gather where I have not scatter'd : Since thou hadst this opinion of me, thou oughtest at least, conformably to it, to have put my Mony out to use, that at my return I might receive it with the ordinary Interest, since, as thou pretendest, thou knewest not how to trade with it. Upon this he ordered his Servants to take the Talent from him, and give it to him that had the ten Talents (for whoever has any gift, and makes a right use of it, shall receive more ; but who so abuses that he has, however small, it shall be taken from him) and to turn him out of the Banqueting Room, that he might spend the Night in Darkness, lamenting his wretched case, while the diligent
and

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there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

32 And before him shall be gathered all nations ; and he shall separate them one from another, as a shepherd divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

36 Naked, and ye clothed me : I was sick, and ye visited

and faithful Servants were admitted to their Lord's Table in the Banqueting Room illuminated with Lamps and Torches.

Jesus having premis'd these Parables, that he might the more effectually recommend the constant practice of Virtue, thus describ'd his Coming, and those chief Offices of which he would require an exact account from Men. When he who is now esteem'd a vulgar person, said he, shall come from Heaven, surrounded with a most glorious Company of Angels, he shall seat himself on a lofty Throne, and proceed to judg the whole Human Race. At that time shall all Mankind be rais'd from Death, and brought before his Tribunal ; and he shall divide them into two parts, as a Shepherd divides the Sheep from the Goats : The Sheep, or good men, shall stand on his Right Hand, and the Goats or wicked on his Left. Then shall the King of Men and Angels speak to those on his Right Hand: Approach, O ye whom my Father has decreed to reward with the possession of a Heavenly Kingdom prepar'd for such as you from the beginning of all things. For when I was hungry, you gave me Meat ; when I thirsted, you gave me Drink ; when I was a Stranger, you courteously entertain'd me ; when naked, you clothed me ; when sick, you succor'd

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. XXV.

me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not:

cor'd me; when imprison'd, you visited me, and offer'd me your assistance, condoling my Misfortune. The Good will then ask him, When all these things happen'd, since they never saw him in want of their assistance, nor could they remember they had ever bestowed any thing upon him. But the King will reply, that he will look upon all the charitable relief they have given those whom he esteems as his Brethren, tho of the poorest condition among men, on the account of their Belief of him, and Obedience to his Precepts, as done to himself. Then turning to those on his Left Hand, he will pronounce this dreadful Sentence: Away from me, you condemned Wretches, into everlasting Flames prepar'd for Devils and wicked men: When I was hungry, you refus'd me Meat; when thirsty, Drink; when a Stranger, you entertain'd me not; when sick and in prison, you disclaim'd to come

MATTHEW.

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LUKE.

JOHN.

CHAP. XXV.

CHAP. XXI.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or a thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.



37 And in the daytime he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

near me. Then will they say, Lord, when saw we thee hungry, thirsty, naked, a Stranger, sick, and in prison, and refus'd to succor thee? But he will tell them, that he accounts their refusal of Relief to the meanest of his Disciples a refusal to himself. These therefore shall suffer eternal Torment, and the others enjoy everlasting Felicity.

CHAP. LIX.

Jesus teaches daily in the Temple: Two days before the Passover he foretels his Death, which the Sanhedrim had determin'd. He is anointed in the House of Simon. Judas bargains with the Sanhedrim. Jesus celebrates the last Passover with his Disciples, foretels the Treachery of Judas, and institutes the Eucharist.

NOW Jesus was wont in the day time to instruct the People in the Laws of the Kingdom of Heaven in the Temple, but spent the Night in Mount Olivet or the parts adjacent, that he might not be taken by the Sanhedrim sooner than he was willing.

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. XXI.

38 And all the people came early in the morning to him in the temple, for to hear him.

C H A P. XXVI.

1 **A**ND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover,

and the Son of man is betrayed to be crucified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, to the palace of the high priest, who was called Caiaphas ;

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast-day, lest there be an uproar among the people.

C H A P. XIV.

1 **A**FTER two days, was the feast of the passover, and of unleavened bread :

2

and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, not on the feast-day, lest there be an uproar of the people.

C H A P. XXII.

1 **N**OW the feast of unleavened bread drew nigh, which is called the passover.

2

ling, while shut up within the Walls of the City. But early in the morning the People waited to hear him in the Temple where he us'd to resort. Having discoursed with his Apostles as we have related, he told them on the 22^d of April, that the Passover would be, as they knew, two days after, on which day he should be delivered up to the Romans, who would crucify him. For many of the Sanhedrim had already frequently assembled in the House of Caiaphas the High Priest, and determin'd by some Artifice or other to seize him, that they might cut him off. But they durst not attempt it during the Holy-days, for fear of raising a Tumult among the Multitude, who at that time flock'd from all parts to Jerusalem, for which they might be call'd

MATTHEW.

MARK.

LUKE.

JOHN. II

CHAP. XXVI.

CHAP. XIV.

CHAP. XXII.



for they

feared the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment,



and poured it on his head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.



10 When Jesus understood it, he said to them, Why trouble ye the woman? for she hath wrought a good work upon me.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there

came a woman, having an alabaster box of ointment of spikenard, very precious;

and she brake the box,

and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor.

And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

to an account before the Roman Governor; for they were afraid that the Multitude, who esteem'd Jesus as a Prophet, would rescue him.

While Jesus was at supper at Bethany in the House of Simon surnamed the Leper, a certain Woman came into the Room, having an Alabaster Box of Ointment made of the true Spikenard, which not flowing fast enough out, she brake the Box, and pour'd the whole upon Jesus's Hair: But some of those present blam'd the Woman for that Action, knowing that Jesus was not desirous of such Delicacies, adding, that the Ointment might have bin sold for three hundred Denarii, and distributed among the poor. They murmured therefore against the Woman, as one who by an unseasonable fit of Zeal had committed a grievous Fault. But Jesus rebuk'd them, and bid them not trouble her for this expression of her Good-will towards him, putting

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
11 For ye have the poor always with you,	7 For ye have the poor with you always,		
☞ and whensoever ye will ye may do them good:	☞ and whensoever ye will ye may do them good:		
but me ye have not always.	but me ye have not always.		
☞	8 She hath done what she could:		
12 For in that she hath poured this ointment on my body, she did it for my burial.	☞ She is come aforehand to anoint my body to the burying.		
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.	9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.		
☞		☞ 3 Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.	
14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,	10 And Judas Iscariot, one of the twelve, went unto the chief priests,	4 And he went his way, and communed with the chief priests	
☞		☞ and captains,	
15 And said unto them, What will ye give me, and I will deliver him unto you?	☞ to betray how he might betray him unto them.	☞ him unto them.	

putting them in mind that they would never want Objects of their Charity, but that he himself should shortly leave them, and therefore that they ought not to repine if the price of the Ointment was not bestowed upon the Poor. This Woman, said he, has confer'd as great a benefit upon me as she was able; nor could any thing be more seasonable than this anointing of my Body, which will be buried in a few days. On which account I foretel you, that wherever my Doctrin shall be preach'd, the Fame of this Act of hers shall be divulg'd.

Not long after the evil Spirit prevail'd with the avaritious Temper of *Judas*, one of the twelve Apostles, to betray his Master to the *Jews* for a small Sum of Money. Accordingly he went and profer'd his service to the Chief Priests, who readily im-

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XXVI.

CHAP. XIV.

CHAP. XXII.

11 And when they heard it, they were glad, glad,

5 And they were

and promised to give him money. and pro- and covenanted and gave him money.

And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

And he sought how he might conveniently betray him.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

The FOURTH PASSOVER after CHRIST'S Baptism.

17

Now the first day of the feast of unleavened bread,

12 And the first day of unleavened bread,

when they killed the passover,

the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

his disciples said unto him, Where wilt thou that we prepare that thou mayst eat the passover?

7

Then came the day of unleavened bread, when the passover must be killed.

9

And they said unto him, Where wilt thou that we prepare?

brac'd the motion, highly pleased that they had now a convenient opportunity of seizing *Jesus*, and agreed with him for thirty pieces of Silver. *Judas* having made this bargain, waited only for an occasion of effecting his design without noise and tumult.

Upon the first day of the Feast of unleavened Bread, being the 24th of *April*, and 5th day of the Week, on which the *Jews* were oblig'd by the Law to kill the Paschal Lamb, the Disciples ask'd *Jesus* where he would have them get ready the Passover.

MATTHEW.	MARK.	LUKE.	JOHN.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	
	13 And he sendeth forth two of his disciples,	8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.	
18 And he said, Go into the city to such a man,	and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.	10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entreth in.	
and say unto him, The master saith,	14 And wheresoever he shall go in, say ye to the good man of the house, The master saith,	11 And ye shall say unto the good man of the house, The master saith unto thee,	
My time is at hand, I will keep the passover at thy house with my disciples.	Where is the guest-chamber, where I shall eat the passover with my disciples?	Where is the guest-chamber where I shall eat the passover with my disciples?	
	15 And he will shew you a large upper room furnished and prepared: there make ready for us.	12 And he shall shew you a large upper room furnished: there make ready.	
19 And the disciples did as Jesus had appointed them,	16 And his disciples went forth, and came into the city, and found as he had said unto them:	13 And they went and found as he had said unto them:	

Passover. On which he ordered *Peter* and *John* to repair to *Jerusalem*, and there make ready the Passover, which he intended to celebrate in the City together with his Apostles; telling them that at their entrance into it they should meet a Man bearing a Pitcher of Water, whom he charg'd them to follow into the House whither he went, and in his name to borrow of the Master a convenient Room for him and his Apostles; who, said *Jesus*, will immediately show you a large upper Room furnish'd; there make ready the Passover. The Apostles according to these Orders went to *Jerusalem*, and at their entrance into it, what *Jesus* had foretold

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XXVI.

CHAP. XIV.

CHAP. XXII.

and they made ready the passover.

and they made ready the passover.

and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

17 And in the evening he cometh with the twelve.

14 And when the hour was come, he sat down, and the twelve apostles with him.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, One of you * shall betray me,

21 But behold, the hand of him that betrayeth me, is with me on the table.

☞ which eateth with me. ☞

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

23 And they began to enquire among themselves, which of them it was that should do this thing.

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

☞

24 The Son of man goeth, as it is written of him: but woe unto the man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed. ☞

foretold them fell out accordingly. In that place therefore they prepar'd the Paschal Lamb the day after. Now when the Sun was set, and the Hour approach'd in which the Jews were wont to eat the Passover, Jesus repair'd to the House with his twelve Apostles, and there sat down with them. Whilst they were at Table he said unto them, I tell you of a truth, one of you that now sup with me shall betray me to the Sanhedrim. Upon hearing this the Apostles were sadly afflicted, not knowing whom Jesus meant; and every one ask'd him singly whether it were Him he meant or no? Jesus replied that it should be one of the twelve; and that they might perceive he was not far from him, he told them it was one of those that eat out of the same Dish with him; for the time is at hand in which I shall be put to death according to the Prophecies concerning me: but most dreadful Punishments shall befall the Man that will betray me; much better would it have bin for

MATTHEW.

MARK.

LUKE.

PAUL.

CHAP. XXVI.

CHAP. XIV.

CHAP. XXII.

25 Then Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating,

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said,

Take, eat; this is my body.

27 And he took the cup,

and gave thanks, and gave it to them, saying,

Drink ye all of it:

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

for him not to have bin born. Then Judas ask'd him whether it was him he meant; which Jesus own'd to him in a low Voice, without giving him any Reprimand, or so much as ordering him to depart the Room.

Whilst they were at Supper, Jesus took up the Bread; and having given thanks to God for his bounteous liberality to Men, he brake it, and divided it among his Apostles, adding these words: Take, eat, this is my Body which is broken for you; Do this hereafter which you see me now do, not as a memorial of the Deliverance of the Jews from the Tyranny of the Egyptians, but in remembrance of me. Likewise after Supper he took the Cup fill'd with Wine; and having given thanks to God, he deliver'd it to his Apostles, bidding them all drink of it, and telling them that this was his Blood, by the shedding of which God would enter into a new League with Men, and the Sins not only of them but of many others also should be expiated.

22 And as they did eat,

Jesus took bread, and blessed, and brake it, and gave to them, and said;

Take, eat; this is my body.

23 And he took the cup,

and when he had given thanks, he gave it to them, *

24 And he said saying, unto them,

This is my blood of the new testament, which is shed for many.

Take

19 And he took bread and gave thanks, and brake it, and gave unto them, saying,

Take, eat; this is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup

after supper,

and

This cup is the new testament in my blood, which is shed for you.

Take

1 Cor. Chap. XI.

24 And when he had given thanks, he brake it, and said,

Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped;

and

saying,

This cup is the new testament in my blood:

Take

MATTHEW.	MARK.	LUKE.	PAUL.
CHAP. XXVI.	CHAP. XIV.	CHAP. XXII.	I Cor. Chap. XI.
☞	☞	☞	this do ye, as oft as ye drink it, in remembrance of me.
* and they all drank of it.			☞

☞ 15 And he said un-
unto them, With de-
fire: I have desired
to eat this passover
with you before I suf-
fer.

16 For I say unto
you, I will not any
more eat thereof, until
it be fulfilled in the
kingdom of God.

17 And he took the
cup, and gave thanks,
and said, Take this,
and divide it among
your selves.

29 But I say unto
you, I will not drink
henceforth of this
fruit of the vine,
until that day
when I drink it new
in my Fathers king-
dom.

25 Verily I say un-
to you, I will drink
no more of the fruit
of the vine,
until that day
that I drink it new
in the kingdom of God.

18 For I say unto
you, I will not drink
of the fruit of the
vine,
until the king-
dom of God shall come.

expiated. As often as you commemorate me, observe this Rite which you have
seen me use. And they all drank of the Cup.

Afterwards he said unto them: I have greatly desired to celebrate this last Pass-
over with you before I die; for I shall no more participate of any other with you
as a Memorial of a Deliverance, till you are with me in the Kingdom of Heaven,
and we there celebrate together your Deliverance from the miseries of this transitory
Life. Having thus said, he took up a second Cup of Wine; and giving thanks
again to God, he deliver'd it to him that sat next; and commanded his Apostles to
share it amongst them, adding that he should no more drink of that Cup with
them, nor celebrate any other Deliverance, than that which they should enjoy to-
gether with him in the Kingdom of Heaven, after their freedom from all the Evils of
this mortal Life.

CHAP.

MATTHEW.

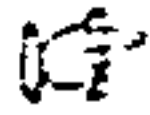
MARK.

LUKE.

JOHN.

CHAP. XXII.

CHAP. XIII.



1 **N**OW before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons son, to betray him)

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God,

24 And there was also a strife among them, which of

CHAP. LX.

Jesus recommends humility to his Apostles, himself condescending to wash their Feet. He acquaints them that his Death draws nigh, and that he should be in a very little while betray'd by Judas. After his departure he discourses again to them of his Death, commands the Apostles to love one another, forewarns Peter of his denial of him, and comforts his Apostles.

JESUS having all along intirely loved his Apostles, and having told them before the Passover that his Death drew nigh, he should shortly take his leave of Men, and return to his heavenly Father, did not cease all the while he continued among his Apostles to give them evident Marks of his constant good will towards them, by such Words and Actions as we shall now relate.

Tho' Jesus knew the Design of Judas against his Life (who, as we have related, gave himself up to the Delusions of the Evil Spirit, and determin'd to betray his Master to the Jews, but continued still in his Company, so daring was his Impudence) and was able to execute whatever he pleas'd by the Authority receiv'd from his heavenly Father, from whom he came, and to whom he knew he was quickly to return; yet he did not obstruct him in his Design, nor express himself with less tenderness to the rest of his Apostles.

These now imagining (so great was their blindness then) that the time was come when their Master should reign as King over them, began to contend who should have

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XXII.

them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors.

26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

have the most honorable Preferment in that Kingdom, to which more than one of them laid claim. *Jesus* perceiving this Contention, began to admonish them, as he had done once before on the same Subject (*Chap. 51.*) The Kings of the *Gentiles*, said he, exercise an arbitrary Dominion over them, and are by their enslav'd Subjects treated with the honorable Title of Benefactors. Do not you affect any thing of this nature: The true way to Authority and Esteem is to be as serviceable as you can to the necessities of others. Which is the more honorable Person, he that sits at Table, or he that waits? He that's seated without all doubt. But I am resolv'd to minister unto you, that by my Example you may learn your Duty. I mention not this as if I thought you unworthy of Honor in my Kingdom. 'Tis you that have constantly adher'd to me in the worst of times, in which wicked Men made their attempts upon me: For this reason, as my Father has made me partaker in his Kingdom, so also will I communicate my Authority to you, and you shall sit down with me upon twelve Thrones, to pass Sentence on the Tribes of *Israel*. But that you may plainly know what I require from the greatest of you, observe what I am going to do. After which he rose.

MATTHEW.

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LUKE.

JOHN.

CHAP. XIII.

4 He riseth from supper, and laid aside his garments, and took a towel, and girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

rose from Table, the Apostles still sitting; and throwing off his upper Garment, girt himself with a Towel: Then pouring Water into a Bason, he began to wash the Feet of his Apostles, and wipe them with the Towel he had about him. But when he came to *Peter*, Master, said he, dost thou wash my feet? *Jesus* replied, Thou dost not yet understand the reason of it, but thou shalt presently. *Peter* answer'd, he could never endure to see his Master stoop and wash his Feet. But, said *Jesus*, if thou dost not suffer me to wash thee, thou canst not partake with me of the good things in the Kingdom of Heaven. In which words *Jesus* signified, by an Allusion from that corporeal washing, that the Mind was to be purg'd from its vitious Defilements before it could be capable of eternal Happiness. *Peter*, not comprehending the drift of them, cried out, If so, and it seems good to thee, wash not only my Feet, but my Head and Hands also. Then said *Jesus*, He that has once wash'd his Body, is intirely clean, nor needs repeated Cleansings unless of the Feet, which are easily defil'd with Dust or Dirt: Now you are clean, but not all of you. In which words he intimated, that those who had already begun resolutely to throw off their vitious Habits, did no longer stand in need of a thorow change, since they had only some Relicks of their former Vices to part with; reflecting also upon

Judas,

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CHAP. XIII.

11 For he knew who should betray him ; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you ?

13 Ye call me Master, and Lord, and say well ; for so I am.

14 If I then your Lord and Master, have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all ; I know whom I have chosen : but

Judas, who was then present, whom he did not rank with his other Apostles, who, as it plainly appear'd, was abandon'd to the most sordid Vices, and had the Impudence to continue present, and dissemble his desperate Design, tho he knew *Jesus* was not ignorant of it.

Jesus having perform'd this Office to the twelve Apostles, put on his Garment, and seated himself again at the Table, asking 'em whether they understood the meaning of what they had lately seen him do. They continuing silent, he went on : You call me Lord and Master, and justly ; if then I, whom you own as your Lord and Master, have made no scruple to wash your Feet, which is one of the most servile Offices, you ought to do the same to one another without grudging, laying aside all disdainful and haughty Carriage. Remember I have set you a Pattern of Humility and Moderation, that the Servant cannot expect a better Treatment than his Master, nor is the Messenger greater than him that sent him. Happy will you be if you imitate this Example, that is, if you behave your selves with condescension towards your Inferiors, and exercise all those Offices of humanity they shall stand in need of. I do not expect this from all of you, being well acquainted with the dispositions of every one ; and if I have chosen a Traitor among my Followers, 'twas not thro any Ignorance of his Temper and Design, but I voluntarily

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CHAP. XIII.

that the scripture may be fulfilled,
He that eateth bread with me,
hath lift up his heel against me.

19 Now I tell you before it
come, that when it is come to pass,
ye may believe that I am he.

20 Verily verily I say unto
you, He that receiveth whom-
soever I send, receiveth me:
and he that receiveth me, receiv-
eth him that sent me.

21 When Jesus had thus said,
he was troubled in spirit, and
testified, and said, Verily verily
I say unto you, that one of you
shall betray me.

22 Then the disciples looked
one on another, doubting of
whom he spake.

23 Now there was leaning on
Jesus bosom one of his disciples
whom Jesus loved.

24 Simon Peter therefore
beckned to him, that he should
ask who it should be of whom
he spake.

25 He then lying on Jesus
breast, saith unto him, Lord,
who is it?

rily undergo what *David* complains befall him, *Psal.* 41. 10. in these words: *He that has eaten Bread with me, has lift up his Heel against me.* This I foretel, that none of you may think any thing happens to me, of which I was not aware, and that you may be convinc'd by this Argument I am the same you have all along accounted me, and that you may cheerfully go thro with your Apostolical Commis- sion. Be assured moreover, that whatever shall befall you, I will look upon as done to my self. Whoever shall entertain you as my Messengers, shall be esteem'd by me as if I had bin entertain'd by him; and whoever shall be thus esteem'd by me, will be look'd upon by God as if he had actually entertain'd me who am his Messenger.

Whilst *Jesus* spake thus to them, he began to be greatly troubled, and in the hearing of 'em all told them again, that one of his Apostles should betray him. His Apostles, who did not overhear what he spake to *Judas*, look'd earnestly one upon another, not being able to guess which of them could be guilty of so great a Vil- lany. *Peter* therefore made signs to *John* whom *Jesus* greatly lov'd, and who then lay with his Head upon his Bosom, that he should ask *Jesus* who he meant. *John* accordingly ask'd him who it was that could be so wicked: To whom

Jesus

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26 Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast: or that he should give something to the poor.

30 He then having received the sop, went immediately out: and it was night.

31 Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in

Jesus replied, 'Tis he to whom I shall give a piece of Bread when I have dipped it, at the same time reaching the Sop to *Judas Iscariot* the Son of *Simon*; who having receiv'd it, was more furiously agitated by the Evil Spirit than before. Which *Jesus* taking notice of, said to him with a loud Voice, What thou dost do quickly.

None of those that were at Table understood the meaning of these Words; some believing because *Judas* carried the Bag, that *Jesus* had order'd him to provide some Necessaries during the remaining days of the Festival, or else to give something to the Poor. But having eaten the Sop his Master gave him, he forthwith departed, night being now far advanc'd.

Judas being gone, *Jesus* began to express himself more openly before his Apostles: Now at last, said he, being shortly to finish the Business for which I came into the World, I must put you in mind that God has demonstrated by most remarkable Miracles who I am, whom the *Jews* generally look upon as a vulgar Person. As I have manifested the Glory of God among Men; so also will he evidently declare by most certain Tokens, that I have bin sent by him, by Miracles

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himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now?

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.

32 But I have prayed for thee that thy faith fail not;

that will quickly come to pass, such as have not yet bin seen. O my beloved Disciples, I have yet a little time to be conversant with you; and as I told the obstinate Jews (*Chap. 39.*) so I now tell you, whither I am going, you cannot immediately come. In the mean time I charge you to observe this new Command I leave with you: Have a mutual Love for one another, and that with the same degree of affection I have shown you; for this shall be the distinguishing Mark that you are my Disciples, by which you may be known from the Disciples of other Masters.

Peter after this ask'd Jesus, whither he design'd to retire, since he told them his Apostles could not come where he was going? Jesus answer'd; Whither I am going you cannot yet come, but you shall hereafter. Then Peter ask'd him why he could not immediately follow him. Jesus thus replied: Know, that the Evil Spirit has requested God to permit him to make a severe Trial of thy Constancy, but I have besought him not to suffer thy Fidelity to be quite overpower'd, and therefore charge

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and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he to them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the

I will lay down my for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

☞

charge thee, when thou hast recover'd thy strength, to confirm the rest of my Disciples in their Allegiance to me by thy Example. *Peter* wondering at what he heard; Sir, said he, I am ready to follow thee, not only into Prison, but to suffer death also for thy sake: Yet, said *Jesus*, before the Cock crows twice thou shalt this day thrice deny that thou hast any acquaintance with me.

Then turning his Discourse another way, that he might forewarn his Apostles of the Persecution which should shortly befall them, he ask'd them whether, when he sent them forth without any preparation for a Journey, they wanted any thing, or came by any misfortune? *Chap. 30.* They replied, they wanted nothing. But now, said he, that the number of your Enemies is increas'd, whoever has Money let him keep it: Whoever has a Scrip let him fill it with Provisions before he undertakes a Journey; whoever has no Sword, let him purchase one at any rate. Which words *Jesus* spoke, not as if he commanded them to get all these things, but to intimate that the *Jews* would prosecute them with so deadly a hatred, that they could no longer expect any manner of succor from their Countrymen; concluding that the time was now come in which he was to finish the Business he came into the World about; and as soon as the Prophecy of *Isaiab, Chap. 53. 12.* He was

reck-

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transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

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1 **L**ET not your heart be troubled: ye believe in God, believe also in me.

2 In my Fathers house are many mansions: if *it were* not *so*, I would have told you: I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him. Lord, we know not whither thou goest, and how can we know the way?

reckon'd among the Transgressors, that is, treated like a Criminal, was accomplish'd, he should have nothing left to do here on Earth. The Apostles, not sufficiently understanding what he said, told him that they had two Swords by them. *Jesus*, who was now taken up with other Concerns, did not at that time discover their Error to them, knowing they would hereafter be acquainted with his meaning by the Event. He therefore made answer, It is enough; willing to break off that Discourse, and comfort the minds of his Disciples, who he saw were melancholy and terrified.

Be of good Comfort, as Men supported by the Divine Assistance. From your infancy you have believ'd on God, nor can you refuse to believe on me who am sent by him: Do not despond then, but consider who it is that bids you be of good Comfort. My Father's House is spacious, and able to contain not only you, but all Believers also; I would else have told you, and not permitted you to undergo any fruitless Labour upon my account. And now I go to prepare a place for you, being shortly to return and introduce you when the time appointed by the Divine Wisdom is come, that you may be with me for ever in that happy Region. I have already sufficiently acquainted you with the place whither I am going, and the way to it.

Thomas here interrupting him, told him that his Apostles knew not whither he design'd

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6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh to the Father but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Believe me that I *am* in the Father, and the Father in me:

design'd to go, nor the way to it. *Jesus* replied, The way to Blessedness, that salutary Truth which shall be attended with Life eternal, is no where to be found but in the observation of my Doctrine, nor can any one enter into those Seats of Bliss where my Father is always present, and whither I shall very shortly go; but he who conforms his Actions according to my Doctrine. If you knew my Doctrine exactly, you would also know what 'tis my Father expects from you: nay you have already known him, and seen him.

Philip said, Lord show us the Father, and we will no longer importune thee: *Jesus* answer'd, Have I been so long with you, and are you still ignorant who I am? O *Philip*, I am Ambassador from my Father to Mankind, who is indeed himself invisible; but whoever has seen me, may justly be esteem'd to have seen the Father also. Wherefore dost thou desire to see the Father? as if thou doubtedst of my being truly sent from him: Dost thou not believe that I am conscious of all my Father's Counsels, and that I have receiv'd ample Authority from him? I have not invented what I deliver to you, and only execute the Orders I have receiv'd from my Father. Believe me when I assure you I act by God's Authority, and that I am acquainted with the Divine Determinations; reflect on the stupen-

dous.

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or else believe me for the very works sake.

12 Verily verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

dous Miracles I have wrought, and from them firmly conclude that you cannot distrust my Sayings. Whoever gives that Credit to my Doctrine which he ought, shall be endued with a Power by God of working the same Miracles, and greater than I have shown; for I must return shortly to my Father: and whatever you shall ask of him in my name, not doubting but your Petitions shall be heard by reason of your being my Disciples, shall be given you: I say, whatever you shall require by reason of your being my Disciples, shall be most assuredly granted to you.

If you love me sincerely, observe diligently the Rules I have prescrib'd you, such an Obedience being the only certain sign of your Love to me.

After I am gone to the Father, I will pray him to send another to defend and support you here on Earth (as I have done hitherto) and to abide with you for ever. This Comforter is the Spirit, the Guide in the search of Truth, whom those that are enslav'd to the Affairs of this Life cannot receive, as not knowing him, nor having any affection for him: But you love him; for which reason he is at present, and shall continue with you. I will not leave you as Orphans for ever; and not long after my Departure I will return unto you. After a little while men generally shall

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19 Yet a little while, and the world seeth me no more : but ye see me : because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world ?

23 Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come to him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings : and the word which you hear, is not mine, but the Fathers which sent me. —

shall not see me, but you shall behold me, for I shall return again to Life. At that time you shall have most certain tokens of my being conscious of all my Father's purposes, like as I have imparted mine to you, and am acquainted with all your Resolutions. Whoever shall obey my Doctrin shall be look'd on as a Lover of me, shall be beloved by the Father and me, and shall see me after my Resurrection.

Then said *Judas* (not he that was surnam'd *Iscariot*) Lord, wherefore wilt thou manifest thy self to us only, and not to the promiscuous Multitude, who might perhaps by this means be reclaim'd and converted ? *Jesus* answer'd : Whoever loves me, and demonstrates his Love of me by his Obedience to my Commands, shall be requited with infallible marks of my Father's and my favour. But they who have express'd no affection on their part by the observation of the Divine Laws, cannot expect to be rewarded with the like Benefits. Wouldst thou know who they be that do not truly love me ? They are those that neglect my Doctrin, which I have not invented of my self, but deliver'd as I have received it from my Father.

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25 These things have I spoken unto you, being yet present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince

These things I have my self frequently inculcated, as you must needs remember. Nevertheless, that Holy Spirit whom the Father, as I have told you, will send to you to be your Patron and Defender, who is as it were my Spirit, and will therefore be call'd the Spirit of the *Messiah*; he, I say, will instruct you fully in whatever is necessary for you to be acquainted with, and will remind you of every thing I have told you.

By the Authority deriv'd to me from the Father, I bequeath Peace and Safety to you, not after the manner of the World, who frequently deceive by a formal outward shew of Friendship; or if they wish never so sincerely, are not able to effect their well-intended purposes. Be not then disheartn'd at my departure, nor dread the worst of Evils, as knowing that I shall shortly return unto you. You have no reason to distrust what I have so often repeated; and if you had that real affection for me that you ought to have, you would be glad to hear of my return to my Father, since he is greater than me, from whom I have received all things. These things I have foretold you, that when you see the accomplishment of them, you may the more firmly rely upon my Promises. I shall not now enlarge upon this Subject; those that are instigated by the evil Spirit to seize me are at hand, by the Divine per-

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of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

30 And when they had sung an hymn,

they went out

into the mount of Olives.

26 And when they had sung an hymn,

they went out

into the mount of Olives.

39 And he came out, and went, as he was wont,

to the mount of Olives; and his disciples also followed him.

CHAP. XV.

1 I Am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit, he taketh away:

permission, not because I am condemn'd by God of any Crime, but that it may be manifested to Mankind how great is my affection and resignation to the Divine appointment. Arise, let us retire from the City.

CHAP. LXI.

Jesus, together with his Apostles, goes to the Mount of Olives. He exhorts them to observe constantly his Laws, and especially to have a mutual affection for one another: Foretels the Calamities that should befall them upon the account of the Gospel, and comforts them with most gracious assurances, and particularly promises the speedy Mission of the Holy Ghost. After which he prays to God for them.

AFTER these Discourses in the Room where they had eat the Paschal Lamb, Jesus concluded the Supper with a Hymn generally us'd upon that occasion, and then departed with his Apostles to the Mount of Olives; in which place he thus address himself to his Disciples. I and my Disciples may be justly term'd a Vine, and my Heavenly Father the Dresser of it. If this Vine has any unfruitful Branch, that is, if any profess himself my Disciple, and bring forth no fruit of Virtue, my Father will cut off that Branch, and not esteem such a one as my Disciple; where-

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and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

whereas he only prunes the bearing Branches, that is, suffers the sincere Lovers of Truth and Virtue to be spoil'd of the various conveniences of this Life, that their Virtue may grow the stronger, and shine the brighter. But you who have bin a considerable while my Disciples, are freed from superfluous vain Desires. Take care therefore on your part constantly to observe my Precepts, and I will most assuredly perform what I have promis'd you on mine. As no Branch that is lop'd off can bear fruit, so neither can you continue in the way of Virtue, if you renounce my Discipline. I am, as I have told you, the Vine, of which you are the Branches: He that observes my Precepts does constantly adhere to me, and shall bring forth fruit in abundance; but if you desert me, 'twill be in vain to think of being other than a dead fruitless Branch. He that forsakes my Doctrin will resemble a Branch cut off, which consequently being dried and wither'd, is no longer fit for any thing but Fuel; for thus shall he be expell'd the Seats of Bliss, and condemn'd to suffer torment in everlasting Flames. On the contrary, if you square your Actions constantly by the Rules I have prescrib'd, whatever you shall ask of me you shall be sure to receive, and not meet with any repulse. By thus bearing Fruit, you will pay the honor due to God, and be truly my Disciples.

Like

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9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken to you, that my joy might remain in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that*

Like as my Father has loved me, so also have I loved you, and will continue to do so while you render not your selves unworthy of it by neglecting the Rules I have set you: for this reason 'tis my Father has always loved me, namely, because I have kept his Commandments. These things I have forewarn'd you of, that my Joy in you might be compleat, and that yours may continue and increase, without the least alloy of Sorrow.

Now the chiefest of my Commands is this, That you love one another with the same affection I have express'd for you, than which none certainly can be greater; nor can there be a surer demonstration of the reality of it than the laying down one's Life for a Friend. Such Friends shall I esteem you, if you do whatsoever I command you. Henceforth I call you no longer Servants, who are not made privy to their Masters designs; but I have stil'd you my Friends, and treated you as such, by revealing to you the Determinations of my Heavenly Father. You have not first chosen me for your Master, but I have pitch'd on you to be my Apostles, and the Ministers of my Gospel, that you might not be without Fruit, and such as will profit:

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your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than the lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my names sake, because they know not him that sent me.

22 If I had not come, and spoken unto them, they had not

profit you to all Eternity: Virtue alone is the Fruit I mean, which will avail you when this mortal Life is ended, and to which if you constantly adhere as becomes those that profess to be my Disciples, there is nothing you shall ask of God, which thro my intercession shall not be granted you. And this one Command I repeat again to you: Love one another. If the generality of men, whose minds hanker only after the petty concerns of this Life, hate and despise you for being my Disciples, remember that your Master met with the same treatment, and you will contemn that Malice which I have shewn you how to conquer. If you were like minded with them, they would for that reason love you; but I have called you to another state of Life, and this diversity between you is the true ground of their hatred of you. Remember the admonition I gave you formerly: The servant must not value himself above his Master; nor must you refuse to undergo what I my self have endured. As they have treated me like an Enemy, so also will they treat you; nor will they have greater regard for your Sayings than they have had for mine. Expect then to be persecuted by them for declaring your selves my Disciples; for they know not by whose Authority I have preach'd unto them. 'Tis true, if I had not plainly declar'd my Father's Will to them, they would not have bin blame-worthy in this par-

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had sin : but now they have no cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin : but now have they both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAP. XVI.

I THESE things have I spoken unto you, that ye should not be offended.

particular, they would have pleaded want of information, and the impossibility of attaining to the Truth without it ; whereas having so evidently demonstrated my Divine Commission, they have not the least shadow of excuse to extenuate their Guilt. Whoever hates me is an Enemy at the same time to God that sent me, by refusing Obedience to those Laws I in his name tender to them. If I had not confirm'd the truth of my Doctrin by Miracles far greater than ever had bin wrought before among them, they could not have bin accus'd of Obstinacy in not believing me upon my bare word ; but having bin Eye-witnesses of those Miracles, 'tis manifest they not only are at enmity with me, but with my Father also. Thus have I experienc'd what the Prophet *David* complain'd of in these words: *Psal. 35. 19. They hated me without a cause.* But when the Comforter, whom I will send you from the Father, who proceeds from the Father, is come, the Holy Spirit, the sure Guide in the search of Truth, will clearly manifest my Divine Commission, and how undeservedly I have bin rejected by the *Jewish* Nation : And ye also who have bin constant attendants on me from the time I first began to enter upon my Ministry, shall bear witness to me.

These things have I foretold you, that you do not desert my Doctrin out of apprehension:

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2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he

prehension of the Persecutions you will meet with. For they will not only excommunicate you out of their Societies, but the time will come when they will kill you, and think they do God acceptable service. Thus will they act thro' their ignorance of what God requires from them, and having obstinately refus'd the means of information I offer'd 'em on his part.

These things I have foretold you, that you might be prepar'd courageously to encounter the Persecutions you must expect to meet with, as mindful of the gracious Promises I have made you. If I did not at first so clearly acquaint you with them, the reason was, because I was always present to succor and direct you. But I resolv'd to forewarn you now, being about to leave you, and return to God who sent me, altho' none of you inquire after the place whither I am going, as might be expected from you. I perceive you are fill'd with sorrow at the news of my departure; however, be assur'd that it is your interest I should now go take possession of my Heavenly Kingdom, that I may send the Comforter to you according to the power with which my Father has invested me. When he shall arrive, he will
accuse

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will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he

accuse and convince the *Jews* of their ignorance of three things relating to me: first, The Crime they have committed against me; 2^{ly}, My Innocence; and 3^{ly}, The Condemnation and Punishment that shall be inflicted on him who is my greatest Adversary. The Crime they have bin guilty of is, their obstinate Infidelity, and the cruel consequences of it. My Innocence shall be manifest by my return to my Father, to whom you shall see me ascend till I am quite out of sight. Lastly, the condemnation of the evil Spirit, by whose assistance I have bin slanderously reported to have wrought my Miracles, shall be plainly seen by the total eversion of his Kingdom, while you shall every where preach the Gospel, and bring over such as were enslav'd to him to that Allegiance which they ow'd to God. All which shall be perform'd after the descent of the Holy Spirit: for the Miracles you will then be enabled to do will demonstrate that the obstinate Infidelity of the *Jews* is wholly inexcusable: for had I not really bin, what I pretended, sent by God, it would be impossible for me in my absence to confer such eminent Gifts on my Disciples. And my Ascension into Heaven, to which you (after receiving the Holy Ghost) will be able to bear an irrefragable testimony, will plainly shew my Innocence, and that I am accepted by God. Lastly, the Gospel which you will then publish (the whole design of which tends only to recommend the practice of Virtue, and to reduce Mankind to the Worship of the true God) will then undeniably evince that my aim was all along to overturn that Empire which the Devil had established among men, by rooting up the Foundations on which it was supported, Vice and Idolatry. I have not, as I told you, conceal'd any of my Father's Decrees from you, but you have not understood many things I have declared to you, which therefore I should repeat and unfold, were your Minds freed from those Prejudices which hinder the due reception of them. But when the Holy Ghost, the Comforter, shall come, he will shew you the truth of all I have said. That is all ble

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shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, because I go to the Father?

18 They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

Guide, with which you shall be then inspir'd, will bring no new Doctrin, but explain whatever was obscure in that which I deliver'd. He shall also shew you what will hereafter come to pass. He shall demonstrate who I was, while he reminds you of what I before instructed you in, and does as it were repeat and illustrate to you. If he reveals any thing else to you (for example, things to come) I may justly term them mine, inasmuch as they are the Decrees of my Father which he has communicated to me. A little while hence you will not see me, and not long after you shall see me again, tho for a very short space; for I must ascend to my Father.

The Apostles here ask'd one another what was the meaning of his last words, in which *Jesus* not obscurely signified his Resurrection and Ascension into Heaven; not comprehending particularly what that short space meant, and desirous to ask their Master concerning it. *Jesus* taking notice of their concern, Do you ask, said he, the meaning of my last words? Are they not plain of themselves? I tell you of

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20 Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: the time cometh when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father.

a truth, the time comes in which you shall lament and mourn, while the Jews rejoice; but this your Sorrow shall shortly be turn'd into joy. For as a Woman in travail no longer regards her Pains after she is deliver'd of a Son; so also shall you at my return shake off this melancholy and sadness with which you are now oppress'd, and be fill'd with a joy of which none shall ever deprive you, at the certainty you will have of my being risen from the Dead. At that time you will be so fully instructed in whatever relates to the Gospel, that you will no longer need my presence among you to remove any Doubts and Scruples. If any difficulties arise, ask of God, who will grant you whatever you shall request of him, as being my Disciples. Hitherto you have not ask'd any thing in my name; now ask, and you shall receive, and your joy shall be perfected. These things I intimated to you before obscurely; the time comes in which I will no longer make use of dark Speeches, but plainly acquaint you with the determinations of my Heavenly

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26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you;

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I am come forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye

venly Father. Then shall you obtain whatever you shall request of him, as being my Disciples: I shall not intercede with my Father for you; he himself loves you, because you have lov'd me, and believ'd that I am sent by him.

I came from my Father to Men, and now shall return to him that sent me. The Apostles said unto him: Now indeed speakest thou to us plainly, and without obscurity. Hence we perceive that thou knowest all things, and that the most secret thoughts of the Mind are not hid from thee, inasmuch as without any question of ours thou knewest what it was we were concerned about. For this, besides many other causes, we firmly believe thou hast bin sent by God. *Jesus* replied, Have you at last then Faith in me? alas, 'tis such whose weakness shall be very shortly manifested; for the hour is at hand in which you shall all forsake me, and leave me alone: nevertheless I shall not thus be alone, for my Father will be always with me. These things I have foretold you, that you may not be solicitous on my account, nor afraid of what may befall you. Malicious men shall persecute you, yet

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shall have tribulation: but be of good cheer, I have overcome the world.

CHAP. XVII.

1 THESE words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

yet do not despond, but be of good comfort, by reflecting how by my constancy I have overcome their Malice.

Jesus having thus exhorted and comforted his Apostles, lifting up his Eyes to Heaven, address'd himself to the Father after this manner. Father, I now perceive the hour coming on in which I must suffer all manner of ignominious usage, and Death: it self. Grant that I may behave my self as becomes him whom thou ownest for thy Son, and that I may hereby increase thy Glory among Men. Thou hast authoriz'd me to reward with eternal Felicity all those whom thou hast induc'd to believe on me; for the attaining of which everlasting Happiness there is no other way than to know Thee, who art the only True God, and Me whom thou hast sent, the *Messiah*. I have all along propagated thy Glory, and so finish'd the business for which I came into the World. Admit me therefore now, O Father, to those Honors which were laid up for me with thee before the World was made: I have acquainted those whom thou hast caused to believe in me, with what thou expectest from them. They believe'd before in thee, and thou hast caused them also to believe in me from the
time:

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7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition;

time they embrac'd the Doctrin I propounded to them. Now they understand that all I have, I have received from thee; because I have expounded to them only those Laws which thou gavest me in charge to recommend, and which they having embraced are convinc'd that I am truly sent by thee to Men. At present I will not intreat thee for any others beside those who believe in me, and whom thou reckonest in the number of thine. For all that have demonstrated their being my Disciples, belong to thee; and all that were truly thine, I esteem my own, and they readily acknowledg the character I ought to bear among them. Since I shall no longer continue among men (being at the point of returning to thee) and that my Apostles are to remain among them, O Holy Father, secure them by thy Almighty protection against all the attempts of the Wicked, that so they may be unanimous, and jointly propagate the one true Doctrin they have receiv'd from me. By the Power thou hast given me I have hitherto protected them from all the Assaults of their Enemies, and do lose him only who by his Treason will work his own Ruin, that

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that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which

that the Curses predicted against him by the Prophets may be accomplished. Now my departure to thee is at hand, and I speak thus in the hearing of my Apostles, that their joy may be increas'd, and their minds not overwhelm'd with Melancholy. I have expounded to them the Laws thou gavest me in charge to tender unto men; they have embrac'd them, and the obstinate hard-hearted *Jews* for this reason hate them, whom neither I nor my Disciples resemble in our Actions. I do not desire thee to take them out of this World, but to defend them against their Enemies while they continue in it. They know how much my way of living is different from that of the generality of men, and herein they follow my example: Grant they may be so sincerely affected with the truth of thy most holy Doctrin, that their Actions may be always conformable to it, since this Doctrin contains only those Precepts which I have published by thy Authority. This is necessary, that they may rightly discharge the trust I have reposed in them: for as I have bin commission'd by Thee to invite men to render themselves capable of enjoying the Rewards annex't to the observance of thy Laws; so have I sent my Apostles on the same design, for whom I offer up my self a Victim to thee, that by their obedience to thy Commands they may become conspicuous for Integrity and Probity. These Requests I make not only for my eleven Apostles, but for all those also who shall here:

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shall believe on me through their word :

21 That they all may be one, as thou Father *art* in me, and I in thee ; that they also may be one in us : that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them : that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me, be with me where I am ; that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee ; but I have known thee, and these

hereafter believe on me thro their preaching to them, that they may be in all things unanimous. As I intirely acquiesce in thy Commands, and thou ratifiest all my Actions, so also may they be one with us by a perfect compliance with the Laws of the Kingdom of Heaven. Hereby they may convert many to a Belief of my being sent by thee, when they observe the Lives of my Disciples exactly correspond with the Doctrin they are to propagate. For this purpose I have furnish'd 'em with the like power of working Miracles, which thou hast confer'd on me, that they may be all acted by the self-same Spirit, and be unanimous as I have bin with thee.

I have given them the same Authority I receiv'd from thee, that we may be all of one mind, and men may thereby see I was indeed sent by thee, and that thou hast loved them as thou hast hitherto loved me. My earnest desire is, that these my Apostles, and the rest of my Disciples, may after death be with me in the same Seats of Happiness, that they may behold the Honors thou hast conferred on me, according to the love thou hadst for me before the creation of the World. O righteous Father, altho most men are ignorant of Will, yet I have bin made thoroughly acquainted with it, and have reveal'd it to my eleven Apostles, who are firmly persuaded

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have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

CHAP. XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entred, and his disciples.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it

27 And Jesus saith unto them, All ye shall be offended because of me this

suaded thou didst send me, and that the way to Happiness is to obey the Precepts I have deliver'd to them. For I have declared what it is thou expectest from Men, and will continue to manifest it to them, that by their Obedience they may gain thy favour as I have done, and that I may continue my affection for them, and bestow on them the Rewards thou hast treasur'd up for them that truly love thee.

CHAP. LXII.

Jesus passes over the Brook Cedron, and goes to the Garden of Gethsemane. He foretels his being seiz'd that night; has a grievous agony at the apprehension of his approaching Death; is seiz'd by the Guard, Judas being at the head of them. Peter cuts off the Ear of a Servant of the High Priest. Jesus rebukes him for that rash token of his Zeal, and heals the wound; is led away, and carried before the High Priests. Peter thrice disowns his being acquainted with him, and afterwards bewails his fault with many Tears. Mean while Jesus owns his being the Messiah before the Sanhedrim, who thereupon condemn him.

HAVING thus spoke, he departed with his Apostles, and passed over the Brook Cedron, designing to go the Garden on the other side. Upon the way he said unto them, This night you will all forsake me, that the words of the Prophet Zachary

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is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night before the cock crow,

thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

night : for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Altho all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, even in this night before the cock crow

twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place, which was named Gethsemane ; and he saith to his disciples, Sit ye here, while I shall pray.

40 And when he was at the place, he said unto them,

Zachariah may be fulfilled, *chap. 13. 7. I will smite the Shepherd, and the Sheep shall be dispersed.* For I shall be put to death, but will shortly after rise, and go before you into *Galilee.* Peter replied, Tho all the rest should forsake thee, yet will I constantly adhere unto thee.

Jesus put him in mind, that he had already foretold him, that that very Night before the Cock crew twice, he would thrice deny his being his Disciple. But said Peter, Were I to suffer death together with thee, yet would I not deny thee : and the same Protestations made the rest of the Apostles. In the meanwhile they arrive at the Garden of *Gethsemane*, which being entred, Jesus order'd the Apostles to tarry in a certain place while he retir'd for a while to pray, advising 'em to recom-

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Pray, that ye enter not into temptation.

37 And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

39 And he went a little further, and fell on his face, and prayed,

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him.

saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

36 And he said, Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.



41 And he was withdrawn from them about a stones cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony, he prayed more

recommend themselves to God by Prayer, that he might not suffer them to have too severe a Trial of their Constancy. Nevertheless having commanded Peter and the two Sons of Zebedee to go along with him, he began to be extremely sorrowful and melancholy at the apprehension of the Torments he was to endure within a few hours; telling his Apostles, that he was in a perfect Agony, and commanding them to tarry with him, and watch. Then being withdrawn from them about a stone's throw, and prostrating himself upon the Ground, he cried out in a loud voice: O Father Almighty, thou art able if thou wilt to remove the Indignities and cruel Death I shortly expect to suffer; nevertheless if thy Eternal Wisdom has unalterably decreed my Doom, I intirely resign up my self to thy disposal. Being in this Agony, an Angel came down from Heaven, and comforted him; and the more he was oppress'd with sorrow, the more earnestly he had recourse

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40 And he cometh into the disciples, and findeth them asleep,	37 And he cometh, and findeth them sleeping,	earnestly : and his sweat was as it were great drops of blood falling down to the ground.	
and saith unto Peter, What, could ye not watch with me one hour ?	and saith unto Peter, Simon, sleepest thou ? couldst not thou watch one hour ?	45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,	
41 Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.	38 Watch ye and pray, lest ye enter into temptation : the spirit truly is ready, but the flesh is weak.	46 And said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.	
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass from me, except I drink it, thy will be done.	39 And again he went away, and prayed, and spake the same words.		
43 And he came and found them asleep	40 And when he returned, he found		

recourse to God by Prayer : and so great was his Anguish, that the Sweat run down his Body as if it had bin drops of Blood falling to the ground. Afterwards he arose, and returning to his Apostles, found them in a profound Sleep, which sometimes succeeds an intense grief and melancholy. *Jesus* beholding them, thus awakened them : *Peter*, and you the Sons of *Zebedee*, do ye now sleep ? Am I so little regarded by you, that you cannot watch for one hour with me in my Affliction ? Arise, and pray to God that he suffer you not to be overwhelmed in the Trial which will shortly be made of your Constancy and Fidelity : For tho you are sufficiently satisfied it is your Duty to be inflexibly constant in your Profession of being my Disciples, yet such is the frail nature of Men as scarce to be able to withstand the shock, when disturb'd by fear, or any other passion ; in such cases they are easily apt to give ground, and despond.

Jesus having thus admonish'd them, retir'd a second time from his Apostles, and put forth the same Petitions to God ; and being return'd, he found his Apostles

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again: for their eyes were heavy.

them asleep again (for their eyes were heavy) neither wist they what to answer him.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest:

behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

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41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest:

it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

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2 And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 Judas then having received a band of men, and officers from the chief priests and

fast asleep, for their Eyes were heavy. Having once more awakened them, and rebuk'd them for so great negligence, they had nothing to alledg in their excuse. Then he went the third time; and having repeated the same Requests, and obtaining nothing of his Father, he acquiesc'd, and return'd fully resolv'd to encounter courageously the torments that were to be inflicted on him. Finding his Apostles the third time asleep: Sleep on now, said he, and take your Rest; I no longer want your Company or your watching with me, being firmly resolv'd to endure with resignation whatever the Rage of my Enemies shall inflict upon me. The hour is at hand in which I shall be deliver'd into the power of wicked Men, Romans, and Jews; at which if you have a mind to be present, arise, let us go meet the Traitor, who is already upon the way to seize me. For Judas knowing very well the Places to which Jesus us'd to resort by night with his Disciples, came directly to the Garden with a Company of Roman Soldiers, and the Officers of the Sanhedrim, with

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			Pharisees, cometh thither with lanthorns, and torches, and weapons.

47 And while he yet spake, lo Judas one of the twelve came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master, and kissed him.

50 Jesus said unto him,

Friend, wherefore art thou come?

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him,

and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

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47 And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them,

☞

and drew near unto Jesus, to kiss him.

48 But Jesus said unto him,

☞

Judas, betrayest thou the Son of man with a kiss?

☞ 4 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

with Lamps and Torches, that they might find him out in case he should attempt to hide himself in the obscure places of the Garden. *Jesus* had scarce pronounc'd those words, when they saw the Soldiers, and *Judas* at the head of them, who had given them for a Sign that whoever he saluted was the Person they were to seize on, and carry away safely to the *Sanhedrim*. Coming therefore near to *Jesus*; Hail, Master, said he, and kissed him. *Jesus* replied, Friend, wherefore comest thou with all this Guard about thee? Dost thou betray me by a fawning Salutation? Then turning to the Soldiers (as one who knew what would be the Event) whom

seek

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5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.

6 Aftoon then as he had said unto them, I am he, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

12 Then the band, and the captain and officers of the Jews took Jesus, and bound him.

Then came they, and laid hands on Jesus, and took him. 46 And they laid their hands on him, and took him.

seek ye? They answer'd, that they sought for Jesus of Nazareth. He immediately own'd he was the Man; Judas having retir'd into the Company of the Soldiers, who no sooner heard the words of Jesus; but were struck with amazement, and fell back upon the ground. At which time Jesus was so far from endeavoring to escape; which he might easily have done, that he went a second time directly to them, and ask'd them again whom 'twas they sought for. They having again answered him, that they sought for Jesus of Nazareth; I have already, said he, own'd myself to be that Jesus of Nazareth you seek after: If then it be only me you want, (pointing to his Apostles) let these Men alone; which having obtained of them, it happen'd that in this sense also was fulfilled what he had before said, Of them which thou hast given me, have I lost none.

The Tribune then advancing with his Cohort, took him, and bound him; which

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51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priest, and smote off his ear.

52 Then said Jesus to him, Put up again thy sword into his place:

for all they that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

47 And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

49 When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high-priest, and drew it, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far.

10 Then Simon Peter having a sword, and smote the high-priests servant, and cut off his right ear.

The servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath:

which the Apostles resenting, two of them; who, as we have related, had Swords, ask'd *Jesus* whether they should draw upon the Enemy, and repel the violence that was offer'd him. One of them, by name *Peter*, without staying for his Master's Answer, drew his Sword, and cut off the right Ear of one of the high Priest's Servants, whose name was *Malchus*. *Jesus* immediatly commanded him to forbear, and put up his Sword, assuring him that all who had taken up Arms against him, should fall by the Power of their Enemies; adding moreover, that if he had design'd to resist the *Jews* and *Romans*, he could have obtain'd of his Heavenly Father, not a guard of Men against them, but twelve or more Legions of Angels: but that his Purport was to fulfil all the Prophecies that foretold his Death, by

drink.

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the cup which
my Father hath given
me, shall I not drink
it?

And he touched
his ear, and healed
him.

55 In that same
hour said Jesus to the
multitudes, Are ye
come out as against a
thief with swords and
staves for to take me?

48 And Jesus an-
swered and said unto
them, Are ye come
out as against a thief,
with swords and *with*
staves to take me?

52 Then Jesus said
unto the chief priests,
and captains of the
temple, and the elders
which were come to
him, Be ye come out
as against a thief, with
swords and staves?

I sat daily with
you teaching in the
temple, and ye laid no
hold on me.

49 I was daily with
you in the temple,
teaching, and ye took
me not:

53 When I was
daily with you in the
temple, ye stretched
forth no hands against
me:



but this is your
hour, and the power
of darkness.

56 But all this was
done, that the scrip-
tures of the prophets
might be fulfilled.

but
the scriptures must be
fulfilled.

Then all the
disciples forsook him,
and fled.

50 And they all
forsook him, and fled.



51 And there fol-
lowed him a certain
young man, having a
linen cloth cast about
his naked body; and

drinking the Cup, however bitter it was, which his Heavenly Father reach'd unto him. Then touching the Ear of *Malchus*, he immediatly heal'd the Wound.

Afterwards addressing himself to the Chief Priests and Ministers of the *Sanhedrim*, he ask'd them why they came so arm'd to take him, as if they were to apprehend some publick Robber. I have daily taught in the Temple, said he, and you have not offer'd to lay hold on me. But the time is come in which God has permitted you and the Angels of Darkness to execute your Designs against me, that the Anti-ent Prophecies concerning my Death may be accomplished.

Mean while the Apostles according to his Prediction all left him, and fled. But a certain young Man, who came to see what the matter was, having a linen Cloth about

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the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.



13 And led him away to Annas first (for he was father in law to Caiaphas, which was the high priest that same year.)

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

24 (Now Annas had sent him bound unto Caiaphas the high priest.)



57 And they that had laid hold on Jesus, led him away to Caiaphas the high priest,

where the scribes and the elders were assembled.

58 But Peter followed him afar off,



53 And they led Jesus away to the high priest:

and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off,



54 Then took they him, and led him, and brought him into the high priests house.



And Peter followed afar off.



15 And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

about his Body, was taken by the Soldiers; but he escap'd from them naked, leaving his Garment in their hands.

The Soldiers having thus seiz'd on Jesus, led him away first to the house of Annas, who was Father in Law to Caiaphas the High Priest for that Year. Now this Caiaphas was he who in the Sanhedrim, when they had the debate concerning Jesus, gave his Opinion that it was necessary that one Man should dy for the whole People; which was truer than he imagin'd, as we have already said. But Annas order'd him to be carried before the High Priest; where many of the Sanhedrim were assembled.

In the mean time Peter, and John the Son of Zebedee follow'd him at a distance; who being acquainted with the High Priest and his Family, went in after Jesus in-

to

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unto the high priests palace, and went in, and sat with the servants

to see the end.

69 Now Peter sat without in the palace: and a damsel came to him,

saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

even into the palace of the high priest: and he sat with the servants; and warmed himself at the fire.

☞

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest.

☞

67 And when she saw Peter warming himself, she looked upon him,

and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

☞

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him,

☞

and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake to her that kept the door, and brought in Peter.

☞

17 Then saith the damsel that kept the door unto Peter,

Art not thou also one of this mans disciples?







He saith,

I am not.

to the Hall: but Peter staid without, being denied admittance by the Woman that look'd to the Door. John perceiving Peter was not let in, went out and prevail'd with the Porter to admit him. Peter being got in, sat himself down by the fire in the Hall with the Priests Servants, to observe the issue of the Business. While he was there, the Woman that let him in, looking stedfastly upon him, ask'd him whether he were not one of the Disciples of Jesus of Nazareth. Peter told her he was not, and that he could not imagine why she should accuse him. A little while

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	☞ And he went out into the porch; and the cock crew. ☞	☞	☞ 18 And the ser- vants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself. 25 And Simon Pe- ter, stood and warmed himself: ☞
71 And when he was gone out into the porch, another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Naza- reth.	69 And a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them.	58 And after a little while another saw him, and said, Thou art also of them.	☞ they said therefore unto him, Art thou also one of his disciples?
72 And again he denied with an oath, I do not know the man.	70 And he denied it again. ☞	And Peter said, Man, I am not. ☞	He denied it, and said, I am not. ☞
73 And after a while came to him they that stood by, and said to Peter, Surely thou also art <i>one</i> of them,	And a little after, they that stood by said again to Peter, Surely thou art <i>one</i> of them: ☞ for thou art a Galilean, and thy speech betrayeth thee.	59 And about the space of one hour after, another confidently af- firmed, saying, Of a truth this <i>fellow</i> also was with him; ☞ for he is a Galilean.	26 One of the ser- vants of the high priest (being his kinsman of a whose ear Peter cut off) saith, Did not I see thee in the garden with him? ☞

while after he went out of the Hall into the Porch, and the Cock crew. Then re-
turning to the Company that were seated about the Fire in the Hall, another Wo-
man that had seen him going into the Porch, ask'd him whether he were not one
of the Disciples of *Jesus of Nazareth*; which *Peter* again denied with an Oath.
About an hour after another Servant of the High Priest, related to him whose Ear
Peter had cut off, affirm'd he had seen him together with *Jesus* in the Garden of
Gethsemane; the rest saying it was not unlikely that he was one of his Followers,
since by his Language they might perceive he was a *Galilean*. *Peter* then denied
with

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74 Then began he to curse and to swear, saying, I know not the man.	71 But he began to curse and to swear, saying, I know not this man of whom ye speak.	60 And Peter said, Man, I know not what thou sayest.	27 Peter then denied again,
And immediately the cock crew.	72 And the second time the cock crew.	And immediately while he yet spake, the cock crew.	and immediately the cock crew.
			
75 And Peter remembered the words of Jesus, which said unto him, Before the cock crow,	And Peter called to mind the word that Jesus said unto him, Before the cock crow	61 And the Lord turned, and looked upon Peter;	
twice,	twice,	and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow,	
thou shalt deny me thrice.	thou shalt deny me thrice.	thou shalt deny me thrice.	
And he went out, and wept bitterly.	And when he thought thereon, he wept.	62 And Peter went out, and wept bitterly.	19 The high priest then asked Jesus of his disciples, and of his doctrine.
			20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

with Oaths and Imprecations that he had any Acquaintance with him; and immediately after the Cock crow'd a second time. *Jesus* then, who was at that time in the Hall, turning to him, with a silent look upbraided him with the crime he had committed: with which *Peter* was so sensibly affected, that remembering the Admonition of *Jesus* wherein he had forewarn'd him that before the Cock crow'd twice he should thrice deny him, he went out of the Hall, fill'd with Grief and Anguish, and with a flood of Tears lamented the Fault he had committed.

Jesus afterwards being sent for into the Room where the High Priest was seated with several Members of the *Sanhedrim*, was by *Caiaphas* examin'd concerning his Disciples and his Doctrine. To whom he thus replied: I have at no time taught in secret, but have openly deliver'd my Doctrin in almost all the Synagogues of *Judea*, and in the Temple it self, where there is always a great resort of People.

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59 Now the chief priests and elders, and all the council, sought for false witnesses against Jesus to put him to death,

60 But found none: yea, though many false witnesses came, yet found they none.

At the last came two false witnesses, and bare false witness against him,

55 And the chief council sought for witness against Jesus to put him to death,

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him,

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, stroke Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

People. There is then no reason why you should examin me concerning my Doctrine, since you may be inform'd of it by those who heard me. Upon this one of the Officers that stood by, struck him for not speaking reverently, as he pretended, to the High Priest. To whom *Jesus*: If I have spoken amiss, shew wherein; if not, why dost thou strike me undeservedly?

Now the Chief Priests and whole Assembly were at a loss for witness against him: for tho many were ready to testify against him, yet their depositions were not sufficient to prove him guilty of any capital crime. At last there appear'd two false

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61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

☞ saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

☞

59 But neither so did their witness agree together.

☞

66 And as soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their council,

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witnesses against thee?

60 And the high priest stood up in the mids, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace.

61 But he held his peace, and answered nothing.

☞

☞

67 Saying, Art thou the Christ? tell us. And he said unto

two false Witnesses, who alledg'd they had heard Jesus say he would destroy this Temple made with hands, and build another in three days time without any human help. But neither was this accusation strong enough to condemn him to death; which made the chief Priest and Jews, assembled in the house of Caiaphas, at a loss how to destroy him.

The next day the whole Sanhedrim being assembled in the usual Place, Jesus was brought before them by those who had bin in the house of Caiaphas, and the Witnesses were again examin'd; to whose accusations Jesus making no reply, the High Priest arose, and ask'd him the reason of his Silence. But Jesus returning no answer, many other Members of the Sanhedrim ask'd him whether he were the Messiah or not, and commanded him to give an Answer to their question. Then said...

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And the high priest answered and said unto him,

I adjure thee by the living God, that thou tell us,

whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: I am: nevertheless I say unto you, Hereafter

shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying,

Again the high priest asked him, and said unto him,

I adjure thee by

Art thou the Christ, the Son of the blessed?

62 And Jesus said, I am:

I say unto you,

and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith,

them, If I tell you, you will not believe.

68 And if I also ask you, you will not answer me, nor let me go.

And

70 Then said they all, Art thou then the Son of God?

And he said to them, Ye say that I am.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

And

said Jesus, if I should here profess my self the *Messiah*, you would not believe me; and if I should propose any Questions to you, you would not dismiss me, tho you would be unable to reply to what I could propound: for which reason I think it not necessary to make any Defence, or plead for my self before this Assembly.

But the High Priest, that he might get an Answer from him, began to adjure him by the true God, to tell them whether he were the *Messiah*, the Son of God; and the others also urg'd him to the same purpose. Jesus then perceiving himself bound by so religious a Ty, made this publick Profession: I am indeed him you mention, The *Messiah*; and hereafter you shall see me seated at the right hand of that inaccessible Light by which God manifests his Presence in Heaven, and descending in the Clouds from Heaven, so as you shall no longer doubt whether I am the *Messiah* or not.

Upon hearing of which words the High Priest rent his Garment, exclaiming against

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He hath spoken blasphemy ;

what further need have we of witnesses ? behold, now ye have heard his blasphemy.

66 What think ye ? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him, and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, who is he that smote thee ?



What need we any further witnesses ? 64 Ye have heard the blasphemy :

what think ye ? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and

to say unto him, Prophecy: and the servants did strike him with the palms of their hands.



71 And they said, What need we any further witness ? for we our selves have heard of his own mouth.

63 And the men that held Jesus, mocked him, and smote *him*.

64 And when they had blindfolded him, they stroke him on the face, and asked him, saying, Prophecy who is it that smote thee ?



65 And many other things blasphemously spake they against him.

gainst *Jesus* as a Blasphemer. Then turning himself to the *Sanhedrim* ; What need, said he, of any further witness ? You your selves have heard his Blasphemy, what think you ? they replied, they thought he deserv'd to die. At that time the Guard set over him began to spit on him, and to buffet him ; and having blindfolded him, they struck him with the Palms of their hands, bidding him guess who it was that struck him, since, being the *Messiah*, as he said, he must needs be a Prophet also. After this manner did these miserable Wretches revile him ; but the *Sanhedrim* without any more to do condemn'd him as worthy of Death.

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1 **W**HEN the morning was come, all the chief priests and elders of the people, took counsel against Jesus to put him to death.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

1 **A**ND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council,

and bound Jesus, and carried him away, and delivered him to Pilate.

1 **A**ND the whole multitude of them arose, and led him to Pilate.

28 Then led they Jesus from Caiaphas, unto the hall of judgment :

and it was early, and they themselves went not into the judgment-hall, lest they should be defiled ; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring you against this man ?

C H A P. LXIII.

The Jews carry Jesus before Pilat, and demand Sentence against him. Pilat receives their Accusation, examines him upon it, and acquits him ; but at last, for fear of a Sedition, he condemns him, tho' against his Will, and sets Barabbas free. The Despair of Judas.

JESUS having bin thus condemned by them, the whole Sanhedrim arose, and went directly to the Judgment-Hall to impeach him before Pontius Pilat the Roman Governour : thither they led Jesus. However they themselves went not in, that they might not be defil'd by going into the house of a Heathen Man, and thereby be excluded from eating of the Victims that were that day to be sacrific'd, and which were wont (as the other Sacrifices offer'd up during the eight Days that Feast lasts) to be call'd, *The Passover*.

Pilat being inform'd that the Jews waited without with a Man bound, whom they design'd to deliver into his hands as worthy of Death, indulging their Superstition in this particular, came out and ask'd them what crime they accus'd him of.

They

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30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judg him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king.

11 And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews?

2 And Pilate asked him, Art thou the king of the Jews? 3 And Pilate asked him, saying, Art thou the king of the Jews?

They replied, (half angry that *Pilate* should seem to suspect them as designing to destroy an innocent Person) that if he had not bin a Malefactor, they would not have brought him before him. *Pilate* then bid them take him, and judg him according to their Law. They answer'd, they had already examin'd him, and found him worthy of Death, which the *Roman* Laws prohibited them to put in execution. By which means came to pass what *Jesus* had foretold concerning the Death he should die; the *Romans* being wont to crucify such strangers as were condemn'd to death, which was contrary to the custom of the *Jews*, who beside then could not execute any one, unless upon some sudden tumult.

Then they urg'd against him, that they knew he endeavor'd to foment a Tumult, and raise an Insurrection against the *Roman* Government, by forbidding the Peoples paying Tribute to *Cesar*, affirming that he himself was King of the *Jews*. *Pilate* then ask'd *Jesus*, who stood before him, whether he were the King of the

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Jews? And Jesus said unto him, Thou sayest.	And he answering said to him, Thou sayest it.	And he answered him and said, Thou sayest it.	
12 And when he was accused of the chief priests and elders,	3 And the chief priests accused him of many things :	☞	
he answered nothing.	but he answered nothing.		
13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?	4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.		
14 And he answered him to never a word, infomuch that the governour marvelled greatly.	5 But Jesus yet answered nothing ; so that Pilate marvelled.		



33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered; Am I a Jew? Thine own nation, and the chief priests have delivered thee unto me:

Jews, which he own'd without the least concern. In the mean time the Members of the *Sanhedrim* alledg'd many crimes against him, which *Jesus* disdain'd to answer, not willing to do or say any thing that might argue a desire to escape death. *Pilat*, who knew not his design, ask'd him why he took no notice of what they laid to his charge, and whether he did not hear what he was accus'd of. But *Jesus* continued still silent, which made *Pilat* greatly marvel.

Then coming again into the Judgment-Hall, he sent for *Jesus*, while the *Jews* were without, and ask'd him a second time whether he were indeed the King of the *Jews*. *Jesus* ask'd him in his turn, whether he put the Question to him of his own accord, or being instigated by the *Jews*? To whom *Pilat* in a sort of Passion; I am no *Jew*, said he, nor desirous to be acquainted with any of their Customs: Thy own Countrymen, and the Chief Priests have deliver'd thee into my hands.:

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What hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth. Every one that is of the truth, heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again to the Jews, and saith unto them, I find in him no fault at all.

4. Then said Pilate to the chief priests, and to the people, I find no fault in this man.

5. And they were the more fierce, saying, he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

hands: Wherein hast thou offended them? *Jesus* then told him he was truly call'd the King of the *Jews*, but that his Regal Dignity was not of that nature, as to create the least jealousy among the *Romans*, his Kingdom not being Terrestrial like that of the *Roman* Empire. For had his Kingdom bin of this World, he should have rais'd Men to defend him against the Power of the *Jews* his Enemies. But, said he, my Kingdom, as I have told thee, is not of this World. Which when *Pilat* heard, he said, Thou art then a King however. To whom *Jesus* made answer, Thou sayest I am a King, and that truly; for this purpose was I born, that I might found an Empire, and I am come to Men on purpose to show them the Truth; which whoever loves, easily assents unto me. *Pilat* then presently inquir'd what that same Truth was which *Jesus* taught, but without staying for an Answer; and perceiving plainly that *Jesus* was no way dispos'd to cause a Rebellion, he went out to the *Jews*, and told them he found no manner of crime in him. But they the more vehemently urg'd against him, that his Doctrin tended to stir up the *Jews* to Rebellion, and that he had spread it abroad over all *Judea*, not excepting *Jerusalem*, having begun in *Galilee*.

Pilat

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C H A P. XXIII.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad : for he was desirous to see him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words : but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together ; for before they were at enmity between themselves.

Pilate hearing *Galilee* mention'd, inquir'd whether he were a *Galilean* : which being inform'd of, he commanded him to be carried before *Herod Antipas*, who at that time was in *Jerusalem*, as one born and educated in his Province ; requiring his Accusers also to repair thither, and impeach him ; *Herod* being better acquainted with the Business. *Herod* at the sight of *Jesus* was extremely pleas'd, hoping to see some Miracle perform'd by him in his presence. To which end he put several Questions to him, to which *Jesus* disdain'd making any reply, not willing to satisfy a vain curiosity, or show any reluctancy against the Death he knew he was to suffer. In the mean while several Members of the *Sanhedrim* prefer'd their Accusations against him. *Herod*, not being able to get any answer from him, nor judging him any way formidable to the *Roman* Government, he and his Courtiers had him in derision ; and having caus'd him to be cloth'd in a white Robe as a token of his Innocency, he sent him back to *Pilate*. Before that *Herod* and *Pilate* had bin at variance, but upon this occasion were that day reconcil'd.

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13 And Pilate when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I have examined *him* before you, have found no fault in this man touching those things whereof ye accuse him;

16 No, nor yet Herod: for I sent you to him, and lo nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 For of necessity he must release one unto them at the feast.

39 But ye have a custom, that I should release unto you one: at the passover:

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15 Now at that feast the governour was wont to release to the people a prisoner, whom they would.

6 Now at that feast he released unto them one prisoner,

whomsoever they desired.

7 And there was one named Barabbas,

16 And they had then a notable prisoner, called Barabbas.

☞ which lay bound with them that had made in-

Jesus being brought back to Pilat, he summon'd the Sanhedrim and the rest of the Jews, whom he thus accosted: You have brought, said he, this Man before me as one turbulent and seditious, and that has endeavor'd to raise a mutiny against the Roman Government. I have examin'd him, and find him not guilty of what you lay to his charge, nor yet Herod the Tetrarch of Galilee (in whose Jurisdiction you say he was born and bred) who has also acquitted him. I will therefore chastise him, and set him free. Now it was customary for the Governors of Judea to gratify the Jews with the release of a Prisoner during the festival of the Passover. At that time having a notorious Robber, whose name was Barabbas, that was taken with

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urrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do as he had ever done unto them.*

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release to you?

Barabbas,

or Jesus, which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent to him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him.

9 But Pilate answered them, saying, Will ye that I release unto you

the king of the Jews?

10 (For he knew that the chief priests had delivered him for envy)

will ye therefore that I release unto you the king of the Jews?

with several seditious Persons in a Riot, and had likewise committed Murder; and the Multitude importuning *Pilate* that according to custom, he would release a Prisoner, as he had always done since he govern'd *Judea*: *Pilate* therefore demanded which they would rather have set free, *Jesus* call'd the *Messiah* or King of the *Jews*, or *Barabbas*? For *Pilate* knew very well that the Chief Priests sought his death out of envy to the great Esteem he had among the People by his Doctrine and Miracles, (having before heard of the Fame of *Jesus*.) not that they thought him guilty of any capital Crime. (While these things were transacting, *Pilate's* Wife sent to him, as he was sitting upon the Tribunal, intreating him to spare that innocent Person whom the *Jews* accus'd, affirming she had bin greatly troubl'd in a Dream wherein he seem'd to condemn him.) *Pilate* having

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20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.



21 The governour answered and said unto them,



Whether of the twain will ye that I release to you? They said, Barabbas.

22 Pilate saith unto them,

What shall I do then with Jesus, which is called Christ?

They all say unto him, Let him be crucified.

23 And the governour said, Why, what evil hath he done?



11 But the chief priests moved the people, that he should rather release Barabbas to them.

12 And Pilate answered, and said again to them,

What will ye then that I shall do unto him whom ye call the king of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done?



19 (Who for a certain sedition made in the city, and for murder, was cast in prison)

20 Pilate therefore spake again to them,



* willing to release Jesus.



I have found no cause of death in him :

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas :

40 Then cried they all again, saying, Not this man, but Barabbas.

Now Barabbas was a robber.



having thus left it to the choice of the Multitude, the *Sanhedrim* instigated them to desire that *Jesus* might be put to death, and to have *Barabbas* freed, who was accus'd of Robbery and Murder. But *Pilat* choosing rather to set *Jesus* free because of his Innocency, and his Wife's Dream, ask'd them again aloud whom they chose, *Jesus* or *Barabbas*? The Multitude incens'd, and urg'd to it by the *Sanhedrim*, again replied, *Barabbas*. *Pilat* then ask'd them what they would have done with *Jesus*, who was call'd the *Messiah* or King of the *Jews*. They told him, they were so far from being willing to have him set free, that they desir'd he might be crucified. *Pilat*, still endeavoring to soften their Rage, told 'em he had not upon examination found him guilty of any thing that deserv'd death according

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But they cried
out the more, saying,
Let him be crucified.



And they cried
out the more exceed-
ingly, Crucify him.



I will therefore cha-
stise him, and let *him*
go.

23 And they were
instant with loud voi-
ces, requiring that he
might be crucified :

and the voices of
them, and of the chief
priests prevailed.

CHAP. XIX.

1 **T**HEN Pilate
therefore took
Jesus, and scourged
him.

2 And the souldiers
platted a crown of
thorns, and put it on
his head, and they put
on him a purple robe,

3 And said, Hail
king of the Jews : and
they smote him with
their hands.

4 Pilate therefore
went forth again, and
saith unto them, Be-
hold, I bring him forth
to you, that ye may
know that I find no
fault in him.

5 Then came Jesus
forth, wearing the

to the Roman Laws ; wherefore, said he, I will chastise him, and dismiss him. But the Jews notwithstanding continued their Clamors to have him crucified.

Pilate however was not yet prevail'd with to gratify their Request, but commanded Jesus to be scourg'd, hoping by that Punishment to appease the Malice of his Enemies. The Soldiers not only did what they were commanded, but made a Mock of him, putting a Crown of Thorns upon his Head, and a Purple Robe about him. Having thus a while derided him, and saluted him King of the Jews, they abus'd him more outrageously by striking him. After this Pilate came again out of the Judgment-Hall, and commanded Jesus to follow him, telling the Jews he came on purpose to testify to them that he had not found Jesus guilty of any crime, and that if he had offended in any particular, by being scourg'd he thought he had sufficiently aton'd for it. At the same time Jesus also appear'd, having the

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crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. *Pilate* saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When *Pilate* therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith *Pilate* unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

the Crown on, and the Purple Robe, whom *Pilate* show'd to 'em, that he might excite their Compassion by a view of the Punishment and ignominious Usage one of their own Countrymen had suffer'd undeservedly. When the High Priests and their Followers (who came on purpose to incite the Multitude) beheld him, they again cried out he ought to be crucified. *Pilate* then bid them take him and crucify him if they would, but as for his part he saw no manner of crime in him. The *Jews* then told him, that by their Law he ought to be put to death, inasmuch as he made himself the Son of God, or the *Messiah*. Which *Pilate* hearing, who was not ignorant of the many Miracles that *Jesus* was said to perform, he began the more to be afraid lest he should be forc'd by their Clamors to condemn not only an innocent Person, but one begotten by a God, as many among the Heathens were by them suppos'd to have bin.

Being in the Judgment-Hall, he again interrogated *Jesus*, that he might know who that Man was, from whence he came, of whom he had heard so many strange Relations, and on whose destruction the *Jews* were so eagerly bent. But *Jesus* made him no reply, that he might not seem to shun the Death he was to suffer. Whereupon *Pilate* said to him, Knowest thou not that I have Power to crucify thee, or set thee free, notwithstanding all the Malice of the *Jews* against thee? Why then answerest thou me nothing? *Jesus* told him, he could have no such Pow-

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11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cefars friend: whosoever maketh himself a king, speaketh against Cefar.

13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king.

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The

er, but by the Divine permission. But of these things, said he, and many others with which the *Jews* are acquainted, thou art ignorant; they therefore offend more against the Divine Justice than thou dost, tho thou hast greater respect to the Favor of the *Jews* than to the Laws, since thou hast commanded me to be scourg'd whom thou thy self hast openly declar'd innocent. *Pilat* reflecting on this Reply of *Jesus*, greatly desir'd to absolve him; upon which the *Jews* redoubl'd their Cries to have him crucified, saying, If he dismissed him, he was none of *Cefar's* Friend, since whoever set himself up for a King in a *Roman* Province without *Cefar's* Appointment, was to be accounted an Enemy to *Cefar*. *Pilat* was not yet so terrified, but that he was still desirous to rescue *Jesus*. He therefore brought him out to them again, and sat down on the Judgment Seat, in a place call'd the *Stone Pavement*, in *Hebren*, *Gabbatha*. (Now this happen'd on a *Friday*, the 25th of *April*, one of the *Paschal* Days, which according to the *Jewish* Custom are reckon'd from the preceding Evening about three hours after the Sun was risen.) Then said he to the *Jews*; Behold your King: The Divine Providence instructing them what they ought to think of him by the Mouth of a Heathen. But they with greater fury demanded to have him crucified. What then, said *Pilat*, shall I crucify your

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chief priests answered,
We have no king but
Cesar.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

15 And so Pilate, willing to content the people,

26 Then released he Barabbas unto them:

and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the govern-

16 And the soldiers led him away in-

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

your King? God by him seeming to upbraid them with their nefarious cruelty. The Chief Priests replied, they had no King but *Cesar*.

Pilat perceiving he could no way mitigate their Rage, but that they were more and more inflam'd, to show that he gave him up unwillingly, he call'd for a Basin of Water to be brought into Court; and having wash'd his hands before them all, he said unto them, I am no way the Author of this innocent Man's death: Look ye to it. Whereupon the whole Multitude cried out, If he be innocent, may the punishments due for the shedding of his Blood light upon us and our Children.

Pilat then, willing to gratify the *Jeivs*, commanded *Barabbas*, who was committed for Murder and Sedition, to be releas'd according to their desire; and having already commanded *Jesus* to be scourg'd, he now deliver'd him up to the Soldiers to be crucified; who having gather'd a whole Cohort, carried *Jesus* into the

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C H A P. XV.

nour took Jesus into the common hall, and gathered unto him the whole band of *soub-*
ceys.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail king of the Jews.

30 And they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

3 Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pices of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed the innocent blood. And they said,

to the hall, called Pretorium; and they called together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head,*

* and bowing *their* knees worshipped him.

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him. *

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

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Common Hall, and began to mock and deride him in the same manner as they had done before, clothing him with the Purple Robe, and putting the Crown of thorns on his Head, and a Reed for a Sceptre into his Hand. Having thus disguis'd him, they bow'd their Knees before him, and saluted him with *Hail King of the Jews!* After they had thus for a while ignominiously scoff'd at him, they took the Purple Robe off, and the Reed out of his Hand, with which they struck him; and having cloth'd him with his own Garments, they led him out to the Place appointed for his Crucifixion.

Now *Judas*, who perhaps never thought things would have bin push'd on to that extremity, perceiving *Pilat* had condemn'd his Master, touch'd with remorse at the villany he had committed, and to give a public demonstration of it, return'd to the *Synhedrim* with the 30 Shekels he had received according to his Bargain, saying, I have sinn'd in that I have betray'd my innocent Master. But they, as whol-

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ACTS, CHAP. I.

What is that to us? see thou to that.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.



* and falling headlong, he burst asunder in the midst, and all his bowels gushed out.



6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters field to bury strangers in.

8 Wherefore that field was called, The field of blood to this day.

9 (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value:



10 And gave them for the potters field, as the Lord appointed me.)

18 Now this man purchased a field with the reward of iniquity; *

19 And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Acedama, that is to say, The field of blood.



ly unconcern'd, and no way partaking of the Crime, replied, That's nothing to us, do thou look to it. Judas then throwing down the Money in the middle of the Temple, went out and hang'd himself; and the Rope breaking, by his fall to the ground he burst, and all his Bowels gush'd out. The Chief Priests secur'd the Money; but looking on it as polluted, having bin employ'd for betraying a man that was to suffer death, they would not put it in the Treasury, but with it bought the Potters Field for a burying Place for Strangers that should die at Jerusalem. And this was so notorious to all the Inhabitants of that City, that from thence that Field was call'd in their Language *Hakeldama*, which signifies the *Field of Blood*. Thus happen'd to him something like what we read in the Prophecy of *Zechariah*, chap. 11. 12. where he is said to receive the 30 Pieces of Silver, the Price he was valued at by the *Jews*, and to cast it out to the Potter.

*

CHAP.

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☞	☞	☞	☞
32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.	21 And they compelled one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.	25 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.	17 And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha.
☞	☞	☞	☞
		27 And there followed him a great company of people, and of women, which also bewailed and lamented him.	
		28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me,	

C H A P. LXIV.

Jesus is led out to the Place of Execution. He is crucified between two Robbers, the one of which repents, and is by Jesus rewarded with a Promise of the enjoyment of Paradise. The Words of Jesus while he hung on the Cross. His Death, and the Miracles which preceded and followed it. The Opinion of the Centurion and others concerning Jesus. His Burial.

NOW *Jesus* bearing his Cross, was led forth to the Place call'd the place of a Scull, in the *Hebrew Golgotha*: but being unable to support the weight of it by reason of the continued Fatigue he had endur'd all night and that day, the Soldiers compel'd one *Simon a Cyrenian*, who by chance was returning that way home out of the Country, the Father of *Alexander and Rufus*, two Persons well known in their Country, to carry the Cross for him. In the mean time a great multitude of all sorts of People were gather'd together, who follow'd him (as is usual on such occasions) to be Spectators of the Tragedy that was to be acted; among them were several Women belonging to *Jerusalem*, who greatly bemoan'd his misfortune. But *Jesus* turning about to them; Do not lament my death, said he,

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but weep for your selves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two other malefactors led with him to be put to death.

33 And when they were come to a place called Golgotha, that is to say, a place of a scull,

34 They gave him vinegar to drink, mingled with gall: and

22 And they bring him unto the place called Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink, wine mingled with myrrh:

33 And when they were come to the place which is called Calvary,



he, but the calamities that shall befall you and your Children: For the time approaches in which *Jerusalem* shall be reduc'd to so great Straits, that those Women only shall be judg'd happy who are barren, and have no Children to take care of. At that time, the Inhabitants of *Jerusalem* shall be driven to such despair, that they shall wish for the Hills and Mountains that are within their Walls to cover them, rather than fall into the Power of their Enemies. For if the *Jews*, who are now quiet and submissive under the *Roman* Government, are yet so severely us'd by their Governors, what severe Vengeance will they execute against them when they shall have broke out into open Rebellion?

There were also led together with *Jesus* two Malefactors to be crucified. Being arriv'd at the place appointed for the execution, the Crosses being fixt, and all things ready, the Soldiers offer'd *Jesus* a drink made of Vinegar and Myrrh;

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when he had tasted but he received it not. thereof, he would not drink.

35 And they crucified him, and parted his garments,

24 And when they had crucified him, they parted his garments, casting lots upon them; what every man should take.

there they crucified him, * And they parted his raiment,

18 Where they crucified him. *

23 Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there:

37 And set up over his head, his accusation written,

26 And the superscription of his accusation was written over,

38 And a superscription was written over him

19 And Pilate wrote a title, and put it on the cross. And the writing was,

of which having tasted, he refus'd to drink. Afterwards having stripp'd him naked, and divided his Clothes into four parts, so that each of the Quaternion who were his Executioners might have a share, they fastned him to the Cross. But the Coat which was all of a piece, and without seam, they cast Lots for; by which that truly besel Jesus, which David spoke figurately concerning himself, Ps. 22. 9. *They divided my Garments among them, and cast Lots for my Vestire.* Now the Soldiers, after they had crucified those who were condemn'd, sat by the Crosses to guard them, lest their Friends should attempt their Rescue.

Upon the top of the Cross on which Jesus hung, there was an Inscription by Pilate's

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THIS IS JESUS
THE KING OF
THE JEWS.

THE KING OF
THE JEWS.

THE KING OF
THE JEWS.

JESUS
OF NAZARETH
THE KING OF
THE JEWS.

28 And the scrip-
ture was fulfilled,
which saith, And he
was numbred with the
transgressors.

20 This title then
read many of the Jews:
for the place where
Jesus was crucified was
nigh to the city. And
it was written in He-
brew, and Greek, and
Latin.

21 Then said the
chief priests of the
Jews to Pilate, Write
not, The king of the
Jews; but that he
said, I am king of the
Jews.

22 Pilate answered,
What I have written,
I have written.

25 And it was the
third hour, and they
crucified him.

Pilate's Order, in Hebrew, Greek and Latin, in these words: THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS. Thus was fulfil'd that Prophecy of Scripture, which foretold that the *Messiah* should be reckon'd among the Maléactors. Now the place where *Christ* was crucified, commonly call'd Mount *Calvary*, being not far from the City, it was read by many of the *Jews*, the Inscription being, as we said, in three Languages, that it might be understood by any that were skill'd in either of them. For which Reason the Chief Priests accosted *Pilate*, and desir'd him to alter the Form a little, and to order it to be written thus: *This is Jesus of Nazareth, who said, he was the King of the Jews.* But *Pilate* refus'd to alter a Tittle of what he had commanded to be written; Providence so ordering it, that the *Jews* might be acquainted by a Heathen with the real Dignity of that *Jesus* whose death they had with so much fury solicited.

It was about the third Hour after the Sun rose, that *Jesus* was crucified, and the

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38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

39 And they that passed by, reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thy self:

if thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others, himself he cannot save:

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah,

thou that destroyest the temple, and buildest it in three days,

30 Save thy self,

and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

and the malefactors; one on the right hand, and the other on the left:

34 Then said Jesus, Father, forgive them; for they know not what they do.

35 And the people stood beholding:

and the rulers

also with them derided him, saying,

He saved others; let him save himself, if he be Christ the chosen of God.

the two Thieves with him, one on his right hand, and the other on his left. The Ignominy and Cruelty of such barbarous usage were so far from working their usual effects in *Jesus*, that instead of Curses, and direful Imprecations, he pray'd to God to forgive his hard-hearted Enemies, since many of them sinn'd thro Ignorance. Notwithstanding, the insolent Rabble, who were got together, revil'd and jeer'd him, shaking their Heads at him, and saying, O thou that braggest thou wouldst destroy the Temple of *Jerusalem*, and rebuild it in three days, now save thy self, and come down from the Cross, if thou art the *Messiah*. In like manner the Chief Priests and others of the greatest quality among the *Jews* upbraided him, saying, If he has indeed cur'd so many of their distempers as is commonly reported, let him now exert that Power in his own behalf; but we see he is no ways able to save himself from Punishment: The Miracles therefore attributed to him, deserve no credit among us. If he be the *Messiah*, the deliverer of our Nation, let him first deliver himself from the danger he is now in: Let this King

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if he be the king of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God.

44 The thieves also which were crucified with him, cast the same in his teeth.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe.

And they that were crucified with him, reviled him.

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36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thy self.

39 And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man

of the Jews come down from the Cross in our presence; at sight of such Miracle we shall no longer distrust the truth of his pretensions. He seem'd to acquiesce in a firm reliance on God's favor to him; let God then set free this his beloved Son. The Soldiers also offering the Vinegar, scoff'd at him, saying: If thou art the King of the Jews, come down from the Cross, and save thy self.

One of the Thieves also, that were crucified at the same time with him, thus contumeliously upbraided him: If thou art the *Messiah*, save thy self and us. But the other, who before his crucifixion was penitent, and acquainted with the Doctrine and Miracles of *Jesus*, rebuk'd his Companion, saying, Hast thou no reverence for God, not yet when thou art almost ready to expire on the Cross? to which we indeed by our Crimes are justly fastned; but as for him whom thou jeerest, he

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hath done nothing
amiss.

42 And he said to
Jesus, Lord, remem-
ber me when thou com-
est into thy kingdom.

43 And Jesus said
unto him, Verily I say
unto thee, To day
shalt thou be with me
in paradise.

☞ 25 Now there stood
by the cross of Jesus,
his mother, and his
mothers sister, Mary
the wife of Cleopas,
and Mary Magdalene.

26 When Jesus
therefore saw his mo-
ther, and the disciple
standing by whom he
loved, he saith unto
his mother, Woman,
behold thy son.

27 Then saith he to
the disciple, Behold
thy mother. And from
that hour that disci-
ple took her unto his
own *home*.

he has done nothing that can deservedly be blam'd ; nor do I in the least doubt but God, who has given him Power of working so many Miracles, will deliver him in a manner suitable to the Divine Wisdom, altho he now hangs on the Cross like one of us. Then turning himself to *Jesus*, Lord, said he, when thou shalt enter upon the Possession of the Kingdom God has promised thee, remember me. *Jesus* immediatly replied, that for the sake of his extraordinary Faith he should that very day be together with him in those Seats of Bliss whither the Souls of the Just are translated after their Separation from the Body.

At that time there stood by the Cross of *Jesus*, *Mary* his Mother, and *Mary* the Daughter of *Cleopas*, his Mother's Sister, and *Mary Magdalen*, with *John* the Son of *Zebedee* ; whom *Jesus* beholding, he thus comforted his Mother : Woman, said he, this Man shall be instead of a Son to thee. Then looking on that Disciple, he commanded him to reverence her as his Mother. From that time *John* took *Mary* home with him, and had the same affection and kindness for her as if she had bin his own Mother.

Now

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45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, *

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, my God, why hast thou forsaken me?

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabacthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

36 And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink;

49 The rest said, Let be, let us see whether Elias will come to save him.

saying, Let alone; let us see whether Elias will come to take him down.

28 After this, Jesus knowing that all things were now accomplish-

Now when Jesus had hung three hours on the Cross, about the Sixth hour a dark and thick Vapor hover'd over all the Land of Judea, so that the light of the Sun was obscur'd; and about the ninth hour Jesus cried out with a loud voice in the Jewish Language, *ELOHI, ELOHI, LAMMAH SABACTHANI?* which signifies, *My God, my God, why hast thou forsaken me?* From which Exclamation might be understood the greatness of the Pain he endur'd. But some of the Spectators, not sufficiently heeding it, and mistaking the words, thought he had invok'd the Prophet *Elias*. One of them therefore fill'd a Sponge with Vinegar, and having fastned it to a Reed, reach'd it to Jesus to refresh him, till *Elias* should come, whom he imagin'd Jesus had call'd upon; expecting with others when *Elias* should come, and rescue him.

But Jesus now perceiving the end of his Sufferings drew near, recollecting his Spirits,

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50 Jesus, when he had cried again with a loud voice,



yielded up the ghost.

51 And behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent,

52 And the graves were opened, and many bodies of saints which slept, arose,

37 And Jesus cried with a loud voice,



and gave up the ghost.

38 And the veil of the temple was rent in twain, from the top to the bottom.



46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having thus said,



he gave up the ghost.

* and the veil of the temple was rent in the mids.



ed, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished:



and he bowed his head, and gave up the ghost.



Spirits, said, I thirst. Now there was plac'd by the Cross a Vessel fill'd with Vinegar mix'd with Myrrh; in which one of the by-standers dipping a Sponge, and fastning it to the end of a blade of Hyssop, reach'd it to him; so as that besel Jesus which David said of himself, Ps. 69. 23. *In my thirst they gave me Vinegar to drink.* Jesus having tasted it, said, It is finish'd; and with a loud Exclamation, Into thy hands, O Father, I commend my Spirit. After which, bowing down his Head, he breath'd out the last Gasp.

At the same time there were many strange Prodigies: for the Veil of the Temple was rent in two; and there was so great an Earthquake, that the Rocks split, and the Monuments of the dead were open'd, and the Bodies of many holy Persons arose,

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53 And came out of the graves after his resurrection, and went into the holy city, and appeared to many.

54 Now when the centurion,



and they that were with, him watching Jesus, saw the earthquake, and those things that were done, they feared greatly,

saying, Truly this was the Son of God.



39 And when the centurion, which stood over against him,



saw that he so cried out, and gave up the ghost,



he said, Truly this man was the Son of God.



47 Now when the centurion



saw what was done,

he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance,

55 And many women were there (beholding afar off) *

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

40 There were also women looking on afar off:

among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome:



arose, and were after *Jesus's* Resurrection seen by many in *Jerusalem*. The Centurion and the three Soldiers that guarded the Crosses, perceiving the Earthquake that immediately succeeded the last Groans of *Jesus* and his expiring, together with the darkness that continued for three hours, cried out, Truly this Man was innocent, and the Son of God. The multitude also observing these Prodigies, were greatly astonish'd, and return'd home, striking their hearts, and fill'd with grief and indignation against those that had caus'd *Jesus* to be crucified. There were several Women at a distance among the Spectators, particularly *Mary Magdalene*, *Mary the Mother of James and Joses*, *Mary the Wife of Zebedee* and Mother of two of the Apostles, and *Salome*) who had attended on *Jesus* in his progress thro

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* which followed Jesus from Galilee, ministering unto him.	41 Who also when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him to Jerusalem.	and the women that followed him from Galilee, stood afar off, beholding these things.	
			31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was a high day) besought Pilate that their legs might be broken, and that they might be taken away.
			32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.
			33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.
			34 But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water.

Galilee, and were wont to minister to him, and his Apostles, besides many others, who believed on *Jesus*, and were now at *Jerusalem* because of the Passover.

It being now *Friday*, and the preparation for the *Sabbath*, as the *Jews* are wont to call that day, and the following Sabbath being to be celebrated in a more solemn manner than ordinary, as falling upon one of the eight Paschal Days; the *Jews* came to *Pilate*, and intreated him to order the Legs of the condemned to be broken before the Sabbath begun, that their Country might not be polluted by their hanging all night on the Cross. *Pilate* granted their Request, and Soldiers were appointed to put it in execution, who accordingly having found the two Thieves yet alive, brake their Legs to hasten their death; but perceiving *Jesus* already dead, they did not break his Legs, but one of them pierc'd his side with a Lance, and out of the Wound issued Blood and Serum, of which *John* the Son of *Zebedee*

was

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35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

57 When the even was come,

42 And now when the even was come

(because it was the preparation, that is, the day before the sabbath)

54 And that day was the preparation, and the sabbath drew on.

there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple.

43 Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God,

50 And behold, there was a man named Joseph, a counsellor, and he was a good man, and a just:

* he was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

51 (The same had not consented to the counsel and deed of them) *

was an Eye-witness; and this is recorded by him to ascertain the reality of *Christ's* Passion, whose Testimony is of unquestioned authority, as being one who would not be himself impos'd on in so remarkable a particular, and who could have no design to impose on others. Now this befel *Jesus*, not without the singular Providence of God, that that might be fulfill'd in him which God has promis'd to the Pious, *Pf. 34. 21. That not a Bone of them should be broken without his permission.* There is also another Scripture in part fulfill'd by this piercing of *Jesus's* side, in which the Inhabitants of *Jerusalem* are said to look on him whom they pierc'd.

Towards the Evening, the Sabbath now drawing near, *Joseph of Arimathea*, a Man of Probity and Religion, and a Member of the *Sanhedrim*, a Disciple of

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58 He went to Pilate, and begged the body of Jesus:

boldly came, and went in to Pilate, and craved the body of Jesus.

52 This man went unto Pilate, and begged the body of Jesus.

* (being a disciple of Jesus, but secretly for fear of the Jews)

38 And after this Joseph of Arimathea* besought Pilate that he might take away the body of Jesus:*

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion,

then Pilate commanded the body to be delivered.

he gave the body to Joseph.

* and Pilate gave him leave:

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

46 And he bought him down, and wrapped him in the linen,

53 And he took it down, and wrapped it in linen,

he came therefore, and took the body of Jesus. 40 Then took they the body of Jesus, and wound it in linen clothes,

Jesus also, tho in private, for fear of the other Members of that Assembly, and who was in expectation of the Kingdom of the *Messiah*, came boldly to *Pilat*, and beg'd the Body of *Jesus*. There came along with him *Nicodemus* also, whose discourse with *Jesus* we have already related, *Chap. 11.* and who had prepar'd a hundred pound of Ointment compos'd of Myrrh and Aloes, to embalm his Corps. *Pilat* being at the same time inform'd that *Jesus* had bin some time dead, wondring it should happen so soon, inquir'd of the Centurion whether it were truly so or not; of which being certified, he permitted them to take down the Body, and dispose of it as they pleas'd. *Joseph* therefore immediatly hastn'd to Mount *Calvary*, and took down the Corps of *Jesus* from the Cross; and having wrap'd it

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JOHN.

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with the spices,
as the manner of the
Jews is to bury.

41 Now in the place
where he was cruci-
fied, there was a gar-
den; and in the gar-
den a new sepulchre:

* There therefore, be-
cause of the Jews pre-
paration-day, for the
sepulchre was nigh at
hand,

60 And laid it in
his own new tomb,
which he had hewn
out in the rock:



and laid him in a
sepulchre which was
hewn in stone,

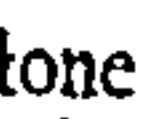
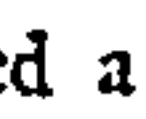
42 Jesus, *

laid they

wherein never
man before was laid.

wherein was never man.
yet laid.

and he rolled a
great stone to the door
of the sepulchre,
and departed.



and rolled a stone
unto the door of the
sepulchre.



up in a clean sheet, with the Spices and Ointments that *Nicodemus* had prepar'd, they carried it to the Sepulchre which *Joseph* had caus'd to be hewn out of a Rock, and in which no Corps yet had bin deposited, in a Garden adjoining to Mount *Calvary*: for *Friday* being almost ended, they had not time to remove it farther: by reason of the approaching Festival. *Joseph* having taken care to have the Entrance into the Sepulchre clos'd with a great Stone, return'd into the City.

*

CHAP.

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C H A P. XV.

C H A P. XXIII.

61 And there was
Mary Magdalene, and
the other Mary,



sitting over
against the sepulchre.



62 Now the next
day that followed the
day of the preparation,
the chief priests and
Pharisees came to-
gether unto Pilate,

47 And Mary Mag-
dalene, and Mary
mother of Joses,



beheld where he
was laid.



55 And the women
also followed after,

which came with
him from Galilee,



and beheld the
sepulchre,

and how his
body was laid.

56 And they return-
ed, and prepared spi-
ces and ointments;
and rested the sabbath-
day, according to the
commandment.



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Some religious Women prepare Ointments to embalm the Body of Jesus. The chief among the Jews obtain a Guard of Roman Soldiers to secure the Sepulchre, which they seal up. On the Sunday early in the Morning the Women go to the Sepulchre, from whence they find the Stone removed. They are inform'd by Angels that Jesus is restored to Life, and risen again, with which they are commanded to acquaint his Apostles, who give no credit to it. Peter and John repair to the Sepulchre, which they find empty. Mary Magdalene sees two Angels again in the Tomb, and afterwards Jesus himself, with which she acquaints the Apostles, who do not regard her.

TH E R E were present at the interment of the Corps of *Jesus, Mary Magdalene, and the Mother of Joses, and other Women who followed Jesus out of Galilee, who in the mean time sat opposite to the Sepulchre, that they might see in what place, and after what manner they buried him. Of which having taken exact notice, they return'd in all haste to Jerusalem, and bought Spices and Ointments wherewith to embalm his Body after the Sabbath should be ended, which they kept exactly according to the Letter of the Law.*

Upon the Sabbath Day the Chief of the *Jewish Nation* came to *Pilate*, telling him, they

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LUKE.

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63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

66 So they went and made the sepulchre sure, sealing the stone, and setting a watch.

CHAP. XXVIII.

CHAP. XVI.

CHAP. XXIV.

CHAP. XX.

1 **A**Nd when the sabbath was past, *

1 **I**N the end of the sabbath, as it began to dawn towards the first day of the week, came

2 And very early in the morning, the first day of the week,

1 **N**OW upon the first day of the week, very early in the morning,

1 **T**HE first day of the week early, when it was yet dark,

they remembered how that Impostor (so they term'd *Jesus*) who was crucified the day before, boasted while he was alive, that he should rise again to Life within 3 days. They therefore besought *Pilat*, that he would command the Sepulchre to be guarded during that time, lest his Disciples should steal away his Body, and that last Error be of more dangerous consequence than the former, viz. that he was a Prophet truly sent from God: *Pilat* replied, that they had a Cohort who kept Guard in the Porches of the Temple; and that they might take from them what number of Soldiers they pleas'd. The *Jews* having obtain'd what they requested, repair'd to the Tomb with some Soldiers, whom they placed about it, and seal'd up the Stone that lay at the entrance, charging them to have a watchful Eye over it till the end of the third day.

Upon *Sunday*, the 28th of *April*, early in the Morning, before the Sun was up, and about six and thirty hours after Christ's Body had bin laid in the Sepulchre,
Mary.

MATTHEW.	MARR.	LUKE.	JOHN.
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Mary Magdalene, and the other Mary	* Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him:	☞ ☞	☞ ☞ Mary Magdalene
☞ to see the sepulchre.	☞ they came to the sepulchre at the rising of the sun.	☞ they came unto the sepulchre,	* cometh to the sepulchre,
	☞	☞ bringing the spices which they had pre- pared, and certain o- thers with them.	
	☞ 3 And they said a- mong themselves, Who shall roll us away the stone from the door of the sepulchre?	☞	
2 And behold, there was a great earth- quake; for the an- gel of the Lord de- scended from heaven, and came and rolled back the stone from the door, and sat up- on it.	☞	2 And they found the stone rolled away from the sepulchre.	☞ and seeth the stone taken away from the sepulchre.
	☞ 4 (And when they looked, they saw that the stone was rolled away) for it was very great.	☞	☞

Mary Magdalene, Mary the Mother of James, and Salome, and the other Women, taking the Spices and Ointments with them, which they bought (as we related) on Friday to imbalm the Body of Jesus, came to the Monument just about the time of Sun-rising. As they were going, they ask'd one another how they should get the Stone removed, which they saw roll'd against the Entrance into the Cave.

Mean while arose a sudden gust of Wind; and an Angel coming down from Heaven, remov'd the Stone, and sat upon it. After that Jesus, leaving his Sheet in which he was wrap'd, being revived, arose, and went out of the Tomb. The Women

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CHAP. XXIV.

5 And entring into the sepulchre,

3 And they entered in,

and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout,

behold two men stood by them in shining garments.

they saw a young man sitting on the right side, clothed in a long white garment;

3 His countenance was like lightning, and his raiment white as snow.

4 And for fear of him the keepers did shake, and became as dead men.

and they were affrighted.

5 And as they were afraid,

and bowed down their faces to the earth,

they said

unto them,

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified:

he is risen, he is not here:

6 He is not here: for he is risen, as he said,

come, see

behold the place

the place where the Lord lay.

where they laid him.

Women finding the passage free, went into the Sepulchre, but found not the Body, and saw only a young Man in white raiment sitting on the right side of the Sepulchre. At their return therefore out of it, while they were wondring at what had happened, and not knowing to what Place they might have remov'd the Corps, two Men appear'd to them in white Apparel, who indeed were Angels, the one of which (we said) remov'd the Stone, and sat upon it, and the other was in the Cave, at the sight of whom the Watchmen were so terrified, that they look'd rather as if they had bin dead, than living. Nor were the Women a little astonish'd at the Apparition. But one of the Angels thus accosted them: Fear not, I know you seek *Jesus of Nazareth*, who was crucified, and buried in this Tomb; He is no longer here, but is risen to life again, as he himself foretold: Examine this Sepulchre as diligently as you please, but be mindful you do not seek for the living

A a a a

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7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him, lo, I have told you. ¶

8 And they departed quickly from the sepulchre, with fear and great joy,

and did run to bring his disciples word.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

¶ Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

¶ 8 And they remembered his words,

¶ 9 And returned from the sepulchre, and told all these things unto the eleven; and to all the rest.

living among the dead. He is revived, and has left this place, according to what he himself predicted while he was yet in *Galilee*, chap. 35. which you must needs remember. For he plainly foretold, that he should be deliver'd up into the power of the *Gentiles*, that he should be crucified, dead and buried, and rise again to life on the third day. But now make hast to his Apostles, acquaint them with the News, and tell them he will go before them into *Galilee*, where they shall again see him according to his Prediction. Take notice of what I say unto you, and remember. to execute the Message you are charg'd with.

The Women then collected, that he had actually foretold his Resurrection on the third day; and making hast from that place, being divided between Fear and Joy, they imparted their News to none upon the way for fear of the *Sanhedrim*, but made what hast they could to acquaint the eleven Apostles with these joyful Tidings.

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LUKE.

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CHAP. XXIV.

CHAP. XX.

☞

☞

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

☞

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

12 Then arose Peter, and ran unto the sepulchre,

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

☞

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

and stooping down, he beheld the linen clothes laid by themselves,

5 And he stooping down and looking in, saw the linen clothes lying;

☞

yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

dings. *Mary Magdalene* therefore, as we said, and *Joanna*, and *Mary the Mother of James*, and some others related what they had heard and seen to the Apostles, who were still so stupid as not to remember the repeated Prediction of *Christ* concerning his Resurrection; or at least not rightly understanding it, they look'd upon this Relation of the Women as a dream or vision. Then *Mary Magdalene* assur'd *Peter* and *John* apart, that she had bin in the Tomb, which she found empty; and that if *Jesus* was not risen to life again, they had however remov'd his Body, nor could she possibly guess where they had laid him. Upon this *Peter* and *John* ran both to the Sepulchre; and *John*, the youngest of the two, being got thither first, stoop'd down, and look'd into the Tomb, where he saw only the linen Clothes in which the Body had bin wrap'd, but went not in. *Peter* shortly after came, and went in, and took notice of the linen Clothes, and besides

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and departed,

wondring in himself at that
which was come to pass.

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Mary stood without at the sepulchre, weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain :

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

of the Napkin with which his head had bin cover'd, lying apart from the Clothes. *John* then went in also, and having narrowly viewed the Sepulchre, doubted no longer of the truth of what *Mary Magdalene* had told them, viz. that some body had remov'd the Body of their Master. For as for his Resurrection, they did not yet understand the Prophecies concerning it. They return'd therefore from the Sepulchre greatly wondring what was become of their Master's Body. But *Mary* continued at the Monument, bemoaning her self for not being able to see *Jesus* either alive or dead. *Peter* and *John* being, as we said, departed, she again went into the Tomb to assuage the Violence of her Grief if possible, and there again beheld the two Angels, one of them sitting at the place where *Jesus's* Head lay, the other at his Feet, who thus accosted her: Woman, why weepest thou? She replied, because they have taken the Body of my Lord from hence, and I know not

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XX.

14 And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? she supposing him to be the gardener, saith unto him, Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned her self, and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

not where they have laid it. As soon as she had said this, she turn'd about and saw Jesus himself standing by her, but knew him not. Jesus ask'd her why she wept, and whom she sought? Mary supposing him to be the Gardener, answer'd, Sir, if thou hast taken away the Corps, tell me I pray where thou hast laid it, that it may be transferr'd to a more convenient place, and no more remov'd. Jesus said unto her, Mary. This Surprise made her look more attentively on Jesus, whom she now own'd to be the same, her Lord and Master; and fell down at his Feet to embrace them. Then said Jesus, Touch me not, neither lose time by tarrying here to demonstrate thy reverence and love for me; make hast to my Disciples, whom I esteem as my Brethren; tell them thou hast seen me, and that I have assur'd thee, I shall quickly leave this World, and ascend to the God and Father of us all, unto those happy Mansions, where he manifests his Presence in a most especial manner, according as I told them before my Death. Mary accordingly, immediatly departed to acquaint the Apostles with this joyful Message.

C H A P.

MATTHEW.



MARK.

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JOHN.


CHAP. XXVIII.

CHAP. XVI.

9 Now when *Jesus* was risen early, the first day of the week, he appeared first to *Mary Magdalene*, out of whom he had cast seven devils.  

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

9 And as they went to tell his disciples, behold, *Jesus* met them, saying, All hail. And they came, and held him by the feet, and worshipped him. 

CHAP. LXVI.

Mary Magdalene tells the Apostles, that she had seen Jesus, but they give no credit to her. Jesus appears a second time to several Women. The Report among the Jews concerning the taking away his Body. The same day he appears to Peter, and a fourth time is seen by two Disciples, as they were going to Emmaus. He appears fifthly to the eleven Apostles, whom he upbraids with their Infidelity, and instructs in several particulars relating to the publishing of the Gospel. Eight days after he is seen the sixth time by the eleven Apostles in Galilee, and rebukes Thomas for his obstinacy.

THUS *Mary Magdalene* was the first that saw *Jesus* early on the *Sunday* morning after his rising from the dead. This was the same out of whose Body *Jesus* had cast seven evil Spirits; for which benefit she afterwards constantly attended on him.

But when she deliver'd her Message to the Apostles and Disciples, they gave no credit to her strange Relation, so blinded were they, or so unmindful of the promises of their Master. The other Women also, whom we mention'd, having in like manner gone a second time to the Sepulchre, which they found empty, upon their return to the Apostles, to assure them that they could no where find the Body of their Master, *Jesus* himself met them, and first saluting them, was immediatly known to them. They therefore prostrated themselves at his Feet, altho they were greatly afraid. But *Jesus* bid them not fear, but go to his
Apostles

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JOHN.

CHAP. XXVIII

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the souldiers,

13 Saying, Say ye, His disciples came by night, and stole him away, while we slept.

14 And if this come to the governours ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

PAUL.

1 Cor. chap. XV. 5.

He was seen of Cephas,

Apostles, whom he honour'd with the gracious Appellation of his Brethren, and tell them that he would go before them into *Galilee*, and that they should see him.

Mean while some of the Soldiers, who had bin plac'd for a guard to the Sepulchre, having seen the Angels, and *Jesus's* Resurrection, went into the City, and acquainted the chief Priests with it, who immediatly convening the *Sanhedrim* advis'd the bribing of the Soldiers; and accordingly a round sum was paid them down; upon condition they should give out, that his Disciples had stolen away his Body while they slept, telling them also that if this should come to the Governor's Ear, they would secure them harmless. The Soldiers perform'd their part, having receiv'd the Mony; and this Rumor which was then divulg'd, was believed for many years after. *Jesus* also appear'd to *Peter*, tho the circumstances are not recorded.

The

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. XVI.

C H A P. XXIV.

☞ 12 After that, * unto two of them as they walked, †

* he appeared in another form, † and went into the country.

☞ 13 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together*, and reasoned, Jesus himself drew near, and went with them.

☞ 16 But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ?

18 And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ?

19 And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people :

The same day two of the Disciples went from *Jerusalem* to *Emmaus*, a Village about six or seven Miles off the City ; and discoursing concerning *Jesus* and his Crucifixion, *Jesus* himself came up to them, and bore them Company ; howbeit they knew him not, as not in the least expecting any thing like it. He then ask'd them, what was the Subject of their Discourse, and the occasion of their sadness. One of them, nam'd *Cleopas*, replied, he wondred how a man who seem'd to come from *Jerusalem* should be ignorant of what had bin transacted there but the last *Friday*. *Jesus* demanded what. *Cleopas* and his Companion made answer, that they meant the Crucifixion of *Jesus* of *Nazareth*, a man who certainly was a Prophet, and in great esteem among the People, by reason of his Doctrin and Miracles, whom

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JOHN.

C H A P. XXIV.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have redeemed Israel: and besides all this, to day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was also alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

whom the *Sanhedrim* deliver'd up to *Pilat* as a Malefactor, who commanded him to be crucified by the *Roman* Soldiers; that as for them they hop'd it had bin he whom God design'd to be the Deliverer of the *Jewish* Nation, *viz.* the *Messiah*: nevertheless, that it was now the third day since his decease, so as they had no hopes left, altho certain Women Disciples of *Jesus*, who had bin early at the Sepulchre that morning, reported they had seen a Vision of Angels, who affirm'd that *Jesus* was alive; but some of the Disciples going thither also, found the Sepulchre indeed empty, as the Women had done, but saw neither *Jesus*, nor the Angels.

Jesus then having upbraided them for their Stupidity and Obstinacy, as not having a clear notion of the Prophecies so often explain'd to them, nor yet giving a full assent to them, he show'd them how by God's appointment, and the Prophecies concerning him, the *Messiah* was to be put to Death, and after that to take

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possession

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XVI.

CHAP. XXIV.

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

13. And they went
 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

possession of his Kingdom; citing and expounding all the Passages relating to himself in *Moses* and the Prophets. In these Discourses they pass'd the time till they were come unto *Emmaus*, when *Jesus* pretended he was to go further, that he might experience their Good-will to him. But they urg'd him to stay with them because night was now come on: Being therefore as it were prevail'd on by their intreaties, he went in with them, as if he design'd to tarry there. While they were at Supper, *Jesus* took Bread, and having broke it, divided it among them; at which time they took notice of him, and plainly perceiv'd it was their Master, who presently vanish'd out of their sight. They then confess'd to one another, they felt a more than ordinary commotion in their minds while he was discoursing with them, and expounding the more difficult passages of the Scriptures; which had they reflected on, they might have known that none but *Jesus* could interpret so clearly to them. Hereupon they return'd immediatly to *Jerusalem*; and having met the Apostles with the other Disciples, who were inform'd of his Resurrection, not only

MATTHEW.

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LUKE.

JOHN.

CHAP. XVI.

CHAP. XXIV.

CHAP. XX.

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

and told it to the residue:

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

neither believed they them.

19 Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus,

PAUL.

1 Cor. XV. 5. then of the twelve.

14 Afterward he appeared unto the eleven, as they sat at meat,

36 And as they thus spake,

Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

only by the Women, but by Peter also, who, as we have related, had also seen him, they acquainted them with all that had happen'd to them upon their Journey, and now he was known to them by breaking of Bread and Prayer. But they gave no credit to them notwithstanding there were many both Men and Women that had now seen him. On that same day, late in the Evening, the Doors being close shut for fear of the Jews, and all the Apostles except Thomas discoursing about these affairs, while Cleopas was yet speaking, the Doors on a sudden opening as of their own accord, Jesus appear'd in the midst of them, and saluted them according to his custom, reprehending them for their obstinacy in not believing the many Eyewitnesses of his Resurrection.

MATTHEW. MARK.

LUKE.

JOHN.

CHAP. XXIV.

CHAP. XX.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands, and *his* feet.

20 And when he had so said, he shewed unto them *his* hands,

and his side. Then were the disciples glad, when they saw the Lord.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an hony-comb.

43 And he took it, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you while I was

resurrection. Yet they were still so blinded with Prejudice, as not to believe their own Eyes, but thought it was some Angel in his Shape that appear'd to them.

Then said *Jesus*, Why are you disturb'd at my Appearance, and why do you entertain such vain Imaginations? Look upon my Hands and Feet, behold the marks of my Crucifixion, and no longer doubt whether I am your Master or no. Angels, 'tis true, appear sometimes in a Bodily Shape, but have neither Flesh nor Bones, as you see me have. Having thus spoke, he show'd them his Hands and Feet, and his Side wounded with the Lance. Several of them perceiving this accomplishment of his Prophecy, which foretold his Resurrection, were fill'd with exceeding joy; but some yet hesitating thro an excess of it, and standing amaz'd at the greatness of the Miracle, he ask'd them whether they had any thing to eat. They then set before him a piece of a broil'd Fish, and a Hony-comb, of which he eat in their Presence. You see now, said he, the Accomplishment of what I told

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LUKE.

JOHN.

CHAP. XXIV.

CHAP. XX.

yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, till ye be endued with power from on high.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so I send you.

told you before my Death, that it ought thus to happen to me, that the Prophecies in the Scriptures might be fulfil'd. Then he expounded to them those Passages relating to him, which foretel that the *Messiah* must be put to Death, and rise again to Life on the third day. The same, said he, show you that you are now to go and preach Repentance, and the consequence of it, Pardon and Remission of Sins, to all Nations by my Command and Authority, than whom there can be none more proper for this Employment, as having constantly attended on me in the whole course of my Ministry: and to enable you to acquit your selves as becomes those that are commission'd by me, I will send you the Holy Ghost, whom my Father has promis'd shall be conferr'd upon you, and which you shall receive at *Jerusalem*; to which end continue here till you have receiv'd this Divine Influence, after your return out of *Galilee*, before *Pentecost*. *Jesus* then again saluting them, and wishing them Peace, that is, all manner of Felicity, thus continued: As I have bin sent by my Father on purpose to reclaim Mankind, and propose a Religious and Holy course of Life to them; so also do I now send you on the same Design, that having receiv'd the gracious Assistances of the Holy Spirit, you may preach my Gospel.

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LUKE.

JOHN.

C H A P. XVI.

C H A P. XX.


15 And he said unto them,  Go ye into all the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues,

18 They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.



 22 And when he had said this, he breathed on *them*, and said unto them, Receive ye the holy Ghost.

23 Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

Gospel not only in *Judea*, but all the World over, and give a general Invitation to all Men to accept of the Rewards annex'd to the Observance of my Gospel. Whoever believes the Gospel, and after having bin baptiz'd by you, shall publicly profess his belief of it, shall obtain eternal Happiness; but whoever refuses to believe your Doctrine, shall be condemn'd for ever. Now that you may convince the most refractory of the truth of it, and that you really act by a Divine Authority, I will enable you to work these and the like Miracles: at the pronouncing of my Name, you shall drive out the Evil Spirits from the Bodies of men, you shall speak Languages fluently which you never learnt. So far shall you be from receiving hurt from venomous beasts, that you shall be able at your pleasure to kill them with your naked hands without the least danger; and by a bare imposition of your hands, you shall cure all manner of Distempers.

After this, to assure them by bare outward Symbol of the mission of the Holy Ghost, he breath'd on them, and said, Receive the Holy Ghost; as if he had said, that within a few days they should be influenc'd by that Divine Spirit, as certainly as he had now breath'd upon them: adding, that whosoever Punishments for Sin (such as are Distempers inflicted by God) they should desire to have remitted, God would accordingly remit them; and whomsoever they desir'd should be punish'd, they should not be cur'd of their Diseases till pardon'd by them.

Now

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LUKE.

JOHN.

CHAP. XXVIII.

CHAP. XX.

16 Then the eleven disciples
went away into Galilee,



24 But Thomas, one of
the twelve, called Didymus,
was not with them when Jesus
came.

25 The other disciples
therefore said unto him, We
have seen the Lord. But he
said unto them, Except I
shall see in his hands the print
of the nails, and put my fin-
ger into the print of the nails,
and thrust my hand into his
side, I will not believe.



26 And after eight days,
again his disciples were with-
in, and Thomas with them:
then came Jesus, the doors
being shut, and stood in the
midst, and said, Peace be un-
to you.

27 Then saith he to Tho-
mas, Reach hither thy finger,
and behold my hands; and
reach hither thy hand, and
thrust it into my side, and be
not faithless, but believing.

28 And Thomas answered
and said unto him, My Lord,
and my God.

Now *Thomas*, surnam'd *Didymus*, was absent when *Jesus* appear'd to the other Apostles; and being inform'd by them of his appearing to and conversing with them, he told 'em he should never believe their Story unless he himself saw him, and the Wounds he had receiv'd upon the Cross, and could touch and handle them.

After this the eleven Disciples went into *Galilee*, where *Jesus* promis'd to visit them again. Upon the eighth day after his Resurrection, the Apostles being met, and *Thomas* also with them, the Doors being close shut for fear some body might overhear and inform against them to the *Sanhedrim*, on a sudden, no one opening the Doors, *Jesus* stood in the midst of them; and having saluted them, he turn'd about to *Thomas*, and said to him, Behold my Hands and my Side; touch them, and convince thy self of the reality of my Resurrection. *Thomas* after this so sensible demonstration of the Truth of it, cried out: Thou art the same Master I attended on before thy Death; Thou art also my God, who by thy Resurrecti-

MATTHEW.

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LUKE.

JOHN.

C H A P. XX.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

C H A P. XXI.

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself:

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred

on hast overcome Death. *Jesus* replied, Thou, O *Thomas*, believest after this Evidence to thy Senses; much more noble will be their Faith, and more worthy of Reward, who have not seen, and yet believe the reality of my Resurrection. These words spake *Jesus* at that time before his Disciples, and then withdrew out of their Company.

C H A P. LXVII.

Jesus appears a seventh time to some of his Disciples at the Lake of Tiberias, and foretels what shall befall Peter and John: the eighth time to the eleven Apostles upon a Mountain in Galilee, and instructs them in divers Particulars concerning their Ministry: the ninth time he is seen by 500 Disciples; the tenth by James; the eleventh by all the Apostles; a twelfth and last time by the same, whom he again commissions to publish the Gospel, and instructs in several things relating to it, and afterwards in their sight ascends up into Heaven. *The Conclusion.*

AFTERWARDS *Jesus* appear'd to some Disciples at the Lake of Tiberias; the occasion this. Peter, Thomas, Nathanael of Cana a Galilean, the two Sons of Zebedee, and two other Disciples being together, and Peter telling them he design'd towards the Evening to go a fishing, the rest promised to bear him company. Whereupon they all went on board a small Vessel, and launch'd out upon

MATTHEW.

MARK.

LUKE.

JOHN.

C H A P. XXI.

into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers coat *unto him*, (for he was naked) and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals

upon the Lake, but that night caught nothing. Very early in the morning they saw a Man standing on the Shore, who indeed was *Jesus*, tho they did not know him at first view; who ask'd them (as if he wanted something to eat) whether they had caught any Fish: to which they answer'd, No. *Jesus* then bid them throw their Nets on the right side of the Ship, where he said they would find some Fish. They immediatly follow'd his Directions, tho they knew not yet that it was *Jesus*; and on a sudden inclos'd a vast number of Fishes, so that they were not able to pull their Nets out of the Water. *John*, at the sight of this wonderful Success, told *Peter*, that undoubtedly that Stranger to whom they were so much beholden for it, was *Jesus* their Master. *Peter* then throwing on his upper Garment, leap'd into the Sea, hastning with a pious Zeal to be with him before the Ship could possibly land him, which was about two hundred Cubits off; the rest making to the Shore in the Vessel, and dragging their Nets after them. When they were landed, they saw upon the Shore some live Coals by, and a little

C c c c

Fish

MATTHEW.

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CHAP. XXI.

there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

Fish broiling upon them, with a piece of Bread by, as if *Jesus* had prepar'd it only for himself, who then bid them reach out some of the Fish they had caught.

Peter then return'd to the Vessel to help them draw up their Net, which was fill'd with 153 large Fishes, and yet was not in the least broke. The Disciples having told out their Fishes, *Jesus* invited them to partake of the Fish he had already broil'd; nor durst any of them ask him who he was, being well assur'd he must be *Jesus*, tho his Countenance was a little alter'd. But he taking up the Bread, break it, and divided it among them, as he also did the Fish. In this manner *Jesus* appear'd a third time to several of his Disciples after his Resurrection.

After their Repast, *Jesus* ask'd *Peter*, whether he lov'd him more than the rest of his Disciples. *Peter* told him, he had a sincere Love for him; and that he must needs know it. Then said *Jesus*, Feed my Lambs, whom I will commit to thy care.

MATTHEW.

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LUKE.

JOHN.

C H A P. XXI.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily verily I say unto thee, When thou wast young, thou girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

care. *Jesus* ask'd him a second time the same Question; and having received the same answer from *Peter*, he repeated the same words, Feed my Sheep. Having ask'd again a third time the same Question, *Peter* grieving to be so often interrogated concerning the same thing, of which he thought *Jesus* could not be ignorant, replied, that since nothing was hid from him, it was impossible but he must know how much he lov'd him. *Jesus* said a third time to him, Feed my Sheep; that by thrice repeating the same Question, and thrice receiving this public Testimony from him of his Love for his Master, he might atone for his former Denial of him thrice successively; and by having so great Authority openly confer'd upon him, he might have a solemn assurance that *Jesus* had forgiven him. He then told him, that while he continued in his Youth and Vigor he should gird himself, and go whither he pleas'd; but in his declining Age he should stretch out his Hands, be bound, and led whither he would by no means desire to go. In which Words *Jesus* signified by what sort of Death *Peter* should confirm the truth of the Gospel; then stepping forward, he bid *Peter* follow him, by which sign also he intimated to him that his Death should be like to that of his Master.

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XXVIII.

CHAP. XXI.

20 Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

into a mountain where Jesus had appointed them. ↪ ↪ ↪

17 And when they saw him, they worshipped him: but some doubted.

Peter immediately followed, as he was bid: but looking behind him, he saw *John* coming also; whereupon he ask'd him whether that Disciple also was to go along with them. *Jesus* answer'd, If I will have *John* tarry till I come, what is that to thee? at present, do thou follow me. Now this saying of *Jesus* being but in part understood by the Disciples, there was a rumor spread abroad that *John* should never die. However *Jesus* did not say he should be exempted from the general Necessity of dying, but only those words which we just now mention'd. This is the same Apostle who has recorded this saying, as also many other Discourses of *Jesus*, together with some of the most remarkable Passages of his Life; nor is there any doubt of the truth of his History, as having bin all along a Man of unspotted Integrity.

Afterwards, the eleven Apostles went to a certain Mountain in *Galilee*, where *Jesus* had appointed to meet them. At his approach they all bow'd down and worship'd him, not excepting him who before had doubted of his Resurrection.

Jesus

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XXVIII.

18 And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even to the end of the world. Amen.

PAUL.

1 Cor. XV.

6 After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

Jesus then coming nearer to them, thus bespake them: I have now receiv'd Power from my Father to do whatever I please both in Heaven and on Earth; and you I send as my Messengers throout the World to gain Disciples over to my Doctrin, whom you are to admit into my Church by the Rite of Baptism, so that hereafter they may be, and also be esteem'd, the Disciples, not only of my Father, who under the old Covenant reveal'd his Will to the *Jews*; but of the Son also, whose Doctrin you are to spread among all Nations; and likewise of the Holy Ghost, whom I will send to you, and by whose Assistance you shall teach others what you have learn'd from me, without any danger of falling into Error. For you shall make a tender of the same Gospel-Terms to all Men which you have received from me; and I for my part will be present with you, and all that shall receive my Gospel, until the consummation of all things.

After this *Jesus* appear'd again to 500 Disciples at once, who all reported what they had seen during the time they surviv'd his Resurrection.

Afterwards he was seen by *James* also, who was call'd the Brother of our Lord, and was the first Bishop of the Church at *Jerusalem*; afterwards he frequently appear'd.

MATTHEW.

MARK.

LUKE.

JOHN.

ACTS, CHAP. I.

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☞

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the holy Ghost, not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

appear'd to the Apostles during the forty days he continued on Earth after his Resurrection, and inculcated the Commands he had given them concerning their preaching of the Gospel.

A few days before *Pentecost*, the Apostles, as *Jesus* had commanded them, return'd to *Jerusalem*, where he appear'd to them on the fortieth day after his Resurrection, being the fifth of *May*, and reiterated his command to them not to depart from *Jerusalem* before they had received the Holy Ghost, whom he had promis'd to send them from the Father. For whereas *John* only baptiz'd the Penitent with Water, they themselves should after a few days be as it were baptiz'd with the Holy Ghost from Heaven.

The Apostles being all together, and perceiving now that *Jesus* had receiv'd Authority from his Father of doing whatsoever he pleas'd both in Heaven and on Earth, they inquir'd of him whether the time was not now come in which he had resolv'd to free the *Jews* from the foren Tyranny they were under. Which inquiry, tho it plainly shewed they did not yet understand the nature of the *Messiah's* Kingdom, yet was not reprov'd by *Jesus*, as deeming it sufficient to let them know it did not belong to them to be acquainted with the times when such things should be accomplished, the knowledg of which God would not reveal to Men; but that they might rest

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XVI.

Acts, CHAP. I.

8 But ye shall receive power after that the holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

Gospel, CHAP. XXIV.

50 And he led them out as far as to Bethany: and he lift up his hands, and blessed them.

19 So then after the Lord had spoken unto them, he was received up into heaven,

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

Acts, CHAP. I.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

and sat on the right hand of God.

☞

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

rest assured they should receive from the Holy Ghost all qualifications necessary to discharge rightly the Trust reposed in them, who were to be Witnesses of what they had seen and heard during his conversation with them, and to preach his Gospel not only in *Judea* and *Samaria*, but all the World over.

After he had thus said, he commanded them to follow him towards *Bethany* unto *Mount Olivet*, where when they were come, he lift up his hands, and blessed them; and immediatly after was carried up in a Cloud before them all, to that part of the Universe where God in a more special manner manifests himself, and where he now sits at the right hand of that inaccessible Light, which is the evident token of the Almighty's Presence.

While the Apostles, with Eyes fix'd towards Heaven, gaz'd on the flying Cloud till it disappear'd, two Angels clad in white Raiment appear'd to them, and thus accost-

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XVI.

Acts, CHAP. I.

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

Gospel, CHAP. XXIV.

52 And they worshipped him, and returned to Jerusalem with great joy:

Acts, CHAP. I.

12 *from the mount called Olivet, which is from Jerusalem a sabbath-days journey.

Gospel, CHAP. XXIV.

53 And were continually in the temple, praising and blessing God. Amen.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

accosted them: Ye men of *Galilee!* why tarry you here? that same *Jesus* whom you have now beheld ascending to the Seats of eternal Bliss, ye shall hereafter see descending in like manner upon Earth.

Which when the Apostles heard, having ador'd *Jesus*, they returned to *Jerusalem* with exceeding joy for having bin made Spectators of his Ascension to the Father, as he had before promis'd them they should.

They then return'd from Mount *Olivet* to *Jerusalem*, which is about a mile's distance, and there spent the greatest part of the day in giving thanks and praise to God for the wonderful Benefits he had confer'd upon them by the means of *Jesus*; and having a few days after receiv'd the Holy Ghost, they departed from *Jerusalem*, and preach'd the Gospel in *Judæa* first, and afterwards in other parts of the World, not a few being converted by them, God in a special manner accompanying them in the faithful discharge of their most Holy Office by many remarkable Miracles which he wrought in their behalf.

Such

MATTHEW.

MARK.

LUKE.

JOHN.

CHAP. XX.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

The End of the fourth Year of Christ's Ministry,
and of the Harmony of the Gospels.

Such was the Life of Jesus of Nazareth, such his Doctrin, and the Miracles he wrought before his Disciples and others, which by his Apostles and others of his Disciples have bin transmitted in writing to Posterity, besides many other Passages which are not recorded: But these things have bin written, that the sincere Lovers of Truth may be convinc'd that Jesus is the *Messiah*, or the Son of God; and that by firmly believing his Gospel, and constantly conforming their Lives to the Precepts of it, they may attain everlasting Happiness: and should any undertake to give a full and exact account of every particular of his Life, he would find very many and large Volumes insufficient for his purpose.

The END.

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THE

T H E
F I R S T D I S S E R T A T I O N,

In which an Account is given of the C H R O N O L O G Y
I have followed.

The design of these Dissertations. I. In what year, and at what time of the year Herod was proclaimed King, and likewise at what time he died. II. That Jesus was born the last year but one of Herod's Reign. III. That the beginning of Tiberius's Reign was twofold, to the former of which is to be referred that designation of Time which is extant, Luke 3. 1. IV. That there were four Feasts of the Passover during the Ministry of Christ, is evident from St. John's Gospel. V. That the last happened in the twenty ninth year, according to the Vulgar account, in which year the most antient Christian Writers tell us that Christ died.

ALTHO I intend not to give an exact particular account of the preceding Paraphrase, nor yet to enter upon an uninterrupted Interpretation of the words of the Apostles, whose meaning I have endeavoured to express in it; yet I think it necessary briefly to shew after what manner I have prosecuted my design in this Undertaking: and first of all in what method and order I have dispos'd the Years of *Christ* whilst he was on Earth, and the Reasons for it. Secondly, I shall give some account of my *Harmony of the Gospels*; and lastly, I shall treat of the Antiquity and Authority of these Writings, and with what intent they were first publish'd. This is the subject of the following Dissertations, in the two first of which I shall barely offer my own Sentiments without consulting any man's Opinion; but in the last I shall endeavour to show the weakness of some modern Conjectures, yet without any Inveclives against the Authors.

I. That *Jesus Christ* was born not long before the Death of *Herod the Great*, who was

King over all *Judea*, no one can doubt who gives credit to *St. Matthew's Gospel*. Those therefore that have writ of these matters have thought these two things only necessary to be enquired into, *viz.* in what year, and at what time of the year *Herod* died; and also by how many months the Nativity of *Christ* preceded the Death of *Herod*. Those that have a mind to acquaint themselves with the different Opinions of Learned Men concerning these points of sacred Chronology, may satisfy themselves from the several Tracts that have been written expressly on this subject: for my part I shall only lay down that which to me seems the most probable.

And first of all, I think those are most in the right who are of opinion that *Herod* died in the 37th year of his Reign, if we reckon from the day that he was declar'd King of *Judea* by the Senate at *Rome*; but the 34th, if from the taking of *Jerusalem*: which last account I have followed (for a reason I shall lay down hereafter) as you may see in the top of the Page in which we have related the Transactions of the first year of *Christ*. This Year of
Herod

Herod was from the building of the City (Rome) 750. of Augustus 41. before the Vulgar Æra 4.

The chief ground of this Opinion is taken out of *Josephus*, who having the History of this King written by his Friend *Nicholas of Damascus*, might very well be accurate in the Chronology of this King's Life. Now *Josephus* speaks thus of the Year in which he was declared King of *Judea* at *Rome*, *Ant. Jud.* lib. 14. c. 29. So he took the Kingdom, which he obtain'd in the 184th Olympiad, during the Consulate of *C. Asinius Pollio*, and *C. Domitius Calvinus*, who was this year the 2d time Consul. Which Consuls exercis'd their Office in the year from the building of the City 714. In the 27th Chapter of the same Book he tells us of *Herod's* besieging *Jerusalem* in the third year after his being declar'd King at *Rome*. This (says he) was the third year after he was declar'd King at *Rome*: and in the Chapter following, speaking of the time when *Jerusalem* was taken, This Calamity beset the City of *Jerusalem* in the 185th Olympiad, *M. Agrippa* and *Canidius Gallus* being Consuls at *Rome*. Now 'tis certain that between those Consuls, during whose Magistracy *Herod* was declared King, and those he here mentions, there were but two pair of Consuls; so that if *Herod* began his Reign in the Summer of the year 714. U. C. as I shall afterwards prove, he must have taken *Jerusalem* before the third Year was quite expir'd, or at least at the end of it: for he took the City in the third month, that is, in the beginning of the Summer, as *Josephus* himself tells us in the words immediatly following; In the third month (from the vernal Equinox) on a Fast-day, as it were by a periodical return of the Calamity the Jews had formerly suffered under *Pompey*: for on the same day of the year, 27 years before, *Jerusalem* was taken by him; that is, in the year U. C. 691. *C. Antonius* and *M. Tullius* being Consuls, as *Josephus* informs us in the 8th Chapter of the same Book, herein agreeing with the *Roman Annals*. As for the Fast he mentions, I take it to be that which was celebrated on the 23d day of the third Month called *Sivan*, upon the account of *Jeroboam's* Idolatry. See the Calendar of the Jews publish'd by *Selden* in his Book *de anno civili Judæorum*, cap. 7.

Having thus settled the beginning of *Herod's* Reign beyond all doubt, let us now see in what year of his Reign he died, which the same Historian tells us in the following words, *Ant. Jud.* lib. 17. c. 10. He died in the 34th year of his Reign, after he had cut off *Antigonus*; but the 27th after his being declared King at *Rome*. And lest any one should suspect some mistake in the numbers, he repeats the same in his first Book, cap. 21. of the Wars of the Jews.

Now, if to the Year from the building of the City 713, you add 37, taking in the Year 714, in which *Herod* began to reign, you will fall upon the Year 750, which arises also from the addition of 34 to 716, at the conclusion of which *Antigonus* was cut off in favour of *Herod*, who alone from that time could be called the King of the Jews.

But there is another most certain way of finding out the Year in which *Herod* died, and is set down by *Josephus*, viz. In that same Year in which he died, there was an Eclipse of the Moon, as appears from the *Jewish Antiquities*, lib. 17. c. 8. which Eclipse happen'd at *Jerusalem*, according to the calculation of Astronomers, the 12th day of *March*, at 3 a clock in the morning, in the year 750 U. C.

Other Arguments might be produc'd to prove that *Herod* died this very year, neither sooner nor later, which have been made use of lately by some learned men in *France*; but what has been said may suffice, since we are wont to estimate the force of Arguments, by the weight of each, and not from the number of them. Let us now inquire at what time of the year *Herod* began his Reign.

This may easily be made out by remembering that *Josephus* places the first year of his Reign in the 184th Olympiad, from which it appears that *Herod* was declared King at *Rome* before the Summer Solstice of the year 714, from the building of the City; for the 185th Olympiad begins immediatly from the Summer Solstice of that year, and was celebrated, according to the calculation of *Sethus Calvisius*, the 17th of *August*. Hence we may collect by the by, that those are in a great mistake who put off the regal Dignity of *Herod* to the Autumn of that Year, whose Arguments nevertheless I will not now confute.

'Tis certain *Josephus* has not any thing that can persuade one *Herod* was proclaimed King of the *Jews* later than this: for in his 14th Book, cap. 26. of his *Jew. Antiq.* he tells us, that he sailed from *Alexandria* in the Winter, $\chiειμωνος \epsilonντος$; and in the 1st Book, cap. 11. that he was not at all afraid of $\tauην \acute{\alpha}νηνην \tauη \chiειμωνος$, the height of Winter, which is fiercest in the month of *January*; that he was in danger of being shipwreck'd about *Pamphilia*, and with much difficulty got to *Rhodes*, from whence, having refitted his Vessel, he set sail for *Italy*, whither he might probably arrive in the month of *April*, and in the Summer following obtain the Regal Dignity.

From hence 'tis evident, if we state the Death of *Herod* about the end of the Summer of the Year from the building of the City 750. that he died in the beginning of the 37th Year of his Reign, if we begin from the Summer of the Year from the building of the City 714. And certainly he must have reign'd so long, if he reign'd 37 Years, for the last Year could not be reckoned unless it had been begun; and no one is ignorant that the current Year is frequently by Writers added to the intire ones, and therefore does not stand in need of any confirmation.

II. Having thus settled the Year of *Herod's* Death, our next inquiry is by how many Months the Nativity of *Christ* preceded the Death of *Herod*? For my part, I don't think there can be any thing certainly concluded concerning the number of Months; but this however we may lay down, that *Christ* was born in the year 749 U. C. or *Julian* 41. the latter half of which is to be accounted into the 33d year of *Herod's* Reign, reckoning from the taking of *Jerusalem*. It appears indeed from *St. Luke's* Gospel, that *Jesus* was born six months after *John* the Baptist; but since 'tis uncertain in what month he was conceived and born, nothing of any certainty can be inferred from it. I am not ignorant what some learned men have conjectured concerning the Week in which the Class of *Abiss* (to which *Zacharias* the Father of *John* belonged) executed the Priest's Office in the Temple; but what they say is built upon such weak Foundations, that in so serious a

matter I chuse wholly to omit them rather than to heap up one Conjecture upon another.

Every one knows that it was the general Opinion of the Western Churches, that *Christ* was born on the 8 Cal. *Jan.* or the 25th of *December*; whereas the Churches of the East contended for the 8th Id. *Jan.* or 6th of *Jan.* alledging that they must needs have a better insight into this Affair than the Western Churches, who were at so much a greater distance from the place of his Birth than themselves. *J. Ger. Vossius*, in his Dissertation concerning the time of *Christ's* Nativity, hath collected a great many Testimonies of the Antients to this purpose; but whoever will diligently examin this matter, and considers, that in the most primitive times of Christianity this particular Day was not consecrated as the day of his Nativity, will readily be convinc'd that neither of them had any certain grounds for their determination in this particular. There is no man of Letters that will make any doubt of this, and so I urge it no farther.

I will not affirm or deny that *Christ* was born in this or that month of the Year *Jul.* 41. because the matter is doubtful: But I think this one thing certain, That he was born this year, altho we know not the particular Month. For which reason I have entituled the following Year 41. the first after *Christ's* Birth, without taking notice of the Months and Days preceding it, as is usual also in the *Dionysian Era*.

My chief Reasons for referring the Year of *Christ's* Birth to the 41 *Julian*, are in short these; for they have been already set forth at large, and illustrated by others. *St. Luke*, in chap. 3. v. 1. of his Gospel, tells us that *John* began to baptize in the 15th Year of the Reign of *Tiberius*; and that many flocking to him from all parts, *Jesus* himself came thither also to be baptiz'd by him: He then adds, $\text{Και αυτος ω ο Ιησους ασει ετων τριδκοντα εσχημεν}$, And *Jesus* himself was about 30 years, beginning, viz. to enter upon his Ministry. For I think there is no obscurity in those words, neither could any one have ever found any, but by straining the Text, for reasons which do not at all relate to my present purpose. This one thing is uncertain, in what Month

Month of the 15th Year of the Reign of *Tiberius*, *Christ* resolv'd to be baptized by *John*. Now the 15th Year of *Tiberius* begins the 28th day of the Month *Sextilis*, in the Year 779 *V. C.* But it is not much matter whether we refer this Baptism to the last month of this Year, or the beginning of the following; for indeed nothing can be certainly stated about it. I have therefore referr'd it to the beginning of the Year following, rather to comply herein with the Custom of the Churches of the West, than as having anything certain concerning this Affair.

But since *Christ* was not born later than the last Year of *Herod's* Reign, which happen'd, as I said, on the 750th *V. C.* *Jesus* must needs have been about 30 years old in the year 779. or else he must have been above 30, if we suppose him born in the year 479 *V. C.* I am not ignorant that this Word *ἀσθενῶν*, *about*, may be taken in a larger sense; but no one will deny that it has a more proper signification in this place, if *Jesus* was actually at that time in the 30th Year of his Age. Upon which account there is no reason why we should not understand it in this sense; for the Objection which they urge from the 15th year of *Tiberius's* Reign is of no force, as I shall show hereafter. It appears therefore that I have rightly fix'd the Year of *Christ's* Birth, and agreeably to the Holy Scriptures.

There is also another mark of the time taken from *St. John's* Gospel, c. 2. v. 20. where in the first Year of *Christ's* Ministry, according to my Harmony, the *Jews* are introduc'd, saying, *Forty and six years was this Temple in building.* By which words they mean, that the Temple began to be built 46 years before, and afterwards received continually till that time some additional Ornament; for the main Body of that Edifice was finished by *Herod the Great* within the space of 9 years and a half, as appears from *Josephus's* *Antiquities*, l. 15. c. 14. And thus also I think *Pliny* is to be understood, when speaking of the Temple of *Diana* at *Ephesus*, l. 36. c. 14. he says, it was *ducentis viginti Annis factum a totâ Asiâ*, two hundred and twenty years in building by all *Asia*. Now *Josephus* tells us *Herod* began that Work in the 18th Year of his Reign, dating the beginning of it from

the Conquest of *Jerusalem*, as is plain from *Petavius's* *Annals*. From which time *Herod* was without all dispute King of *Judea*, for which reason *Josephus* made use of this account, which I have also followed.

But this 18th Year of *Herod* falls partly upon the 26th, and partly upon the 27th *Julian*: So that reckoning from the 26th *Julian*, the Year of the Foundation of the Temple, unto the 71, or of the Vulgar Account 26, which is the first of *Christ's* Ministry, there will be just 46 years, counting the first and last for whole ones, as is usual in less accurate Calculations.

Now according to this Calculation we cannot fix the time of *Christ's* entring upon his Ministry sooner or later; for if he began it sooner, the *Jews* could not have said that it was the 46th Year from the building of the Temple: If later, it would have been above 46 years. 'Tis true, this account might be adapted to the Year ensuing by omitting a few months in the Calculation; but certainly it could not be later: besides, this Opinion is inconsistent with the number of Passovers that happened during our Saviour's Ministry, of which we shall treat hereafter.

From hence it may be infer'd that *Christ* was born in the last Year but one of *Herod's* Reign, since he was about 30 years of age 46 years after the Foundation of the Temple. And this also confirms what *Josephus* tells us of the twofold beginning of *Herod's* Reign, and of the year of his Death. For the more agreement there is in matters of this nature, the greater is the probability of the consequences deduced from it.

III. But here 'tis ask'd how it is possible *Christ* should be but 30 years old when he entred upon his Ministry, which he did in the 15th year of *Tiberius*, as appears from *St. Luke's* Gospel, this Year of *Tiberius* falling upon the 73 *Julian*, and beginning the 20th of *August*, whereas the Year in which our Saviour was born was the 41 *Julian*? They seem to give the most satisfactory Answer to this Query, who attribute a twofold beginning to *Tiberius's* Reign, the one when he was made Collegue of the Empire by *Augustus*, the other when after the Death of *Augustus*

Augustus he had the sole management of the Empire; to the former of which they refer this Passage of St. Luke. Now Tiberius was declar'd Collegue of the Empire in the 11th Year of the *Vulgar Æra*, and on the 28th of August; from whence it follows that in the 25th Year of the same *Æra*, on the same day of the month, began the 15th Year of Tiberius, at which time John the Baptist seems to have entred upon his Office. I would not however be so understood, as if I laid it down for a certainty that John the Baptist did not begin to baptize till toward the end of the 25th Year of the *Vulgar Æra*; for nothing hinders but that he might begin some months sooner, which are not taken notice of by St. Luke, as is very usual.

I might here crier my Reader to that Learned Person who has undertaken to correct the Annals of *Barnius*, and who at the 11th Year of Christ has at large demonstrated that Tiberius was made Collegue of the Empire in that very Year, and has fully answer'd all Objections to the contrary; and indeed he seems so to have exhausted that matter, as not to leave room for others to say any thing about it. However, it will not perhaps be amiss briefly to shew after what manner this time of Tiberius's Proconsular Authority may be found out.

Dion Cassius, in his 55th Book of the Roman History, having describ'd what happen'd during the Consulate of *P. Sulpicius Camerinus*, and *C. Poppæus Sabinus*, Anno *Ære Vulg.* 9. subjoins p. 400. Ed. *Rob. Steph.* τὸ δὲ ἔξῃς ἔτη, &c. The following Year the Temple of Concord was consecrated by Tiberius. Immediately after follow the Transactions of the 11th year, *M. Æmilius Lepidus* and *T. Statilius Taurus* being Consuls: When the Consuls *M. Æmilius* and *Statilius Taurus* entred upon that Office, Tiberius and Germanicus the Proconsul went into Gaul. Then follows a Description of the Affairs in Germany. Whilst Tiberius was absent in this Expedition, he was created by Augustus Collegue of the Empire, and Consort of the Tribunitian Power, as *Tacitus* tells us, *Annal. lib. 1. c. 1.* And *Velleius Paterculus* gives this account of it, *Lib. 11. c. 120.* The Enemies Forces being routed both by Sea and Land, after he had settled the Affairs of Gaul, and appear'd

the Dissensions of the Inhabitants of Vienne; rather by prudently guarding against the ill Consequences than exercising Severity against them; and the Senate and People of Rome, at the request of Augustus his Father, had decreed that he should have an equal Power with Augustus himself over all the Provinces and Armies;— he returned into the City, and triumph'd for his Victory over the Pannonians and Dalmatians, an Honour that long before was due to him, but deferred upon the account of the continuance of the War. This Triumph was in the 12th Year of the *Vulgar Æra*.

Our Learned Author has collected a twofold beginning of Tiberius's Authority from a Passage in *Clemens Alexandrinus Stromat. L. 1. p. 330.* where we have the Chronology of the Roman Emperors down to *Commodus*; in which having, according to the *Vulgar Account*, allotted 22 years to the Reign of Tiberius, he adds, according to the Sentiments of others, ἔπειτα Τιβέριου ἔτη 25, μῆνας 5, ἡμέρας 18: (where this Learned Person reads ἔτη 25, not 25; that is, 25, not 26) Afterwards Tiberius 26 Years, 6 Months, 19 Days. From which words arises this Calculation: Tiberius died March 16th, in the year 37 *Æ. Vulg.* From the 28th Aug. in this year, to the same day of the year 11 *Æ. Vulg.* are included 26 years compleat: From which day to the 25th Feb. are six months, and from the 25th Feb. to the 16th March, in which Tiberius died, are 19 days. From whence it appears that some Writers plac'd the beginning of the first year of Tiberius in the 11th year *Æ. V.* and therefore that according to their opinion the beginning of the 15th year of Tiberius must refer to 25 *Æ. Vulg.* which agrees with our Account. There are also other Arguments to convince us that Augustus pitch'd upon the 28th Aug. to chuse him Collegue, in that Learned Author, to whom I refer my Readers, who will there also find a great deal more to the same purpose.

Now that a twofold beginning should be attributed to Tiberius, is no more to be wonder'd at than that a threefold one should be given to Augustus: for some there are who date his Authority from the year in which *J. Cesar* was killed; and others from his first Consulate in the year following; and a third

lost. do not begin it till after his Victory; off of *Actium*, as *Retavius* tells us at large in his 10th Book, c. 64. *De doct. Temp.* which it is not necessary to transcribe.

There can be then no reason given why *Luke* might not follow their Opinion who date *Tiberius's* Principality from the time that he was made Collegue of the Empire with *Augustus*, especially considering that in the Roman Provinces he was accounted of equal Dignity with *Augustus* himself. 'Tis true, he behaved himself in the City as inferior to him, and rather as his Legate and Administrator than Collegue, so that he did not seem to act there as Sovereign till after the Death of *Augustus*; but if we look narrowly into the matter, we shall find this was a mere Artifice and trick of Dissimulation, and as such accurately described by *Tacitus* in the 1st Book of his Annals. But the plain meaning Provinces, as soon as they heard that he had gotten the Proconsular Authority, suppos'd, and that truly, that he was now a sharer in the Supremacy, and had then entred upon his Principality. With the same simplicity they call'd those *Reges*, who at *Rome* by a feigned Modesty were stil'd only *Principes* and *Imperatores*. For which reason *Eusebius*, in his *Chronicon*, calls the *TRIBUNITIA POTESIAS*, which is attributed in the Coins to *Drusus* the Son of *Tiberius*, ἡ ἀρχὴ κοινῶν προσηλαμβάνεσθαι, to be made partaker in the Sovereignty; and *Jerom* to the same effect, *Consortem Regni fieri*.

IV: I come now to say something of the Passovers by which the time of *Christ's* Ministry is distinguish'd. I shall not here repeat what others have said of this matter, since the Collections of *Ger. Joh. Vossius* and others, are in every ones hands. Whoever peruses my Paraphrase, will easily perceive that I have truly reckon'd 4. Passovers during the time of our Saviour's Ministry, agreeing herein with several learned men; however it will perhaps be convenient to give a short Scheme of it in this place.

The first Passover then is that which *St. John* mentions, chap. 2. 13. during which *Jesus* first drove the Traders out of the Temple. After which *Jesus*, with a few of his Disci-

ples, among whom was *Philip*, went into another part of *Judea*, where he abode until *John* the Baptist was cast into Prison. Afterwards he went into *Galilee* thro' *Samaritan*, where he more openly declar'd his Gospel. Having published it at *Nazareth* without effect, he went on to *Capernaum*, where he began to tarry longer than at any other place. Here he got several Disciples, particularly *Peter*, *Andrew*, *John* and *James*. Thence he travel'd thro' the Cities of *Galilee*, in which on the Sabbath-days he preach'd in their Synagogues the Kingdom of Heaven: To accomplish all which a year's time is not too much; for to instruct men who were dispersed thro' the Fields and Villages, and busied about their worldly Affairs, it was necessary that *Jesus* should wait for the Sabbath Days, in which they met together in their Synagogues.

The second Passover is that which we meet with in the 5th Chapter of *St. John*, v. 1. called ἐορτὴ τῶν Ἰουδαίων, emphatically, *The Feast of the Jews*; by which Phrase, the Passover, the chiefest of all the Jewish Festivals, was wont to be denoted, as *Grotius* shews in his Annotations upon that Passage, altho' the Particle be not prefix'd. During this Feast *Jesus* tarried at *Jerusalem*, and thence returned to *Galilee*, where he made choice of 12 Apostles out of his Disciples, who were constantly to attend on him, and be in a readiness to be dispatch'd by him whithersoever he pleas'd. From which time he began more plainly and largely to divulge the Precepts of his Gospel, as is manifest from those Sermons of his which I have comprehended in the 21st and 22d Chapters of my History, and from all those Discourses which are afterwards related. Here he taught the Multitude that flock'd to him from all parts, working many Miracles among them, particularly at *Capernaum*, and about the Lake of *Gennesareth*. From thence he went to *Nazareth*, from whence passing through *Galilee*, he sent away the Apostles to preach the Gospel, whilst he himself went to other places. The Apostles having discharg'd their Commission, return'd to him, who was at that time at *Capernaum*, or some other Town near to the Lake of *Gennesareth*. It can be no

wonder if all this took up a year, or thereabouts.

The third Passover is that which St. *John* mentions, *Chap. 6. 4.* and which was near at hand, when the five thousand men, besides Women and Children, were entertain'd by him, and satisfied with five Loaves and two Fishes. Then, after his usual custom, he went to teach at *Capernaum*, and elsewhere, such as were delighted with hearing those things that appertained to their Salvation. At the Feast of the Passover he repaired to *Jerusalem*, if we judg of this Year by his Practice in the others: And returning from thence, he went into that part of *Galilee* which is nearest to the Borders of the *Tyrrians* and *Sidonians*, where he was less known. From thence he returned to the Lake of *Genesareth*, and carried a long time in the Region of *Decapolis*. Then he sailed over the Lake, often changing his place, in all likelihood to avoid too great a Concourse, which perhaps might have occasioned a Sedition, which his Adversaries would doubtless have imputed to him, since afterwards for a far less reason they accus'd him of High Treason before *Pontius Pilate*: For which reason he would not be called the *Messiah*, and forbid many of his Miracles to be spread abroad, that he might not be followed by a Multitude who seem'd eagerly bent upon a change of Government. Afterwards he went to *Panias* to the Fountains of *Jordan*, and some days afterwards was transfigured on a Mountain of *Galilee*, and took many Journeys to and fro thro *Galilee*; and then, in the beginning of *October*, at the middle of the Feast of Tabernacles, he shewed himself openly at *Jerusalem*, having sent into all parts seventy Disciples, who probably returned to him after the Feast, as he was going into *Galilee*. Then at the Feast of Dedication he went up again to *Jerusalem* by easy Journeys (teaching in every Town and Village) where he arriv'd in the beginning of *December*. He returned again into *Galilee*, and from thence he passed over into *Judea*, designing shortly after to come back again into *Galilee*, from whence he went again into *Judea* to raise *Lazarus* from the Dead; and having rais'd him, he retir'd into the Desert of *Jericho* until the time of the Passover, *viz.* of the fourth, in which he suffer'd.

From this short Narrative of the Journeys of *Christ*, it appears that *Jesus* made more Journeys in that interval of time between the third and fourth or last Passover, than he had in the foregoing years; which might be for two very important reasons: One was, because the time of his Departure from the World drawing near, he himself was willing to spread the Gospel as far as might be through *Palestine*, that he might lay a sure and firm Foundation of that Building which his Apostles were afterwards to finish. The other, that by frequent changing of places he might avoid too great a Concourse of men to him, and disappoint the Designs of such as bore the *Roman* Yoke very uneasily, of which sort were very many in *Judea*, or rather indeed almost all the *Jews*: for when the Fame of his Miracles was spread far and near, very many suspected he was the true *Messiah*, and some there were that did not in the least doubt it. Now the *Messiah* was generally look'd upon as one who was to be a Deliverer of the *Jews*, and under whose conduct they were to subdue all the rest of Mankind. So that if he had taken up his residence in one place, he would always have been encompassed with a Multitude of men, who could not so easily follow him when he remov'd from place to place. Wherever he had settled, the Malecontents would have flock'd to him as to an appointed and notified Rendevouz, and have stirred up a Sedition whether he would or no. Which how prejudicial it might have been to the growth of the Christian Church, it is not necessary for me to inlarge upon.

I must now clear some things which may be, and perhaps are actually objected against my account of the Passovers, by which I said the time of *Christ's* Ministry was to be distinguished. There are some will have it that *Christ* speaking those words, *John 4. 13.* *Do not ye say there are yet four months, and then cometh the Harvest?* means, that in that time when he passed through *Samaria*, there were yet remaining four months to his second Passover; but I have hinted in my History of the Gospel, that that was a proverbial Saying drawn from the Barly Harvest, of which you may consult *Lightfoot* in his *Horæ Hebraicæ* upon *St. John's* Gospel, altho he is of another mind. My

My opinion is that that Feast was the second Passover, which *John* speaks of, *chap. 5. 1.* But some learned men, who think otherways, object first against it, that this Evangelist, as oft as he speaks of the Passover elsewhere, calls it by its proper name, as *Chap. 2. 13. & 11. 55.* Which, suppose it be granted, it does not follow that *St. John* should not express himself otherwise in one particular place, especially since the Expression is proper, and easily offers it self. Besides, they are mistaken; for in *chap. 4. 45. ἡ ἑορτή*, the Feast, is twice called the Passover. But then, say they, the Article is prefixed. I grant it: but it is also omitted in other places, where there is mention made of this Feast, as *H. Grotius* observes, *Mar. 15. 6. Luke 23. 17.* And if we suppose *John* spake after the same manner, is there any thing strange or unreasonable in it?

Secondly, say they, *Chrysostom*, *Cyril of Alexandria*, and some other Interpreters, think that the Evangelist speaks of some other Feast of the Jews. But theirs, and other Interpreters Authority, not supported by Reason, is a very weak argument of the Truth, since no one can deny that they had no other Memoirs to assist them beside what we still have, namely, the Gospels; not to mention their being men obnoxious to error, and that they have very often erred in the Interpretation of the Scriptures.

Their third Objection is, that fifty Verses after (*viz. in Chap. 6. 4.*) there is again mention made of the Passover. But what hinders but that the Passover of the year following may be meant in this latter place? But, say they, upon this supposition the Evangelist seems to have taken notice of too few things during the interval between these Passovers. Now I think this was very rationally design'd by him, which was for the most part to take notice of those things that had been omitted by the other Evangelists. And tho' I should grant that *John* mentions only the second Passover in *Chap. 6. 4.* yet they must own that he repeats but a few of *Christ's* Sermons that he made between the two Passovers, and, according to their opinions, begins to speak of 'em at *Chap. 2. 4.* and leaves off at the beginning of the 6th Chapter, especially if we compare 'em with those in the other Evangelists.

Fourthly, Others object, that if *John* spoke of the Feast of the Passover, *Chap. 2. 13.* in *Chap. 5. 1.* he comes to the Feast of Pentecost, and without doubt speaks of that, the time corresponding thereunto. Perhaps they that had read only *John*, might be persuaded of this; but whoever has read the Journies of *Christ* in the others, and compared 'em together, will find it absurd that his Ministry should be contracted within the narrow compass of the interval between the two Passovers, as they would have it who make these Objections; whose Opinion is defended by the Learned *Ger. Jo. Vossius*, in his Book of the time of our Lord's Passion.

Fifthly, The same persons urge, that *St. John*, in *Chap. 6. 4.* does not speak of any middle Passover, between the first mentioned in *Chap. 2.* and the last in *Chap. 11, and 12.* because in such a case he would not have contented himself barely to say the Passover was at hand, but would have subjoin'd some of those things which happened at that Feast of the Passover. But suppose nothing memorable happened at that time; certainly it was not necessary that *Jesus* should have done any thing at that time at *Jerusalem*, which ought to have been committed to writing.

Sixthly, They go on and tell us, No consequence can be drawn from the method that *John* writ in: As if there were no consequence at all from the mention afterwards made of the Feast of Tabernacles and the Dedication, that any other Passover should be spoken of here besides that in which he suffered, because there may be a placing of that which should be last first, *αὐτῶν πρῶτον*, of which sort are many elsewhere in the Evangelists. I confess that *Matthew* has frequently such invertings of the Order, in rehearsing of the Sermons of *Christ*; but in no place occurs any such inversion in the stating of the time, as must be in this place. The reason is, because such an ambiguous account would have been altogether useless, from which we could by no means collect what Year was meant. Besides, *John* in his Narration is more observant of the Order of the times than *St. Matthew* in his; and his History seems to be very cautiously distinguish'd according to the times of the Feasts, that he might supply what

was wanting in the other Gospels, as I shall shew in my following Dissertation.

But, say they further, if we compare *John* and *Luke* together, it will plainly appear that the Passover here mentioned is that of our Saviour's Crucifixion, which was then near at hand: For *John* says, *Chap. 6.* that when the Passover was now at hand *Christ* fed five thousand men with five Loaves and two Fishes. And *Luke* speaks of the same Miracle, together with other things done at that time, *Chap. 9.* and afterwards subjoins in the same Chapter, *v. 51.* that *this was done when the time was come when he should be received up.* And what else can be meant by it, than that the last Passover was near at hand? So they argue, as if it were necessary that what *St. Luke* speaks of in that place should be referred to things immediately foregoing; for the proof of which they bring no argument. But I have so placed these things in my Harmony, as to have a reference to the following Acts of *Jesus*, and what he did not six months before his Crucifixion, when he had now preached the Gospel about thirty months, as is manifest from Page 281.

These are the Answers we had to make to those Learned Men, who contend that there were but two, or at most three Passovers celebrated, within the time of *Christ's* Ministry: But nothing does better confute their Objections, than the very Order of the History, and of the Journeys of *Christ*; which I have already briefly delivered, and which whosoever will give himself the trouble to peruse my History, will easily perceive.

V. I am now in the last place to give some account why I have referred the last Passover of *Christ* to the twenty ninth Year of the *Vulgar Æra*; which altho it be evident from what has been already said, yet I shall confirm it by the Testimonies of the Antients. I am not ignorant that they have made many and great mistakes in matters of Chronology, and that we are not rashly to rely upon them: nay, in this very business of the Year of *Christ's* Death (as I shall shew by and by) they were under a manifest mistake. But there are two things to be distinguished in what they have said of this matter: for there are some things

which they could by no means collect from the Gospels, but only receive from ancient Report; but other things there are which they endeavoured to deduce from the Gospels. The latter cannot have a greater force with us than the Reasons on which they depend; and if they are weak, the Inferences from them will be weak also; but if weighty, the Consequences are not to be rejected as frivolous: For since the Antients had no more infallible Rules of reasoning or arguing than we have, and were no more exempted from the danger of erring than the Moderns, they are to be judged of by the same rules that we are, and to be followed when they argue right, and forsaken when they do not, as the modern Interpreters of Scripture are wont to be. But there are besides among the Antients certain Dates of times which they received from their Ancestors, or had taken out of Books that are now lost.

There is no reason for our rejecting these as dubious, if they carry no absurdity along with 'em, and accord with other Histories, whose Truth is sufficiently proved, and especially if delivered by very many that altogether agree: For from whom shall we have a more certain account of the Transactions of former times, than from such as lived not long after, if we have no contemporary Witnesses? Which is chiefly to be understood of those things that have in 'em no appearance of Falshood, neither are of that nature as to be the interest of any Party to represent them to the credulous Vulgar with false Interpolations. Now that I may distinguish these two things in my Citations from the Antients concerning the year in which *Christ* died, I must set down their own Words: But I shall confine my self to the most antient Writers, because the Authority of those of later date who have copied them without any Examination is of far less weight; and I will first cite the Testimonies of the *Greek*, and afterwards those of the *Latin* Authors.

In the first place let's hear what *Clemens* of *Alexandria* says, who in his Chronology of the *Roman* Emperors down to his time, has these words: ἐξουσίῃ δὲ ὁ Κῆριος ἡμῶν τῷ ὀγδόῳ καὶ ἐκδόσῳ ἔτει (of *Augustus*, viz. from the taking of *Alexandria*, from the Conquest of which place it was the custom in *Egypt* to rec-
kor

kon the years of Augustus) ὅτε πρῶτον ἐκέλευσαν ἀπογραφὰς γινέσθαι, ὅτι Αὐγύστου. Ὅτι δὲ τὸ αὐτὸ ἀληθές ἐστιν ἐν τῷ Εὐαγγελίῳ καὶ Λουκᾶν γέγραπται ὅτι ἔτι δὲ πεντεκαιδέκῳ ὅτι Τιβερίου Καίσαρος, ἐγένετο ῥῆμα Κυρίου πρὸς Ἰωάννην τὸν Ζαχαρίου υἱόν. καὶ πάλιν ἐν τῷ αὐτῷ ἦν ὅτι Ἰησοῦς ἐρχόμενος ὅτι τὸ βάπτισμα, ὡς ἐπὶ τῶν λ'. καὶ ὅτι ἐνιαυτὸν μόνον ἔδει αὐτὸν κηρῦσαι καὶ τὸτο γέγραπται ὅτι. Ἐνιαυτὸν δεκτὸν Κυρίου κηρῦσαι ἀπέσειλόν με. Ταῦτα καὶ ὁ Προφήτης εἶπεν, καὶ τὸ Εὐαγγέλιον. πεντεκαιδέκῳ ἔν ἔτῃ Τιβερίου, καὶ πεντεκαιδέκῳ (Read πεντεκαιδέκα τοῖς ὅτι, unless, which is not to be suppos'd, Clemens plainly doted in thus wretchedly disagreeing with himself in the compass of a few Lines) Αὐγύστου ἔτι πληρῶνται τὰ τριάκοντα ἔτη, ἕως ἃ ἐπάθεν. ἀφ' ἃ δὲ ἐπάθεν, ἕως τῆς καταστροφῆς Ἱερουσαλὴμ γίνονται ἔτη μβ', μῆνες γ'. i. e. But our Lord was born in the twenty eighth Year (from the Victory near Actium, according to the Egyptians) when Registers of the Inhabitants were first commanded to be made in the time of Augustus. And that this is true, it is written in the Gospel of St. Luke: But in the fifteenth Year of Tiberius Caesar came the word of the Lord to John the Son of Zacharias. And again in the same Evangelist: Jesus was coming to his Baptism about thirty years of age. And that he ought to preach only for a year, this also is written: He sent me to preach the acceptable Year of the Lord. The Prophet spoke of this, as doth the Gospel also. Therefore in the fifteenth Year of Tiberius, reckoning also fifteen under Augustus, are completed the thirty Years till his Suffering: And from his Passion to the Destruction of Jerusalem, are two and forty years and three months. In which Passage there are many things to be taken notice of.

1. Clemens had heard (or he from whom he took this Chronology) that Christ was born about the 28th year from the Victory at Actium; which is true, if you count the very Year of that Victory, and adding 27 Years to it, you will light upon the Year 750 U. C. or Julian 42. a few months before which I have already shewn that Christ was born. But misreckoning of the Actium Years after the Alexandrian manner, he has deferred the Birthday of Jesus Christ to the Year following, till which Herod did not live; whereas it is

manifest that Christ was born before Herod's Death.

2. For ἀρχόμενος, beginning, which is in Luke, and in all the Copies now extant among us, and was in the Books of the ancient Interpreters, Clemens reads ἐρχόμενος, coming, to which he subjoins, for explanation sake, ὅτι τὸ βάπτισμα, to the Baptism. Which Passage seems to have been corrected by him by conjecture, lest, if Christ should be said to begin to be about thirty years of age, it should necessarily follow, that year ending, he must at least be said to have begun his 31st Year, which would have utterly destroyed Clemens's Chronology. But if you suppose that Christ had not pass'd his 29th Year about the time of the first Passover, it will necessarily follow that at the other Passover when he died, he must have been thirty years old.

3. Every one sees how frivolous that Argument is, taken from a place in Isaiah, and seems to have been copied by Clemens from some Valentinian: for thus the Valentinians argued, as Irenaeus tells us, Lib. 11. c. 38. where he rightly confutes 'em: They say that he suffered in the twelfth Month, so that he continued preaching but one year after his Baptism; and they endeavour to confirm this out of the Prophet: for it is written, That it was called the acceptable Year of the Lord, and the Day of Recompence; being truly blind—For the Prophet neither speaks of the Day, which consists of twelve Hours, nor of the Year that has twelve Months. For they themselves confess that the Prophets spake many things in Parables and Allegories, and not according to the literal meaning of the words. Therefore that is called the Day of recompence, in which God will render to (that is, judg) every one according to his Works: And the acceptable Year of the Lord is the time, in which those are called who believe in him, and are made acceptable to God; that is, all the time from his coming until the end, &c. Afterwards in the following Chapter he shews that in John's Gospel there is mention made of three Passovers; and then adds, But every one will confess that these three times of the Passover are not one year. Upon which account I wonder the most Learned Ger. Jo. Vossius should rank Irenaeus amongst those who find four Passovers in the time of Christ's Ministry. See his Book of

the time of our Lord's Passion, §. 19. But this by the by.

4. There is then no doubt but that *Clemens* has absurdly contracted the time of *Christ's* Preaching and Death into one Year, viz. the fifteenth of *Tiberius*: but it was a Tradition he had received from his Ancestors that *Christ* died that year, which was very true, but not in that fifteenth Year which *Luke* speaks of, and which, as I have before shewn, was the fifteenth Year of his Proconsular Power, not that which he entered upon after the Death of *Augustus*. Which thing *Clemens* ought to have remembered, who, as I have before shewn, was not altogether a stranger to the twofold beginning of *Tiberius*. The Tradition he had from his Ancestors, as to *Christ's* being born about the 28th Year of *Augustus* from the Victory at *Actium*, and as to his dying in the fifteenth of *Tiberius*, was true; but he did not thoroughly understand what these Years were, and he interpolated the Truth which he had received, by a wrong conclusion of his own.

5. I do not think him to have been so weak a Chronologer, as to write πεντεκαιδέκατῳ Ἀυγύστῳ, in the 15th of *Augustus*, when a little before he said that *Jesus* was born in the 28th Year of that Emperor: but it is manifest that his meaning was this, that the fifteen years that *Jesus* lived under *Augustus*, and the other fifteen which he survived him under the Principality of *Tiberius*, made up thirty years. Therefore we must necessarily read πεντεκαιδέκα τοῖς ἐπι Ἀυγύστῳ, unless any one will have it that *Clemens* reckons the years of *Augustus* from his Death, by going backwards to his 28th year, which would be a very strange way of reckoning, and, if I am not mistaken, without any Precedent.

6. It is most true that from the year of *Christ's* Death to the Destruction of *Jerusalem* were 42 years; and I believe that this also was derived from an ancient Report, which arose from the observation of the Christians of those times, who diligently took notice of the time of the compleating of that remarkable Prediction of *Christ*, which is extant in *Mat. 24*. *Clemens* afterwards adds various opinions concerning the Day in which *Christ* died; but they seem to be mere Conjectures,

and therefore I shall not take notice of them.

My second Witness shall be *Julius Africanus*, who, in his fifth Volume of the *Times*, where he treated of the seventy Weeks, had this, which *Jerom* quotes out of him upon the 9th Chapter of *Daniel*. *The Macedonians reigned three hundred years, and from thence to the fifteenth Year of Tiberius Cæsar, in which Christ suffered, are computed sixty years.*

My third shall be *Origen*, who in his 4th Book against *Celsus*, p. 174. *Ed. Cantab.* speaks to this effect: *I compute, that from the year of the Crucifixion of Jesus to the Destruction of Jerusalem, were two and forty Years; which Year was the forty second before the utter subversion of the Jewish Nation, as we have already seen, being the fifteenth of Tiberius's after the Death of Augustus.*

Now to come to my *Latin* Witnesses, *Irenæus* speaks thus, whom I reckon among the *Latins*, because he lived in *France*, altho he wrote in *Greek*, *Lib. 1. c. 25*. *Our Lord was born about the one and fortieth Year of Augustus's Empire, viz. in the fortieth after the killing of Julius Cæsar, as I have before shewn. But he has made a great mistake, Lib. 2. c. 39. where he says that Christ was crucified between the fortieth and fiftieth year of his Age, and yet that he was baptized in the thirtieth; which if it were true, Christ must have died when neither Pontius Pilate was Procurator of Judea, nor in Tiberius's Reign, than which there can be nothing more absurd, as the Learned have long since observed. I should not have taken any notice of this, had I not thought it useful to give one instance of a palpable mistake thro Inadvertency mix'd with Truth; from whence we may plainly see that we are not to admit of, or reject every thing of the Ancients, but make a select choice out of 'em. Now if Christ was born in the fortieth Year of Augustus after the death of Julius Cæsar, that he died in the thirty third year of his age will be evident from what I have before said concerning the Passovers which he himself observed.*

Next to *Irenæus* comes *Tertullian* against the *Jews*, c. 8. *After Augustus, who survived the Nativity of Christ, are compleated fifteen years, whose Successor was Tiberius Cæsar—In the fifteenth year of his Reign Christ suffered, being then*

then about thirty years of Age. And a little after, *Which Passion*, says he, was compleated under Tiberius Cæsar, within the time of the seventy weeks in which the Messiah was to be cut off, Rubellius Geminus and Fufius Geminus being at that time Consuls. Before he said, *Videmus autem quoniam quadragesimo & primo anno Imperii Augusti, quo post mortem Cleopatræ imperavit, nascitur Christus: i. e.* But we see that Christ was born in the forty first year of Augustus's Reign after the Death of Cleopatra. I know that Jerom has *qui post* instead of *quo post: who after, &c.* But it seems to be an Emendation of the words; for those words, *qui post, who after, &c.* are absurdly inserted in this place, if Tertullian knew that this year was counted from the Death of Julius Cæsar. But from hence we understand that Tertullian errs in the same manner as Clemens does, when he will have it that Christ began to execute his Office, and died in the same year; and besides that he did not sufficiently know in what year of Augustus Christ was born, seeing that he intermixed the *Ætium* years with those of the Empire. But what he speaks of the Death of Christ in the fifteenth year of Tiberius, when the two Gemini's were Consuls, he had from the Antients, tho. he knew not how to reconcile it with St. Luke's account, as neither what he says of the year of Christ's Birth. He adds afterwards, *In the month of March at the time of the Passover, in the 25th of March.* Which I mention, by reason of the following Testimony of Lactantius.

For I will put him next to Tertullian, with whom he agrees about the Year, but dissents from him concerning the Day; from which we may perceive that he did not copy after Tertullian. Lactantius then speaking of the Jews, says thus, *Lib. 4. c. 10. of his Divine Institutions: And they had Tetrarchs until Herod, who was under the Empire of Tiberius Cæsar, in whose fifteenth year, that is, when the two Gemini's were Consuls, before the seventh day (in some Books the tenth, in others the seventeenth) of the Calends of April, (i. e. 24th of March) the Jews crucified Christ.* But in his Book of the Deaths of the Persecutors, Cap. 2. *In the latter times of Tiberius Cæsar, as it is recorded, our Lord Jesus Christ was crucified by the Jews after the 10th Cal. April.*

The last Witness I shall produce shall be Sulpicius Severus, who, in *Lib. 2. of his Eccles. Hist.* says, *Our Lord was crucified when Fufius Geminus, and Rubellius Geminus were Consuls.* Not to mention others who derive what they have from these or such like Authorities. From which it is sufficiently apparent (if I am not mistaken) that there was a current Tradition in the second and third Ages after Christ, from which they were persuaded that he was born about the 41st of Augustus, and that he died when the two Gemini's were Consuls, or in the fifteenth year of Tiberius; altho the times of Christ were not for the most part well digested. Neither do I see any reason to doubt of this matter; and it perfectly agrees with what I before gathered out of the Gospels concerning the Age of Christ: For if you place Christ's Death in the 33d year of his age, which happened upon the Consulship of the two Gemini's, or 782 *V.C.* and go backward to the former times, you will light upon the year 749 *V.C.* in which were Consuls Cæsar 12. and L. Cornelius Sulla, or the 40th of Augustus, beginning from the Death of Julius Cæsar, in which year Christ was born, as I have before shewn. But 'tis to be own'd that we cannot find out the month in which he was born, for reasons before alledged.

I think now nothing considerable can be objected (which I have not already answered) besides this one thing, That it can be demonstrated by the motions of the Moon, that in the 29th year of the *Vulgar Æra*, the 15th day of the Moon after the new Moon, which immediately followed the Vernal Æquinox, did not fall upon Thursday, nor on the month to which I have assigned it in my History of the Gospel: For in the 29th year of the *Vulgar Æra*, the Vernal new Moon according to the *Prutenick Tables*, was April 2. being the 7th day of the week, in the 11th hour, and some minutes after midnight; but the full Moon was April the 17th, the first day of the week, about the sixth hour. Now we say that the Passover fell upon the 8th day of the Calends of April, or the 25th of March, the fifth day of the week. But a few words may serve to answer this Objection, *viz.* After having weighed all, I confess I am of the opinion,

pinion of the most famous and accurate Chronologer *Dionysius Petavius*, concerning the time when the Passover was kept amongst the Jews. But he in his *Animadversions* upon the Heresy of the *Alcibi*, which is in *Epiphanius* 51. and also *Lib. 12. de dicit. Temp.* shews that many things were false, which Learned men received as undoubted Truths.

The first is, that the first day of unleavened Bread was celebrated by a perpetual Law, at the 15th day of the Moon; whereas *Moses* no where commanded the 15th Moon, or the Full Moon to be observed, but only the 14th day of the first Month. This one thing was only necessary to be minded, that the first month was appointed about the Vernal Æquinox, that the first Fruits might be offered the day after the Passover, according to the Law, *Levit. 23. 10.* for at that time only Early is ripe in *Judea*. The second is (which is rashly stated) that the first month begun from the New Moon, which was next after the Vernal Æquinox. But, as *Petavius* has observed, p. 169. in his *Animadv.* upon *Epiphanius*, the most ancient Jewish Masters tell us, that formerly the 15th of *Nisan* fell upon the very day of the Æquinox, particularly the two *Agathobulus's*, and *Aristobulus* their Scholar, who was one of the 72 Interpreters, which *Eusebius* has, *Lib. 7. c. 32.* of his *Eccles. Hist.* Therefore the *Agathobuli*, in their Expositions upon *Exodus*, said, *δεῖν τὴν διαβατηρίαν θύειν ἐπίσης ἀπαντας μετὰ ἰσημερίαν ἐαρινῶν, μεσσηνῶν τὸ πρῶτον μηνός:* i. e. *The Passover ought to be slain alike by all, in the middle of the first Month after the Vernal Æquinox.* Which is more plain from the following words of *Aristobulus*: *ὡς εἶν ἐξ ἀνάγκης τῆς τῆς διαβατηρίαν ἐστὶν καὶ μόνον τὸ ἥλιον τὸ ἰσημεριῶν διαπερῶσαι τμήμα, καὶ τὴν σελήνην δέ.* It was requisite that at the Feast of the Passover, not only the Sun, but also the Moon should have passed the Æquinoctial Segment. And so *Philo* in the *Life of Moses*: *τὴν ἀρχὴν τῆς ἐαρινῆς ἰσημερίας πρῶτον ἀναγχεῖν μετὰ Μωϋσῆος:* *Moses states the first Month at the beginning of the Vernal Æquinox.* And *Josephus* assents to it, *Lib. 3. cap. 10.* of his *Jewish Antiq.* speaking of the Passover: *Τὸ δὲ μὲν τῶν Ἑβραίων, ὡς Νισαν παρ ἡμῶν καλεῖται, καὶ τὸ ἔτος ἐστὶν ἀρχὴ, τεσσαρεσκαίδε-*

κατὴ καὶ σελήνην, ἐν Κεῖρ τὸ ἡλίον καθεστῶν δὲ ἔτος ἐκάστου θύειν ἐνόμιζε: *He commanded 'em to sacrifice every Year in the month Xanthicus, which we call Nisan, and is the beginning of the Year, in the fourteenth day of the Moon, and when the Sun was in Aries.*

That Learned Man afterwards shews us that the Jews did not at all observe the Regressions of the Æquinox, and that they did not make use (as *Epiphanius* tells us) of accurate Astronomical Tables, but of a faulty Cycle, such a one as did not in the least agree with the Motions of the heavenly Bodies: And he also produces such a Cycle, partly made by *Job. Kepler*, partly by himself, according to the mind of *Epiphanius*. For satisfaction in which points, and several others to the same purpose, I refer you to him, since they cannot be clearly explained in a few words.

After I had thoroughly weighed these things, and cast my eyes upon the Cycle of 89 years, I took from thence the designation of the days of the Passover during the four years of *Christ's* Ministry; and I found that the new Moon in *Nisan* of that year in which I said *Christ* died, fell upon the 11th of *March*, and the 5th day of the week; from whence it followed that the 15th Moon was on the 25th day of the same month, and the 15th day of the week, on which the Passover was celebrated by *Christ*. In which there are three things worthy of observation: The first is, that *Petavius* could by no means think of thus constituting that erroneous Cycle, that in this year the Full Moon of *Nisan* should fall upon the 25th of *March*, and the 5th day of the week, because he did not believe that this was the year of *Christ's* Crucifixion. Therefore by chance he has afforded me a considerable argument to persuade me that that Cycle was truly made according to the mind of the Jews, since it affords us the true day of the week on which the last Passover of *Christ* fell. The second is, if the Jews of that age thought that it was incumbent on 'em to celebrate the Passover immediately after the Æquinox, that they did not err in choosing the Eve of the 25th day of *March*; since, according to *Sosigenes's* opinion, from the time of *Julius Caesar* that day was attributed to the Vernal Æquinox. Third-

ly, That those Antients were not in the wrong, who (as we have seen out of *Lactantius*) were of opinion that *Christ* was crucified before the 26th of *March*. Neither did they much differ from this Calculation, who will have it to have happened on the 25th or the 23d of *March*. Nay it is not at all incredible that those who first assign'd this Day, either received it from the Apostles, or collected it from the *Jewish* Cycle, which might as well be known to some former Christians, as it was afterwards to *Epiphanius*. And perhaps they who said *Christ* suffered on the 25th of *March*, as *Tertullian*, and many others after him, for no other cause falsely mark'd out that day for the day of *Christ's* Death, than because they would have the day of the Passover to have been the day of his Death, which they knew fell upon the 29th of *March* that year; being deceived by some places of *St. John*, which they did not well understand.

There remains one Question to be discuss'd, *viz.* whether *Christ* celebrated this last Passover in the same day that the rest of the *Jews* did, or whether he anticipated the legal time, because he knew that the day following he should be crucified? But so many Learned men have so thoroughly handled this matter, that there is no need of adding any thing to what they have said. It will be enough for me to say (which also is evident from my History) that I am of their opinion who think *Christ* celebrated the Passover in its due time, together with the rest of the *Jews*; which in my opinion plainly appears from the accounts which *Matthew*, *Mark*, and *Luke* have given us of this Affair. Neither has there been any thing yet objected against this Opinion, which does not seem to have been easily refuted by the Patrons of it. *Bochart* alone may suffice to be consulted, *Lib. 2. c. 1. p. 1.* of his *Hierozyicon*, where he speaks of the Paschal Lamb, and where he has so far explained the places of *John* that are wont to be urg'd against it, that he has left no farther difficulty remaining.

Thus much I had to say concerning the Chronology of *Christ's* Life, whilst he was here on Earth: and I am not ignorant that many other things might have been added, which I have purposely omitted; not that I undervalue them, but that I might not offer to the Reader what has been already so often repeated, since many Learned Men, both antient and modern, have made a diligent Collection of them. I would not have it thought that I have produc'd nothing but what is new, which would be far from Truth, others having before made use of many things here mentioned: but I have selected from the Writings of others what seem'd necessary for the confirming and illustrating of my Design; and these I have set forth with as much brevity and plainness as I was able, and (if I am not mistaken) explained them with some new Arguments, by which I have endeavoured more diligently than others have done before me to distinguish those things that were dubious from what was manifest, and of certain Authority. So that what I have here advanced is not all my own, neither is all borrowed; but I shall think it will be enough for my credit, if I have not deviated from the Truth, and if I have reached it either in the common Road or in a less frequented Path. Now if any one shall censure me as being altogether in the wrong, I shall not at all wonder at it, as one unacquainted with the temper of some men. I shall not however be incens'd against him, or wish him any ill, or detract from his Reputation. I have herein acted according to the best of my understanding for our common Saviour; and if not so well as I should have done, yet at least sincerely: nor have I writ one Syllable but what flowed from the Love of Truth or the Gospel: To which if any others think they can do better service another way, I shall be far from opposing of it, provided they observe the plain Precepts of the Gospel, and assent to those Tenets which are uncontroverted amongst Christians.

THE SECOND DISSERTATION,

Containing

Certain Rules or CANONS which I observed in composing my HARMONY of the GOSPELS.

The Reader may easily perceive from the Harmony, and the History underneath, what method I have chosen, and upon what measures proceeded in reconciling places in the Evangelists that seem at first view to contradict each other: But the reasons that induc'd me to observe those measures, which I have follow'd as the truest of all, or at least most conformable to Truth, are not so readily discerned. Wherefore to prevent all Misconstructions of what is done, I shall account for my reasons in this Dissertation; and to set you in a fairer balance, and more easy view, shall form them into certain Canons, and illustrate them severally with Arguments and Examples. And thus I shall avoid a tedious exposition of all the particular Places, one Canon giving light to many at once; for the explication of which I shall content my self to refer my Reader to the Canon to which they are reduc'd.

C A N O N I.

Luke and John, and even Mark, have kept to a stricter Order of Time than Matthew.

THIS is not spoken at uncertainties; but as to what concerns *Luke*, take him upon his own Words, *chap. 1. 3.* *It seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order, most excellent Theophilus.* Which Passage gave occasion to an opinion of *Beza*, that the other Evangelists, when they are all upon the same thing, ought in a Harmony rather to follow *Luke*, than he to be adapted to them. I know a learned Man that is of another persuasion, and explains *καθεξής* particularly; but tho I deny not but every particular account, is *καθεξής*, yet this is not the proper import of the word, which signifies. *ἑξομένως*, or a connexion and order of things hanging together, arising from their coherence and dependance upon one another. So that no History, tho never so particular, can be said to be written *καθεξής*, in which there is no observation of time. *καθεξής* occurs in some other places in *Luke*, in the same or like signification; *chap. 8. 1.* *ἐν τῷ καθεξής*, afterward. *Acts 3. 24.* the Prophets that follow after are called *οἱ καθεξής*. And in the 11th Chapter of the same Book, and the 4th Verse, *διὰ τὸ καθεξής* is to relate in order, that is, from the beginning to the end; and in the 18th Chapter, and 23d Verse, *διέρχεται καθεξής* is to go over the Country

Country in order, not skipping from place to place. But had *Luke* been silent, 'tis now manifest in it self that the rest of the Evangelists may be most commodiously reduc'd to his method; which was the judgment heretofore of the Learned Dr. *Richardson* Bishop of *Armagh* in *Ireland*, whose Harmony I have follow'd in the main, as 'tis left us in Bishop *Usher's* Annals of the New Testament. And his method in digesting the Discourses and Actions of *Christ*, tho' I often depart from it in many cases, seems however the best, as being least conjectural: for the three Evangelists, *Mark*, *Luke*, and *John*, proceed in their own order with little Alteration, unless here and there a Relation, as shall be shewn afterwards. *Matthew* alone seems to have neglected the true order of time, and this only in his first 13 Chapters, and the beginning of his 14th; which is more probable than that the other Evangelists should have accounted him superfluous. Some indeed object that *Matthew* was *αὐτόπτης*, an Eye-witness, and consequently the more accurate in his order. Not to shew them that their consequence is invalid, *John* also both saw and heard what he reports: *Luke* testifies of himself in the Preface to his Gospel, that he had received his Materials from those that had been Witnesses of them from the beginning, and Ministers of the Word: and undoubtedly *Mark* had as good Authority. And 'tis not unlikely but *Mark* and *Luke*, with the things themselves, might have the order given them in which they were acted, or otherwise made enquiry into it.

But there are manifest tokens, not only in *Mark*; but in *Luke* and *John*; from which a man may infer that they were more observant of the true Order of Time than *Matthew*. To instance first in *Luke*: He settles the time of *Christ's* Nativity beyond dispute, to those especially that liv'd when he wrote, when he tells us, chap. 2. in the first and following Verses, that *Christ* was born at *Bethlehem* at the time of the first taxing of the *Jews* by *Augustus* his Decree: for there were none at that time never so little acquainted with the *Jewish* History, but must needs know when that taxing happened. There is, you'll say perhaps, an ambiguity in the expression *πρωτὴν ἐπιγραφὴν*

Κυρηνίαις. But altho' it might be obscure to Posterity, it was clear enough in that Age, when it was well known, that after the Death of *Archelaus*, and consequently after the Birth of *Christ*, *P. Sulpicius Quirinus* was made Governour of *Syria*. So that, without any manner of hesitation, they must needs interpret *πρωτὴν ἐπιγραφὴν* *Κυρηνίαις* & *Συρίας*, the first before *Cyrenius* was made Governour of *Syria*; for that *Luke* was to be so understood, was plain from matter of fact: There could not therefore possibly be a clearer stating of the time, than from the taxing of *Quirinus*, so celebrated for the reducing of *Judaea* into a perpetual Province under the *Romans*, altho' they rebel'd afterwards, *Judas Gaulonites* heading them, as may be seen in *Josephus* his Antiquities of the *Jews*, about the beginning of the 18th Book. If therefore this way of speaking be reckoned ambiguous, 'tis owing to the Ignorance of Translators, who should have resolv'd it from matter of fact, and might have been abundantly satisfied from *Josephus*. But many were so unhappy as not to perceive so much as the ambiguity of that Expression.

There is another Designation of Time, from which one may perceive how much *Luke* took care to observe a just Order in his 3d Chapter, verses 1, 2. This I have touch'd on in the preceding Dissertation; and this well understood, gives no small light to the whole Chronology of our Saviour's Life, as I have made evident. From hence likewise appears in what sense the 23d Verse of the same Chapter is to be taken, where *Jesus* is said to be about 30 years of age, when he entred upon his Ministry. By knowing of which, we may with more certainty compute in what year of his Age he was crucified, than can be gathered from the best Astronomical Calculations. Which several Statings of the time are entirely owing to *Luke*: so that I am not to be wondred at for saying he is the most accurate observer of Time.

'Tis true, we are particularly indebted to *John* for registering the 3 Passovers in the course of *Christ's* Ministry, the other Evangelists having only taken notice of the last. And besides, in the 3d year of *Christ's* Ministry he not only mentions the Passover, but the Feast of the Tabernacles, and of the Dedication,

by which the Seasons of that Year are very properly distinguish'd. See *chap. 7. 2. chap. 10. 22.* Nor is this to be admir'd in *John*, who propos'd to himself to supply what was wanting in the other Gospels.

Since therefore it is evident from *Luke's* own character of himself, and from matter of fact, that *Luke* and *John* were more exact in their Chronology than *Matthew*; I suppose no body can censure me for preferring before all others that method I have followed in making this Harmony, for which I am principally oblig'd to *Bp Richardson*: And if there is nothing in *Mark* that can hinder his Narration being refer'd to those of *Luke* and *John*, I see no reason why it may not be inferr'd that he has kept pretty strictly to Order, as may plainly appear from my Harmony.

CANON II.

In the Relations of the particular Actions and Sayings of Christ, the Evangelists for the most part contented themselves with a summary account of the things themselves, without enumerating all the circumstances, or relating the Words in the very order in which they were spoken.

FOR altho the Evangelists almost always introduce *Christ* discoursing in person, after the Eastern custom, and as the most ancient *Greek* Writers also were wont; yet we must not think they always produce his very Words, as may be seen from comparing his Discourses related by different Evangelists. For instance, the remarkable Conference of *Christ* with the *Pharisees* set down in *Mat. 19. 3, 4, &c.* and in *Mark 10. 2, 3, &c.* here are neither the same Words, nor the same Order, tho the Matter is the very same. The Reader may turn to *P. 372, 373.* of my Harmony, and he will find both the Order invert'd, and the Expressions somewhat alter'd by the one or the other. If you ask which; I answer, *Mark* seems to begin at the end of the Conference, and thus hath invert'd the Method: And *Matthew* in his 7th verse hath given rather the Sense than the Words of *Christ*; which, if I am not much mistaken, may

be perceiv'd from a little attention to the Paraphrase. I have therefore divided *Mark's* Relation, the better to collate it with *Matthew's*, otherwise it would be difficult to perceive where they agree, and where they differ. But 'tis so taken into parts, as it may be readily known how it must be set together again in *Mark's* own Gospel, from the Figure of the Verses, and Asterisks before and after, in all places that are transpos'd, and, as it were, out of joint.

Now if we consider, that the Eastern Writers kept not stricter to the Words and Method in the direct forms of speaking, than in Discourses more obliquely coucht; and that the Apostles chose rather to give the meaning, than the very Expressions and Series of the things related; we shall have no reason to find fault with the variety that is to be met with in the several Evangelists, as to what concerns Phrase and Order, when they always keep to the Substance.

CANON III.

Neither one particular Evangelist, nor all of them together, give us the whole History of our Saviour, nor yet all the Circumstances of those parts wherein they most enlarge.

THAT his entire History has not bin related by every particular Evangelist, any man that has eyes may be convinc'd, merely from dipping into this Book, where he may see one proceeding in a Relation, when all the rest are silent. And that they have not together made a universal Collection, *St. John* expressly tells us in the conclusion of his Gospel: *And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the whole World could not contain the Books which should be written.* Which words are hyperbolic, but give us to know, that all the Actions and Sayings of our Saviour were not comprehended in the Gospels: For they do but trifle who will have *ὅσα ἐποίησεν*, which he did, to be taken in a coercive sense, restrained purely to his Miracles; for what he did refers to his Discourses as well as Actions. But this

this I say not, as if I thought that there is something not publish'd by the Apostles, or omitted in the Gospels, of a necessary tendency to Salvation: for undoubtedly all proper Directions for this great end are to be had there; since what is not, is the same, in respect of us, as if it had never bin revealed. For whatsoever carries not with it the evidence of Divine Revelation, can no more be impos'd upon us as an Article of Faith, than the observation of a Law that never was promulg'd.

But it ought to be well considered, that the Story of our Saviour's Life is not entirely penn'd, that we may be the less surpriz'd at the great Gaps and Pauses in the account we have of the beginning of his Ministry, and that certain periods of his Life are less furnish'd with memorable matters than others. If we had such Journals of our Saviour's Life, as were taken of every days Transactions in the Palaces of the Kings of *Persia* or *Egypt*, we might find matter enough to fill all the void spaces of his Ministry, as they appear to us. So that they proceed on too light grounds, who contract our Saviour's Ministry into two years, making but one of the two first, that there may appear the more Action in a less compass of time.

Since therefore, upon comparing of the Evangelists together, it is very plain that one or other hath slipt some circumstances in his most copious accounts, there are two consequences of great importance to be drawn from hence, extremely conducing to the reconciliation of seeming Discords in the Evangelists, and for the clearer understanding of the Expression on which this Agreement does very much depend.

The first is, that the omission of any circumstance, which either may be supplied by us, or cannot be unknown by us, may not be so far urg'd as to have any particular conclusion drawn from it. For if the Evangelists now and then pass over matters, no body can deny but that in a broken Narrative, whatever is necessary to make up the connexion, may easily be understood; and that now and then something is omitted of what was spoken or done within such a compass or interval. Let any consult the 65, 66, and 67th Chapters of my History, together with the Gospels themselves,

and he will be abundantly satisfied that there are some things in every Gospel which must necessarily be understood. For instance, in the History of the Resurrection, the description of it is wanting in its proper place, which I have inserted in a few words after my Paraphrase upon the 2d Verse of the 28th Chapter of *Matthew*. But 'tis made plain in the following Evangelists, you will say. I confess as much; but this I infer, That there are some things to be supplied in every Evangelist, which are wanting in their Relations: As for example, (in *John*, something before the eleventh verse of the 20th Chapter) the returning of *Mary Magdalene* to the Sepulchre with *Peter* and *John*, or presently after; as also of the other Women; before the 9th Verse of the 28th of *Matthew*. 'Tis moreover manifest from *Luke* 24. 34. that *Jesus* appeared to *Peter* after he had bin seen by the Women; but this is not mention'd at all by the other Evangelists, nor by *Luke* himself in its proper place. For which reason I have supplied this omission out of *St. Paul's* first Epistle to the *Corinthians*, the 15th Chapter, v. 5. and inserted his words in the proper course of the Gospel, the Apostle having respect to that very place. And if *Luke* had not had occasion to mention this afterwards out of its course, it had bin entirely left out; and yet from his silence herein we should draw a false conclusion; if we asserted that he was not acquainted with this particular. We cannot therefore deny but *Matthew* likewise, and *John* had information in matters which they have omitted. But this is not directed to those who are satisfied of the Authority of the holy Evangelists, but to those that may object, that *Matthew* and *John* have took no notice of the Lord's Ascension, only *Mark* and *Luke*.

What has bin said of one omission may be applied to all others of a like nature; for one example may serve, without heaping up a Catalogue of parallel instances.

The other Corollary is, that from the bare want of a Relation it cannot be inferred, that thing was not done of which there is no mention. 'Tis therefore a grand mistake of theirs, who say that *Christ* went out of the Sepulchre thro' the Stone that was rolled before it, because 'tis no where said before his Resurrection,

and quitting of the place, that the Stone at the mouth of it was removed; or that he entred thro the Wood of the Doors, upon his appearing to his Disciples, *when the Doors were shut*, because they are not said to be opened: For altho such a penetration were not repugnant to the nature of a real human Body, yet no one can infer such a great Miracle merely from the silence of the Evangelists.

CANON IV.

A Circumstance omitted in the beginning is often made out from what follows.

I Have given an instance of this in the foregoing Canon, to which I will now add one or two more, which will be of great importance in the present Affair. In the first Chapter of *Luke* at the 20th verse, *Gabriel* thus addresses *Zachary*, who scrupled believing him: *Thou shalt be dumb, and not able to speak, till the day that these things be perform'd.* Which words run thus in the Paraphrase: *Thou shalt be deaf and dumb from this hour, &c.* A forward Censurer would perhaps carp at this Passage, if he went no farther, for making the Dumb to be deaf without any reason: but if he proceeds to the 62d verse, he will find this circumstance fitly supplied, and upon very good grounds: for had *Zachary* bin deaf, there had bin no need of making signs to him, to know what he would have his Son call'd, but they might have put the question to him in Words, and he have returned an answer, as he did, in writing.

Mat. 1. 20. After he hath told us, that *Joseph* was encouraged by a Dream from Heaven to take *Mary* to wife, he presently subjoins; and *Joseph* being raised from his sleep, did as the Angel of the Lord had bidden him. But doubtless *Joseph* had communicated his Dream to *Mary*, and so learn'd from her the Divine Conception of *Christ*: for no question but *Joseph* knew, upon comparing his Dream with *Mary's* Answers, that this Order was from God. For which reason I have thought it necessary, for a fuller explanation of the Text, to insert that additional circumstance, of which we can scarce any

more doubt, than of *Matthew's* own words, of which it is a necessary consequence.

Mat. 3. 14. pag. 40. of the *Harmony*: When *Jesus* desir'd to receive Baptism from the hands of *John*, *John* first denies him, as fitter to be baptized by him, than he to baptize *Jesus*. Where is added: *Which he spake by a prophetic Impulse; for at that time he knew not Jesus.* Whosoever consults only *Matthew* upon this, will see no colour for this addition; but let him turn to *John 1. 33. p. 51.* and he will judg it very reasonable.

But not only in these Historians, that attend very little to the Rules of Rhetorick, but even in the most elegant Treatises in *Greek* and *Latin*, may be made the same observations, as I have shown in my *Ars Critica*, Par. 3. §. 3. c. v.

CANON V.

From the thing it self may be often infer'd several circumstances which are omitted, but which are requisite to make the connexion evident.

THE most exact Historian hath now and then some omissions to be supplied by the understanding and attentive Reader, to make the tenor of the Story clear. This is frequent with the sacred Penmen, whom I have digested into a *Harmony*: For which reason I have made some Additions, that their Relations might not appear broken; and perhaps a larger Supplement is still wanting. But I shall instance in what I have done, that no body may censure me for having inserted Conjectures of my own into the Gospel Story, without due grounds for it.

Pag. 27. before my Paraphrase upon the 22d Verse of the 2d Chapter of *Luke*, after an account that the Wise men were departed, is subjoin'd, at the same time were expir'd the forty Days, during which a Woman after her Delivery is excluded from publick Worship. Which I have thus infer'd from the things themselves. 1. *Joseph* and *Mary* came to *Bethlehem*, not with any design to live there, but purely to be tax'd, as *St. Luke* declares in his 2d Chapter, and 4th Verse; that they took up

up in an Inn, a very improper place for any long continuance. 2. But *Mary* being deliver'd, there was a necessity for them of staying there 40 days at the least, tho they were under no obligation of waiting so long to be tax'd. 3. During their abode at *Bethlehem*, the *Wise men* came thither; not before, as *Matthew* is express; nor after, for 'tis not credible that persons who made it their business to go to *Bethlehem* only to be taxed, return'd thither again after they were removed to *Jerusalem*. 4. The *Magi* then having bin at *Bethlehem*, within the compass of these 40 days, and, as 'tis likely, towards the latter end of that Interval, for a reason I will shew afterwards, went back into their own Country, without ever taking leave of *Herod*. 5. He having lookt for their return a few days (for it did not require many to go from *Jerusalem* to *Bethlehem* to see *Jesus*, and come back from thence to *Jerusalem*, *Bethlehem* being but six miles distant; and besides, *Herod* being compos'd in health, and disturbed in mind, was impatient of long delay) and being disappointed, gave orders to his Soldiers to massacre the Infants. 6. But at that time *Joseph* and *Mary* had left *Bethlehem*, and consequently the Slaughter begun after the expiration of the 40 days, and the *Wise men* came to that Town towards the latter end of them. 7. After this bloody Tragedy, or whilst it was acting, it is not credible that *Joseph* and *Mary* went to *Jerusalem*, or made any stay there, whilst *Herod* lived. I am therefore of opinion, that, being warned by an Angel, they made their escape some little space before *Herod* had put his design in execution, agreeably to *Mat. 2. 13.* For this barbarous Massacre is related afterward in *Matthew's* History. From which may be drawn this farther inference, That *Joseph* was warn'd at *Jerusalem*, and never return'd to *Nazareth*, but in his way back from *Egypt*: for certainly had he bin at *Nazareth*, when he received that warning, he had bin more properly command'd to retreat into the neighbouring Province of *Syria*, than into *Egypt*, at much greater distance. These things carefully consider'd, the Reader, I hope, will be convinc'd, that the circumstance of *Time* beforementioned, was an addition very pertinent to the Story.

In the Conference betwixt *Jesus* and *Nathanael*, describ'd by *John* in his 4th Chapter, v. 48. and Chap. 5. there is supplied: *From whence he might perceive that Jesus was a Prophet, since he was acquainted with what it was impossible for a simple man to know.* And the following exclamation of *Nathanael* requires it, otherwise it had bin groundless. Likewise our Saviour's reply to him plainly supposes that it must be thus supplied.

In the History afterwards of the Marriage at *Cana* in *Galilee*, there was a necessity of some Additions; which I did not make to gratify a vain humour of putting in my own Conjectures, but as they were requisite to the making out the connexion which was wanting in the Story. After it is mentioned that *Mary* observed there was no Wine, 'tis subjoined: *Who had seen her Son perform some Miracles upon other occasions, which are not recorded.* Otherwise she would never have ask'd him to supply this want of Wine. A little farther in the Paraphrase, when the Answer of *Jesus* is set down, which is in *John 2. 4.* I thought it requisite to add: *Nevertheless, he show'd that he was ready to comply with her request in this particular: for what Mary ordered implies, that he had already signified to her as much.* I will not multiply instances, these being sufficient to satisfy those that may perhaps censure my Paraphrase as larger than it needed to have bin: For if they examin it, I hope they will easily discern that there is nothing supplied, but what the Series of the Relation seem'd necessarily to require.

CANON VI.

We may frequently collect from the Answer, that something was omitted in the Question, or suppress'd in the History.

SO when *Nicodemus* (in the 3d of *John* 2d ver. p. 59. of the *Harmony*) address our Saviour in these words: *Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him.* *Jesus* is introduc'd, answering, *Verily verily, I say unto thee, Except a man be born again, he cannot see the Kingdom*

dom of God. Which words refer not to *Nicodemus's* Preface; but without doubt resolve the question he was going to propound, which I have insinuated thus: *After this Preface, he was about to ask Jesus what he was to do in order to participate of the Happiness of the Kingdom of Heaven, which he heard was now at hand. This is the τὸ κρυπτόν, the matter concealed, to which Christ alludes in his answer.*

In the same Conference, after *Jesus* had shewed the necessity of being born again, to all that would be partakers of the Blessings of his Kingdom, which *Nicodemus* not apprehending, saith, *How can these things be?* *Jesus* makes answer, *Art thou a Master in Israel, and knowest not these things?* and immediatly subjoins, *Verily verily I say unto thee, We speak that we do know.* Which last expressions discover this to have been latent in the question, *But if these things cannot be, wherefore dost thou exact the belief of them?* which I have set down, not in the Paraphrase upon the Question, but the Answer, as fitting better in that place.

In the 16th Chapter of *Luke*, after a very severe invective of *Christ* against *Pride* and *Avarice*, and a patheticall Eulogy upon the contrary Virtues, *Liberality* and *Humility*, the Evangelist reflects, v. 14. *That the Pharisees, who were covetous, heard all these things, and they derided him.* To which presently he subjoins a very short but weighty Reprimand of our Lord upon this, shewing that this Scorn of the *Pharisees* arose from their haughtiness as well as covetous Tempers: for he very smartly reproves their *Pride*, which lurked under a false umbrage of Religion. Afterwards he touches upon the Laws of the Kingdom of Heaven, and justifies them against their prejudice, who prefer'd the observation of the *Mosaic* Rites to intrinsic Goodness, declaring that a higher degree of Sanctity is required by him from his Apostles, than what the *Jews* were formerly obliged to by *Moses*. In all which undoubtedly he confutes the Scoffs or inward Thoughts of the *Pharisees*, tho' neither those Scoffs nor secret Reflections of the *Pharisees* are expressly laid down by *Luke*.

But there is a memorable instance of an Answer, rather referring to a secret thought; than any thing spoken in the Gospel; 'tis in

John 11. 21, 22, 23, 24. where *Martha* meeting *Jesus* in his way to *Bethany*, after the death of her Brother *Lazarus*, thus accosts him: *Lord, if thou hadst bin here my Brother had not died; but I know that even now whatsoever thou wilt ask of God, God will give it thee.* *Jesus* saith unto her, *Thy Brother shall rise again.* At first view *Martha* seems to petition of *Jesus* to raise her Brother, and to have some assurance of it; but mind her reply to this Promise of *Jesus*: *I know that he shall rise again at the Resurrection in the last day:* and from these words it is apparent she neither conceived hopes of it, nor petitioned *Christ* to raise her Brother. But she alludes to a thought she then had upon this occasion, which we have thus express'd in the *Harmony*: *She was afraid to add that Jesus would in no wise petition God to restore a man to life that had bin dead four days, because God was not wont to grant such signal favours.*

CANON VII.

A few differing circumstances are no Argument that Relations, which thus vary, but agree in the main, are distinct Histories, and contain different matters of Fact.

Historians generally, that account not for every minute circumstance, but select their matter, almost by a kind of necessity differ in their choice, or seem to differ, especially if they aim at conciseness: For 'tis scarce possible that they should all hit upon the same circumstances throughout, or that a History should be abridg'd by every man in one method. No wonder then that in a point so evident as this is, we take it for granted: And therefore, in the Relation of the Centurion's Servant of *Capernaum* being cur'd, which we meet in *Mat.* 8. and *Luke* 7. pag. 148. of the *Harmony*, altho' there be some variation in a circumstance or two, we must not presently conclude them to be two different Stories, since they both agree in the main. 1. There is in both places mention of a Centurion's Servant that was cur'd. 2. In both we find the very same Expressions, which

influenced our Lord to work the cure, and are an instance and sign of a great and singular Faith. 3. In both *Jesus* perform'd the cure in the absence of the sick person; all which settle it beyond dispute to be one and the same relation. But in *Matthew*, the Centurion is introduc'd, addressing *Jesus* in person; whereas in *Luke* he is describ'd sending the *Jews*, who excuse him as not daring to come: but these are no Inconsistences, as shall appear afterwards. And therefore this coincidence of the other circumstances, which are very remarkable, ought rather to be consider'd, than such a small variation; and *Matthew* and *Luke* are to be reckon'd to relate both the same Story.

There is likewise another instance of this nature in the curing of a blind man, or some blind persons mentioned in *Matthew* the 20. *Mar.* 10. *Luke* 18. In which accounts there are some incidents, which obliged me, as I thought, to digest them here in the same History, altho there is some variety in the circumstances. But in these particulars they agree: 1. *Christ* cures them of their Blindness, not far from *Jericho*, in his Journey to *Jerusalem*. 2. The necessitous Patients sat by the way-side, where *Jesus* was to pass, and begun to cry with a loud voice, *Jesus, thou Son of David, have mercy on us*. 3. Upon their redoubling their Clamours, they are reprimanded by the Multitude that accompanied *Jesus*. 4. But *Jesus* orders the Blind to be brought unto him, and enquiring what they would have, he cures them, and was afterwards attended by these persons, who had received such a signal Blessing from him. These Passages, being alike, persuade me 'tis one and the same, and not, as Bp *Richardson* would have it, two different Histories, one mention'd by *Matthew* and *Mark*, and the other by *Luke*, of a business that happened soon after that. For the Multitude, that followed *Jesus*, would never have reprovd a blind man imploring his assistance, after they had but just seen two others, whom they had reprimanded, very kindly received, and cured by *Christ*; they would rather have brought him directly to *Jesus*, that he might be made partaker of a like Benefit.

But 'tis objected, The Evangelists vary in

the Relation. First, *Matthew* mentions two blind Persons, *Luke* only one. This Objection shall be fully answer'd in a Canon by it self. In the mean time I shall only observe that *Mark* agrees with *Matthew* in that circumstance which is usually objected, of which I shall speak afterwards; and he also takes notice but of one blind person. Secondly, They are said to differ, in that *Matthew* and *Mark* relate the thing to have happened after *Jesus* was gone from *Jericho*, ἐπιπροσδομένους πρὸ Ἱεριχῶ; but *Luke* reports the working of the cure, ἐν τῷ ἐσθίζεν αὐτὸν εἰς Ἱεριχῶ, upon his approach to *Jericho*, and adds afterwards, εἰσελθόντα διέσχευεν τὴν Ἱεριχῶ, he entered and passed through *Jericho*; whence they conclude, that the blind man in *Luke* was cured before *Jesus* made his entry into *Jericho*, being to pass through that City; but on the contrary, that the blind persons in *Matthew* and *Mark* were restor'd after he was departed from *Jericho*. But Criticks have remarked that ἐν τῷ ἐσθίζεν often implies not the tendency to a place, but only the distance from it, and amounts to the same as if *Luke* had said, ὅταν ἐστὺς ἦν Ἱεριχῶ, when he was near to *Jericho*. Which expression is the more general than those used by *Matthew* and *Mark*, and signifies neither his Entry nor Departure. See *Grotius* upon *Matthew*. What follows in *Luke* is not so to be connected to the foregoing Passages, as if it express'd something that immediatly happened after the cure of the blind men: For the Evangelist might return to his former Head; and Transitions of this kind are to be met with in every Writer. If those therefore are in an error, that would have this to be two Relations, certainly those that distinguish it into three, must be very wide of the Mark: and the Argument taken from the Multitude reprimanding the blind man, upon which I ground my opinion, must be more valid and conclusive against them.

CANON

C A N O N VIII.

An Agreement in some few Circumstances, that have little or no relation to the Substance, are no argument that several Evangelists are relating the same thing, if they differ in other Circumstances.

THIS Canon at first sight seems to be the very reverse of the former, but it is not upon a nearer view. In the former I argued from the agreement of the most principal circumstances, and shew'd that a variation in those of less importance is not to be regarded. Now in this is advanced, That from a conformity of inferior circumstances cannot be infer'd, that one and the same Story is related. I mean, by principal circumstances, those for which the History is related, and indeed are most worth remarking; and if these indeed vary, they are not to be refer'd to the self-same History. For instance, *Luke* tells us, in his 5th Chapter, p. 87 of my Harmony, that *Peter, Andrew, James, and John*, having been a whole night fishing in the Lake of *Gennesareth*, had took no fishes; but letting down their Nets at the command of *Jesus*, immediately drew out a prodigious multitude. A Relation like to this we have in *John* ch. 21. p. 550 of this Harmony. But since the times do not lute, nor what follows and goes before, sure there is no body so simple to imagin them one History. We may pass the same judgment upon other Relations, which were wont to be confounded by many, but are distinguish'd in my Harmony. Thus in the second year of *Christ's* Ministry, according to my distribution of the time, *Luke* sets down that *Jesus* was invited to a Feast, to the House of one *Simon* a *Pharisee*; where being sat, a Woman, that had been of a loose Conversation, stood at his Back, and wept in that abundance, as to wash his Feet with her Tears, which afterwards she wiped with her Hair, and kissed, and anointed with Ointment. *John* hath a Relation very like this of *Mary* the Sister of *Lazarus* and *Martha*, which happened in the fourth year of our Saviour's Ministry: But, besides difference of time, there

are other circumstances which vary; as that this Feast, in all appearance, was celebrated in *Martha's* House: and there are Discourses arising from this Action, of quite another nature to what we read in *Luke*. For which reason Learned Men readily agree that these are two distinct Histories. But there is an instance of the like kind, occurring a third time in my Harmony, p. 463. taken from *Mat.* 26. and *Mar.* 14. which is much contended to be one with the second. Nay, the Learned *Grotius* contracts all the three Stories into one. He is of opinion, that *Matthew* and *Mark* had placed this Relation presently before our Lord's last Supper, to denote what it was that influenced *Judas* to betray him; for what is said of *Judas*, immediately follows. But *Luke*, he fancies, takes occasion to speak of this at a time when he was upon some Discourses recommending Repentance: but, that *John* had reduced the account to its proper time, that he might confirm what was related concerning *Lazarus*, and to connect matters following. These are the Conjectures of *Grotius*, which might have pass'd in some measure, if the Story had been clear, and Commentators only oblig'd to enquire why Evangelists tell the same thing in different places. But there are other Circumstances which demonstrate that they are distinct Histories. *Grotius* his Reflection upon *Matthew* and *Mark* is groundless: for had they been minded to inform us, that *Judas* was prompted by Avarice to his Treason, they would have named him undoubtedly, and tax'd his coverous Temper, as *John* did; and not have left us in the dark concerning the Author of the Reflection upon the waste of the Ointment, nor have publish'd his Crime without any mark of censure. But let us hear *Grotius*. 2. *Matthew* and *Mark*, says he, *have the very same Circumstances all along*. Very true; for these two tell the same Story. 3. *Matthew*, and *Mark*, and *Luke* agree, that *this was at a Feast, in the House of Simon; that a Woman came, having an Alabaster Box of Ointment, and poured it upon Jesus*. All this is true: But, as *Jesus* was at more Feasts than one, so 't's not necessary to suppose that there were no more than one *Simon* among the *Jews*; nay, it appears from the Evangelists, that there were several. Likewise there might

might be more than one Woman that had Ointment, and more than one that would spend it to honour *Jesus*; especially as the custom then was at the more genteel Entertainments, to be munificent in this manner. What one did by *Christ's* permission, might be imitated by a second and third, being, as I said what was customary. Besides, the Evangelists now cited by *Grotius*, observe this anointing to have been in the House of *Simon*. *John* plainly implies, that the Feast where *Mary* was thus liberal to the Lord, was kept in the House of her Sister at *Bethany*, since *Martha* waited upon the Guests, and *Mary* expended this Ointment upon *Jesus*. There (in *Bethany*) *St. John* says, chap. 12. 2. they made him a Supper, and *Martha* served; but *Lazarus* was one of them who sat at the Table with him. Then took *Mary* a pound of Ointment of *Spike-nard*, &c. 4. But, continues this Learned Critick, *Matthew*, *Mark* and *John* agree in that it was at *Bethany*, at a Feast; that costly Ointment was brought by a Woman; that the Woman was thereupon reprimanded by one of the Disciples (*Judas* is expressly nam'd by *John*) as too prodigal, under this colour of Reproof, that this had been better sold, and the Money given to the Poor; that our Saviour vindicates the Woman in a kind interpretation of that Action, as an honour done him against the day of his Burying. These Circumstances are so pat, that they cannot be applied to different Times. Here is a great parity, I do not deny: but besides that there is such a disagreement about the place where the Feast was kept, as I have before observed; this may be also urg'd, that *Judas* is said in *John* to reprove *Mary*, but in *Matthew* and *Mark* some other Apostles are introduced murmuring upon the same account: for in a large Feast of numerous Guests, they might not all mind what *Jesus* had spoken in that case; or a like action so soon following, might be justified by our Lord with the same apology. 5. But, says *Grotius* again, *Luke* and *John* agree that the Woman anointed *Christ's* Feet, and wiped them with her Hair; which are so very particular, as can hardly be imagined to have happen'd more than once. But there are three things in which *Luke* disagrees with *John* and the other Evangelists. First, The Woman spoken of by *Luke*, before she anointed our Lord's Feet,

washed them with her Tears; which remarkable Circumstance would never have been omitted by them. Secondly, The Woman in *Luke* hath the character of ἀμαρτωλῶς, a person of lewd Life; which we have no umbrage to believe of *Mary* of *Bethany*, or the other Woman. Thirdly, there is a memorable Discourse of *Christ* in *Luke*, instead of which we meet with the reproof of the Woman, and her vindication in the two other Evangelists. 6. This very Learned Man would have us mind, That *Mary* the Sister of *Lazarus* is distinguish'd by *John* under this particular Description, as the Woman that anointed and wiped the Feet of *Christ*. But this had been no certain token, if others had done the same. Right, if *John* had had respect to the other Evangelists, or ever made mention himself of any like Action done by a Woman: But since he takes notice of none but *Mary*, and has no respect to Accounts given by other Evangelists, this Description is not at all ambiguous. But *John* methinks makes this Reflection, chap. 11. 2. not only to distinguish her to have been *Lazarus* his Sister, which had been sufficient by barely saying she was so, but to remind his Reader of this her Action. To what is already said might be farther added, that in *Matthew* and *Mark*, *Jesus* foretels that the memorial of this her Fact shall be handed to all Posterity. Which Circumstance we do not find in the other Gospels.

This Order therefore of the Evangelists is so well kept, and so fitly framed together, that I see no justifiable reason to alter it, as if the same Relation had been told by them at several times; since matters of near resemblance have frequently happened upon like occasions, as shall be farther illustrated in the following Canon.

CANON IX.

Jesus did and said many things of a like nature, occasion'd by the like Motives.

THIS Canon is very necessary to keep the Writers of Harmonies from unravelling the whole Order of the Evangelists, whilst they confound together things that bear

a resemblance, but appertain to different times, and so break the tenour of the Gospel-History. I shall therefore confirm this Canon with plain and evident Examples, that from them we may pass a judgment on other places that are not so clear.

About the time of the first Passover, mention'd by *John*, chap. 2. 4, &c. *Jesus* went into the Temple, and drove out the Buyers and Money-changers, and charged them not to make his Father's Temple a House of Merchandise. The same was done by him a little before the fourth Passover, mentioned by the three other Evangelists, *Mat.* 21. *Mar.* 10. *Luke* 19. and he rebuked the Merchants for converting the Temple into a Den of Thieves.

Jesus, *Mat.* 6. having freely instructed his Disciples in many things concerning Prayer, without any entreaty from them, and given them a Form also, is said to do this at their request in *Luke* 11. where there are also other different Circumstances.

Having in the second year of his Ministry sent his twelve Apostles to preach the Gospel throout all *Galilee*, he gives them Instructions upon this, which we read in *Mat.* 10. *Mar.* 6. *Luke* 9. p. 207. of our Harmony. And being to send seventy other Disciples throughout *Judea* upon the same design, he instructs them in the like manner, *Luke* 10. p. 283. And all the reason in the world for it; for being upon the same Commission, they had need of the same Orders.

He very frequently inculcates his Doctrins and Admonitions, that are of high concern, by repetitions, to make them sink deeper into the minds of his Disciples, who were hard of apprehension, and apt to forget. And thus oftentimes, even from the first opening of his Ministry, as appears from *John* 2. 19. he foretold his Death and Resurrection to be within three days: For which there was a manifest necessity, in that the Apostles could scarce be convinc'd of it, even after the accomplishment of the Prediction. No wonder then that he us'd Repetitions to men that wanted them so much, and were at first so hard to be persuaded. He often forewarns his Disciples of Perils and Tribulation to be undergone for his Gospel; that they may not flatter themselves with better fortune, and so,

upon events contrary to their expectation, be dash'd and alienated from his Gospel. And yet for all his Admonitions, so many and so perspicuous, his Apostles could not be persuaded from the thoughts of his terrestrial Kingdom, but on the very day of his Ascension ask'd him concerning it; nor were to be brought from this habitual mistake by any thing but the assistance of the Holy Ghost. If therefore in my Harmony there occur, under distinct portions of time, Sayings of our Saviour alike in sense, or even parallel in expression, I would not have it imagin'd, as some will be apt to do, that I have not faithfully collated the Evangelists.

CANON X.

Christ at several times makes the same answer to persons that start the same Objection, or put the same question.

MANY of the foregoing Instances have reference here; but the same thing may be set in various Lights, if it deserves a serious contemplation, as the matter doth to which this Canon belongs; as having been the main occasion that oblig'd the compilers of Harmonies to fancy the Evangelists had kept little order of time, and made them to blend and confound many things which are distinguish'd in my Harmony.

In the third year of his Ministry, *Jesus* being come to *Jerusalem* to the Feast of the Dedication, some of the *Pharisees* ask'd him when the Kingdom of God should come, *Luke* 17. 20. p. 363. of my Harmony. To which he makes answer, *That Kingdom doth not come with observation; neither shall they say, lo here, or lo there, &c.* and shuts up his Reply with a Proverb: *Wheresoever the Body is, there will the Eagles be gathered together.* To the like questions put to him by his Apostles, in his fourth year, not long before his last Passover, he returns this, and the like answers; *Mat.* 24. *Mar.* 13. *Luke* 21.

There is no reason therefore to find fault with my Harmony, as if in it I had multiplied the same Histories, and repeated them in different places, since our Saviour resolves the same

same questions the same way. Thus in the second year of his Ministry, being to cross the Lake of *Gennesareth* from the Western Shore to the Eastern, *Jesus* is accosted by a Scribe in these words, *Mat. 8. 19. p. 188. of the Harmony: Master, I will follow thee whithersoever thou goest. And Jesus said unto him, The Foxes have Holes, and the Birds of the Air have Nests, but the Son of Man hath not where to lay his Head.* Then *Jesus* commands another to follow him; who to excuse himself, pretends an old Father requir'd his care and dutiful assistance, whom he would first bury, and then engage to return. Which Apology our Lord confutes, saying, *Let the dead bury their dead, &c.* The same likewise, in the third year of his Ministry, our Saviour speaks in his Journey to *Jerusalem* upon such another occasion. See *Luke 9. 57, &c. and p. 282. of my Harmony.*

CANON XI.

A small variation of Circumstances, or of Method, in relating one and the same Circumstance, does not imply a Contradiction.

IF the Evangelists had proceeded all in a way so as to have no difference in their Narratives unless in Phrase and Expression, a man might suspect they had laid their heads together, or perus'd one another's Writings, to the intent they might not vary: A suspicion not to be easily remov'd from the minds of the less credulous, and much derogating from the Authority of the Gospel. But the Divine Spirit influencing the Authors, hath suffer'd them seemingly to differ in some slight Circumstances, that it might be apparent nothing was done by Confederacy, and to obviate all suspicion of a fraudulent Combination. But they are always agreed in the main, and it is no difficult matter to reconcile them. For instance; the Voice from Heaven at our Lord's Baptism is recited by *Matthew, c. 3. 17.* after this manner: *This is my beloved Son in whom I am well pleased.* But *Mar. 1. 11. Luke 3. 22.* he is address'd in the second Person: *Thou art my beloved Son, in whom I am*

well pleased. The first of which Forms supposes God speaking to *John*, and those that stood by: The second addressing *Jesus* alone. But the sense is plainly the same in both. Thus also, in the account of the Temptation presently following, there is some diversity of method in *Matthew* and in *Luke*: for *Matthew* relates that part of it last which was upon the high Mountain, but *Luke* that which happened upon the Pinnacle of the Temple, in which I have reduc'd *Luke* to *Matthew*, as may be seen from the Figures of the Verses. But they do not however clash, since neither of the Evangelists pretends in this instance to have kept to a strict Order of time.

St. Austin, in his *Harmony of the Evangelists*, lib. 2. n. 28. is of opinion that this was allow'd by the Divine Spirit for this reason: *To be satisfied that we ought not to reckon a man a Lier, if in a story which many know besides him, from experience or hear-say, he hits not upon the very words, but gives however the Substance; or if he transposes the method, or gives one Phrase, which is equivalent, for another; or if he speaks not all, because it doth not presently occur to his memory, or because he thinks it sufficient to infer what is omitted; or if he explains not a matter thoroughly, but touches upon some things only in part, that he may have time enough to spend in relating what is more to his purpose; or if to illustrate or confirm any thing, he does not indeed add to the things themselves, but puts in a Phrase, or so, for which he has a good authority; or if he remembers the Occurrence never so well, do all he can, his memory is not able to repeat the whole particulars in the words they were told him.* He had better have said, to stop the mouths of perverse Gainsayers; for none but such will reckon a small variation in a Narrative to be a Lie: So that the Gospels, for such little differences, cannot be thought in any manner of reason, false or contradictory. For altho *St. Austin* draws what he says as a Corollary from the diversity in the Gospels, yet I am much deceived, if we ought therefore to say that this was God's intent in allowing that variety.

C A N O N XII.

Tho a man writes less, it is no argument but more might have been said or done, unless the contrary is insinuated: And tho another writes more, it is no argument that he hath given an unfaithful account, who is less copious.

THE evidence of this Canon might be made appear from unerring Rules in Logick, concerning universal and particular Propositions: But since it is plain to all (how ignorant soever of Logick) that understand the words it is express'd in, I shall rather chuse to illustrate it in an instance or two. In *Mat. 8. Mark the 4th, and Luke the 8th*, we have a relation of the Devils entering into the Herd of Swine. *Mark* and *Luke* take notice of only one person possess'd, but *Matthew* affirms there were two: But as he that affirms there are two, does not deny there is one; so he that asserts but one, if he insinuates nothing to exclude more, does not at all clash with those that make mention of two. But it is objected, why does *Mark* and *Luke* speak only of one, and not take notice of both? Because they were told of no more by those from whose mouths they received the Materials of their Gospel; and for what reason they omitted one, I cannot tell. There may be many reasons, which 'tis needless to recite; but which is the true one, or the most probable, can never be guess'd. *St. Austin's* Opinion is, that one of the Damoniacks was more celebrated, and of greater note than the other. Thus he, in his Treatise of the Harmony of the Evangelists, *lib. 2. n. 56.* In that *Matthew* affirms there were two possess'd of that Legion of Devils, and *Mark* and *Luke* observe only one, we must know that one of the Persons was of more repute and worth, for whom that Region was very sensibly afflicted, and extremely concerned for his recovery: And the two Evangelists being willing to signify as much, only commemorate him whose Interest in the Fact had made the Fame of it spread farther, and become more illustrious. But this is taking aim in the dark, when we neither see the Mark,

nor know when we have hit it; so that 'tis better, as I said, not to guess at all. However that which follows in *St. Austin* is worth transcribing here, as extremely conducive to the clearer understanding of the Agreement of the Evangelists in this Relation. Nor affords it any matter of scruple, that what the Dæmons say is differently reported by the Evangelists; for they may be all reduced to one meaning. Neither affords it any, for that the Dæmoniack speaks in *Matthew* in the Plural number, and in the rest in the Singular, when answer is returned to a demand what he was called by the Spirits themselves, they answered, *Legion*, for they were many Dæmons.

The same may be said of such another diversity in the Gospels, in the story of the blind Persons cur'd by *Jesus* in the fourth year of his Ministry, as he was journeying to *Jerusalem*, *Mat. 20. Mar. 10. Luke 18.* and *p. 393.* of the Harmony. For *Matthew* observes there were two blind persons cur'd; the others instance but in one, called by *Mark* the Son of *Timæus*, but not named by the others. Of which *St. Austin* is much to the same effect in the same Book, *n. 125.* For, says he, of the two blind persons here mentioned, one was better known, and more famous in that City than the other, as is evident from the recital of his and his Father's Name in *Mark*. Which, among all the persons that were healed by *Jesus*, you will scarce find observed, unless in *Jairus*, the chief Ruler of the Synagogue, who is expressly named, whose Daughter he had rais'd to Life; which makes the conjecture more evident, because he was chief Ruler of the Synagogue, and illustrious by his place. Therefore, without doubt, this same *Bartimæus*, the Son of *Timæus*, was suddenly cast from some eminent Prosperity, and become a great and famous example of Wretchedness, in that he was not only blind, but sat begging. *Mark* therefore exemplifies in him only whose recovery of sight would make that Miracle as conspicuous as his calamity was notorious. What hath been said in these instances may be conceived of all others, more or less copiously related in their Circumstances by one and t'other Evangelist: He that writes at large, comprehends what is spoken in little; and he that writes in little, denies nothing that is said at large.

CANON XIII.

The Mistakes of Transcribers, if any are to be found in the Gospels, are not to be mistaken for Contradictions in the History.

MANY Great Criticks are of opinion that there is a mistake of this nature committed in *John*, having all in vain attempted to reconcile him with the other Evangelists, concerning the Hour in which *Jesus* was condemned by *Pilate*. *John* determines it about the 6th Hour, chap. 19. 14. whereas *Mark* affirms him to have been crucified at the 3d hour. *Matthew*, *Mark* and *Luke*, after *Jesus* had been some space upon the Cross, consent that about the 6th hour there was a universal Darkness till the ninth. See the Harmony, p. 535. They contend therefore for another reading in *John*, that instead of *ὥσπερ ἔκτιν*, should be read *ὥσπερ τρίτην*, about the third hour. And doubtless *John* must be understood to have meant the same with *Mark*, who agrees exactly with the other three Evangelists. If there is a wrong Lesson therefore, *John* ought rather to be restor'd by *Mark*, than *Mark* by him, contrary to the judgment of the Author of a Comment upon *Psalms* 77. ascrib'd to *St. Jerom*. The Figure 5 might have been prefixed instead of 3 in *John*, but not in *Mark*, as he mistakes. In which wrong Notion he is followed by *Dion. Petavius*, in his 12th Book and 19th Chapter *de Doctrina Temporum*, as will plainly appear from the bare reading of my Harmony. But neither does this correction please me, nor have I been able, after due weighing of all the Circumstances, to find out any thing satisfactory in this particular. I have indeed lately, in my Additions to *Dr. Hammond's* Annotations upon the New Testament, given an explication which hath been lik'd by some. But to make it exact, the reading in *John* should have been for *ἔκτιν*, *ἐννάτην*, the ninth. I leave it therefore in suspense.

But we must use great Precaution in admitting the Conjectures of the antient Criticks and Transcribers; whose ignorance in recon-

ciling several places of the Evangelists occasion'd them to correct one by the other oftentimes, as the best Commentators have frequently observ'd. In which take an instance or two from *Beza*: Thus he, upon the last Chapter of *Mark*, v. 1. *The antient Greek Editions differ wonderfully in this Chapter, which St. Jerom affirms is not to be found in some Copies of this Gospel, being so full of Clashings with the other Evangelists.* And then he continues: *But my judgment is that it was struck out wrongfully, and may be easily restor'd, and made to agree with the rest.* To whose opinion I freely subscribe, and cannot sufficiently express how much I blame this rashness of the Criticks and Transcribers.

Another instance he gives us from a Manuscript in *Greek* and *Latin*, now in *Cambridge*, of great antiquity. There, namely in the 3d Chapter of *Luke*, the Genealogy of *Christ* is recounted, not by a Line of Descent, as in *Matthew*, but of Ascent (with the addition of those names only that were omitted by *Matthew* upon the account of his distinguishing the Genealogy into several Classes, each of which contains 14 Generations) to *Solomon*, agreeably with *Matthew*, and not to *Nathan*, as 'tis in all other Editions. For satisfaction herein consult *Beza* himself. Now this was done to reconcile *Matthew* and *Mark*, against the authority of all the other Editions, and the consent of all Antiquity, which was greatly perplex'd in its endeavours to reconcile this difference in the Evangelists. We must be cautious therefore of reconciling places from such corrupted Manuscripts; and most commonly prefer that reading in which the difference occurs, to that wherein the Evangelists agree: For the Christian Editors had no reason to make Repugnances in the Text; but there may be a very plain one assigned for the altering of it, namely, to reconcile seeming differences.

CANON XIV.

The Order of the History restor'd, reconciles many things which seem contradictory when it is confus'd.

IF many undertake to write a History, containing plain matter of fact, without any fictitious mixtures, but not in the due course of the Circumstances, upon comparing them together, to those that are ignorant that no regular Order of time is observed in their account of the several Circumstances (especially if they have not selected the very same) they will seem at first sight to contradict one another. This is the case of the Evangelists, as hath been copiously observed, and is apparent from the Harmony; and therefore we ought not to judg hastily that they write Inconsistencies, altho we knew not what we learn expressly from the *Acts*, viz. that they had receiv'd the Spirit, *by whom they were guided into all truth*. 'Tis therefore an excellent Remark of St. *Austin*, in his Piece so often cited, *Lib. 2. n. 27.* upon *John Baptist's* Testimony of *Christ*: *If any man asks which were the very Expressions spoken by John Baptist, those mentioned in Matthew or Luke, or those deliver'd in fewer terms, and with some omission in Mark, he may satisfy himself in this point, if he wisely considers, that, whatever the Words are, 'tis the Sense is necessary for understanding the Truth: For the same thing may be set down in a different Order of Words, and imply no contradiction; nor is it a contrariety, if one man observes what is pretermitted by others.* For 'tis plain they have given us the same story in substance, tho differing in some Circumstances; which Variety arises from the different Memories of the Historians, and their different purposes of writing in a short or more copious Stile.

For these reasons, in collating the Evangelists, I have thus digested their Writings: *First*, What is said in common is set parallel to one another in distinct Columns, to which the Titles of each Author are prefixed. *Secondly*, What is peculiar to every one is distinguish'd by a Hand and Finger pointing at

it, and an empty space is left under all the other Evangelists. *Thirdly*, From all these Materials thus digested and dispos'd in the most convenient Order the thing it self required, I have framed one uninterrupted Relation, which I have express'd intire in the History annex'd. In which, tho the order of their Histories is observed in *Mark* and *Luke* and *John* (except one place in *Luke* about *John Baptist's* Imprisonment, *chap. 3. 19, 20.*) yet in their Relations of particular Facts or Speeches, I have upon occasion taken their words afunder, and inserted them where it was necessary to connect the Story. But the Words and Verses thus broken and divided, are constantly marked with Asterisks and Figures. Which method no body can censure, that hath ever collated the Gospels together, and seen, from the comparing of them, that the Order must necessarily be inverted by one or other of them, since it is by no means the same in all. And whosoever hath surveyed my method, and read the Historical Paraphrase, will perceive many things happily reconciled, which differ much, and seem to be inconsistent in the Gospels. For example, the Account of *John's* Imprisonment, p. 66. of the calling of *Peter, Andrew, John* and *James*, p. 89. of *Herod's* opinion of *Jesus*, p. 218, & 219. of the five thousand fed, p. 224. of the Apostles reprov'd of Ambition, p. 270. and lastly of the Condemnation, Suffering and Resurrection of *Christ*, will abundantly convince him that many seeming Contrarieties are remov'd, purely by the method and disposition of the parts.

I might indeed have taken their Relations into less portions, and collated them more particularly; but this did not signify much, and would perhaps be tedious to the Reader, not to mention a too frequent transposition of Scripture-Phrase.

CANON

CANON XV.

Matters of Fact remote in time, are connected by a transition, as matters are that immediately succeed; and this by omitting what happened in the intervals.

THERE are a world of examples in this kind in all Epitomes of larger Volumes, if we compare them with the Originals from whence they are abridg'd. As in *Livy's* Epitome compar'd with *Livy* himself, or *Johannes Xiphilinus* with *Dion Cocceianus*: For things are usually joined together by Transitions, so that matters of Fact at greatest distance hang together by this means, as if they immediately succeeded; which betray the unlearned Readers into an erroneous Opinion that those things are nearly related in time that are connected by a short transition. There is a very acute Remark of *St. Austin* to this effect, in his 2d Book, n. 15. of his *Harmony of the Evangelists*, and exceeding applicable to the first and second year of our Saviour's Ministry. I shall cite the whole Passage, tho a little of the longest. *It may be demanded when that could possibly be which is recorded by Matthew of the going into Ægypt, and the return after the Death of Herod, so that they might dwell in the City of Nazareth at that time, when Luke mentions their being returned, after they had accomplished every thing concerning the Child according to the Law of Moses. We must know therefore (and this will satisfy other scruples of the same nature) that all the Evangelists continue their story with that tenour and thred, as if they had omitted no circumstance, giving no hint of things they will not treat of; and so linking together all their incidents, as if they seemed immediately to succeed one another. When therefore the omissions of one are publish'd by another, if we mind the Order of the History, the place is very discoverable where the other skips, and by a transition connected what goes before and follows after, as if there had been no intervals between. Afterwards he instances in this particular. And thus Matthew may be illustrated, where saying that the wise men were*

*warned in a Dream not to return to Herod, but to go back another way into their own Country, he omitted our Lord's being in the Temple, and the Prophecy of Simeon and Anna mentioned by Luke; and Luke in like manner, where taking no notice of the Journey into Egypt mentioned in Matthew, he proceeds directly to their return to Nazareth, as if it followed immediately in course. I scarce need add any more instances; but however see *Matthew* and *Mark* in p. 87. and 88. of the Harmony, and compare them with *Luke* concerning the calling of *Peter* and *Andrew*; and tho there is no visible omission nor gap in the story, yet what *Luke* observes about the fishing must necessarily be inserted. Many things of like nature occur in the History of the 4th year of *Christ's* Ministry, which may be better considered as they lie together in the Paraphrase by comparing the Evangelists themselves, than here in a dark Citation.*

CANON XVI.

What any man employs another to do, he is accountable for himself, and therefore said to do it.

THIS is a celebrated Maxim of the Civilians, which should be frequently remembered in the reading of the New Testament as well as all other Histories. For two things follow from hence: A Person may be introduc'd, especially in a short Narrative, as doing that which he employed others to do; and a Legate or Ambassador delivering his business after the same manner as the Person that commissioned him, if he were present, would express himself. The Jews had a double Proverb upon this occasion, as *Buxtorf* observes in his Lexicon: של אדם כמורו שליון Every man's Messenger is as it were himself: And again, שלוחא דמלכא כמלכא, The King's Ambassador is as it were the King himself.

This well consider'd will teach us to reconcile the Relation of the Centurion of Capernaum, *Mat.* 8. and *Luke* 7. and p. 148. of the Harmony. In *Luke* he is said to send some of the Jews to *Jesus*, nor daring to accost him in Person: But in *Matthew* he addresses him
him.

himself: for *Matthew* being more concise, after the manner of the sacred Writers, describes him doing that which he employed others to do for him. Agreeably to which custom, in *Luke* the Messengers are introduced representing him in person, and speaking as if he had been present. *The Centurion sent his Friends to him, saying, Lord, trouble not thy self, for I am not worthy that thou should'st enter under my roof, &c.* That this was a common practice of the Sacred Penmen, I have prov'd in many instances in my Comment upon the *Pentateuch*, to the Index of which I refer the Curious, upon the word *Nuncios*.

CANON XVII.

When a Person is described in generals, the Plural Number is often put for the Singular.

THIS Canon is very necessary to reconcile places in the Gospels, where that is applied to a single person by one Evangelist, which is ascrib'd to more by the rest. Thus in the case of *Herod*, a single person, a King of *Judæa*, an Angel is introduc'd in *Mat.* 2. 20. *ἄγγελοι αὐτοῦ ἐπέμψαντες, they are dead who sought the Child's Life.* Agreeably to which in *Mark* 5. 31. the Apostles are reported to say that which is restrain'd purely to *Peter* by *Luke*, ch. 8. 45. And the Disciples are made to say, *Mat.* 14. 17. *Mar.* 6. 38. *Luke* 9. 13. a Passage ascrib'd by *John* to *Andrew* alone, *John* 6. 9. And indeed what is spoken by one, with the approbation of all the rest, is in effect spoken by all. Nay, sometimes such a general Expression is made use of without the consent of the Parties. And thus may be solved the difficulty arising from the remarkable disagreeing of *Luke* with *Matthew* and *Mark*: for they have it that the *Thieves* reviled *Christ*, whereas *Luke* makes only one of them reproach him. But see the following Canon.

CANON XVIII.

That which is done or said by one or two, is often ascrib'd to all promiscuously.

IN the 14th Chapter of our History of the Gospel, after *John* had been cast into Prison by *Herod*, 'tis related from *John* and *Mark* and *Luke*, that *Jesus* went into *Galilee*, and had a very unkind reception from his Countrymen the *Nazarenes*; to which is annex'd an account from *John*, beginning at the 45th Verse of his 4th Chapter, in these words: *Then when Jesus was come into Galilee, the Galileans received him, &c.* And 'tis objected, how does this cohere with the foregoing, where mention is made of the cold entertainment of the *Galileans*? This therefore happened somewhere else in *Galilee*, amongst other *Galileans*; for which reason is added, *from thence he went into other parts of Galilee, where he was more kindly received.*

There are very many Expressions like this, couch'd in general terms, but having a particular meaning conceal'd. Thus, *John* 8. 3. the Scribes and *Pharisees* are said to bring an Adulteress to *Jesus*, that is, some Scribes and some *Pharisees*; and this is frequent. There are often Ambiguities of this nature in the *Greek* and *Latin*, which are also deriv'd to other Languages in which they are translated. See 8, 9, and 10. Chapters of the same Evangelist, where it is evident that by those Terms, and by the name of *Jews*, are not only understood all of that Sect, but also men of several Denominations. No wonder therefore if inconsistent Expressions and contrary Inclinations be now and then attributed to a company of People that go all under one name. For example, those *Jews*, mentioned *John* 8. 30. to have believed in *Jesus*, are by no means the same who are upbraided by our Lord for their barbarous intent to kill him, v. 40. or who contumeliously revile him, v. 48, &c. For tho' *John* gives no distinguishing mark to know one Party from the other, and always calls 'em *Jews* indefinitely, when he speaks of their Conferences with *Christ*; yet in his 9th Chap-

ter, by *Pharisees* and *Jews* are meant more than once only the Members of the Sanhedrim, as appears from my Paraphrase.

CANON XIX.

That the adequate meaning of our Lord's Expressions, and all that is written in the Gospel, be express'd in a Paraphrase, nothing ought to be inserted there but what is imported in the words themselves, or visibly consonant with their Doctrine.

THIS Canon appertains not to the Harmony, but to the History annex'd, which I thought my self oblig'd to add to the foregoing, that I may briefly give some account of the Paraphrase. I might in more copious terms have given the meaning of all that is said by our Saviour, and reported by the Evangelists, taking the liberty *Erasmus* hath used, and some others in other parts of Scripture, who have made large Expositions both in *Latin* and the modern Languages. But there are two reasons why I was unwilling to expatiate. First, I was resolv'd not to deviate from the plain and simple Narrative of the Evangelists, to mix Conjectures of my own: Which in a prolix explication and wire-drawing of every Sentence, could not be avoided; and much more must be said of necessity than were deducible from their own words, as I could easily demonstrate by Passages alledg'd from Paraphrases of this nature, but that I think this Experiment properer for the Reader to make himself. Another Impediment which deter'd me, was, that in a copious Paraphrase the force and drift of the Discourse, and chain of reasoning is not so visible, which is of the greatest importance in Performances of this nature, where the Readers are more curious to find the connexion and mutual dependance of one thing upon another, than to have every Verse explained; which, if it be not of it self perspicuous, is better done in a Comment than a Paraphrase. But to satisfy every man, let who will compare some Chapters of my Paraphrase with that of *Erasmus*, whom I acknowledg my

Superior a great deal, and in all other respects yield to him, conceiving only this assurance from the method I have pursued, which I could never ground upon my own Ingenuity and Learning. But if, from due comparing us together, the impartial Reader is not sensible I have taken a properer course, I have nothing to say in behalf of the Book, why it should not be condemned to Worms and Moths, as unworthy of the publick Light. However, I speak not this with a design to undervalue the Works of those Learned Criticks, or represent them unuseful, having very much improved my self from the reading of them, and doubting not but others may do so too, tho possibly I might have learnt the same more conveniently from other Books, and in another method.

I have therefore endeavour'd to advance nothing in my Paraphrase, but what is deducible from the plain import of the Words, or from the tenour of the Discourse by Grammatical Conclusions. Which was not so easy as perhaps my Readers may imagine: As, in truth, after persons have made a rugged way smooth, their labour is usually reckon'd less than it is by those that walk over the Carpet Ground, and never felt the pains. Especially to give a clear representation of our Saviour's Speeches contained in *St. John*, required no little thought and application. But as for my trouble, 'tis to no purpose to mention that: for if it had been altogether unsuccessful, it ought rather to be pitied than commended; and if it be thought in any measure useful, the Reader will esteem it in proportion to the profit he may reap by it, and not the pains I have taken. To return therefore; besides what might be drawn by necessary consequences from the Texts themselves, I do not deny but I have made some little additions of my own to make the meaning more clear, and to strike the deeper into the mind of the Reader. But then I have made it my business to do this very sparingly, and added nothing to our Saviour's Sense, nor to the Evangelists, which is not exactly conformable to their known and undisputed Doctrines. I may possibly have thought I perceived something in the Text which was not in it, and not believed some other things to be in it in which it was

really implied; but I assure my self I have written no one thing repugnant to Religion: Which might indeed have been better set off by men of greater Parts and Eloquence than my self; but I am persuaded that no body can love it more heartily, or entertain a more reverent notion of it.

I have nothing more to add, but that sometimes reflecting with my self that I had rendered the Sayings of *Christ* in too mean a Style, and low expression; and endeavouring to rise up to the dignity of my Subject, I was check'd by the Reverence due to the Subject I was on, which I thought so solemn, as not to be set off with the little Ornaments of Rhetorick. And this very thought hath been a constant curb upon, whenever I aim'd at it; and stripping me of all beauties of Stile, if I could ever pretend to any, made me only in love with the simple and naked Truth; so that depending on the excellence of the matter, I have only labour'd to give a plain and ingenuous Exposition.

CANON XX.

To make that which is express'd in Scripture-Phrase perspicuous and intelligible to those that are ignorant of the Dialect, all Scripture Idioms are to be avoided, which are foreign to the Language we write in.

NOTWITHSTANDING my Readers may be resolv'd from my Stile, that I differ in judgment from the Learned *Castalio*; but who was not too discerning in this point, in rendering terms authorized by custom, and consequently intelligible, into less significant *Latin*: I am however oblig'd to inform them, that I have taken all imaginable care to explain every dark *Hebraism* in Terms clear and obvious to all that understand the Language I write in. I have not indeed consulted *Tully* for authentick Expression, as not writing for those of the Age in which he flourish'd; but I have had strict regard to Propriety, that I might be the more perspicuous; and avoided all Oriental Idioms, as well as I was able, that I might be understood by them that are igno-

rant of those Languages. I know that some of the Expressions I have avoided might have past without grating the ears of those that have been habituated to them: But this I know too, that very many who have been accustomed to them from their Infancy, and us'd them in Conversation, imagin they understand them, tho really they do not. And these I have with very good reason rejected, and put into proper Phrases to render them intelligible. Such are the Expressions so common in all mens mouths, to *beseech God in the name of Christ*, to *baptize in the name of the Father, the Son, and the Holy Ghost*. These, and more of the same nature, I have explained in my *Additions to Dr. Hammond's Annotations on the New Testament*, and have given the same explication here in the Paraphrase, which I think unnecessary to repeat in this place; and rather remit my Readers to examine them in the Paraphrase, and compare them with the Gospels themselves. If they find any Expressions of this nature remaining in my Stile, occasioned by an inveterate Habit hard to be left; or if I perceive them my self, or am acquainted by others with them, they shall be altered in the next Edition, if the Book will bear one.

For the same reason, namely to avoid obscurity, I have omitted all School-Terms, invented rather to cast a mist upon Sense, than to explain things in their own natures abstruse. *Christ*, in my opinion, obliges to nothing, either in Faith or Practice, but what I think may be familiarly described, and made now as plain to all that understand our Language, as he formerly spoke it in *Hebrew* to the *Jews*, that knew their own Tongue, and whom he instructed in the Dialect of the Vulgar, and not in Philosophical Terms. And the reason his words are so often obscure to the illiterate, is not for the most part because they are ignorant of Philosophy, but because they understand not the Idioms of the *Jewish* Language.

CANON.

CANON XXI.

Tho I have not been able to reconcile all places that seem contradictory, nor to explain all Obscurities; and admit it were now impracticable by anybody else, it is no consequence that the Evangelists do really contradict one another, or are obscure to a fault.

THE Reasons of this Canon are obvious, and at hand: for where's the wonder, if there be some things dark and ambiguous in an old History, written in a dead Language, and a concise method, nor that digested by Historical Rules? Where's the wonder if Discourses address to a People, many of whose Customs and Tenents we do not understand, nor many other things that belong to them; I say, if these Discourses, or rather the Heads of them, happen now and then to be somewhat obscure to us? Besides, the Ignorance of Commentators has often hindred the clearing of

some Difficulties, which otherwise might have been surmounted: Of which this and the last Century is a very remarkable instance, having produced abler Criticks on the Scriptures than have liv'd in fourteen hundred years before. But Perfection is got by degrees: An Age may perhaps succeed, in which all those things may be made clear that puzzle the best of us now. We must not therefore imagine things impossible, which we cannot accomplish ourselves, till we have demonstrated them to be above human Power; nor presently quarrel with the Scriptures, because we cannot hit upon the right explication of them. For my part, I shall always be free to correct all mistakes that I have committed in this nature, and to receive a clearer information: And if any one is persuaded, that he can acquit himself better than I have done, I shall address him in the words of St. Augustine, *De consensu Evang. Lib. 3. n. 43. If we both of us believe the Evangelists, do you show how they can be better explained, and I shall freely acquiesce: for I am not in love with my own Opinion, but the Truths contain'd in the Gospels.*

The End of the Second Dissertation.

THE THIRD DISSERTATION,

Concerning

The Writers of the Gospel, the Design of their Work,
the Time of their being publish'd and read in the
Christian Churches.

The Design of this Dissertation. I. Testimonies of the Antients concerning Matthew, whether he wrote originally in Hebrew. It appears not that the Gospel of the Nazarenes was Matthew's own writing. II. Testimonies concerning Mark's Gospel. III. Testimonies concerning Luke's. IV. The Testimony of Irenæus concerning John. His Design, from Eusebius. V. Testimonies concerning the four Gospels. VI. The Design of the Evangelists illustrated from Hugo Grotius. That they wrote their Gospels pursuant to the Commands of Christ. VII. They were openly read in the Christian Churches not long after their being publish'd.

SINCE we have no authentick History of the Life and Actions of *Christ*, but what is attributed to those holy Men called the Evangelists; 'tis of the greatest moment to know certainly by whom, and with what design they were wrote, as also at what time they were first publish'd; that our Assent to them appear not a rash Credulity, and liable to be shock'd by every trifling Objection. Wherefore I design in this Dissertation to make enquiry into all Accounts relating hereto, that may be collected from Writers of the greatest Antiquity; the more modern not being to my purpose, who have taken, without examination, what they have from the Antients, and are not undeservedly reckoned of suspicious credit, as having so mixed Truth with falshood, that they are scarce to be distinguish'd. I shall therefore discover, as far as possible, the Authors of the four Gospels, their Design in writing them, and their Time of putting them forth, and publick reception in the Christian Churches.

I shall produce in the first place the Testimonies of the Antients concerning the Evangelist *St. Matthew*, and examine them afterwards for the clearer understanding what use may be made of them. *Papias*, who had been conversant with the Disciples of the Apostles, speaks thus of *St. Matthew*, in a Work, consisting of five Books, entituled, *Λογίων περι ακων εξηγήσεως*, *An Explication of the Oracles of our Lord*; as *Eusebius* observes, *Eccl. Hist. lib. 3. cap. 39.* towards the end: *Matthew wrote his Oracles in the Hebrew Tongue, which every one interpreted as he was able.*

Irenæus, who much valu'd the Authority of *Papias*, and had carefully perus'd his Books, agrees with him, *lib. 3. c. 1.* and is thus cited by *Eusebius* in Greek, *Eccl. Hist. lib. 5. c. 8.* ὁ μὲν δὲ Ματθαῖος ἐν πῖς Ἑβραϊσὶ τῇ ἰδίᾳ αὐτῶν διαλέκτῳ καὶ γραφὴν ἐξήνεγκεν Εὐαγγελίου, ᾧ Πέτρον καὶ ᾧ Παῦλον ἐν Ῥώμῃ διαγγελλίζομένων καὶ θεμελιόντων τῷ Ἐκκλησίᾳ. Which after the ancient Version:

Thus

Thus St. Matthew publish'd his Gospel in the Language of his Countrymen, the Hebrews, amongst whom he was at the time when Peter and Paul preach'd at Rome, and laid the foundation of the Church. See Iren. c. 11. of the same Book. To Irenæus we may subjoin not any certain Author, but an ancient Tradition mentioned in this manner by Eusebius, *Eccles. Hist.* lib. 5. c. 10. treating of Pantanus, who flourish'd under the Antonines: Pantanus is said to have travelled among the Indians, and reported to have found St. Matthew's Gospel there amongst certain that had heard of Christ from the preaching of Bartholomew, one of the Apostles, who had left them that Gospel in the Hebrew, which they had preserv'd to the time mentioned.

Origen has written to the same purpose in his 1st Book of Explications upon *Matthew*, where is this Passage concerning him cited by Eusebius, *Eccles. Hist.* lib. 6. cap. 25. That according to St. Matthew was first compos'd by him in Hebrew for the sake of the Jewish Believers.

Eusebius himself, who produc'd the preceding Testimonies, recedes not from them, speaking of the Gospels, *Eccles. Hist.* lib. 3. cap. 24. and thus of St. Matthew: For Matthew having preach'd to the Hebrews, and going to other Nations, compos'd his Gospel in the Language of his Country; that what was wanting might be supply'd by his writing in his absence.

Last of all St. Jerom, in his Book of Ecclesiastical Writers, observes to this purpose: Matthew, the same with Levi, of a Publican the first Apostle in Judæa, wrote his Gospel in Hebrew, for the sake of the Believers of the Circumcision. Who translated it into Greek is uncertain; but the Hebrew Edition is at this day in the Library of Cæsarea, which Pamphilus the Martyr carefully collect'd together. I also had the liberty to transcribe it granted me by the Nazarenes, who make use of this Volume in Beroea, a City of Syria.

Not to insist upon more modern Witnesses, and whose Authority may be suspected; nor yet, that in almost all the Remains of the Writers of the second and third Centuries, there are many Passages of this Gospel cited by them, which they expressly attribute to St. Matthew; I think we may fairly conclude from the Testimonies already alledged, which are so firm of themselves, that they need no others to

support them. However, I will add some more afterwards, only deducing these Corollaries from what has been produc'd already: First, That the Gospel called St. Matthew's is undoubtedly his whose Name it bears, since all Antiquity is agreed in it. Secondly, that 'twas commonly believed this Gospel was written originally in Hebrew, for the sake of the Jews that understood not Greek. Thirdly, That the Interpreter was unknown, to whose care we are supposedly indebted for the Translation. This last Papias and St. Jerom expressly assert, which others now cited seem to confirm by their silence, agreeable to that Maxim of the Civilians: *He that is silent does not confess indeed, but 'tis likewise manifest that he does not deny.* Certainly one would think that Irenæus, Origen and Eusebius, would never conceal his Name, if they knew it, especially when sensible what Papias had already declar'd in the matter.

The first Corollary is unquestionable to all, but such as can doubt if *Virgil* wrote the *Æneids*, i. e. to such as know not upon what evidence we take Books to be theirs whose Names they bear. For there is not a Book in the World attributed to any one by a greater consent than this Gospel is to *Matthew*. I know the *Marcionites*, and after them the *Manichees*, have excepted against it, but without any critical Arguments upon the matter; indeed without any judgment, or so much as common sense: and therefore I shall take no notice of them.

I dare scarce say the same for the second Corollary: for tho' I know 'tis generally affirm'd by the Fathers that *Matthew* wrote in Hebrew; yet, to speak my own Sentiments, I fear they were induc'd to think so upon two Reasons, which appear to me somewhat insufficient. The first is the Authority of Papias, who first of all advanced that which no body could ever collect from the Copy we now have of *Matthew*, which looks no more like a Translation than *Mark* or *John*: And all know of what little weight Papias's Testimony must be, when alone. He might either relate what he did not well understand, or perhaps what he himself had forg'd. Which Eusebius in other cases observed of him long since, when speaking of the *Millemium*, which Papias affirm'd we must expect

Expect upon Earth, he proceeds thus, *lib. 3. c. 39.* Which, for want of a thorough understanding in the Apostolical Writings, I am of opinion he was induc'd to believe, not discerning what they deliver'd mystically and in figurative Speech; for in truth he was but of a shallow capacity, as is manifestly seen from his Books. Yet by reason of his Antiquity he impos'd on many, and persuaded them of his fictitious Millennium, having, according to Eusebius, given occasion of falling into the same Error to most of the Ecclesiastical Writers that followed him, who defend'd themselves by his Antiquity. And indeed it was no difficult thing for others to take on trust what he had first advanced of St. Matthew's Hebrew Gospel. But this his Testimony is invalidated, not only by what we have quoted from Eusebius, but by part of what he says himself: *ἡσυχία δὲ ἵνα ἕσθρατο ἕως* ⊕: Every man interpreted it as he was able. Which words betray that narrow Understanding he is upbraided with by Eusebius: for in room of *ἕως* ⊕, he ought to have put *ὅτι ἕσθρατο* ⊕ *ἕως* ⊕, whoever understood Hebrew; since the generality of the Greeks could not translate it. Nor yet had that been a proper way of speaking; but rather, Which some skilled in the Hebrew had translated for the use of the Greeks, who alone wanted such a Translation. Besides, who can allow of *ἕσθρατο*, as he was able, if he considers the Gospel we have? For supposing it translated from the Hebrew, it could not be done better, nor with more sincerity, as is plain to all that have any relish in such kind of Learning, and may appear from comparing it with the other Gospels. Besides, if every one interpreted it according to his ability, there must have been some account amongst the Antients of this variety of Versions, as we have of the various Latin Translations of both Testaments, of which St. Jerom, amongst others, makes mention in the Preface to his Gospels. But we meet with no such account, only with some various Readings, chiefly occasioned by the negligence of Transcribers.

Which he plainly enough discovers in these words which we read in the same place in Eusebius: For I thought I could not profit so much in perusing of Books, as in consulting those that serv'd the Authors. From whom not-

withstanding he imbib'd those whimsical Doctrines of the Chiliaists, if he himself was not the Inventor of them; as if these were fit to be compared with the Writings of the Evangelists and Apostles, which surely none but Fools could think less useful than the Discourses of their Followers.

This only is certain therefore from Papias, that in his times there was a Gospel of St. Matthew, which no body doubted to be his. What he relates of the Hebrew Original I can hardly admit. But 'tis objected, St. Jerom affirms he hath read it: For, says he, *The very Hebrew is still preserved in the Library of Cæsarea. I also had the liberty of transcribing it granted me by the Nazarenes, who make use of no other in Beroë a City of Syria.* Moreover he turned it into Greek, as he tells us upon the 12th Chapter of St. Matthew: *In that Gospel, which the Nazarenes and the Ebionites make use of (and which I lately translated from Hebrew into Greek, and is called by many Matthew's authentick Work) the Man with the withered Arm is said to be a Mason.* This I suspect is another reason why 'tis the common report that Matthew wrote in Hebrew, viz. the Nazarenes boasting they had this Original; and because it did not seem improbable that Matthew, conversing chiefly with the Jews, should write in their Language. But on the other hand, it is not more unlikely that a Greek Copy might be turned by the Nazarenes into Hebrew, than the Hebrew by the Christians into Greek: And what makes this more plausible, is, that the Gospel of the Nazarenes is strangely interpolated, as is abundantly manifest from the Fragments of it, some of which are collected by Hugo Grotius at the beginning of Matthew. And those who durst thus interpolate the Evangelical History, might with the same boldness cry up a Translation for an Original, and impose upon the credulous, of whom Papias might be the first: And from them such an opinion might be the more easily propagated to succeeding Ages, inasmuch as the Original Copy was reported to be still extant.

But St. Jerom, you say, a nice Critick in these matters, was not only of opinion himself, but adds, 'twas commonly said to be Matthew's Original. I agree with him, if in

in his own judgment and mature thought he had weighed the case, which, in the business before us, I believe he did not, nor will any one else that hath read never so few of those Additions in the Nazarene Gospel, which are yet to be seen. St. Jerom often, in his Commentaries, speaks not only his own thoughts, but the Sentiments of other men: and here he discourses with them that never saw this Gospel, and being ignorant of the many Additions to it, believed it to be Matthew's genuin Work, nor varying from our Copy in any thing but the Language. To give an example of one, so persuaded, that had never seen it; Epiphanius, in his Heresy of the Nazarenes, 30. §. 9. speaks thus of the Hebrew Gospel made use of then: *They have St. Matthew's Gospel compleatly written in Hebrew, which remains unquestionably as it was first written in Hebrew Characters.* Now had Epiphanius seen it, or the Translation of it, he would never have said so, unless he had imagined, at the same time, that imperfect which the Church made then a general use of, which doubtless such a declared Enemy to Hereticks did not believe. See what he says of the Gospels in his Heresy of the Alogi, which is 51. But there needs not much reasoning to prove that Epiphanius never read the Gospel of the Nazarenes; for thus he proceeds: *But I know not whether they have mutilated the Genealogies, which are continued from Abraham to Christ.* Hence 'tis plain Epiphanius had not so much as turned over the Book, and therefore spoke before relying upon the Authority of another. But had those Expressions come out singly, they might have passed as from one that had been satisfied in the point: For who, after full enquiry, could declare himself more peremptorily than Epiphanius in the Passage just alledged? And yet he was grievously mistaken, and followed the uncertainty of vulgar report. The same judgment we may pass upon St. Jerom, when he saith, *It was thought by many to be Matthew's authentick Work.*

Nor is it from mere conjecture that I argue St. Jerom to have followed the common Opinion rather than his own, in his Observations upon the Nazarene Gospel: for besides those Interpolations in it, of which he was

very sensible, in another place he talks very doubtfully of it. These are his Words, cited not far from the beginning of his 3d Book against the Pelagians: *In the Gospel according to the Hebrews, written indeed in the Chaldee and Syrian Language, but in Hebrew Characters, which Gospel the Nazarenes now use, entitled according to the Apostles, but, as 'tis generally believed, according to Matthew, and which is now in the Library of Cæsarea, there is an account, &c.* These words, according to the Apostles, seem altogether to imply, that some were of opinion there were in this Gospel, besides Matthew's Narrative, other Relations belonging or attributed to other Apostles: For, as the Phrase *κατὰ Ματθαίου* imports the Labour of Matthew in writing and digesting the History of the Gospel; so, in like manner, *κατ' Ἀποστόλους* implies, there were many things added to this Work, not from the sole Authority and Tradition of Matthew, but other Apostles, whether the report was true or false that it was so. And certainly there were many things added in that Gospel, which are wanting in our Copies of St. Matthew's.

But some object a place in Ignatius's Epistle to the Smyrneans, where he produces a Passage as uttered by Christ, and to be found in the Gospel of the Nazarenes. Thus St. Jerom, in his Catalogue of Ecclesiastical Writers, under Ignatius: *And being come to those that were with Peter, he said unto them, Take, handle me, and know that I am not a Spirit without a Body.* Which words, altho I believe (as St. Jerom says) that they were in the Gospel of the Nazarenes, yet they seem to have been a Paraphrase upon St. Luke, chap. 24. 39. which Ignatius might use, after the manner of the most antient Fathers, who frequently cite the sense rather than the very words of Scripture. Certainly Ignatius does not refer those words to Matthew; and the Nazarenes might take that Account from St. Luke, and insert it somewhat alter'd, into their Copy of Matthew: So that both might borrow from the same Author, and not Ignatius from the Nazarenes.

From hence we may conclude, that the Gospel of the Nazarenes doth not appear to be the undoubted Original of Matthew, contra-

ry to the Judgment of Father *Simon*, in his Critical History of the New Testament; whose Reasons, without considering them apart, I suppose I have entirely confuted, by showing the insufficiency of those Principles on which they are founded: In which I appeal to the Learned and impartial Readers, who may compare us together, if they think it worth their while. We may likewise conclude, from what hath been said concerning the Origin of this current Opinion among the Ancients, that *Matthew* wrote originally in *Hebrew*; that this Tradition doth not make the thing certain, and past dispute.

The general consent of Sacred Antiquity, which *Gregorius* urges, is not of any force in the present case: for the question is not concerning something undisputed, and delivered as a certain Truth by the Writers that succeeded *Papias*; but only concerning an Opinion which they seem to have taken upon trust, and without examination, upon his single Authority.

II. There are in a manner the same Witnesses concerning *Mark* which have been produc'd concerning *Matthew*. First of all *Papias*, whose words are in *Eusebius*, *Eccl. Hist.* lib. 3. c. 25. where he relates what he knew of this matter from *John* the Elder. *The Elder said that Mark, Peter's Interpreter, faithfully penn'd all he had registred in his memory; but had not dispos'd the Works and Sayings of Christ in proper order, as having not received them from his mouth, nor been his Follower, but, as I was saying, a Companion of Peter afterwards, who deliver'd the Discourses of Christ in a method applicable and instructive to the Hearers, and not with design to have them dispos'd into a methodical History. So that Mark is not to be blam'd for writing things only in the Order they recurr'd to memory, it being his main scope to omit nothing of all he heard, and to avoid false mixtures.* From this testimony, and what follows, 'tis evident no body doubted whether *Mark*, the Disciple of the Apostles, was Author of the Gospel which carries his Name. The remainder of this Account, which *Papias* pretends to have learn'd from his Conversation with *John* the Elder, is, if not an idle Story, certainly of very little credit. Let him say what he pleases, *Mark* digested the Deeds and Discourses of *Christ* into a

method, as well as the other Evangelists: And nothing hinders but he might receive them from *Peter* deliver'd in that order, which so accurately agrees with most part of *Matthew*, and the other Evangelists. I also very much suspect what he saith of *Mark's* being *Peter's* Interpreter. 'Tis much likelier that *Peter* should have learn'd *Greek* when a Boy, a current Language diffus'd through all the East, or otherwise attained it by Inspiration. No doubt but *Peter* rehears'd the Deeds and Discourses of *Christ* to his Disciples; but 'tis abundantly seen from *Paul's* Sermons, that the Apostles did not deliver their Gospel in that naked manner, as to make use only of mere Narrations. 'Tis much more credible that *Mark* industriously enquir'd of *Peter* every thing, and from his Answers compos'd his History, of which even his method alone is sufficient to persuade one. But to go on with other Testimonies.

Irenaeus, after his usual manner, depending almost in every thing upon *Papias*, as was observed before, after what we cited out of him upon *Matthew*, says, *After their decease, Mark, the Disciple and Interpreter of Peter, what Peter had preach'd, deliver'd to us in Writing.* The *Greek* Citation is owing to *Eusebius*, *Eccl. Hist.* lib. 5. c. 8. Here both he and *Papias* agree, only *Papias* makes him to have written when *Peter* was alive, but *Irenaeus* after his death.

Mark is reported to have written his Gospel during the Life, and with approbation of *Peter*, by *Clemens Alexandrinus*, in *Lib. 6. Hypotyposion*, whence *Eusebius* hath these words, *Hist. Eccl. lib. 2. c. 15. With so ardent a Zeal for Piety were the minds of Peter's Auditors inflamed, that they were not contented with having once heard him reveal that Heavenly Doctrine, but earnestly intreated Mark, the Companion of Peter, to leave 'em in writing the Doctrine which they had been thus instructed in. Nor would they cease their importunity, till they had prevail'd upon him to write the Gospel that bears his Name. Which Peter understanding by the Revelation of the Spirit, he was pleas'd with their Desires, approv'd of the Book, and by his Authority recommended it to be used for the future in the Churches.* The same also in other words *Eusebius* hath observed of *Clemens*, in *Hist. Eccl. lib. 6. c. 14.* but differing a little, when

when he says, that *Peter* neither encouraged *Mark*, nor forbid his Undertaking. Which I know not how can be reconciled handsomly with the former account; for what the Learned *Valesius* hath remarked in the case upon this latter instance, is not satisfactory. But this however is evident, that *Mark* received his Gospel from the mouth of *Peter*, to which *Eusebius* subscribes.

Agreeably to which, in his *Eccl. Hist.* Book 3. c. 24. making mention of the four Gospels, without the least hesitation he recounts *Mark* among the Evangelists. From whom *St. Jerom* seems to have borrow'd this Observation upon *Mark* in his Book of Ecclesiastical Writers. *Mark, the Disciple and Interpreter of Peter, at the importunity of the Brethren in Rome, wrote a short Gospel, which when Peter had heard, by his Approbation he recommended it to the use of the Churches, as Clemens hath written in his sixth Book of Hypotoposes.* And certainly 'tis far more credible that *Peter* should commend the undertaking, than what is observ'd by *Eusebius* just before.

III. But to proceed to *Luke*, *Irenæus* has these words concerning him, *Lib. 3. c. 1.* And *Luke, the Follower of Paul, compos'd into a Book the Gospel that was preached by Paul.* The Greek is as follows in *Eusebius*, καὶ Λουκᾶς ὁ ἀκόλουθος Παύλου τὸ ἔργον καὶ κηρύσσειον ἐμαρτύριον ἐν βιβλίῳ κατέθετο, *Lib. 5. c. 8.* But since *Paul* was not present at the Actions and Discourses of *Jesus*, he could not relate those particulars upon his own experience, but only as he had received them from other Apostles. Therefore *Luke* cannot be said properly to have compos'd that Gospel into a Book, which *Paul* had preach'd, unless *Irenæus* is to be understood of the Acts of the Apostles, whereas he is discoursing of the Gospels: And *Luke* no where declares he had the Materials of his Gospel delivered from *Paul*, but from those which from the beginning were Eye-witnesses, and Ministers of the Word, *Chap. 1. 5.* 'Tis strange *Irenæus* should not remember this; but from this and innumerable instances we may learn not to give too easy a credit to the best and honestest men, especially if we cannot discern in their Writings and Judgments any great accuracy

and exactness. In the mean time 'tis agreed in the principal thing, viz. that in the time of *Irenæus* the Gospel of *St. Luke* was believ'd to be the genuin composition of an Apostolical Writer, and Disciple of *Paul*. *Eusebius* also, *lib. 3. c. 24.* discoursing of the Order of the Gospels, without any scruple makes mention of *Luke's* Gospel.

But *St. Jerom* hath argued the closest of all for *Luke*, in his enumeration of Ecclesiastical Writers. *Luke*, says he, a Physician of Antioch, was not ignorant of the Greek Tongue, as his Works evidence: He was a Follower of *Paul the Apostle*, and Companion of all his Travels. He wrote a Gospel, of which take a Character from *Paul*. With him, he saith, we have sent the Brother, whose praise is in the Gospel throout all the Churches. And to the Colossians, *Luke* the beloved Physician saluteth you: Also to *Timothy*, Only *Luke* is with me. He put out another excellent Piece, with the Title of the Acts of the Apostles—Whensoever in his Epistles *Paul* says, [After my Gospel] he alludes to this Treatise of *Luke*, tho he learn'd his Gospel, not only from *Paul*, who had never been with the Lord in the Flesh, but from the rest of the Apostles; which he thus acknowledges in the beginning of his Book, [Even as they, &c.] So that he wrote his Gospel from report, but was an Eye-witness in what he relates in his Acts of the Apostles. He lived 84 years, and never married. But as for the word Gospel made use of by *Paul*, the best Interpreters have observed, that it signifies only the Evangelical Doctrine, or at most the preaching of it, and not any particular Volume concerning it.

IV. The Thred of my Discourse now leads me to make a large Disquisition concerning the Gospel of *John*; but I have already handled this Argument in the Dissertation prefix'd to my Exposition of the first Chapter of his Gospel, where I have proved it to be the genuin Product of *John* the Apostle. I shall here only make some short addition concerning his Design. And I wonder *Father Simon*, in his critical History of the New Testament, speaking of this Gospel, should not only affirm, That there remain no Records authentick enough to give the reasons upon which the Holy Apostle was mov'd to this Undertaking after he

had seen the Gospels of Matthew, Mark, and Luke; but that he should also add, That Irenæus had declared no more than that John had published his Gospel at Ephesus, omitting the time and reasons inducing him thereto, referring us in the Margin to Irenæus, lib. 3. c. 1. Now Father Simon ought to have known, that Irenæus had taken notice of John the Evangelist in another place, viz. the 11th Chapter of that same Book, in these words: John, the Disciple of the Lord, preaching this Faith, and being desirous, by the promulgation of his Gospel, to extirpate that Error which had been sown by Cerintus in the minds of Men, and had been breached formerly by the Nicolaitans, a Sect of the Pseudo-Gnosticks; to convict and reclaim the seduced, &c. As Civilians tell us, 'Tis dangerous in their Faculty to give a stated definition, as being liable to be overthrown by exceptions. So 'tis likewise indiscreet to deny a particular Passage to be in the Antients, even for those that have most carefully read them over: for the happiest memory may sometimes fail.

But to increase the wonder, after the fore-mentioned Allegation, Father Simon gives us a recital out of Eusebius, of what he imagines Clemens Alexandrinus to have written concerning the scope of John, which is plainly repugnant to what he has advanced in the beginning of his Chapter: For there is no body but allows as great Authority to Clemens as to Papias, especially since part of that which Simon supposes attributed by Eusebius to Clemens, carries its confirmation with it. But it is not Clemens who is Author of these Remarks upon the Gospels found in Eusebius, Book 3. c. 24. but Eusebius himself. Father Simon mistakes the first Lines of the Chapter, which he applies to what follows; whereas they refer to a preceding Account in the 23d Chapter. But his Citation is well worth the reading; for which reason I have transcribed it. "The three Gospels coming abroad, "and to the knowledg of John, he is "said to have passed his approbation upon "them, and confirmed their Testimony "with his own; but withal perceived that a "Relation of those things which Jesus had "done in the beginning of his Ministry, was "wanting, which indeed is true: for the

" three former Evangelists had only account-
 " ed for one year's Actions of our Saviour,
 " after John Baptist was cast into Prison, and
 " declared as much in the beginning of their
 " Works. Matthew, after the 40 days fast-
 " ing, and the Temptation immediately fol-
 " lowing it, specifies the time of his History
 " in these words: Now when Jesus had
 " heard that John was cast into Prison, he
 " departed into Galilee. Likewise Mark:
 " Now after that John was put into Prison,
 " Jesus came into Galilee. And also Luke,
 " before he enters upon the Actions of our
 " Saviour, thus specifies the time, saying,
 " Herod to all the Evils that he had done,
 " added yet this also, that he shut up John
 " in Prison. These reasons they give for
 " John's accounting in his Gospel (upon the
 " importunity of his Friends) both for the
 " time omitted by the Evangelists before him,
 " and the Actions of our Saviour preceding
 " John's being cast into Prison: which he
 " gives us to understand, first when he saith,
 " This beginning of Miracles did Jesus; and
 " afterwards in the course of his Narrative
 " of the Actions of Jesus, when he makes
 " mention of John Baptist, as still executing
 " his Office of baptizing in Ænon near Salem;
 " which appears plainly from these words:
 " For John was not yet cast into Prison. There-
 " fore John takes into his Gospel the Actions
 " of our Saviour before John Baptist was com-
 " mitted to Prison, the other three after his
 " Confinement. Whosoever therefore at-
 " tentively considers this, will find the Gos-
 " pels do not at all vary from one another,
 " since John's Gospel contains the beginning
 " of our Saviour's Actions, the other Gospels
 " only an account of the subsequent time:
 " And with very good reason hath John om-
 " mitted the Genealogy of Christ according to
 " the Flesh, as having been before related by
 " Matthew and Luke; but commences his
 " Work from the Divinity of our Saviour,
 " a Task peculiarly resery'd for him, as the
 " most worthy, by the Holy Ghost. And so
 " much of St. John's Gospel.

'Tis manifestly plain, I think, from com-
 paring John with the other Evangelists, that
 he design'd to supply what was wanting in
 their Relations: But that this was not his
 design

design throout, as *Eusebius* would have it, may be perceived by any one that has but look'd into my Harmony; so that I need not insist here upon a particular proof of it.

V. Having demonstrated the sacred Volumes ascrib'd to the Evangelists to be truly theirs, I shall briefly make appear that none else were held authentick. *Irenæus* hath a whole Chapter upon this Argument, viz. the eleventh of his 3d Book, under this Head, *A Demonstration that there could be neither more nor less than four Gospels.* In which Chapter he argues thus: *The Gospel stands so mighty firm, that the very Hereticks give testimony to it, and every one goes about from the Gospels to confirm his Doctrine.* The *Ebionites* using only *Matthew*, are from him alone convinced of their undue Presumptions concerning our Lord. *Marcion*, tho mutilating *Luke*, is notwithstanding, from what he has left of him, shewn to be guilty of *Blasphemy* against the one existing God. Those that separate *Jesus* from *Christ*, affirming *Christ* remained impassable, and that *Jesus* only suffered, from *Mark's* Gospel, which they prefer, upon impartial reading may correct their mistakes. And the *Valentinians* that extend the Gospel of *St. John* to the widest purposes, to prove their Conjugations, from him are detected in their Errors, as I made evident in my first Book. Since therefore those that speak against us, bear us witness, and make use of these very Gospels, our Demonstration of them is true and valid, that there are neither more nor less than Four Gospels. Which is a strong Argument of *Irenæus*, and clear evidence of the number of the Gospels. But he disgraces this manifest Truth afterwards by frivolous Inductions, endeavouring to prove it from the Division of the World, and the number of the Cherubims. But here the dispute is not upon what Reasonings *Irenæus* proceeds, but what was the persuasion of the Christians his Contemporaries concerning the number of the Gospels; and what it was is evident from his Words.

Tertullian in many places argues for the same number; but more especially in his Tracts against *Marcion*, from whence I shall cite one or two Passages. Accordingly in Book 4. chap. 1. We, says he, lay down first that the Apostles were Authors of the Gospel, on whom the Office of propagating the Gospel was im-

pos'd by our Lord himself. And, admitting their Followers were engaged, yet 'twas not of themselves lone, but in concurrence with the Apostles, and after them. For the Disciples would have been suspected of vain Glory in their Ministry, had they not been back'd with the Authority of their Masters, and of *Christ* himself, who made the Apostles Masters. In fine, *John* and *Matthew* lay the foundation of our Faith, which is built upon by *Luke* and *Mark*, advancing on the same grounds as they with respect to one God the Creator, and his *Christ*, born of a Virgin, the fulfilling of the Law and the Prophets: For so long as they are agreed in the capital point of Faith, let him know what he pleases of their varying in the disposition of their Narratives. He shows afterwards in the 5th Chapter, That *Luke's* Gospel was upheld from the very date of its Publication, and vigorously maintained, not only by the Apostolical Churches, but universally by those that were of the same Communion with them. Add to which, amongst more of that nature, that the very Authority of the Apostolical Churches gave Patronage to the other Gospels, which from them were handed to us by their order; I mean *John's* Gospel, and that of *Matthew*: altho *Mark's* be ascribed to *Peter*, whose Interpreter he was; and *Luke's* also they are wont to make *Paul* the Author of.

This of *Tertullian* is very abstruse, occasioned by the obscurity of his Expression, and brevity of Stile; but deserves a better Light, which I will endeavour to give it in a short explication. And first, by a singular Providence, the Gospels were written partly by the Apostles, and partly by their Followers. Had the Apostles been sole Authors, it might have been disputed afterwards, whether our Saviour's Promise had been accomplished concerning the mission of the Holy Ghost upon the Apostles: For the Apostles themselves could not satisfy Posterity in a matter which not a little tended to the advancement of their own Authority, nor could they be Evidences in their own Cause; but their Disciples, *Luke* and *Mark*, have given a bright Testimony to this point, and thereby confirmed the whole Gospel, *Mark* at the end of his, and *Luke* in the Preface to his Acts of the Apostles. Of which Promise had *Christ* defeated his Apostles, they had been without

any number of Disciples; for to have been mistaken in a matter of that mighty moment, would have utterly ruined their Credit. And so far would they have been from finding Disciples to take Memoirs of *Christ's* and their own Actions and Sayings, that they would have been a publick Derision to all, and unable to propagate their memories to Posterity. For who would not have forsaken and despised men of no polite Learning, of no Authority, and supported by no Estates, and above all, the Disciples of a Master who had so notoriously failed in his Promise? Who could have credited the Apostles relating the Miracles wrought by that *Jesus of Nazareth*, who had not (tho' under an engagement) confer'd the like ability of working upon them? Or who could have forbore calling them a pack of credulous, tho' perhaps honest men, put upon by their Master, and of no manner of repute?

'Twas therefore of greatest importance to have transmitted to after Ages a History of the Gospel delivered by our Saviour, and by his Apostles: For 'tis plain the Disciples of the Apostles were convinced from thence that they were sent from God, and that *Jesus* was in his Heavenly Kingdom, from whence he had dispers'd the Gifts of the Holy Spirit upon the Apostles, who had otherwise been without Followers.

Now as the Disciples of the Apostles bring a weighty Testimony to their Masters; so their Relation, so agreeable to the Writings of their Masters by them unseen, is not a little confirm'd: For 'tis not credible that *Mark* or *Luke* had seen the Gospel according to *St. Matthew*, who otherwise would have avoided all Repetitions of what was well related before, and all seeming Clashings. *John* indeed might have had a sight of them all, having repeated very sparingly what had been said by others before.

The third thing is, that the most primitive Churches founded by the Apostles ever since the publication of the Gospels, constantly believed 'em to be theirs whose Names they bear. Some Hereticks, 'tis true, as we have gathered from *Irenæus*, adher'd only to one of the Evangelists; but neither did they agree in their choice, and they were condemn'd by much the greater part of Christians.

But *Marcion's* (says *Tertullian*, meaning *Luke's* Gospel corrupted by him) was unknown to most, and by those that knew it disapprov'd of.

Origen, admirably skilled not only in the Tenents of his Age, but in the Antiquities of the Church, hath this observation upon the four Gospels, in a Fragment of his first Tome of Annotations upon *Matthew*, which is preserved by *Eusebius* in his *Eccl. Hist.* lib. 6. c. 25. As I have learn'd by Tradition concerning the 4 Gospels, which alone are indisputably received in *Christ's* universal Church upon Earth, viz. That the first Gospel was writ by *Matthew*, sometime a Publican, afterwards an Apostle of *Jesus Christ*, who put it forth in Hebrew for the sake of the Jewish Converts. The next we are inform'd, is *Mark's*, compiled from the Instructions of *Peter*; for which reason *Peter* in his general Epistle calls him his Son: The Church that is at *Babylon*, elected together with you, saluteth you, and so doth *Marcus* my Son. The third is the Gospel of *Luke*, commended by *Paul*, and compos'd for the benefit of the Gentiles. The last of all is the Gospel of *John*.

The concluding Testimony shall be of *Eusebius*, abundantly confirming the former Allegations, and whose Authority here is so much the weightier, for that in recounting the Records of the more ancient Writers in the Church, he hath us'd a more diligent Enquiry than ever was made before, what Apostolical Tracts they had taken notice of, whether genuine or supposititious, which is manifest to all that have read his Ecclesiastical History. And thus he, *Lib. 3. c. 24.* Only *Matthew* and *John* of all the Disciples of our Lord have left us their Commentaries, being, as 'tis said, necessitated to write: For *Matthew*, &c. Then follows the Passage concerning *Matthew*, cited before No 1. He proceeds: Now, after *Mark* and *Luke* had published their Gospels, *John*, they say, who had been all his Life-time a Preacher only, and not a Writer, was obliged to write for this reason. Then he subjoins what is alledg'd before from him upon *John*.

From these Testimonies it appears that universally the Christians, whose Tenents were most conformable to the Doctrine of the Gospel, were always of a persuasion that there were no more Gospels than these four now in use, from which the Writers, both Greek and

and *Latin*, of the second and third Century, quote a great many Passages perfectly agreeing with our Copies, which put it beyond doubt that ours now are the very same they received from their Ancestors. There are, I confess, now and then some various Readings, but of very small regard, compared with those in which the antient and our modern Copies agree. For satisfaction let the Index's of places of Scripture annex'd to the best Editions of the most primitive Fathers be not only consulted, but their Reasonings also carefully considered, and it will appear they generally argued from the Readings we now use, and find in the most antient MSS. And besides, let the old Versions now extant in the *Polyglot* Bibles, be but compared with the Texts cited by the Antients, and no body will doubt but they had the same Copies.

I am sensible some will dislike my method of proving the Legitimacy of the Sacred Text; but those are wholly ignorant of the Art which prescribes us Rules in Examinations of this nature: They must therefore learn that, before they can deserve an Answer; for they confound matters of the most different kind, thro' their unskilfulness in that very Art which they profess. 'Tis one thing, for example, to prove the Doctrine of the Gospels divinely inspired; but another to demonstrate them to appertain unquestionably to those Authors whose Names they bear. This last is all I aim at in this Dissertation, tho' they are in themselves so nearly allied. The Divinity of the Evangelical Doctrine is demonstrated from its own Excellence, and also from the Miracles by which God has confirm'd it. Now a Book is proved genuine from the concurring Testimony of those through whose hands it has pass'd since the publication, and who have unanimously given it the Name it carries; for there is no other way to come at the knowledg of the Author. From the matter of the Book is perceived the Excellence of the Argument, and the Learning of the Author; but no body can divine his Name from thence, especially if that be the only Book of his remaining. Nor is it sufficient for the Editor to prefix the Name to resolve us of the undoubted Author: for to enhance the purchase, they frequently put the Names

of famous persons to other mens Works: The best Testimony to be relied on is that of cotemporary Writers, or (for want of these) of those who lived not long after. But we need say no more in a matter requiring so little; or if it needed a more prolix Disquisition, would it be so pertinent to the Subject of this Discourse.

VI. A Learned Man put formerly this Question to *H. Grotius*, the ablest Commentator we ever had upon the Sacred Text, Why no mention was made of any Passages of our Lord's Life before his thirtieth Year, save that one single instance reported by *Luke* to have happened in his twelfth? To which this excellent Critick, in the 33^d of his Letters written to persons in *France*, makes a compendious, but very acute Answer. Since therefore, in pursuance of my Design, I am to account here for the same thing, I shall transcribe *Grotius* piece by piece, and illustrate him as often as it shall appear necessary.

What every Author ought to relate, and what to omit, is deducible from the design of his Work. The intention of the Apostles, and their Disciples, was not to write a compleat History of Christ; but the matter of their Writings was the same as that of their Preaching, viz. what the Title imports, no other than a Gospel. For in ministring the Word, and calling People to Repentance, two things were principally incumbent upon the Apostles to account for, which they might easily have an exact knowledg of; namely, who this Jesus was, from whom they pretended to derive their Mission; and what Duties he exacted from Men: not what he had done in his Minority, which was not possible for them to know, unless from his Mother and Relations. Wherefore, to make evident who that Master was, whose Disciples they profess'd themselves, their business was to tell, how they knew him; what Miracles he had wrought, and all those other particulars which we read in their Gospels; in which they made use of no Disquisitions, but in a plain and faithful Narrative declared their knowledg of those matters. And this looks like the singular Care and Wisdom of Divine Providence, that nothing of human Invention might be said to be mix'd with the Gospel, which could not have been prevented;

vented, had the Apostles in their Writings set down not only what they themselves had seen, but their Conjectures also and Deductions from the Actions and Sayings of our Saviour. Now to signify what Duties were required from us by *Christ*, they related his Discourses in the manner they had heard them, as they occurred to their Memories, which were miraculously strengthened by the assistance of the Holy Ghost; and thus delivering the plain Doctrine of our Saviour, without any artificial Disguise, whether Logical or Rhetorical, they rendered themselves easily intelligible to their Hearers. This was the main scope of the Gospel, which hindered not but that on other accounts the Apostles might draw consequences of their own from the Doctrines of our Saviour, in application to the particular necessities of those they had to deal with; tho' upon a due balance we shall find this was not so much the Gospel it self, as an accommodation of it to the particular exigencies of Converts, and those that were yet to be converted. Their Additions did not consist in Notions of their own, never learned from their Master, and propounded as necessary to Salvation; but in confirmation of the Doctrine delivered to them by *Christ*, and that with a particular regard to the edification of the respective Hearers, *Jews* or *Gentiles*. This is plain from *Paul's* Preaching and Writings, where he argues with the *Jews* for the most part from their own Law, and with the *Gentiles* from Heathen Practices and Maxims, *being all things to all men, that many may be saved*; but exacts from no body the belief of any thing as necessary to Salvation, but what he had received from *Christ*; that is, that they would believe the Gospel which *Jesus* himself published. And what is that Gospel?

It is, saith Grotius, a new Doctrine, requiring sincere Repentance, and promising Remission of Sins and everlasting Life; proclaimed at first by John Baptist to prepare the minds of men to entertain it, when it should be more perfectly revealed by Christ, who enjoined it to be preached by his Ministers all the World over, Mat. 4. 23. chap. 9. 35. chap. 24. Mark 1. 14. Eph. 6. 15. Acts 10. 36. Luke 16. 16. Indeed the Mosaic Law had no Reserves of Pardon for the contumelious Despisers of it, or those that

violated a Precept enjoined upon a capital Penalty, tho' they repented afterwards; whereas the Gospel, on the contrary, promises God's Pardon to every Sinner, requiring no expiation, only a sincere Conversion, and a new Life: which was obscurely hinted by the Baptist, but after him expressly taught by *Christ* and his Apostles, inculcating to their Disciples a Sanctity of Manners, as the one thing absolutely necessary to Salvation, without any observation of the Ceremonial Law, tho' they did not condemn it. But so great was the Conversion required of them, whether *Jews* or *Gentiles*, that the hearty Penitents might be truly said to become *regenerate, and new Men*. The *Jews* were to learn, that all the Rites so highly valued by them, an extreme regard to which had made them shun all familiar associating with other Nations, were of small concern; that a Religion pleasing to God consisted in our awful Thoughts of him, and in expressing the Sincerity of our outward Professions by a suitable Holiness of Life. They were to think Divorce unlawful, tho' tolerated by *Moses*; and were to put on a more-refined Sanctity than heretofore, manifesting it self in brotherly Love and Charity to all men, altho' they did not observe the Mosaic Rites. And certainly the *Jews* could never be brought to such a persuasion and behaviour as this, without that entire change of Judgment and Will; as might justly make them seem to be new men after so great a Reformation. And if this may be so justly said of the *Jews*, with greater reason may it be applied to the Heathens, that entertained such absurd Notions of the Deity, and were men of the most profligate Lives.

Now to these, equally with the *Jews*, hath our Lord engaged Remission of Sins, imposing no external observance of Rites, only obliging to such a Reformation of Manners as may make them frame their future Lives to a conformity with his Gospel Precepts; and presently, upon promise of Obedience to those his Precepts, *Christ* enjoins this their Profession in a more solemn manner to be renewed in Baptism, an easy Rite before in use amongst *Jews* and *Gentiles*. Now to all that made good this their Baptismal Engagement by a constant perseverance in the Laws of his Gospel

to their Lives-end, he made a general promise of Remission of Sins, and after this Mortality of Life Eternal, without any exclusion, of what Nation soever the penitent Convert was, and whatsoever his former Offences had been. But this Perseverance is not that which we might be content to pay, when our Honour, or our Lives and Fortunes are at stake; but discovers it self in our willingness to part with all these, rather than deny him, or renounce our Profession of being his Disciples.

The Truth of which Doctrine revealed by Christ, continues he, and the certainty of his Promise, is considerably evidenced from his Death, Resurrection, Ascension into Heaven, and Mission of the Holy Spirit; all which are manifest tokens that he is the Son of God. So that the Gospel consists of two parts, the Doctrinal, and Historical confirming the other.

We are not to look on the Gospel Precepts as Systems of Morality, tending only to make our Lives as happy as may be in this World; but as Divine Constitutions, securing Heavenly Rewards from God to the due Observers. That we may have this just Notion of the Gospel, and pay a ready Obedience to it, 'tis necessary for us to be rightly informed, and believe the Divine Descent of *Jesus* upon Earth: otherwise, tho his Rules be exactly consonant to right Reason, and excellently accommodated to the condition of our Nature, we should only embrace them as the Institutions of an excellent Politician, and follow them on no other obligation than as conducing to our good; but should never hazard our Lives, or submit to any grievous Calamity for their sakes. For having no hopes of a State after this, where Rewards are laid up for Virtue, 'twere our Interest to improve the enjoyment of present Happiness, and to love Virtue no more than as it promotes our secular ends. Since therefore *Jesus* hath commanded us, in compliance with his Laws, to lay down our Lives cheerfully upon occasion; that is, if men will oblige us upon that penal consequence to a violation of them; it became our Great Lawgiver, in compensation for Life lost, and to commute for the Crosses to be undergone in keeping his Gospel, to promise us a Resurrection and happy Immortality.

Which Promise we could never have relied upon, unless he had carried himself as became a Teacher commissioned by God, and confirmed his Doctrines by the Miracles that are related in the Gospels. So that an account of the Miracles of *Christ*, his Resurrection, and Ascension into Heaven, is no inconsiderable portion of the Gospel, as he thus confirms in the following words.

Wherefore (St. Peter saith) of those men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the Baptism of John unto the same day that he was taken up, must one be ordained to be a Witness with us of his Resurrection, Acts 1. 22. And in another place he calls this Dispensation, the Word which was publish'd throughout all Judea, and began from Galilee, after the Baptism which John preached, Acts 10. 37. Luke briefly gives us the Argument of my former Treatise, in an account of all that Jesus began to do and teach, until the day in which he was taken up; that is, from the time he began to teach, and to work Miracles. Now that which he did in Cana of Galilee, John 2. 11. after he had been baptized by John, being then about thirty years of age, Luke 3. 23. was the beginning of his Miracles.

Not to enlarge upon the Morality of the Gospel, which we have already mentioned, we likewise find in the Evangelical History, that many Miracles were wrought by *Jesus*, and for his sake, as also an account of his Resurrection, Ascension into Heaven, and the Mission of the Holy Ghost: and this, that we may apprehend in the first place that *Jesus* was sent from God, and then confide in him, in reference to his Doctrine, which instructs us in the Blessings that will be the consequence of a holy Life, and the Punishments attending Sin; and not only so, but give Faith to his Assertions of himself both before and after his Resurrection. So for instance, we must believe that he is the Son of God in a wonderful manner; that he died not for any Crime of his, but to procure credit to his Doctrine by his Resurrection, and to his Believers and Servants Redemption from Sin and Punishment; that moreover all Power was given him in Heaven and on Earth, from which time commenced his Reign over the whole World,

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tho in a manner not discoverable by us, and which will continue till he come to judge Mankind at the Resurrection, agreeably to the Laws delivered by him to his Apostles and Followers; the Observers of which shall be crowned with eternal Happiness, but those that have neglected them be cast into everlasting Fire. Now to work a belief of these things into the Apostles, he did not dispute 'em into a Faith by subtil Reasonings, or draw proofs from his own Expositions of obscure Texts in the old Testament; but convinced them by Miracles, and the Mission of the Holy Ghost upon them, pursuant to his promise. Which things being afterwards reported by them, confirmed also by additional Miracles of their own, and all the manifest tokens of Truth, gained credit to the Doctrine of their Master from all the honest part of the World; and do now, from those that read their Writings with a sincere desire of being informed in the truth. This is the sum of the Apostles Testimony, from which as it is not lawful to detract, neither is it to add any thing, it being the sole Province of *Christ*, and not of any Mortal, to establish Laws, on the observation of which our everlasting Felicity depends. Which I could wish Christians had always remembered. But I forbear making any ungrateful Reflections on this Subject, and return to *Grotius*.

The account, says he, we have of his Divine Nativity given us by John, and of his Human by Matthew and Luke, and what Luke relates of his Specimen (as it were) in the Temple of his future Authority, are to be looked upon by way of Preface to the Gospel, for the clearer marking out and recommending the Person from whom it derives its Authority.

And indeed how ignorant soever the *Jews* were of the inseparable Union of the *Abzcs* with *Jesus*, treated of by *John* afterwards, yet they had no grounds to reject him as a false Pretender to a Divine Commission, and afterwards to crucify him: For his admirable Doctrine, confirmed with mighty Miracles, gave ample manifestation that he was no Impostor. And the *Jews* were obliged upon this account to believe him sent from God: For had he not been of the Lineage of *David*, as he most certainly was, at least by

Adoption (for it was possible that *Mary* also might have deduced her Pedegree from the House of *David*, as well as *Joseph*) yet the *Jews* had no grounds of imagining him a false Prophet; for he never made use of that Argument to evince himself a true one. So that having himself never propos'd this, or any thing of like nature, to the *Jews*, as matter of their Belief, the Apostles, whose task it was to relate his Discourses and Miracles, and not their own Deductions from them, touch'd upon other matters but by the by. But then, since *Jesus* was of the Stock of *David*, and, what is more, the Son of God, as is declared by *John* in the beginning of his Gospel; and had accomplished in a more excellent manner, all that was expected by the *Jews* from their *Messiah*; they had abundant reason to have received him with all imaginable satisfaction, and to regulate their Lives after his Gospel, that they might be made partakers of the Benefits of his Heavenly Kingdom. But the *Jews*, on the contrary, looking for a terrestrial Prince, from whom it was not possible for them to receive so manifold and signal Blessings, were not only defeated of that hope, but (by rejecting *Jesus*) of all the advantages of his coming; which is the very thing for which they are upbraided by the Apostles, and for which the *Jews* have not the least colour of excuse. Now since *Jesus* did not assume his Ministerial Office before his Baptism, nor wrought any Miracles in publick, 'tis no wonder that that Period of his Life led upon Earth was entirely omitted, as *Grotius* makes appear in the following words.

Wherefore, says he, since Christ had done nothing appertaining to that design of theirs, before he was compleatly of that Age, all the time before is justly pass'd over in silence by the Sacred Writers. For he lived private till that age, in subjection to his supposed Father and Mother, Luke 2. 51. For which reason he was not only called the Carpenter's Son, Mat. 13. 55. but also the Carpenter, Mark 6. 3. And indeed, in the Books of the Old Testament, we usually find no mention of the Prophets, till the time that the Word of the Lord came unto them; that is, till the day of their shewing unto Israel: As Luke observes, chap. 1. 80. And this is the

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meaning of that Expression, A Prophet stood up. We should therefore greatly injure the Apostles, if we undervalued their Labours, because they have not gratified our foolish Curiosity, in taking so little notice of what passed during the Infancy and Youth of *Christ*: For they did not write his Life, but his Ministry, containing only such matters of Faith and Practice as may lead us to everlasting Salvation. But what the Apostles had been silent in, and no body for the two first Centuries knew, some idle and mischievous Persons pretended to have a light into, and set out some silly Books of the Infancy of *Christ*, the beginning of one of which *Cotelerius* has published from the King's Manuscript, in his *Apostolical Constitutions*, lib. 6. c. 16.

This, I take it, is a true, or at least very probable account of the Design of the Evangelists; and I doubt not but this was their drift in writing the Ministry of our Saviour, that being enjoined by their Master to go and make Disciples of all Nations, teaching them to observe all things whatsoever he had commanded them, they could not conveniently execute these Orders without a History of his Words and Actions, and that for three reasons. First, The twelve Apostles could not travel all the World over, and make that proper stay in every City, as was sufficient for them by word of mouth to declare all things necessary to bring them over to the Faith, and to confirm them in it. The *Jews* and *Gentiles* laboured under many foolish Prejudices and gross Errors, and would be difficultly retrieved, so far as to have a steady Faith, and to retain a clear and distinct impression of the Christian Doctrine: Many and frequent Inculcations were necessary for that purpose. Another reason was, that a matter of such infinite consequence, to be transmitted down to the very last Ages, could not with safety be committed to Tradition wholly, nor be by that means preserved uncorrupted for so many Ages. Human Memory is naturally frail, and moreover apt to be carried away with the Affections; so that we often think we remember what we are willing should have been told us. And we know a great Door is opened to Frauds, when matters are committed to the memory only, without being preserved in any written Re-

ords. How could we be able to detect the Imposture of one or more men, that should pretend to have learn'd something from the Apostles, their Followers or Successors, especially if they were persons in Authority? But what need of being prolix in a point so evident of it self, and confirmed by the experience of many Ages? 'Twas very well known that the *Jewish* Rabbies had corrupted their Law strangely, by mixing with it lying Traditions of their own. The Christians have controverted, and at this day dispute the sense of the Apostolical Books, so that one side or other must necessarily be in a grievous error, nor is there any hope of an end of the Controversy; but what would it come to, if there were no Writings of the Evangelists extant? The last reason is owing to the commendable and almost necessary Solicitations of good men, who, after they had impatiently heard their Relations of *Christ*, and were commanded to disperse the same, moved to have his Story in Writing, that no Passages might slip from their memory, or through its infirmity be corrupted and represented untruly to the World. Every body certainly would read the History with much more delight and satisfaction than they heard it told; since what is read and weighed leaves a deeper impression, and more affects the mind. For these reasons, as we gather from *Luke's* Preface in the very first words, *Many had taken in hand to set forth in order a Declaration of those things which are most surely believed amongst us, even as they delivered them unto us, which from the beginning were Eye-witnesses, and Ministers of the Word.* By which it came to pass that *Luke* set about a more accurate Relation of these Affairs. Moreover, *Matthew*, *Mark*, and *John* wrote at the request of the Christians; but *John* later than the rest, three Gospels being already published from which the whole Doctrine of *Christ* might be easily deduced.

Since therefore the Apostles could not without written Records, make Disciples of all Nations, so as to settle a Foundation to continue uniform and lasting, I am apt to believe that among the other Commands of our Saviour, he left them in charge also to transmit to Posterity a written Account of his Doctrine.

VII. Whosoever maturely considers these things, will easily believe that the Gospels, in a few years after their composition, were read in the Christian Churches, as I have already shewn from the Testimony of ancient Writers. For the Jews having *Moses* and the Prophets read in their Synagogues, the new Christians imitating their example in a great many cases, ordered the Old Testament not only to be read, but the Books of the Evangelists, containing the Words and Actions of *Jesus Christ*. For what could they hear in the Church any way comparable to them? I own that the particular Year in which each Gospel was writ and publish'd, cannot be certainly determined: For the most ancient Writers differ, as appears by Citations from them; and the modern, that have supplied the defects of Antiquity with Inventions of their own, deserve no credit. However, I am apt to think that the three first were publish'd, and generally known a considerable time before the conclusion of the first Century, agreeably to the opinion of *Eusebius*, who in a place already quoted makes mention that they had been seen and approved by *John*. Which agrees also with what I have observed concerning *John's* omitting, for the most part, what had been already related by the other Evangelists, as may appear at first view to whoever reads my Harmony of the Gospels. Otherwise it is not at all credible that *John* would have neglected so many remarkable Actions of our Saviour as are recorded by the other three. And this likewise concurs with a Remark both ancient and modern, why he gives the number of the Passovers, not minded by the other Evangelists; that by them the Years of *Christ's* Ministry might be known, which otherwise had been difficultly distinguish'd. Besides, relying in this matter upon some Testimonies from the Antients already cited, we may affirm that *Matthew*, *Mark*, and *Luke* wrote their Gospels before the expiration of *Nero's* Reign, in which *Peter* and *Paul* suffered Martyrdom; which Assertion may further be confirmed by an Argument of weight taken from *Mat.* chap. 24. *Mar.* chap. 13. *Luke*, chap. 21. where is set down the Prophecy of the Destruction of *Jerusalem*, as not yet accomplish'd when the

Gospels were compos'd: For had those Evangelists put down that Prophecy after it had come to pass, they would in some short Note have given at least a hint that it was fulfilled; which *Matthew* and *Mark* are so far from, that in this Admonition, *He that readeth let him understand*, annex to the Prophecy, they rather exhort the Christians to give diligent heed to those future Presages, to provide the better for their own security. See *Mat.* 24. 15. and *Mark* 13. 14. with the Annotations upon them.

But there is a Learned Gentleman, of great penetration and skill in Ecclesiastical Antiquities, who does not a little differ from *Eusebius's* Opinion and mine, that hath many things upon the Gospels deserving a nice disquisition. 'Tis *Mr. Henry Dodwel*, whose words, in his first Dissertation upon *Ireneus*, I shall faithfully transcribe, and take into examination. No man has a greater value for his Writings than my self, and I have frequently made honourable mention of him in several of my Treatises; tho' in some points I dissent from him. And therefore if I profess my self of a contrary opinion in the business before us, and endeavour a confutation of his, I hope nobody will attribute my Proceeding to Envy or ill Nature. But as this Great Man hath departed from the Sentiments of the Antients, where he hath believ'd 'em in an error; so, if out of a desire of the Truth, I separate from him, and take the liberty to arraign his Conjectures, 'tis the less to be admir'd by himself or others. He hath before many things upon the tradition of the Elders, who were Disciples of the Apostles, to which I cannot pay an intire assent; but those not being pertinent to this Design, I shall only examine what he has concerning the Evangelists, and cite his own words, as I have *Gratius's* just before.

Before *Trajan's* Reign (he observes in his *Diss.* 1. §. 39.) there was no set Canon of Scripture, nor any certain number of Books received in the Catholick Church; to which afterwards they were obliged to have recourse, as to a Rule by which they might determine matters of Faith: nor were the spurious Tracts of the Hereticks, under false Titles, exploded, nor the Orthodox cautioned to avoid 'em.

I confess no Synod, universal, or more particular, had then given Rules in this matter. But whence is he inform'd that none of the Apostles, no not *John* the Survivor of them all, nor any of their Followers, had directed the Christians, what Books, that were then very frequent in their hands, they might securely consult for our Saviour's Story? Is it credible that the Christians were incited by no manner of curiosity in a point, as I have said, of that exceeding weight and moment? or that the Apostles were so little concerned for the distinguishing the true Gospels from the false? Should I suspect any thing of this nature concerning them, methinks I should entertain too mean an opinion of them; and certainly the Preface to *St. Luke's* Gospel is a demonstration that those holy men were very hearty in it. We have very few remains of the History of the first Century immediately ensuing the Acts of the Apostles; but, as few as they are, they suffer us not to deny any thing to have been, which is not absurd in the Notion, or includes no contradiction to any authentick History, because not observed by Writers that lived then: For *Irenæus*, of that very age, not to instance in *Papias*, and soon after him *Clemens* and *Origen*, both of *Alexandria*, and both excellent Writers, affirm the same, as may be concluded from my Citations from them. And should any advance the contrary, it would least of all be expected from those that pay that deference to Primitive Authority as *Mr. Dodwel* seems to do. But, says he,

Now the genuin Writings of the Apostles were wont to be bound up so promiscuously with Apocryphal Tracts, that, for want of a mark of distinction, or a publick Decree of the Church, no body could tell which to prefer and rely on.

I do not deny but the Tracts of *Barnabas*, *Clemens*, *Hermas*, and others were sometimes bound up with the Apostles own Works; but this appears not to have been done in the Apostolical Age. I would attribute this to the negligence of the 2d Century, of which we have frequent instances given us by the Learned, rather than accuse the Apostles, and those who had convers'd with them, of that Supineness which I am afraid would be unpar-

donable in them. But whoever they were that have mixt spurious and Apostolical Pieces together, making no distinction, they must be of a very weak judgment, which I dare not suspect of the Apostles own Disciples, who from their Writings and Dictates compiled the Gospels. But the Learned *Mr. Dodwel* proceeds.

We have now extant some Ecclesiastical Writers of note, of those times; for example, Clemens Romanus, Barnabas, Hermas, Ignatius, Polycarp, who all of them wrote in the order I have mentioned them, after all the New Testament was published, except the Epistles of Jude, and of both the Johns. In Hermas there is not a single Passage of the New Testament to be met with; and in the others not one Evangelist is so much as named. And if any Expressions are cited that bear a resemblance with some contained in our Gospels, they are for the most part so changed and corrupted, that 'tis not discernable whence they had them, whether from the Gospels, or others Apocryphal Writings.

I shall not here make any digression concerning the time when the forementioned Authors wrote, neither will I say any thing concerning *Jude*, and the other *John* besides the Evangelist, altho I want not Arguments to oppose the Conjectures of our Learned Author, this being foreign to my design, which was only to give an account of the Evangelists. To come therefore to his Instances. We cannot gather from *Hermas* his Silence in the matter, that the Gospels were not then publish'd and openly received in the Churches, for two reasons. One is, because his Book treats of Visions, and the Conferences of the Angels, which need no places of Scripture to confirm them. The other is, because he is as silent in respect of the Old Testament also; but no body will infer from thence, that the Canon of the Old Testament was not yet established.

Clemens indeed cites no one of the Evangelists by name; but twice quotes some Expressions of our Saviour, which he admonishes the *Corinthians* to be mindful of. Thus in his 13th Chapter: *μνησθημεναι τῶν λόγων τῆς Κυρίας Ἰησοῦ*, Be ye mindful of the words of the Lord Jesus. And in the 46th Chapter, *Μνησθητε τῶν λόγων Ἰησοῦ τῆς Κυρίας ἡμῶν*, Remember the

Words of our Lord Jesus. Which words have a plain reference to his written Sayings, which had been often read by the *Corinthians*. And indeed the first Passage is in *Luke* 6. 36, 37. tho' not altogether in the very words, yet in the very same sense. The latter is in *Matthew* 26. 24. *Mark* 9. 42. *Luke* 17. 2. *Mat.* 18. 6. I confess he chiefly regards the sense. But the Apostles also in many places thus quote the Old Testament, and collect various Passages into one Discourse; nor is it questioned whether they allude to the Sacred Writings which we yet have, and whose Authority was look'd on as Divine. If any make a doubt of it, he may for satisfaction consult the Catalogue of places cited from the Old Testament in the New, and compare them with the *Hebrew* Original, or the *Greek* Translation of the LXX.

Barnabas produces no Authority of any Evangelist by Name; and no wonder, having possibly seen none but *Matthew*: For who can determine at what time he wrote after the Destruction of *Jerusalem*? 'Tis certain he hath quoted this Gospel twice; once in his 3^d Chapter, after this manner: *Take heed, lest, as it is written, we be found many called, but few chosen.* Where the Phrase, *as it is written*, is very remarkable, as being in common use among the Sacred and other *Jewish* Writers, when they cite any Passages out of the Old Testament: from which may be inferred in what esteem *Barnabas* held *Matthew's* Gospel. And again in his 5th Chapter *Christ* is said, *καὶ ἐλθέτω τὰ ἁμαρτωλῶς εἰς μετάνοιαν, ἀλλὰ ἀμαρτωλῶς εἰς μετάνοιαν, To come not to call the Just, but Sinners to repentance*: Where he plainly alludes to *Mat.* 9. 13.

As for *Ignatius*, he frequently alludes to the Gospels and Apostolical Epistles, and sometimes quotes their express words, tho' without mentioning their Names. But no one will doubt whether the Gospels were then publicly read, who remembers what I have already said concerning the Gospel of *St. John*. Why then does he not name the Gospel? I don't know any more than why he has not produced more express Testimonies from the Old Testament. Perhaps the places did not occur: It may be he knew not how to make a dextrous use of the Scripture. But what

need is there of any Conjecture? As nothing can be infer'd from his Silence against the Canon of the Old Testament, so neither against the public reading of the New. One Author cites the Scripture frequently and openly, and another refers to it obliquely. The former way is observable in *Irenæus*, the latter in *Justin*, both cotemporary Writers, in whose time the Books of the Evangelists were publicly read, without all controversy. All men have not the same method in writing, and no body is obliged to account for the variety of Dispositions.

Last of all, *Polycarp*; in the little Fragment of his Epistle, borrows some Expressions from *Paul*, and cites from *Matthew* and *Luke* (without naming them) these words: *ὁ Κύριος διδάσκειν, Which the Lord said teaching.* And 'tis not always customary to name the Evangelist, whenever we produce a Saying of our Saviour, tho' taken out of the Gospels. I have not taken notice that they have in any place expressly quoted the Gospels, or any Apocryphal Writings relating to the History and Doctrine of *Christ*, except only one place in *Ignatius*, which looks like a Citation from the Gospel of the *Nazarenes*; but is rather taken from *Luke*; as I have said already. And tho' there were Books falsely attributed to the Apostles in the very first Age, yet the vast increase of fictitious Works is rather owing to the second Century, when Hereticks abounded more, and spurious Productions were fathered upon the Apostles and their Followers, long since dead, upon fairer hopes of imposing upon the World. But *Mr. Dodwel* thus goes on:

And sometimes they make use of Apocryphal Expressions, which are no where to be met with in the Gospels that we have. And from hence it appears the Church had not as yet made any certain distinction between the Apocryphal and Canonical Books of the New Testament: And the rather, if we likewise consider, that they fix no Censure upon what is Apocryphal, nor give the Reader any Sign whereby to conclude that they pay not the same deference to the Apocryphal, as to the genuine Gospels. Wherefore we may reasonably suspect, that the Citations in them, agreeing with our Text, were collected with no determinate design of confirm-

ing any dubious point from Canonical Scripture. So that 'tis possible that these Passages, so like to some yet extant in the Gospels, might be taken notwithstanding from others which we have not.

This Learned Gentleman forgets himself, in saying that the Apocryphal Citations in the forementioned Authors are no where to be found in our Gospels, if by Apocryphal he understands (as in all reason he should) those that refer to the Story of *Christ* and his Apostles. I deny not that the Apocrypha of the Old Testament is often quoted both by *Barnabas* and *Clemens*: But they are so far from making to his purpose, that they overthrow his Conclusions from them: for if the Canon of the Old Testament was established when those Writers cited from the Apocrypha relating to it, why might not the same thing happen when the Canon of the New Testament was determined? Why might they not then also have Quotations from some Apocryphal Writings relating to the Actions and Doctrine of our Saviour? I might instance in *Clemens Alexandrinus* making that use of the Apocryphal Books, as if they were the Works of the Apostles, in those Ages when there was a known distinction between them, and their Authority not the same. The reason of their writing at this rate, is not owing to the doubtful Authority of the Scripture, but an unhappy Custom of those times, and now and then to an ill habit of the Authors themselves: For it is absurd to make use of a weak Authority, and which was questioned, to prove any thing of moment, unless in Arguments *ad hominem*, as they are called. I cannot conceive why this acute Writer should suspect the Citations, corresponding with our Gospels, to be taken from others, when there are no Apocryphal Tracts now extant, in which they may be found; nor is there any indication of it from those very Authors; and especially when they have several Quotations even from the Apostolical Epistles. But 'tis possible they may be taken from some such Apocrypha. I deny it not; but is there any Argument from a bare Possibility? What can there be of established credit in Antiquity, or what not reckoned a Forgery, if it be sufficient to say, 'Tis possible it may be so? Very few Fables among the *Legends*, as they are called,

can be rejected at this rate, if it be sufficient to have them received, that they contain not any thing impossible.

Nor can I conceive why the *Jews* might draw proofs from their Divine Books in matters of Religion, and they not from the Gospels, whose Authors were known, and the Truth of what those Gospels contain, uncontested. Needed they so much time to be satisfied that the Authority of *Christ* in the Gospels, which were owned as genuine, was beyond the Authority of the whole World besides? 'Twere intolerable Dulness indeed (to say no worse) not to embrace immediately so bright a Truth, or to make any scruple of using that Authority.

But, continues this Learned Author, to instance no more in uncanonical Books, 'tis evident from those that are Canonical, of somewhat later date, that the Gospels were not made publick to the Churches, nor in common use with Ecclesiastical Writers. They have not adorn'd their Books with Quotations from the New Testament, as is customary among modern Writers, and as they were wont to do from the Scriptures, which they acknowledged. They cite very frequently from the Old Testament, and would undoubtedly from the New, if it had been owned as Canonical, and so distinguished from other Writings. *St. Paul* repeats the Words of the Lord, Acts 20. 35. Which granting he might have from some Book, yet certainly from none of the Gospels that are now extant.

We have very few Writers remaining of the first Century, besides the Compilers of the New Testament; and those we have, as they are cited by *Mr. Dodwel*, are *Clemens*, *Barnabas*, *Hermas*, *Ignatius*, *Polycarp*. *Clemens* indeed hath more Citations from the Old Testament, and alludes to it more frequently than to the New, from which he hath very few Texts. However, he hath two Quotations from thence, and refers to it pretty often, as any one may see that casts his eye upon the Margin of the *Amsterdam*, or *Cotelerius's* Edition. He names not his Author in the New nor in the Old Testament: And should I grant that *Clemens* had not seen all the Gospels, it will conclude nothing against me, if he put out his Epistle some time after the Destruction of *Jerusalem*, as is the general opinion;

opinion; or presently after the publication of the Gospels: Then possibly he might have seen only *Luke's*, which is cited by him, tho' soon after the three former were publicly read in the Churches, and generally known. But I determine nothing in this matter. *Barnabas* cites much more frequently from the Old Testament than the New; but almost throughout his whole Epistle he is disputing with the *Jews*, against whom it were ridiculous to bring Allegations from the New Testament. *Hermas* hath nothing from either Testament, being entirely busied in relating his Visions, and Doctrines revealed to him by the Angels. *Ignatius* quotes both Testaments, and seems more frequently to have respect to the New; I mean in his genuine Epistles, as I have observed before, for I am not concerned for the spurious. *Polycarp* in above twenty places alludes to the New Testament, or gives the very words, and scarce refers once to the Old. The Reader may consult the Editions I have mentioned, as being the most accurate of all; and if he concurs not with me, I do not desire him to give any more credit to me. I am therefore of opinion that this Learned Gentleman was mistaken by trusting too much to his Memory. As for the words repeated by *Paul*, *Acts* 20. they are short, and as it were proverbial, and so might easily be remembered, which our Author does not deny, who thus proceeds:

The Gospels were so buried from the World, by lying hid in certain Corners of it, in which they were written, that the Evangelists who followed after had not the least knowledg of the Compositions of those that went before them: Otherwise their Works had not been so full of seeming Contradictions, which have ever since the first settling of the Canon employed the Disquisitions of so many Learned men. Certainly if Luke had seen our Lord's Genealogy in Matthew, he would never have given us another quite different from it, without mentioning the least reason of it: And in giving us in his Preface the cause of his Undertaking, viz. that he was encouraged thereto by assistance from the Declarations of those that were Eye-witnesses; he plainly intimates that the Writers of the Gospels he had seen had been destitute of those helps; that is, that they were not Eye-witnesses them-

selves, nor had carefully and diligently consulted those that were; that therefore their Authority was weak, and their Accounts of uncertain credit. So that Luke must needs have seen some other Evangelists besides those whose Gospels are yet extant.

To prevent the three Evangelists from a mutual sight of their respective Works, it was not necessary that their Works should have been hid in some secret Corners of the World: 'Twas sufficient for that purpose that they might be written at the same time in remote Countries, and severally published by each particular Evangelist before he had seen the performance of the others; which, as I have already said, might probably have happened before the conclusion of *Nero's* Reign. I don't know why we may not give this account of the design of the Evangelists, as well as that which *Mr. Dodwel* gives. Certainly 'tis more agreeable to the Lives of the Evangelists, who spent their time in travelling and propagating the Gospel through all Nations, to think that they would hardly leave such excellent Books, and so very necessary (as has been shewn) to Believers, hid in some secret Corners; but rather take them along with them, and order their Disciples to transcribe them, that they might be dispers'd further than they could go themselves, and enlighten with the Evangelical Rays those who could not come at the Authors, whether Apostles or other Evangelists. As for the Writers mentioned in *Luke's* Preface, I confess they were not Eye-witnesses; but if we attentively consider the words of this Evangelist, we shall find he only charges them with being somewhat negligent of Order, and for some Omissions. But he does not say, they consulted not ocular Witnesses, or writ not the truth: He only says, that upon a careful enquiry from such Witnesses, he himself had undertook to compose a more exact and fuller History of our Saviour. I refer the Readers to the Commentators upon this place of *St. Luke*.

St. Matthew, says our Learned Author, who alone of the Evangelists that are received, preceded *St. Luke*, was himself an Eye-witness, and therefore cannot be understood here. *St. John* wrote long after *S. Luke*, and even *S. Mark*, if *S. Luke*

Luke compos'd his Gospel that Year he finish'd his Acts of the Apostles, as seems to me very probable: For the Acts are the *ἑκτατὸν λόγον* of his Treatise, of which he calls his Gospel the *πρῶτον λόγον*. His Gospel was afterwards separated from the Acts, and put with the other Evangelists in a Volume together, for the better and more ready comparing of places. For which reason I am of opinion, since the Acts carry no Name prefix'd, that the Author was not disputed; for being put to the former Treatise, he needed not be recited in the front of the latter, being sufficiently declared to be the Author of both before they were taken asunder. Likewise Luke had finish'd his Gospel in the 2d year of Paul's Captivity: for so far has he continu'd his History. Now Mark seems to have written his some time after the Death of Peter, or not long before.

I do not think that Matthew was here designed by Luke; but that he was the more ancient Writer, I never saw proved. What the Greeks, that came after, have invented of their own concerning the time of the Gospels, is altogether groundless. Mr. Dodwel's Conjecture from the Acts is far from being absurd, but is not too hastily to be admitted. Luke indeed speaks of himself, that he had finish'd his former Treatise of our Saviour's History; but it follows not that he means with reference to the very same Piece, of which the Acts must needs be the latter part. For why might not the Piece St. Luke speaks of be the first he had publish'd, and therefore so nam'd, and not as the first part of one Tract, of which the Acts were the second? Nor is it necessary that this latter Treatise should be finish'd the same year with the former, which might have come out apart some time before, being an entire Work of it self: the separating the Acts from the Gospel being a pure Invention, for this only reason, that the Author's Name is not prefixt; whereas that might be well enough omitted, seeing the Book was address'd to *Theophilus*, which plainly shows the same to be Author of that and the Gospel, both being dedicated to one and the same, if so be this *Theophilus* be the real Name of the Party to whom they were dedicated, and not a fictitious Word. For the time of Mark's writing, enough has been said already.

But, Mr. Dodwel subjoins, we may from

hence suspect that the other Evangelists had not seen one another's Writings, in that they all report what was done only in the first Year of his Ministry: The Acts of the following Years, and of the Passovers being to be had in John alone; from whence one might be apt indeed to conclude, that they had been all read by John, and that he approv'd of them, and supplied what was wanting in their Gospels.

'Tis true indeed that John has preserv'd the memory of the Passovers; but 'tis a mistake to think that he only has given an account of the other Years of Christ's Ministry, or that the other Evangelists took notice only of the first. My Harmony is a manifest confutation of this mistake, and leaves no room for doubting in the case.

This perhaps may be reasonably presum'd of John, who wrote so late, when the Gospels compos'd in certain Provinces of the Roman Empire, might be farther propagated. But I fear we have not so much reason to imagine, that he set out what Evangelists were to be Canonical, and what not, and by his approbation recommended them to Posterity: For 'tis hardly credible that the Evangelists had been distinguish'd when Ignatius flourish'd, who seems to pay an equal deference to the Apocryphal and genuine Gospels.

This last is not justly said of Ignatius, as I have before shewn; and I see no reason to distrust Eusebius, when he says that the three former Evangelists had been approv'd and recommended by St. John. Nay more, we may reasonably conclude, that only these were approv'd of by him; for 'tis not to be imagin'd that this Apostle, who had been witness to all the memorable Works and Sayings of Christ, should be indifferent, whether true or false Accounts of those matters were spread abroad, and generally believ'd by Christians; and this is the more credible, for that presently after his time the four Gospels we now have were only held to be genuine, and of uncontested credit, as this Learned Gentleman shews us in the words following.

Irenæus, whom I am upon, took the first notice of the set number of the four Gospels already receiv'd and fixt. Justin, that wrote before him, is not altogether so close; he sometimes calls them the Memorials of the Apostles, *Ἀποστόλων Στοιμνημονόματα* (Apol. 2. p. 98. Dial.

Dial. with Trypho, pag. 327, 328, 329, 331.) borrowing the Title from Xenophon, who made a Book of the *Σπυριωρέματα*, Memorials of Socrates his Master, as did the Apostles. (Apol. 2. p. 98.) *οἱ Ἀπόστολοι, ἐν τοῖς γερουμαῖσι καὶ αὐτῶν ἀπομνημόνων, αὐ καλεῖται Εὐαγγέλιον.* The Apostles in the Memorials collected from them, which are call'd Gospels. Thus he attributes them to the Apostles, as containing their Doctrines and Sense; but in a manner intimating, that others had a hand in the Collection, which were their Followers. Take his own words (Dial. p. 331.) *ἐν γὰρ τοῖς Σπυριωρέμασι, αὐ οὐκ ἔστι τῶν Ἀποστόλων αὐτῶν καὶ τῶν ἐκείνων Ἐπαγγελιστῶν συντεταχθῆναι, &c.* In the Memoirs, which I was saying were made into a Book by the Apostles and their Followers. Here he seems to have alluded to those words of S. Luke, *Ἐξέτε καὶ οὐκ ἔστι Ἐπαγγελιστῶν, Ch. 1. 3.* It seem'd good to me, carefully following, &c. And that it was usual for these Gospels to be read openly in the Churches in Justin's time, we may learn from his own Testimony: The Commentaries of the Apostles, or the Works of the Prophets, are read, as the time will permit. Now any body may see from hence, that these same Commentaries of the Apostles were held by the Christians in the same (if not higher) veneration as the Books of the Prophets were by the Jews in their Synagogues.

Irenæus is indeed the first of Ecclesiastical Writers, that are not lost, who took notice of the quaternary number of the Gospels; yet it does not therefore follow, but some body, in so great a scarcity of old Records, might have made this observation before him. There is not the least footsteps in Justin or Irenæus, that it was but of a late Institution for the four Gospels we now have to be publickly read in their Assemblies.

But how shall we certainly know (you'll say) that these very Gospels are meant by Justin? First, from Irenæus his Cotemporary, who to be sure was acquainted with them: and likewise from Justin himself, in his frequent Citations from our Gospels, which are faithfully quoted, and have very few Apocryphal Mixtures. And indeed his own words imply as much, throughly consider'd: For, saying that these Commentaries were written, some by the Apostles themselves, and some by their Followers, if he meant an equal

number of Apostles and their Followers, they will exactly agree with the Gospels we now have: So that 'tis highly credible he meant the same; for two of ours were compos'd by the Apostles, and two by their Disciples.

I wonder this Gentleman should hesitate in a point so evident. Irenæus, in most of his Quotations, not only takes the very words oftentimes from our four Gospels; but spends the whole 11th Chapter of his 3d Book in proving there are no more Gospels than four, and that 'tis not possible there could be more: 'Tis certain that there are neither more nor fewer than these four Gospels. Afterwards, about the end of the Chapter, *That these only are true, and of unshaken credit, I have at large demonstrated; and it cannot be that there should be more or fewer than the abovemention'd.* These are not the Expressions of one that had learn'd of his Parents, or Masters, that a set number of Gospels had been lately appointed by the Catholick Church, and by their Authority establish'd. Had there been more formerly, and held of equal Authority with these, the Hereticks might have easily confuted Irenæus, by replying, that this number was but of late institution, and that in truth there had been more formerly. A little after he proceeds.

That about this time, namely about the end of Trajan's Reign, the Gospels were first collected into one body, may be gather'd from a remarkable place in Eusebius (*Hist. Eccl. III. 37.*) For at that time, when Ignatius suffer'd, when the Prophet Quadratus flourish'd, when Papias had seen the Daughters of Philip that prophesied, which Notes mark out Trajan's time, as I have observed; he tells us there were a great many more Disciples of the first Succession diligently employ'd in propagating the Gospel all the World over: Some of which advanced upon the foundations of the Churches laid by the Apostles, some distributed their Estates to the Poor, and quitting their Country, labour'd in the Office of Evangelists. Which was of a double nature, one more antient, discharged by the very Apostolical Evangelists, in preaching the Word of Faith to those that had not yet heard of Christ; another more recent, and perhaps peculiar to the Evangelists of the following Age, to give a written Account of the Divine Gospels, *τῶν ἑτάλων Εὐαγγελίων ἠδραῖσθαι γράψιν.* About this time

time therefore were they written, and more than one put into mens hands to be the more divulg'd. And this, I take it, is the first and most primitive mention of the Book of the Gospels being universally received in the Church; and that it was about the latter end of Trajan, or beginning of Hadrian, is exceeding credible, a door being opened into the more Oriental parts and Regions formerly unknown, by Trajan's Conquests over the Parthians.

Eusebius, in his Narrative of Ignatius his Martyrdom, and in his account of Quadratus and the Daughters of Philip, thus continues his Relation: And in their times there were known to be many more besides them; Successors to the Apostles, of the principal rank; i. e. that were Disciples of the Apostles, as well as Ignatius, Quadratus, and others as primitive as they; Persons celebrated being accounted of the principal rank among the Successors of the Apostles: And these, we are to think, flourished chiefly in the first Century, in which 'tis agreed all the Apostles died, and before Trajan's time, to whose second year John, by far the longest Liver, is said to have continu'd. The words that follow in Eusebius are to this effect:

Who being worthy Disciples of such extraordinary men, raised Superstructures upon the Foundations of the Churches, formerly laid by the Apostles in every Nation; improving the Ministry, and diffusing the wholesom Seeds of Celestial Doctrine all the World over: For most of the Disciples of that time being inflam'd with an ar-

dent Zeal for the Profession, had already fulfill'd our Saviour's Command, and divided their Possessions among the Poor. From all which is very plain, that his Discourse is concerning the most primitive Disciples, and not concerning I know not what Evangelists of later standing in the second Century, which Mr. Dodwel is in quest of. And undoubtedly Eusebius alludes to the same in what follows.

Afterwards they discharg'd their Evangelical Ministry abroad amongst those to whom the word of Faith had never bin declar'd, making it their diligent imployment to preach Christ, and give a written account of his Divine Gospel. If this be so, which Mr. Dodwel doth not deny, then the Disciples of the Apostles were active from the very first Age to propagate universally the Evangelical Books, unless a man will fancy that the Gospels were not diffus'd till the end of Trajan's Reign, to give more plausible colour to some other Opinions of his own. Nor is this the first mention of the publick reception of the Gospels, as appears from the foregoing Allegations.

There are some other Notions advanced by this Learned Gentleman, which being of less weight, I shall take no notice of, and conclude this long *Dissertation*, hoping I have so demonstrated the Gospels to be genuine, so vindicated their Authority, and accounted for their design, and prov'd their being publickly receiv'd and made use of in the first Age of Christianity, as to have left no difficulty remaining.

The End of the Third Dissertation.

N O T E S

Upon some Places of the

HARMONY of the GOSPELS.

IT is not necessary here to give an account again of the Order I have observed in compiling of my Harmony, which I have sufficiently set forth in my second Dissertation; nor is it my design to give an entire Commentary upon the Gospels, as they are digested into a Harmony. Perhaps I may do this hereafter, if God give me leisure, after I have finished some other things that I am now about; yet not so as to interpret every thing at large, but only to take notice of what other Interpreters have passed over, or correct what does not seem to have been rightly explained. I am now called off to other business, and will only touch upon a few places, to give an account of my History, and not to explain the things themselves. If any thing seems strange to the Reader, let him have recourse to *H. Grotius*, or *Dr. Hammond's* Annotations, with my Supplement to them, and he will see why I have prefer'd some certain Opinions before the rest. If he finds nothing there to give him a clear sight of the reason and method of my Paraphrase, let him compare the words of the Gospels with mine, and he will see that I have not without just cause followed some particular meanings: or if he cannot apprehend the reasons that induced me to it, let him suspend his judgment till I myself publish them; or else he will but expose himself, and make himself ridiculous to all partial Judges.

CHAP. I. p. 1. 2. *But since not a little has been omitted by them.*] See Dissert. 2. Can. I.

Pag. 2. *At what time Herod*] At the bottom of the Page there is the 32^d Year of *Herod*, which is to be reckoned from the taking of *Jerusalem*, of which see Dissert. 1. num. 1. But the 39th year of *Augustus* is from the death of *Julius Cæsar*, not from his first Consulship; which method of reckoning I have followed, to come nearer to the Calculation of the Fathers, who said *Jesus Christ* was born about the 41st of *Augustus*, and whose words I have produced Dissert. 1. num. V. For the same reason I have referred the Birth-day of *Christ*, not to the 40, but to the 41 of *Augustus*, not minding the unknown Days, Weeks, or Months of the former year, that the years of *Christ's* Age should proceed from the Calends of *January*. But because perhaps he may be said to be born in the beginning of the 41st year, for that reason in the foregoing page I have prefixed no year, to signify that he was born between the 40th and 42^d of *Augustus*.

Ibid. *About sixteen months, &c.*] From what time of the year these months must be begun I know not, neither do I think it can be known, as I have already said elsewhere. Perhaps this Vision was sent to *Zacharias* about the end of Summer.

P. 4. *Thou shalt be deaf*] See Dissert. 2. Can. IV.

P. 5. *He discovered the matter to none for the first five months*] The thing might be concealed for five months, but scarce any longer; and besides, in the sixth month it was made known to *Mary*.

CHAP. II. p. 6. *Six months after*] In which month of this year I know not; perhaps not far from the beginning of the year. I determine nothing, lest I should heap up too many Conjectures, and run the hazard of mixing Fables with the Sacred History.

P. 7. *Conceive immediately*] The answer of *Mary* shews that the word *immediately* was to be put in, tho' not expressed in the words of the Angel; for otherwise *Mary* would have understood that she should shortly be with child by *Joseph*, to whom she was espoused. See Can. VII. in Dissert. 2.

P. 9. *Neither shalt thou suffer any Punishment*] These words lie hid in what went before, *blessed art thou which hast believed, &c.* In which words *Elizabeth* tacitly opposeth the Faith of *Mary* to the Incredulity of her Husband *Zachariah*.

CHAP. III. p. 14. *Not from the Yoke of the Romans*] Perhaps *Joseph* did not understand these words so; but the words of the Angels contain this meaning.

P. 15. *A Dream sent by God, &c.*] See what I have said at Can. IV. Dissert. 2.

Ibid. *This first Calculation of the number of the Jews was made before the Tribute, &c.*] I don't think that in this place is meant a Tribute or Tax properly so called, but an account of the number of the People instituted for this purpose, that *Augustus* might know what the strength of *Judæa* was. And then I interpret *πρώτη ἐγένετο ἡ γνησιότης*, *was the first*, and indeed before the Calculation of the People in order to a Taxation, when *Quirinus* was Governour of *Syria*; as if *Luke* had said *πρώτη πρὸ τῆς γνησιότητος*. Concerning this matter see the Dissertation of the Learned Critick *Perizonius*.

P. 16. *The very same night*] This is manifest from Verse the 11. where *Christ* is said to be born *this day*; but the day with the *Jews* began from the Evening. See Note on Gen. 1. 5.

P. 18, 19. *Who derived his Birth from David after a twofold manner, &c.*] See *H. Grotius* at *Luke* 3.

P. 22. *Extracted out of the Genealogical Book, &c.*] See my Remarks at *Mat.* 1. 8. in my Supplement to *Hammond*.

CHAP. IV. p. 24. *Soon after*] Some weeks. See Can. V. Dissert. 2.

P. 26. *Forty days were expired*] See Can. V. Diss. 2.

P. 31. *Not long after Herod died*] The thirty fourth year of his Reign being begun, from the taking of *Jerusalem*, perhaps about the end of the Summer. See Diss. 1. num. I.

Ibid. *Of which Joseph was inform'd by the Angel*] Before the report or certain news of the matter came into *Ægypt*, where *Joseph* was, otherwise there had been no need of a Revelation. Therefore perhaps in the same year *Joseph* returned to *Nazareth*. Notwithstanding I have referred the matter to the year following; because then *Archelaus* truly reigned, when he was declar'd King by *Augustus*. Of this matter see the learned Epist. of Cardinal *Norris* concerning the Coin of *Herod Antipas*. But *Joseph* seems to have tarried some time in the Coasts of *Egypt*, in his return to *Judæa*, expecting the event of the journey the Children of *Herod* had made to *Rome*. But here I have neither denied or affirmed any thing, having resolv'd with myself not to mix Conjectures with the sacred History.

CHAP. VII. p. 35. *In the fifteenth year, &c.*] See my Diss. 1. num. III. If *Luke* spake accurately, *John* began to baptize after the 28th day of the month of *August*. But there is no need of supposing that the Evangelist spoke so exactly in this particular.

CHAP. VIII. *Jesus came out of Galilee*] About the end of the foregoing year, or the beginning of this; but I had rather have it the latter, because *John* ought already to have baptized for some time, when *Jesus* came to him, the Fame of it being already spread far abroad. So the Western Churches were wont to refer the Baptism of *Christ* to the 8th day of the Ides of *January*; but, according to my calculation, *Christ* was in his 30th year, which exactly agrees with the account *St. Luke* gives us. I have added, that *John* was prophetically admonished, which I collect from his own words in the Evangelist of the same name, Chap. 1. 33. Harmon. p. 51.

P. 41. *Into a neighbouring Solitude of Arabia, &c.*] viz. This was a Desert near to the place he was baptized at.

P. 42. *Leading him to an exceeding high Mountain.*] In this History I have preferred the

Order of *Matthew's* Narration to that of *Luke*, as you may find by the numbers of the Verses, because presently after the Temptation *Jesus* went to *John*, by which it is credible that the last Temptation happened in a Mountain of *Perez*, not far from the place *John* was in. Such a Mountain was that from which *Moses* beheld *Canaan*.

CHAP. IX. p. 44. *Some, &c.*] I have accounted for this Paraphrase of the beginning of *St. John's* Gospel in a Dissertation in my Supplement, which some have carp'd at. I have not as yet defended it, because what I have there said I think sufficient, if compared with what they have objected, to satisfy the impartial and learned Reader on what side the truth is, or at least a real endeavour after it. I am not ambitious of being counted a skilful Disputant; and if I labour'd under that Vice, I would not chuse to contend with them who have provoked me by railing, and assaulted me with the invenom'd Darts of Envy. Let them look for Antagonists among such as love the arts of detracting and reviling as well as themselves.

CHAP. X. p. 54. *By which he might perceive that Jesus, &c.*] What follows, and what goes before, shew that this must necessarily be inferred. See *Can. V. and VI. Dissert. 2.*

P. 53. *Who at other times had seen her Son perform Miracles.*] See what is written, *Can. V. Dissert. 2.*

Ibid. More than seven hundred Roman Pounds, &c.] According to the Calculation of *Ed. Bernard*, in his Book of Weights and Measures.

CHAP. XI. p. 57. *According to the Cycle the Jews make use of, &c.*] See *Dissert. 1.* towards the end.

P. 59. *Having promis'd this, &c.*] See what I have said at *Can. VI.* in *Dissert. 2.*

P. 61. *And should hesitate about them*] The following words require this Addition, otherwise they would seem to be unseasonable.

CHAP. XII. p. 60. *The Baptism*] That was used by *John* and *Christ*, as appears from what follows.

P. 66. *When John was in that part of the Country which was under the Government of Herod, &c.*] There is no place of the History the imprisoning of *John* can be plac'd in, but

this, since no publick Sayings of *John* follow; And therefore I have drawn back the Narration of *Luke* to this place, tho otherwise I have always preserved his Order.

CHAP. XIII. p. 69. *There being no other Living Water in all this Country.*] These words are necessarily to be understood, that there may be a convenient meaning in the question of the *Samaritan*. The Reader may gather from this and such like places, how useful a continued Paraphrase of the History of the Gospel is.

P. 73. *'Tis but four months between sowing and reaping.*] See what I have said of this place in *Dissert. 1. num. IV.*

CHAP. XIV. p. 77. *Take notice that no Prophet has ever, &c.*] Unless you supply out of *Luke* what is here deficient in *John*, the 44th Verse of *Chap. 4.* of *John* will here seem to be as it were intruded without any occasion. But *John*, who knew that the Relation might be read entire in *Luke*, thought it sufficient to touch upon it in one word. This and other like places teach us that we must not argue too nicely from the mere silence of the Evangelists, as if they recounted all the Words of *Jesus*, or all the Circumstances of his Discourses.

CHAP. XV. p. 81. *Having again left Nazareth, &c.*] If we read only *Matthew*, we shall not mind what I have interposed between 12 and 13 ver. *Chap. 4.* But it is plain from other Evangelists that this was *Christ's* second going out of his own Country. But when any thing is omitted, remote times are not less joined together than if they were near. See what I have written upon this point at *Can. XV. Diss. 2.*

P. 85. *Early the next morning before break of day*] So I have expressed the *πρωι ενουχον λιου* of *St. Mark*, and *γενομενης ημερας* in *St. Luke*, viz. *Jesus* arose before the morning, but the morning broke forth as he was in his journey. So that other place is to be understood of the time that the Women went to *Christ's* Sepulchre.

P. 87. *And were washing their Nets by the Sea-side.*] Which expresses the meaning of all the Evangelists.

CHAP. XVI. p. 92. *By which means Jesus avoided the envy of the Priests.*] This indeed is not

not contained in the words of the Evangelists, but is the necessary consequence of that Act of *Christ*.

CHAP. XVIII. p. 101. *On the 16th of April*] Out of that erroneous Cycle which *Petavius* made according to the minds of the *Jews*. See *Dissert. 1.* about the end.

P. 101. *Not daring to satisfy their Malice, &c.*] This we have out of *John 18. 31.*

CHAP. XIX. p. 110. *On the first Sabbath-day, but the second in number of the seven Sabbaths, &c.*] Here is a circumlocution, *σαββάτου δευτέρου*, of the second first Sabbath, which may be very aptly drawn from the composition of the word. But I do not offer it as an undoubted truth, and am of opinion that this one thing only is manifest, that this first after the second Sabbath is to be looked for between the Passover and Pentecost.

P. 114. *May we by the Law preserve a Life, or destroy it?* The *Jews* of that Age thought that it was not lawful to invade an Enemy on the Sabbath-day, or set upon him; but that they might repel force by force, even to the killing of him. Which I will prove at another time out of *Josephus*. Since they could not deny but that their Doctors commonly believed it lawful, they could not deny the lawfulness of saving a man's Life on the Sabbath-day: For if it is lawful to kill, it is lawful also to save.

P. 116. *Lest his Followers, who were in expectation of an earthly Empire.*] I have several times alledged this reason of *Christ's* Command, by which he was willing to be concealed, in my Additions to *Hammond*, and look upon it as certain; and whoever will weigh the matter attentively, will be of my opinion.

CHAP. XXIII. p. 148. *He sent some of the best condition to him, &c.*] I have shown how *Matthew* is to be reconciled with *Luke*, at *Can. XVI. Diss. 2.*

CHAP. XXV. p. 160. *At a certain time invited him*] I have shown that this Story is here read in its proper place, at *Can. VIII. Dissert. 2.* I might add to what is said, that this *Simon* doubted whether *Jesus* were a Prophet, which would more difficultly have fallen out in the fourth year, after so many and great Miracles had been shewn, and especially at *Bethany*, where *Lazarus* had been raised from the Dead.

CHAP. XXVIII. p. 191. *Two men a long time possessed with evil Spirits, &c.*] See what I have said concerning the reconciling of *Matthew* with the two other Evangelists, at *Can. XII. Diss. 2.*

P. 193. *In all likelihood, &c.*] This indeed is a Conjecture, but, in my opinion, a very probable one; as also the reason why *Jesus* permitted the evil Spirits to enter into the Swine.

CHAP. XXIX. p. 202. *To demonstrate, &c.*] That it might be presently manifest that she did live, and was in health, and was not moved by magick Art. So I conjecture.

CHAP. XXXI. p. 216. *About the beginning of the third Year, &c.*] If the Life of *Herod the Great*, written by *Nicolaus of Damascus* had come to us, perhaps we might have known the Year and Birth-day of his Son, from whence we might likewise have known the time of *John the Baptist's* Death. The Antients might very conveniently have used this and many other Books, which are now lost, to the eternal good of Posterity; but they knew not their own Riches.

P. 218. *Herod told them he was of the same opinion.*] I have here reduced the Evangelists to an agreement, as also in what follows.

CHAP. XXXIV. p. 238. *On the 5th of April.*] Out of the Cycle I before mentioned, and of which I have spoke about the end of the first Dissertation.

CHAP. XXXV. p. 252. *The Concourse of People, &c.*] Unless we remember this reason, it is necessary that this and some other places should be very obscure; which I know not whether any of the Antients considered, or any Interpreter of the immediately preceding Ages. For my part, I think it owing to this Age of ours.

P. 254. *To account himself highly favour'd.*] *Christ* seems to have passed over the like Confession of *Peter* before on purpose, about the end of *Chap. 35.* because others were present besides the Apostles, before whom he would not openly profess himself the *Messiah* for the reasons before mentioned. But here before his Disciples only he did no longer conceal himself, now that the end of his Ministry was not far off; and accepting of *Peter's* Profession, he becomes thus bountiful to him.

CHAP.

CHAP. XXXVI. p. 258. *On the eighth day, &c.*] So *Luke*; whereas *Matthew* and *Mark* have only, after six days. Consult the Interpreters on these words.

CHAP. XXXII. p. 272. *If any thing therefore which you esteem as useful to you as your Right Hand.*] The like admonition there is upon another occasion, *Mat.* 5. 29, 30. of my Harmony Chap. 21. Which occurring twice in one and the same Evangelist, when the line is read in different Evangelists, it is not to be thought that they have a reference to the same time, and the same occasion. See Can. IX. in Diff. 2. See also pag. 273. *Mat.* 9. 45.

CHAP. XXXVIII. p. 280. *The 30th of September.*] So I have collected out of *Petavius's* Cycle, reckoning the days of the months from the Passover; in which matter if there be a mistake, it is not of any great moment.

P. 283. *Seventy chosen Disciples, &c.*] I have treated of the Commands given to the Seventy, at Can. IX. Diff. 2.

P. 285. *Of what great Punishments remain for you the Inhabitants of Chorazin, &c.*] *Christ* had before poured out the like Complaints, *Histor.* Chap. 24. p. 158.

CHAP. XLI. p. 313. *At what time they returned to him, &c.*] Or perhaps a little before, but about this time.

P. 312. *Jesus repeated it, &c.*] See what I have said in Can. 9. Differ. 2. In the same Canon are likewise illustrated what is read, pag. 320. concerning the detence *Jesus* makes use of against the *Pharisees*.

P. 322. *When an evil Spirit out of a man's Body, &c.*] We have these and the following Sayings upon another occasion, Chap. 25. out of *Mat.* 12. in Diff. 2. I doubt not but there are other Sayings in the same Speech of *Christ*, which were repeated by him elsewhere.

CHAP. XLVI. p. 257. *If I have blasphemed with*] Here in the Speech of *Christ* were some things to be inserted that the Connection might be understood, which, if I am not mistaken, I have so expressed, that it can scarce be doubtful for the future. And here are also some things spoken upon other occasions, repeated by *Christ*, the matter so requiring it; which, if they were referred to

the same time, would all be promiscuously jumbled together.

CHAP. XLVII. p. 362. *The Kingdom of God shall not come, &c.*] You will meet with the like words again, *Mat.* 24. in which *Christ* answers his Disciples, that we cannot doubt but that he repeated the same words at different times. See at Can. X. Diff. 2.

CHAP. XLVIII. p. 368. *On the Nones of December*] As we may find by the help of the Cycle.

CHAP. I. p. 385. *Not daring to add that Jesus, &c.*] See what I have said of this place at Can. VI. Diff. 2.

CHAP. LI. p. 391. *They persuaded their mother.*] The reconciling of *Matthew* with *Mark* is to be sought from what I have said at Can. XVI. in Diff. 2.

P. 393. *Two blind men, &c.*] See what is said at Can. XII. in Differ. 2.

CHAP. LII. *On the 25th of March*] I have treated of this matter about the end of the first Diff.

Ibid. *Entertained by Martha and Mary, &c.*] I have treated at large of this place at Can. VIII. Diff. 2.

P. 402. *An Ass bound, and its Foal*] So *Matthew*; but *Mark* and *Luke* only mention the Foal of an Ass, because *Christ* sat on that only. But see Can. XII. Diff. 2.

CHAP. LIV. p. 415. *That year being unreasonable for that sort of Fruit.*] I have here followed the opinion of the Learned Dr. *Hammond*, not that I thought it altogether void of difficulty, but because I met with nothing more to the purpose.

P. 463. *But when Jesus supped at Bethany.*] See concerning this Feast, Can. VIII. Diff. 2.

P. 465. *Upon the first day of the Feast of Unleavened Bread*] That is, on the morning of that Day: for the *Jews* began their Day from the Night. See Diff. 1. about the end, where I refer the Reader to *Bichart*. But if the words of the Evangelists be diligently compared, and my Paraphrase be read, even from this alone it will be evident, that the Passover properly so called, was to be killed in the Afternoon of this Day, and be eaten the night following.

CHA P. LX. p. 470. *These now imagining*] Perhaps these things happened before the institution of the Eucharist; but I would not invert the Order, since nothing hinders but that there should be sometimes, in such a Narration, a *ὕψιστον ἀποτόκον*, when this makes nothing to the perspicuity of the things to be related. Something like it seems to be also in *Luke*, in the very Narration of the Institution before mentioned. Wherefore I have divided and transposed it, that it might be made to agree with the other Gospels, but without any alteration of the Sense.

CHA P. LXI. p. 483. *I and my Disciples.*] Here *John* seems to have omitted *Jesus's* departing out of the Room, which must therefore be supplied from the other Gospels. Certainly there is not a more fit place to put that Circumstance in at.

CHA P. LXII. p. 505. *Where many of the Sanhedrim were assembled.*] *Mark* has, *all the Priests, Scribes and Elders.* But from the following words it is manifest, that many, or the major part were to be understood; for all the Council did not meet, but when it was day.

P. 509. *Who was at that time in the Hall, &c.*] For had he been then in the Room the chief of the *Jews* were in, *Peter* who was in the Hall, could not have seen him. Perhaps *Jesus* had been already before *Caia-phus*, but sent out, and commanded to wait in the open Court, till the Council considered what to do in this Affair.

P. 511. *The whole Sanhedrim being assembled.*] *viz.* To proceed legally, and hear and condemn the Guilty in the usual place, not in the House of the High Priest.

CHA P. LXIII. p. 520. *Out of envy to the great Esteem.*] As it seems *Pilate* knew before this time what was reported of *Jesus*; certainly he very well knew that he had stirred up no Sedition in *Judea*, or any in *Galilee*; he was not accus'd of any thing by *Herod*. Hence he easily believ'd him, speaking of a Kingdom that was not at all earthly. Therefore he endeavoured (tho not as he might have done) to deliver him from the madness of the *Jews*.

P. 524. *About three hours after Sun-rising.*] I would not have any thing altered in *John*;

but so the matter must be understood, as all things that go before and follow do evidence. See at Can. XIII. in Diff. 2.

P. 526. *Now Judas who*] I have not improperly brought into this place the History of *Judas's* Despair, that the History of *Christ's* Condemnation might not be interrupted; since it is plain enough out of *Mat.* 27. 3. that *Judas* fell into despair after he had seen his Master condemned. I have also transferred to this place the Circumstances out of the Acts of the Apostles, which *Luke* had not written in his Gospel. In the History subjoin'd, I have shewn how I think he is to be made to agree with *Matthew*. I might here shew besides how *Judas* might be said *κτῆσασθαι*, to possess the Field which the Priests afterwards bought with the Money they paid him. But this belongs to a Commentary.

P. 533. *One of the Thieves, &c.*] See what is said concerning this place at Can. XVII.

Ibid. *Who before his Crucifixion*] This I collect from the expression of the Thief, who might not have committed the Robbery till the Day he was taken: For Punishments are inflicted for Robberies formerly committed. I know some are wont to feign that here was a sudden alteration, and say the Thief by an Inspiration understood that *Jesus* was innocent, and the *Messiah*. But *Luke* having not one word of that matter, I have not doubted to oppose another, which seems more agreeable to this Conjecture, that is not very probable.

CHA P. LXV. p. 545. *That he would go before them into Galilee, &c.*] The Angels did not deceive the Women, but *Christ* performed more than they had promised; because in that very day he shewed himself to his own five times.

P. 548. *But Mary continued at the Monument*] Whither she had returned, having followed *Peter* and *John*.

CHA P. LXVI. p. 551. *That they should go into Galilee, &c.*] In this very day, as I said, he was besides three times seen by his Disciples, performing thereby more than he had promised. Perhaps he was willing to try the Faith of the Apostles; the sight of him, as it seems, being deferred for some days; which being notwithstanding somewhat wavering,

vering, he thought fit to support by being present, and talking with them.

Ibid. *He shewed himself to Peter.*] This we have from *Paul*; neither could this appearing of *Christ* be placed at another time, unless it be referred to that time in which the two Disciples returned from *Emmaus* to *Jerusalem*, of whom hereafter: For returning, they found the Apostles talking of that appearing.

P. 554. *They returned immediately with great haste, &c.*] Perhaps on Horses, or in a Chariot; for without doubt they were greatly desirous of communicating, as soon as they could, to the Apostles that happy News. Therefore if we suppose that they reached *EMMAUS* about the evening, they might easily return to *Jerusalem* about the middle of the first Watch, if they were carried on Horseback, or in a Chariot; a little later, if they returned on foot. But if that Village was so near, you will say, they came thither late, since they began their Journey before mid-day? Without doubt something retarded them, which being nothing to the purpose, *Luke* justly omitted it; neither can we guess what it was, because many things might delay them after they had set out.

P. 557. *After your return out of Galilee, &c.*] The Narration of the other Evangelists shews that this was to be inserted, as also what *St. Paul* says, *1 Cor. 15.* tho *Luke*, who omitted all the appearings in *Galilee*, subjoins

the last manifestation. Of which matter see what I have said at *Can. XV. in Diss. 2.*

P. 559. *He went into Galilee, &c.*] That the Apostles did not wait longer at *Jerusalem*, the repeated Commands given them of going into *Galilee*, incline us to believe, and the returning of the Apostles from thence into *Judæa* not long after, whereas they were there ten days before the *Pentecost*.

CHAP. LXVII. p. 562. *So Jesus the third time to many Disciples at once, &c.*] What went before shews us that this is thus to be understood: On the very day of his Resurrection *Jesus* was seen by ten Apostles, *Thomas* being absent; eight days after by *Thomas* and others; the third time by the seven men here spoken of.

P. 564. *Went to a certain Mountain, &c.*] I have here unavoidably broken the Thread of *St. Matthew's* History. See *Can. 15. Diss. 2.*

P. 566. *And at length to all the Apostles, &c.*] Perhaps this appearing might be looked upon as the same with the following one, tho I have distinguish'd it. I thought fit to add these short Notes to my History, to show in a few words how the seeming Contradictions in the Gospels may be reconciled, and to give some account of the method I have followed in compiling my Harmony. I did not design to explain the things themselves, which perhaps I may do hereafter.

T H E E N D.