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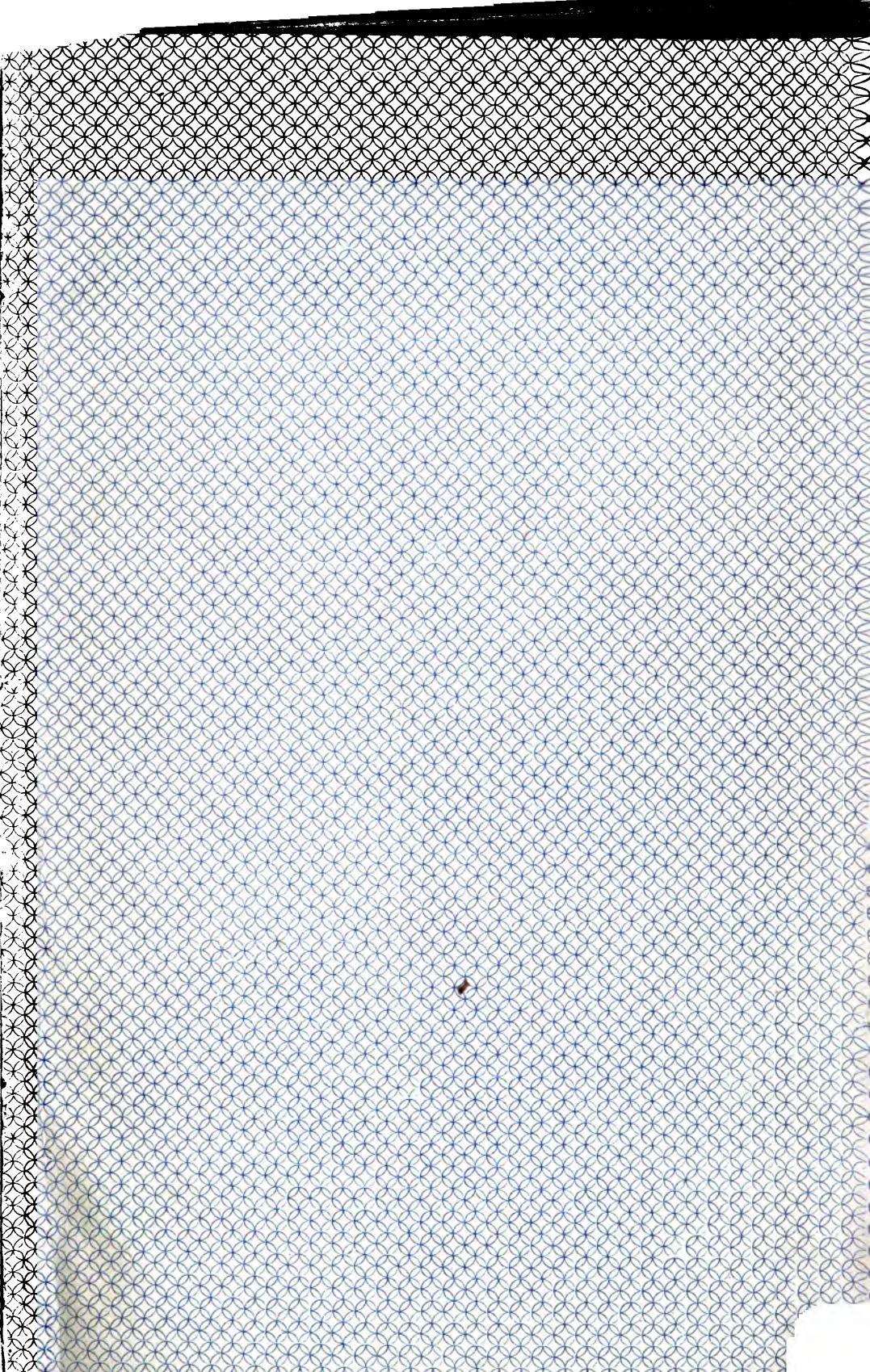
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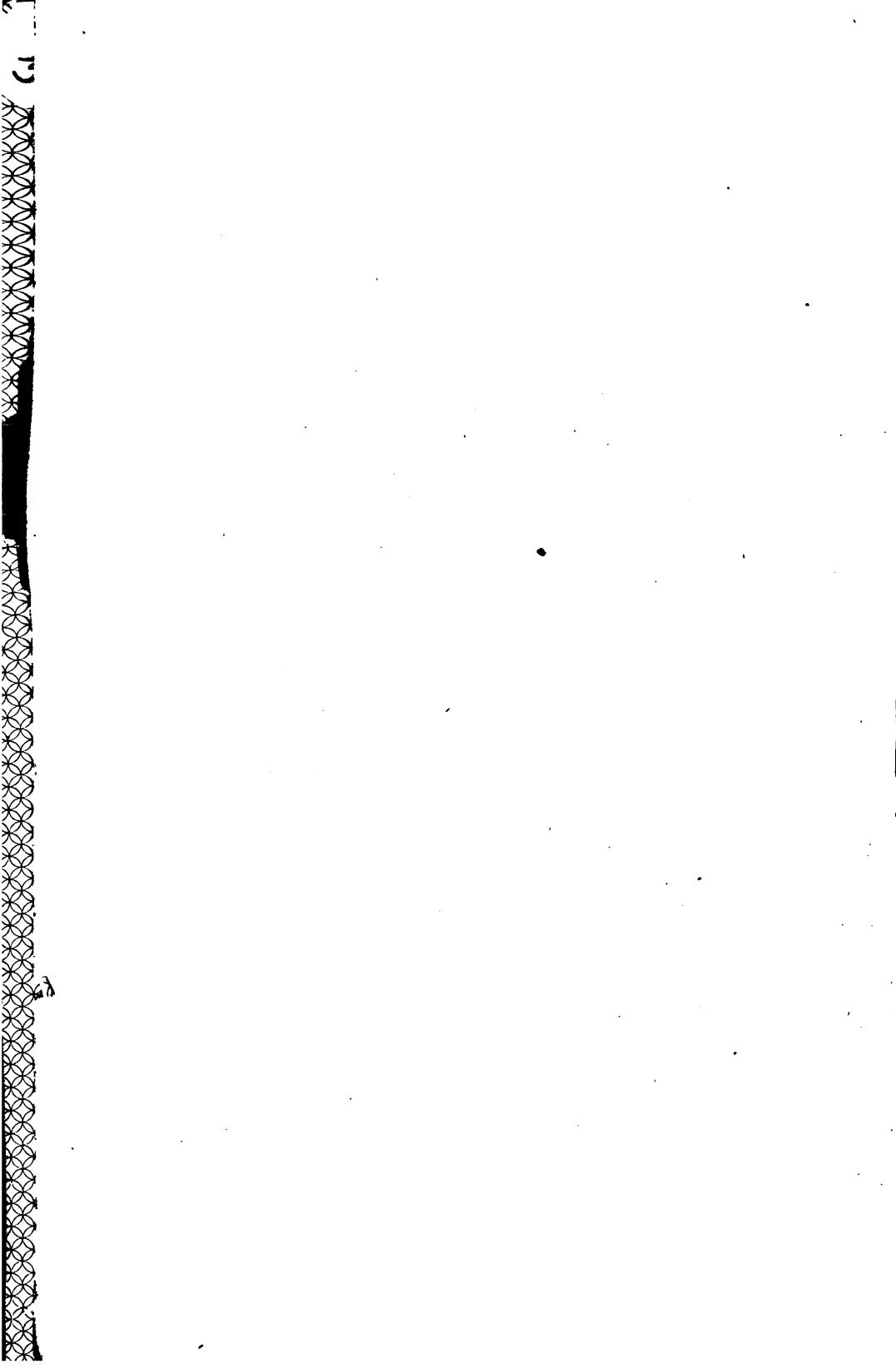
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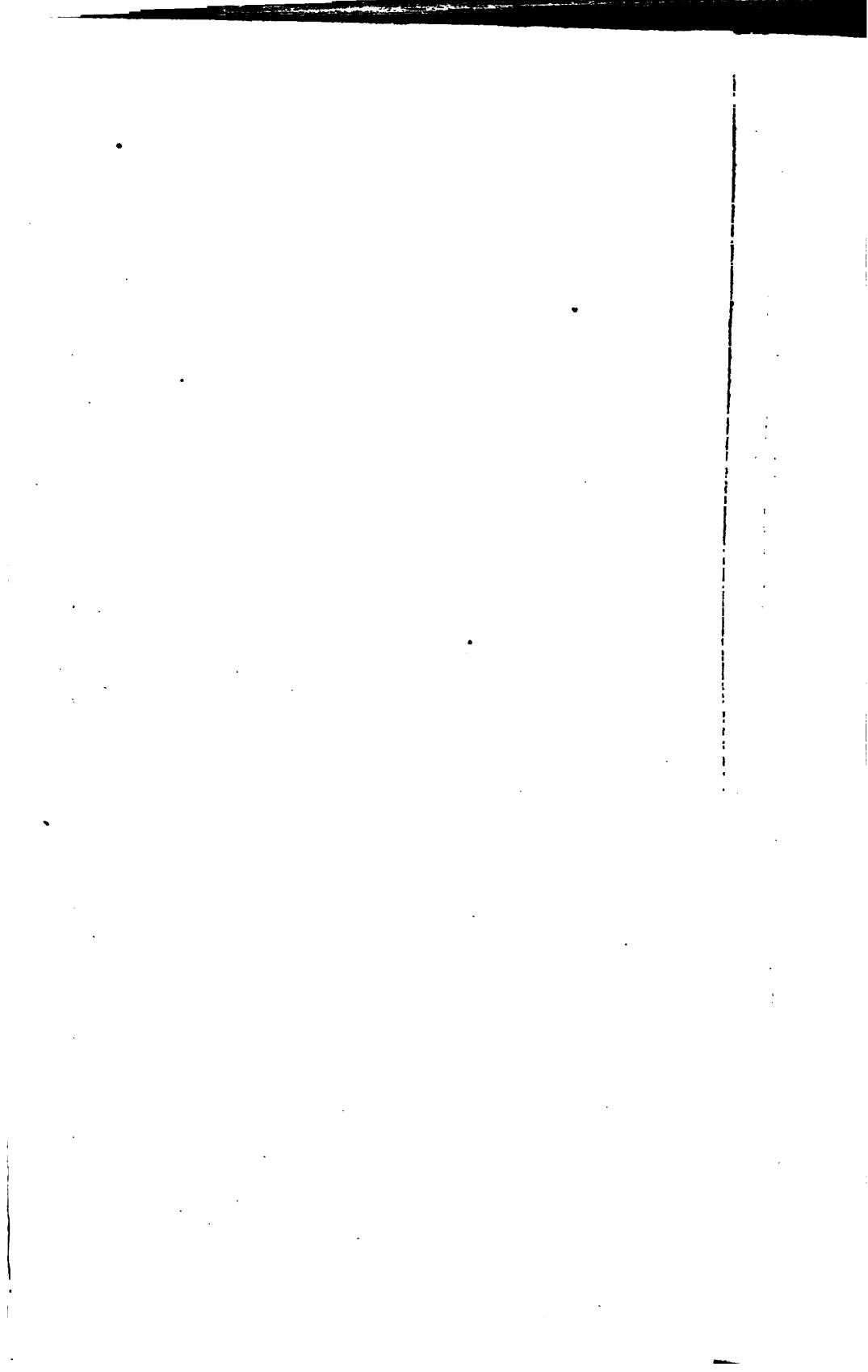




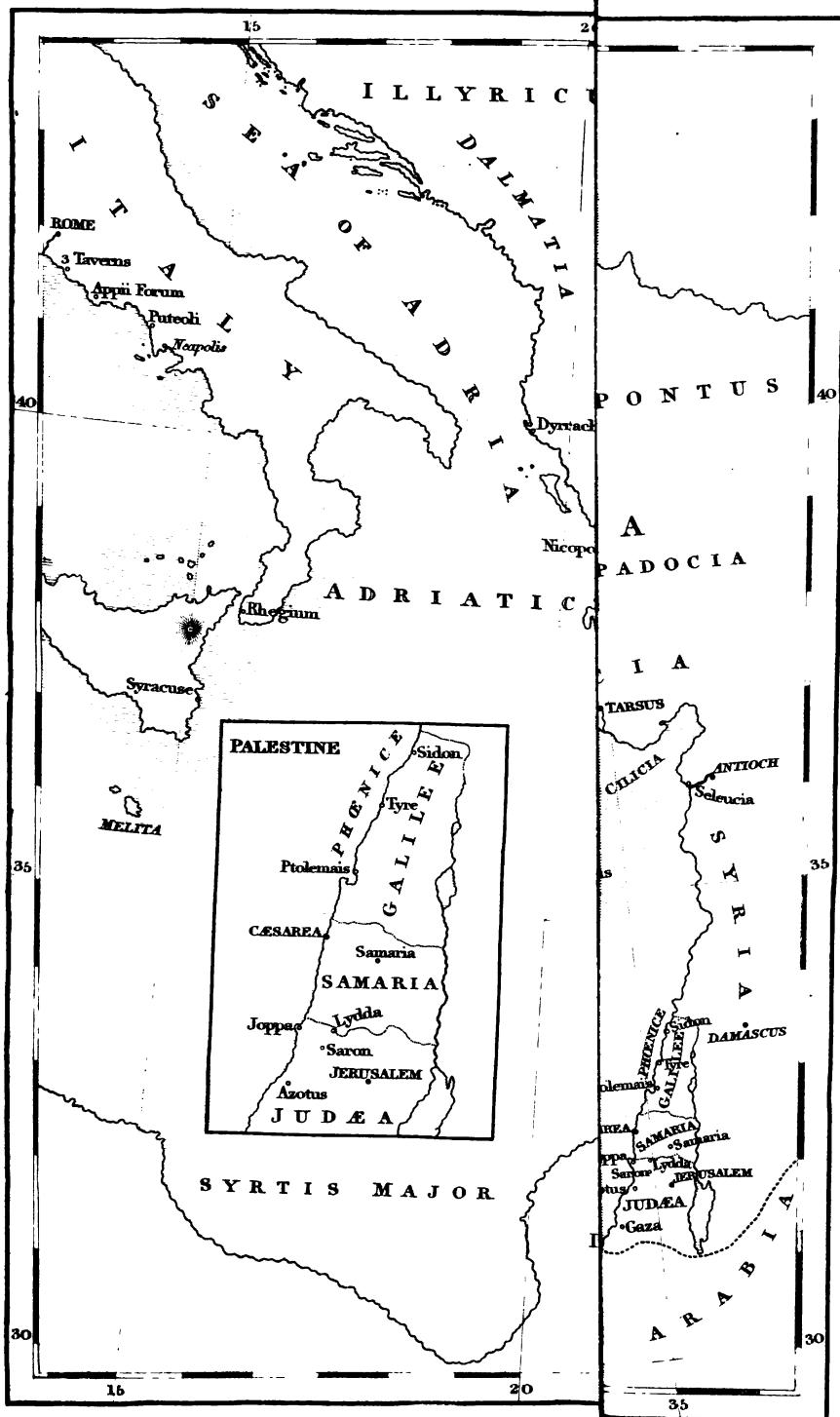
THE
CONTINUOUS HISTORY
OF
ST. PAUL:
WITH
THE HORÆ PAULINÆ
SUBJOINED.

Κατ' ίχνος βαδίζειν ἐθέλων
τοῦ ἀποστόλου Παύλου.

LONDON:
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New-Street-Square.



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THE
HORÆ PAULINÆ
OF
WILLIAM PALEY, D.D.

CARRIED OUT AND ILLUSTRATED IN
A CONTINUOUS HISTORY
OF THE
APOSTOLIC LABOURS AND WRITINGS
OF
ST. PAUL,
ON THE BASIS OF THE ACTS,
WITH INTERCALARY MATTER OF SACRED NARRATIVE SUPPLIED
FROM THE EPISTLES,
AND ELUCIDATED IN
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CANON RESIDENTIARY OF ST. PAUL'S.

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INTRODUCTION TO THE CONTINUOUS HISTORY OF ST. PAUL.

WHEN Dr. Paley remarked, in his *Exposition of the Argument* of the Horæ Paulinæ (p. 9. as here reprinted), that his own subject, in that work of unrivalled merit and originality, had never been proposed or considered in the same view before ; it is much to be lamented, that he did not advance one step farther in his reflections. It might have occurred to his mind, that neither Ludovicus Cappellus nor Bishop Pearson nor Dr. George Benson nor Dr. Lardner, in the continued history of St. Paul's life which each of them had written, made up from the Acts of the Apostles and the Epistles joined together, could have given the whole of that history under its only true and natural aspect. They were not qualified to give it so ; inasmuch as not one of those authors, however successful as to *some* of the Epistles, had been fortunate enough to take the *whole* of them in that just succession, which Dr. P.'s own labours in the Horæ Paulinæ have so admirably contributed to point out and establish.

If happily for the cause of sacred learning Dr. Paley had thus reflected, he must have felt that a great desideratum, therefore, remained : and if he had then bent the powers of his mind to the task, such a complete narrative, on a correct and clear arrangement of all the

materials for it, might have been the result, as would have left nothing to regret in that great line of apostolic literature.

But what is the consequence now? Numerous and important as the points are, bearing on the apostle's personal history, which have their incidental illustration in the *Horæ Paulinæ*; yet for want of some collective retrospect to exhibit the points so gained in a distinct line of view, that value of his admirable work is even yet perhaps imperfectly estimated, while the farther task, to carry out those great beginnings of the *Horæ Paulinæ* into something like a regular narration, after the lapse of fifty years, is left for other hands, however inferior, to execute.

In the pursuit and execution of a design arduous enough, as a Christian and a Scholar, I have, with God's blessing, honestly done my best. The faithful labour now of some years has been assiduously devoted to the employment; and it would be an affectation of humility to dissemble the hope, that those efforts will be found not to have been bestowed in vain.

It must be immediately seen, that in tracing my course through the Pauline epistles, Dr. Paley's chart has been steadily kept in view; but it will be evident also, that I have not failed to take accurate observations of my own. On this point, indeed, every attentive reader is enabled to judge for himself. The passages in the *H. P.* are referred to more frequently, perhaps, than the occasion may always demand; and the texts from the New Testament are produced or quoted with similar exactness.

The object of the work, in whatever degree it is satisfactorily effected, will be to exhibit in a clearer light than before the series and succession of the labours and writings of St. Paul in every stage of his apostolic

course, and to develope the circumstances of every person and place, at all important, with which the Acts or the Epistles represent him connected.

In speaking thus largely, however, of the design on which these pages are occupied, as a solemn protest against misrepresentation let me now declare : that I do not believe one fact in the least affecting the historical evidence of Christianity, much less one word of truth necessary to the salvation of its followers, remains in these days, or can remain, for human ingenuity to discover and demonstrate. And yet so long as ever the Christian student shall take an interest in contemplating the truths and evidences of our common faith, no sincere attempts like the present to improve the clearness and consistency with which it may be historically viewed, will ever be unnecessary or ever be unwelcome.

My plan of proceeding in this work is easily seen on the inspection of its contents. The Acts of course constitute the basis of the sacred narrative ; while such facts and circumstances, omitted in the direct history or slightly touched only, as can be supplied from the Epistles, in the place which invites their insertion, are duly incorporated with the Acts. But this is generally done in a manner so plain and favourable for consulting and verifying, that the reader can instantly refer to the particulars concerned, and judge on inspection for himself. The use which is here made of “undesigned coincidences” to complete or qualify passages in the apostolic history, forms a very essential part of the work, as the references to the H. P. will sufficiently show. Something also will be found to be done, where the coincidences, when seen, are direct and obvious enough ; and that, in some cases, where without close and patient investigation, the light thrown from one passage on another could not have been elicited. Additions of

this latter kind, when they occur, it must be left to the reader to appreciate.

In order to preserve as much as might be the line of personal narrative without interruption, whatever in the way of argument became necessary for elucidating either facts or reasonings, has been generally set aside for separate perusal, in an Appendix of Dissertations; for all of which the best attention that can be given, may be reasonably claimed. The most important subject of the whole, perhaps, from its involving so deeply and extensively the just succession of apostolic events, is that in Appendix D, p. 152., on the “developement of Corinthian transactions,” &c., and especially at p. 160. s. 6., the “Original argument against the early date of the Epistle 1 TIMOTHY.”

By no single cause of error, perhaps, have learned men been more speciously misled than by their confounding the apostle’s departure from Ephesus after the riot, in Acts xx. 1., with that mentioned to Timothy, in 1 TIM. i. 3. And no pains therefore can be considered superfluous which may serve to exhibit the mis-dating of that one event in its true light, as disturbing the harmony of all others any way connected with it.

The posteriority indeed of that epistle (and of the Epistle to TITUS along with it) to St. Paul’s first imprisonment at Rome constitutes the very column; on which the calculation here adopted and maintained for what is called the Last apostolic progress, has entirely to rest for its support. And I feel no hesitation in declaring myself, to the full extent of moral proof, convinced; that such in the main, as here elicited from the two Epistles, must those facts have been which fill up the interval, otherwise quite blank, betwixt the first and second times of imprisonment at Rome.

On the subject of *Chronology*, some farther account

of what has been done, may naturally be expected. And here let me say very candidly, that the task of chronological research, strictly so called, I have regarded not as lying out of my way, but as a very fit subject for separate inquiry. I have set myself, therefore, to investigate and determine the series and succession of the principal events in the line of apostolical history, without making any attempt to calculate exactly the period of time betwixt every one great point in that line and every other. It may not be always true, but in this department of sacred narrative it can hardly, I think, be denied, that the *succession* of events, if once ascertained, may throw light on the calculation of *intervals*; while no intervals, that I can see, are yet by general agreement so certainly defined, as to afford a safe clue for adjusting the succession where that is otherwise matter of dispute.

For the present I have adopted, if not as absolutely correct, yet as not very far from the truth, the dates of Bishop Tomline given in his *Introduction to the Study of the Bible*, part ii. ch. 7., *Of St. Paul*. At all events, in general agreement with Dr. Paley, his calculations are formed on that relative order of the epistles, which it is one purpose of this work more clearly to establish: and from the adoption of those dates, with that understanding, no important error is ever likely to ensue.

For *geographical* assistance in reading the Continuous History, something in the way of an appropriate sketch has been attempted. In my judgment, for practically illustrating the travels of St. Paul, the simplest plan will be the best also. Suppose the leading aspect of different countries from good maps to be already known, which for the most part may safely enough be assumed; and then let the map here given for that especial purpose, exhibit all the places on record

as actually traversed, so much and no more. The student will have the lands and seas in outline before him ; and as he reads of each separate journey or voyage, he can surely trace for himself the course of the narrative, just as the apostle passes along from one distinct scene of action or suffering to another. A plan like this, if fairly pursued, will hardly fail to answer its end.

To the NOTES critical and grammatical a few words may next be allotted. In some passages, more or less important, where our Version was not constructed on the true text, as being at that era not known or not duly appreciated, I have readily availed myself, but only where the subject demanded it, of the *Lectio indubie genuina* of the text of Griesbach, to secure the just and satisfactory interpretation. And if on some other texts with less urgent reason for it I have once or twice delivered a remark of illustration, the lovers of correct learning will hardly condemn a liberty taken within such modest bounds.

On all occasions, whether adverted to in the NOTES or not, wherever I have in any way freely deviated from our Version, the better to bring out the meaning of the original, to qualify or develope it ; the attentive reader with his New Testament open for reference will be at no loss to discern what is so intended, and to accept it accordingly.

The INDEX of *places* and *persons*, &c. will be found particularly useful as presenting in the order of time a brief sketch of each subject, according to the relation which it bore to the principal agent. That Index will be not less efficient also, to show how the subordinate parts harmonize with the whole and with each other ; as well as to demonstrate that collective consequence both of persons and places, which might be undervalued,

if not lost, when occurring in points of distant detail. TROAS alone may well suffice to exemplify the latter remark.

The CONTINUOUS HISTORY is here divided into *Parts*. Some account may be expected of that division. My first idea was that now exhibited in the body of the work,

in Part I. to place whatever is known of St. Paul prior to his first apostolic progress, to p. 10.;

in Part II. the three apostolic progresses from Antioch, including the private journey and the public mission to Jerusalem between the first and second of those progresses, and the third progress terminating, at p. 81., in the great Jewish Persecution which closes with his deliverance from the first imprisonment at Rome, p. 117.;

in Part III. the fourth and last apostolic progress, from Rome, p. 124.;

in Part IV. his return to Rome, and his martyrdom there, p. 132.

In point of facility, however, for comprehension and memory, I have since thought that method of classifying the principal events, given in the five *Chronological Tables* here subjoined, to have the decisive advantage; especially as the three early progresses, those from Antioch, are concluded each in its own Table, i. ii. iii., while Table iv., devoted to the long persecution which began at Jerusalem, preludes to Table v. of the last Progress, that from Rome to Rome again, which leads at once to the Apostle's martyrdom.

Very fortunately by either method the large groupings of historic matter are presented according to their real importance; so that no inconvenience is likely to arise, whichever of the two divisions be at the time preferred and followed. But for permanent use that

of the Tables will justly have the preference : it is recommended for adoption accordingly.

And here, before concluding, the pleasing office remains, to acknowledge some particular obligations contracted in the course of this work, which has in fact been long and laborious.

Dr. Hastings Robinson, well known as a scholar and a divine, deserves my best thanks for the benefit derived from the use of his library, and the reference, at times, to his judgment, during my residence in that part of Essex ; where the convenience of immediate neighbourhood favoured the enjoyment of friendship with such persons as Dr. H. R., the Rector of Great Warley, and our common friend, Mr. Yorke, the Rector of Shenfield.

To my son, Mr. Thomas Tate, now in the cure of Edmonton, as heretofore in that of Hutton, my valuable coadjutor, I testify, with much pleasure, that I have been greatly indebted : very much so for his aid at a critical period of my labours, in the happy extrication out of certain difficulties, occasioned by that brevity, bordering on the obscure, with which the movements of the Apostle are sometimes narrated in the Acts.

For frequent readiness to assist me by his accurate and extensive acquaintance with ecclesiastical antiquity, let my estimable young friend, Mr. R. C. Jenkins, of Trinity College, Cambridge, be thus duly thanked. His *Short Defence of the Eucharistical Doctrine of the Church of England* has been already well received ; and may justify the expectation in time of maturer fruits from learning and talent like his so united.

Amen Corner, St. Paul's,
Oct. 21. 1840.

SIX CHRONOLOGICAL TABLES

OF THE
PRINCIPAL EVENTS, &c.

A. D.	TABLE I.	Page
34.	SAUL before his conversion	1
35.	... the conversion of <i>Saul</i>	3
	Saul afterwards at Damascus: his journey into Arabia, and return.	5
38.	Escapes from Damascus. Saul at Jerusalem, thence to Tarsus	6, 7
	<hr/>	
	The <i>Gospel</i> preached <i>out of Palestine</i> first to <i>Jews</i> , then to <i>Gentile Proselytes</i>	8
		9
	<hr/>	
42.	Barnabas brings Saul to Antioch for his co-adjutor	—
	CHRISTIANS first so named in that city.	—
44.	The dearth in Judea: relief carried by B. and S. from Antioch.	10
	<hr/>	
45.	From Antioch, the FIRST APOSTOLIC PROGRESS, of Barnabas and Saul, solemnly commissioned:	11, 12
	To the isle of Cyprus, where Sergius Paulus, <i>the first idolatrous Gentile, is converted</i> :	13
	to Antioch in Pisidia, where <i>Paul</i> (now so called) preaches,	15
	and there <i>the first great conversion of idolatrous Gentiles</i>	18
	From Antioch they flee to Iconium; thence, to Lystra:	19
	the miraculous cure of the cripple there, and its consequences:	20
	thence to Derbe, and there without any hindrance	21
	Through Pisidia to Pamphylia . . . and by Attalia back to ANTIOCH in Syria,	22
	now the <i>metropolis of Gentile Christianity</i> .	

TABLE II.

A. D.		Page
	As preliminary to the <i>second Apostolic Progress</i> , two important events may be considered and placed here:—	
[48.]	the <i>private journey</i> of Paul and Barnabas with Titus to Jerusalem, followed by the rebuke of Peter at Antioch ;	23
49.	the <i>public mission</i> of Paul and Barnabas to Jerusalem, the council held there, and the decree.	26
50.	From Antioch, the SECOND APOSTOLIC PROGRESS . Paul, not now with Barnabas, but accompanied by Silas, sets out, through Syria and Cilicia, to visit the Churches : at Lystra joined by Timothy, through Phrygia and (<i>the first time</i>) <i>Galatia</i> , onward to <i>Troas</i> , <i>the first time</i> ; there joined by Luke, they pass into Macedonia. At <i>Philippi</i> , <i>the first time</i> , cruelly treated; but the foundation of a pure church miraculously laid there: to <i>Thessalonica</i> and Berea; from Berea, Paul escapes by sea, passes to Athens, his discourse there on Mars' Hill: to <i>Corinth</i> <i>the first time</i> , meets with Aquila and Priscilla, writes the EPISTLE to the GALATIANS ; overtaken there by Silas and Timothy, from Berea and Thessalonica; writes the 1 and 2 EPISTLES to the THESSALONIANS ... is carried by the Jews before Gallio, who drives them away. From Corinth, to <i>Ephesus</i> <i>the first time</i> , a short stay there.. and visits Jerusalem in his way, before he returns from the second progress, to ANTIOCH .	32 34 35, 36 37 38 41..43 44 47 48 50 51 53
51.		
53.		

TABLE III.

	Page
A. D.	From Antioch, the THIRD PROGRESS.
	Paul, now attended by Timothy, Erastus, and
	Titus, - - - - - 56
	revisits the churches, of <i>Galatia</i> the second time,
	and of <i>Phrygia</i> 57
54.	then goes down to <i>Ephesus</i> , the second time, - - - - - 58
	where he exercises the dispensation of miraculous
	gifts. - - - - - 59
56.	Writes the <i>First EPISTLE</i> to the CORIN-
	THIANS: the occasion of it. - - - - - 61
	After the riot raised by Demetrius, he leaves
	Ephesus abruptly, - - - - - 63
	by <i>Troas</i> , second time, hastens to <i>Philippi</i> , the
	second time, - - - - - 66
	where he overtakes Timothy, and meets Titus —
	(whom he had sent, by different ways, to Corinth,
	pp. 154, 5.)
	Writes the <i>Second EPISTLE</i> to the CO-
	RINTHIANS. - - - - - 66
	From Philippi he goes over those parts as far
	as Illyricum, - - - - - 67
57.	and thence once more, now the second time, to
	Corinth : - - - - - —
	from that city writes the EPISTLE to the
	ROMANS. - - - - - —
	On his return, he chuses to take the route through
	Macedonia, 71
	— at <i>Philippi</i> , the third time, and so by <i>Troas</i>
	the third time 73
	At Miletus, has the Elders from <i>Ephesus</i> to meet
	him ; - - - - - 75
	thence to Cesarea, and though solemnly warned
	of his danger, - - - - - 78
58.	he goes up to Jerusalem, where his third Progress
	is abruptly terminated - - - - - 79
	by <i>Persecution of the Jews.</i>

TABLE IV.

A. D.		Page
58.	The great JEWISH PERSECUTION (to the end of the Acts) - - - - - begins at Jerusalem, where Paul is violently apprehended in the Temple... Proceedings there before the chief captain Lysias: before the Chief Priests: - - - - - he is carried away to Cesarea for safety; - - - - - on his trial there before Felix, accused by the Jews: - - - - - Felix (with Drusilla) hears him concerning the faith in Christ. - - - - - Festus after two years succeeds to Felix. - - - - - (During that period, how Luke had been occupied, p. 162.) Paul, to protect himself from treachery, appeals to Cæsar: - - - - - and before Agrippa (and Bernice) delivers that wonderful speech. - - - - -	82 88 89 91 92 95 97
60.	He is sent off to Rome, with Luke and Aristarchus as his companions; - - - - - the voyage till they reach the isle of Crete... the danger - - - - -	100 101
61.	then foreseen and foretold — and the shipwreck at Malta .. - - - - - Paul and the viper .. he miraculously also heals the father of Publius. - - - - - After three months, they set sail, and touch at Syracuse .. - - - - - at Puteoli, where they land, brethren are found .. afterwards is met by brethren from Rome; and on arriving there, declares to the Jews the cause of his coming. - - - - - During the two years in that city, visited or attended by various friends,	104 105 107 108..112
62.	he writes EPISTLES to EPHESIANS, COLOSSIANS, PHILEMON. - - - - - Luke probably left him (how to be occupied and where, p. 116.) before he wrote the EPISTLE to the PHILIPPIANS. - - - - - Soon after that came his expected liberation from the <i>first</i> imprisonment at ROME.	—
	N.B. His <i>Epistle</i> to the HEBREWS probably written soon after this time.	

TABLE V.

A. D.		Page
	<i>Last Progress from Rome to Rome again, ending in the second imprisonment and martyrdom there.</i>	
63.	Paul, intending to visit Asia first, and afterwards Macedonia, - - - - - takes with him Titus and Timothy .. - - - - the one he stations in Crete; the other he leaves at <i>Ephesus</i> , - - - - now visited by him for the third time: he himself, viâ <i>Troas</i> , visits PHILIPPI , both for the fourth time... - - - - from Philippi, he writes to TIMOTHY the FIRST EPISTLE, and before setting out to the N. W. parts, he writes the EPISTLE to TITUS , and summons him to Nicopolis, as the place where he means to winter. - - - - After accomplishing these plans, Paul on his return takes <i>Corinth</i> , now visited for the third time; passes over to <i>Ephesus</i> , the fourth time visited; leaves Trophimus sick at Miletus; and soon after arrives in Rome. - - - - There he is again apprehended; during his imprisonment writes the sacred legacy of his last farewell, the SECOND EPISTLE to TIMOTHY , 125 (now at Philippi, pp. 123, 4., whither he had been some time ago removed from Ephesus;) and at Rome Paul suffers Martyrdom - 132	118 119 120 121 123 124 125 132
65 [or 66.]		

TABLE VI.

OF THE XIII EPISTLES WHICH BEAR THE NAME OF PAUL,
IN THEIR JUST ORDER OF TIME AND PLACE.

A. D.		Page
	<i>Six</i> , before the Jewish persecution which carried him from Jerusalem to Rome: —	
51.	GALATIANS .. - - -	48
—	1 & 2 THESSALONIANS	50
56.	1 CORINTHIANS, from Ephesus	61
—	2 CORINTHIANS, from Philippi	66
57.	ROMANS, from Corinth	67
	—	—
	<i>Four</i> , from Rome, while imprisoned there: —	
62.	EPHESIANS, COLOSSIANS, PHILEMON, - - -	108 .. 112
	PHILIPPIANS, shortly before his liberation	—
	—	—
	<i>Two</i> , after he left Rome, on his fourth Progress: —	
64.	1 TIMOTHY, and TITUS, both from Philippi - - -	121 .. 123
	—	—
	<i>One</i> , in his final imprisonment: —	
65	2 TIMOTHY, from Rome	125
[or]		
66.]		

TABLE VII.
OF THE REMAINING CONTENTS.

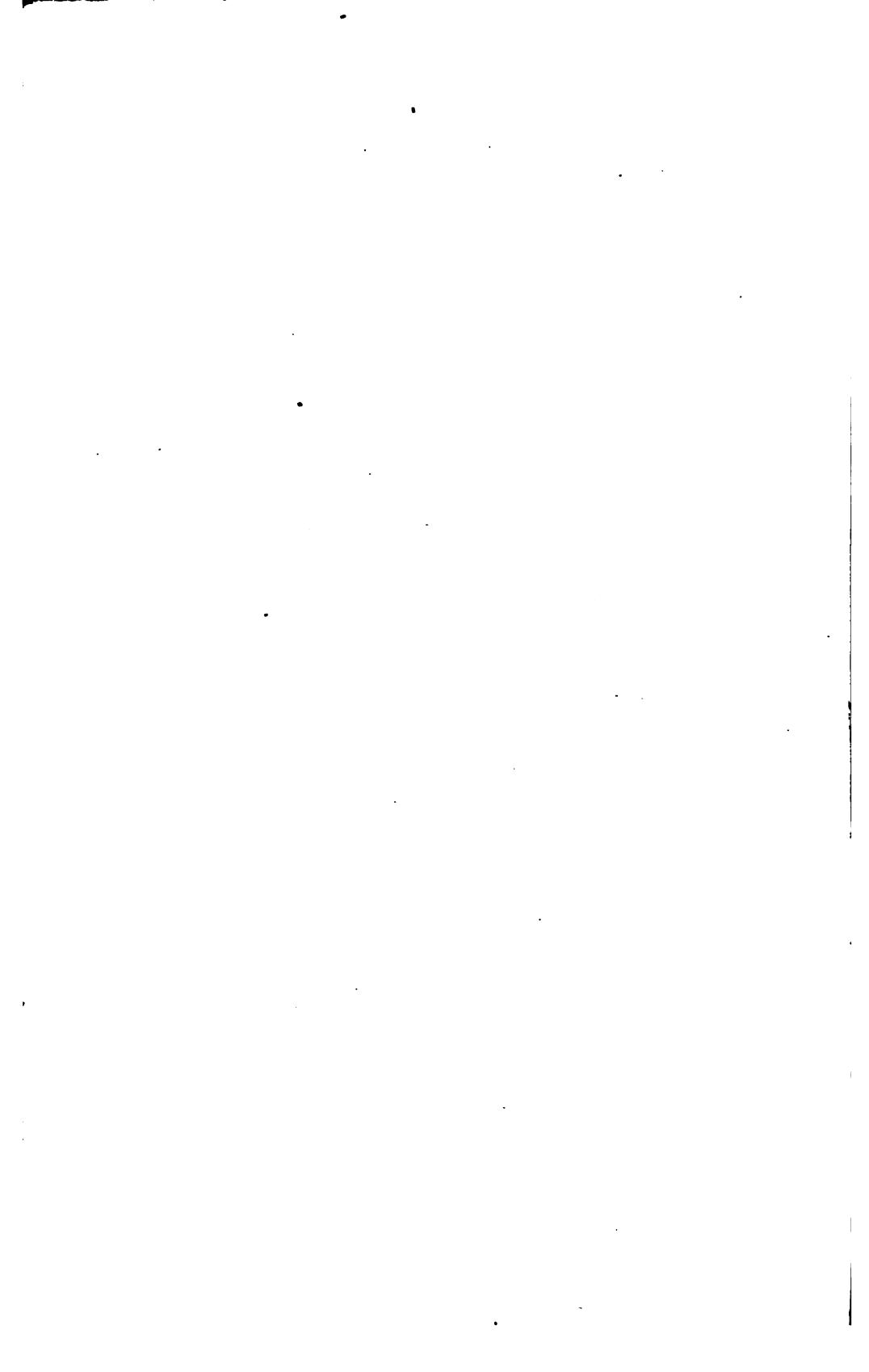
	Page
NOTES GRAMMATICAL AND CRITICAL -	- 133

ARTICLES OF APPENDIX.

A. On the posteriority of the Council of Jerusalem, &c.	141
B. On the early Date of the Epistle to the Galatians -	146
C. On the <i>Vision</i> and the <i>Thorn in the Flesh</i> - - -	150
D. On the Corinthian Transactions, as Timothy and Titus are concerned, &c. - - - -	152
E. On Luke, his Gospel, and the Acts of the Apostles	162
F. On the question of Paul's Visit to Spain - - -	171
G. On the Epistle to the Hebrews - - - -	184

INDEX OF PERSONS AND PLACES.

Apollos, Aquila and Priscilla, Erastus, Gaius of Derbe	189
Illyricum, Jerusalem, Luke, Malta - - -	193
Peter, James, and John ; James the Less ; Silas - -	196
Timothy, Titus, Troas, Tychichus - - - -	199



PART I.

THE HISTORY OF ST. PAUL PRIOR TO HIS FIRST APOSTOLIC PROGRESS.

SAUL BEFORE HIS CONVERSION.

Rom. xi. 1. An Israelite, of the seed of Abraham of the tribe of Benjamin.

PHILIP. iii. 5. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the law a Pharisee;

6. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

ACTS xxii. 3. I am verily a man which am a Jew, born in Tarsus—

(xxi. 39. a city in Cilicia; a citizen of no mean city) — yet brought up in this city (Jerusalem) at the feet of Gamaliel (for whose reputation and wisdom, see ACTS, ch. v. 34...39.), and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

A. vii. 55. Stephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

ACTS vi. 58. And cast him out of the city, and stoned him : and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59. And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge ! And when he had said this, he fell asleep.

A. xxii. 20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

A. viii. 1. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2. And certain good and pious men (see NOTE) carried Stephen to his burial, and made great lamentation over him.

3. As for Saul, he made havock of the church, entering into every house ; and haling men and women, committed them to prison.

4. Therefore they that were scattered abroad, went every where preaching the word.

THE CONVERSION OF SAUL.

ACTS ix. 1. And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

ACTS ix. 2. And desired of him letters to Damascus to the synagogues, (that is, several, for Damascus abounded in a Jewish population,) that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3. And as he journeyed, he came near Damascus ; and suddenly there shined round about him a light from heaven :

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me ?

5. And he said, Who art thou, Lord ? And the Lord said, I am Jesus whom thou persecutest : it is hard for thee to kick against the pricks.

6. And he trembling and astonished said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men which journeyed with him stood speechless, hearing the voice, but seeing no man.

8. And Saul arose from the earth ; and when his eyes were opened, he saw no man : but they led him by the hand, and brought him into Damascus.

9. And he was three days without sight, and neither did eat nor drink.

10. And there was a certain disciple (a Christian convert) at Damascus, named Ananias : and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus : for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might recover his sight.

ACTS ix. 13. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem :

14. And here he hath authority from the chief priests to bind all that call on thy name.

15. But the Lord said unto him, Go thy way : for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel :

16. For I will shew him how great things he must suffer for my name's sake.

17. And Ananias went his way, and entered into the house (v. 11.), and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest recover thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it had been scales ; and he recovered sight forthwith, and arose, and was baptized.

19. And when he had received meat, he was strengthened, *i. e.* restored to his usual strength.

The parallels in his own narrative of this miraculous event, on two different occasions afterwards, will be found below, A. xxii. 4...16., and xxvi. 9...18. And for the correspondency betwixt the apostle's history given in this part of the ACTS and various particulars of it recorded in his own epistles, HORÆ PAULINÆ, pp. 81...85. may be advantageously consulted.

A. ix. 19. Then was Saul some days (not many) with the disciples which were at Damascus.

20. And straightway he preached Jesus (see NOTE)

in the synagogues, that he is the Son of God, in other words, the Messiah that was to come.

ACTS ix. 21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this person (Jesus of Nazareth) is indeed the Messiah.

All circumstances considered, here seems the place in order of time to introduce what by Luke on his plan of brevity is here passed over in silence, the journey into Arabia; of which we should have known nothing, had not the apostle been led himself to record it by a peculiar occasion, and for the purpose of giving strength to his argument, that his was a divine commission, and dependent on no human authority.

GALAT. i. 15...17., and see H. P. 81, 2.

15. But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

This seclusion seems to have lasted during a great part at least of the three years mentioned in GALAT.i. 18. as quoted below.

ACTS ix. 23. And after that many days (the same with those *three years*, H. P. 82. Note) were thus fulfilled, the Jews (at Damascus) took counsel to kill him :

24. But their laying await was known of Saul. And they watched the gates day and night to kill him.

25. Then the disciples took him by night, and let him down by the wall in a basket.

For the account of this deliverance as related in 2 CORINTH. xi. 32, 33. and its correspondence with that here given, *vide* H. P. 56.

And now before resuming the direct history of the ACTS, let the following brief narrative come in as its parallel.

GALAT. i. 18. Then after three years (*i. e.* from his conversion) I went up to Jerusalem, to become acquainted with Peter, to visit and converse with him ; and I abode with him accordingly, but only for fifteen days.

(The shortness of that stay is accounted for below, A. ix. 29, 30., and *vide* H. P. 97.)

19. But other of the apostles saw I none, at that time, save James the Lord's brother.

ACTS ix. 26. And when Saul was come from Damascus to Jerusalem, he assayed to join himself to the disciples generally : but they were all afraid of him at the first, and could not believe that he was indeed a disciple.

27. But Barnabas (who seems therefore to have had some previous acquaintance with Saul) took him by the hand, and brought him to the apostles (Peter and James

the Less), and declared unto them (on his own conviction) how Saul had seen the Lord on that journey, and that the Lord had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

Acts ix. 28. And Saul after this was with the disciples, coming in and going out, at Jerusalem.

29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians in particular, — these were foreign Jews who spoke the Greek language and not the Hebrew of that day ; and from Damascus probably at this time, some of those who had taken counsel to destroy him there, *suprad*, v. 23. — but they now showed increased perverseness and actually went about to slay him :

30. Which wicked design of the Grecians when the brethren knew, they brought him down to Cæsarea, and sent him forth (by sea) to Tarsus.

— In that city, and in Cilicia generally, he would immediately devote himself to the planting of those churches which we find him afterwards (A. xv. 41.) confirming. —

During this short stay of Saul at Jerusalem, he was also warned in a vision not to remain unprofitably there, for that he was designed to occupy another and distant field of apostolic labour.

A. xxii. 17. And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance ;

18. And saw the Lord saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.

21. And he said unto me, Depart : for I will send thee far hence, among the Gentiles.

8 THE GOSPEL PREACHED OUT OF PALESTINE —

ACTS ix. 31. Then had the churches rest throughout all Judea and Galilee and Samaria, being edified accordingly ; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied and increased in numbers.

“ This *rest* synchronises with the attempt of Caligula to place his statue in the temple of Jerusalem ; the threat of which outrage produced amongst the Jews a consternation that, for a season, diverted their attention from every other object.” — *Paley's Evidences of Christianity*, ed. 1825. pp. 294. and 42.

A. xi. 19. Now they which were scattered abroad upon the persecution that arose about Stephen, had travelled as far as Phenice and Cyprus and Antioch, —

— Antioch, the capital of Syria, ranking as a city next after Rome and Alexandria, and here first mentioned, is ere long to become the metropolis of Gentile Christianity, —

and they preached the word to none but to the Jews only for some time at the first.

— But the surprising conversion of the devout Cornelius and his family by the apostle Peter (A. ch. x.), with the miraculous instruction stated as the all-sufficient plea for his conduct (xi. 1...18.), might in the mean while have become known to those pious missionaries. Suppose that to have taken place ; and every thing in this stage as in others will proceed naturally along in gradual advancement.

20. And some of them were men of Cyprus and of Cyrene (in Libya), which when they were come to An-

tioch, spake unto the Greeks, *i. e.* Gentile proselytes, preaching unto them also the Lord Jesus.

(In regard to the names, *Greeks*, and *Grecians*, so essentially affecting the sense of the whole passage, satisfaction, it is hoped, will be afforded in the NOTE on this verse.)

Acts xi. 21. And the hand of the Lord was with them in this new spiritual enterprise: and a great number of the Greeks believed and turned unto the Lord, *i. e.* became converts to the gospel.

22. Then tidings of these things, of proselytes also being taught and converted, came unto the ears of the church which was at Jerusalem: and they, in consequence of it, sent forth Barnabas, that he should go, with their authority, as far as Antioch,

23. Who, when he came there and had seen the grace of God thus farther extended, was glad accordingly; and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24. For he was a man truely benevolent, and not only so, but full of the Holy Ghost and of faith: and much people (of the proselyte class) was now added to the Lord.

25. Then departed Barnabas to Tarsus (*vide A. ix. 30.*) for to seek Saul and to take him as his coadjutor.

26. And when Barnabas had found him, he brought him unto Antioch.

— On this part of Saul's history while at Tarsus, and afterwards in company with Barnabas, H. P. 71, 2. may be profitably consulted. —

And it came to pass, that for a whole year Barnabas and Saul assembled themselves with the church, and taught much people.

And it is thought worthy of being recorded here, that by an appropriate appellation the disciples were called CHRISTIANS first in Antioch.

Acts xi. 27. And in these days came prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all that part of the world (especially Judea) : which came to pass in the days of Claudius Cæsar.

29. Then the disciples at Antioch, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea :

30. Which also they did, and sent it to the elders there by the hands of Barnabas and Saul.

— “ As far as we know or have reason to believe, this is the first transaction of the kind in the history of the world.” — *Bishop Sumner's Practical Exposition on the Acts.*

PART II.

THE THREE APOSTOLIC PROGRESSES FROM
ANTIOCH,
WITH THE PRIVATE JOURNEY AND THE PUBLIC MISSION
TO JERUSALEM, BETWEEN THE FIRST AND SECOND
PROGRESS.

(FROM ACTS XII. 25. TO ACTS XXI. 6.)

THE FIRST PROGRESS.

(ACTS XIII. TO ACTS XIV. 27.)

ACTS XII. 25. And Barnabas and Saul returned to Antioch from Jerusalem, when they had fulfilled their ministry, that of carrying relief unto the brethren (those first believers) which dwelt in Judea (A. XI. 27...30.) to meet the distress of that dearth which Agabus had predicted :

And they took with them from Jerusalem John, whose surname was Mark, and whose mother, Mary, a person of some eminence among the Christians of Jerusalem (H. P. 147, 8.), was sister to Barnabas.

Barnabas himself so surnamed (Son of Consolation) by the apostles (his original name having been Joses,) was a Levite, of the country of Cyprus ; whose disinterested generosity is duly recorded, as worthy of especial remark, A. IV. 36, 7.

A. XIII. 1. Now there were in the church that was at Antioch certain prophets and teachers ; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

Acts xiii. 2. As they ministered to the Lord in fasting and prayer, the Holy Ghost said, Separate me Barnabas and Saul, for the extraordinary work of preaching the gospel among the Gentiles, to which I have expressly called them.

3. And when on a solemn day appointed for the purpose they had fasted and prayed, and laid their hands on the two apostles, they after that special ordination sent them away on their great errand.

4. So they, Barnabas and Saul, being sent forth by the Holy Ghost, departed from Antioch.

Outline of the First Progress.

The places to which they travelled, with the principal events, may be traced in the following sketch or summary.

A. xiii. From Antioch to Seleucia ; thence to the isle of Cyprus, v. 4., where at Salamis they preach, v. 5. : at Paphos they meet with Elymas the sorcerer : Sergius Paulus, the governor, v. 7., is converted, and Saul now takes the name of Paul, v. 9.

From Paphos, to Perga in Pamphylia, v. 13., where John-Mark leaves them : from Perga to Antioch in Pisidia, v. 14., where Paul preaches in the synagogue, vv. 16...41. ; the effects of it on the proselytes and the Gentiles, and on the Jews, to v. 50.

They next go to Iconium, v. 51., and are driven away, xiv. 5., by persecution of the Jews.

They now first visit Lystra, xiv. 6., where Paul healeth the cripple ; its extraordinary consequences, to v. 18.

From Lystra, driven away by Jews (of Antioch and Iconium), who stoned Paul apparently to death, they

go next to Derbe, unmolested there, v. 21., in preaching the word.

Thence return to Lystra, Iconium, and Antioch, to confirm the disciples, ordain elders, &c., to v. 23.

Through Pisidia into Pamphylia, to Perga and then to Attalia ; from thence finally to Antioch in Syria, the Gentile metropolis, close of ch. xiv.

ACTS xiii. 4. Barnabas and Saul then departed from Antioch, and went first to the city of Seleucia ; and from thence they sailed to the isle of Cyprus, the native country of Barnabas (A. iv. 36.), where soon after the martyrdom of Stephen the gospel had been preached to none but unto the Jews only, A. xi. 19.

5. And when they were at Salamis, they preached the word of God (first, as usual) in the synagogues of the Jews ; and they had also John surnamed Mark, sister's son to Barnabas, for their minister and attendant.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus :

7. Which was with the proconsular governor of the country, Sergius Paulus, a man of good understanding ; who called for Barnabas and Saul, and desired to hear the word of God.

8. But Elymas the Sorcerer (for so is his name by interpretation) withheld them, seeking to turn away the governor from the faith.

9. Then Saul, who from this time took the Roman name of Paul after the proconsul, filled with the Holy Ghost, set his eyes on him,

10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

ACTS xiii. 11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.

And immediately there fell on him a mist and a darkness ; and he went about, seeking some to lead him by the hand.

12. Then the governor, when he saw what was thus miraculously done, instantly believed, being indeed astonished at the evidence of truth thus given to the gospel of the Lord Jesus Christ.

In this conversion of Sergius Paulus, we see the *first fruits of the heathen*, converted from the Gentile state to faith in the gospel without the intervention of his being first a proselyte to the law : he had been till now an idolatrous Gentile.

Cornelius, on the other hand, A. ix. 1, 2., was a proselyte in the first instance, and the earliest proselyte that became a convert to the gospel, excepting only the eunuch from Ethiopia, A. viii. 27.

Thus we see (and both, in the persons of Romans, a centurion, and a governor,) the two classes of gradation observed in dispensing the blessings of the gospel ; when, A. xi. 18. "God to the Gentiles also granted repentance unto life." Cornelius was a proselyte, Sergius Paulus was an unproselyted heathen, when they were respectively converted.

A. xiii. 13. Now when Paul and his company had set sail from Paphos in that island, they landed on the coast of Pamphylia and proceeded to Perga ; and there John-Mark departing from them, returned to Jerusalem, to his maternal home, (xii. 12.) having apparently not

counted the cost of so distant and, it might be, so dangerous a journey, as this now seemed likely to prove.

ACTS xiii. 14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down in the place set apart for strangers.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, (*i. e.* devout Gentiles, or proselytes,) give audience.

17. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18. And about the time of forty years suffered he their manners in the wilderness.

19. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20. And after that he gave to them judges, about the space of four hundred and fifty years, until Samuel the prophet.

21. And afterwards they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22. And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus:

ACTS XIII. 24. When John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25. And as John fulfilled his course, he said, Whom think ye that I am? I am not he: but, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

26. Men and brethren, children of the stock of Abraham, and whosoever among you fear God, (*i.e.* all ye devout Gentiles, now present,) to you is the word of this salvation sent.

27. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28. And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30. But God raised him from the dead:

31. And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

ACTS XIII. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption :

37. But he, whom God raised again, saw no corruption.

38. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins :

39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40. Beware therefore, lest that come upon you, which is spoken of in the prophets ;

41. Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42. And as they were going out of the synagogue (see NOTE), they (several of those present) besought the apostles, that these words might be preached to them the next sabbath.

43. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas :

— those names are now for the first time placed in that order —

who, speaking to them, persuaded them to hold fast the gracious offer of salvation which God had thus made.

44. And the next sabbath day came almost the whole city together to hear the word of God.

45. But when the Jews (the great body of them) saw the multitudes thus assembled, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should in this

city first have been spoken to you, and so it hath been : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

— now meaning not proselytes only, but others generally, even idolatrous Gentiles : in that lay the great boldness now shown by the two apostles.

And here, at Antioch in Pisidia, let us contemplate, after the individual case of Sergius Paulus, xiii. 12., the first great harvest of the conversion of the heathens, without the intervening stage of their having been proselytes previously.

Acts xiii. 47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed.

49. And the word of the Lord was published, generally now, throughout all that region.

50. But the unbelieving Jews stirred up the devout women, especially those of rank amongst them (see NOTE), and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples whom they left in Antioch (of Pisidia) were filled with joy, and with the Holy Ghost : thus not only receiving present confirmation in the faith, but being endowed also with spiritual gifts for their support and farther illumination in it.

And here, from the high importance of the subject, be it again remarked, that the first Christian church, gathered (in part) from among the idolatrous Gentiles, was at Antioch in Pisidia.

Acts xiv. 1. And it came to pass in Iconium, whither they fled from the persecution at Antioch, that Paul and Barnabas went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greek proselytes believed.

2. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3. A considerable time therefore abode they speaking boldly in the Lord, who gave testimony to the truth of his gracious gospel, and granted signs and wonders to be done by their hands.

4. But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5. And when there was an assault made (rather, a plan formed) both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6. They were aware of it, and fled unto Lystra first, and afterwards (vv. 20, 1.) to Derbe, cities of Lycaonia, and unto the region that lieth round about.

7. And there — at Lystra — they preached the gospel.

At this very time, it appears from A. xvi. 1., Timothy, as well as Lois and Eunice, his grandmother and his

mother (2 TIM. i. 5.), must have been converted to the Christian faith, H. P. 182, 3., in the city of Lystra.

And here be it remarked, that from the nature of the case there can be no necessity to suppose Timothy more than fourteen years old when now converted : an age which, though far from absolutely required by the later dates on our scheme maintained for the two epistles addressed to him, will yet most happily agree with those texts which there allude to his youth, 1 TIM. iv. 12., ch. v. 1, 2., and 2 TIM. ii. 22. That extent of attainments at the age of fourteen which Josephus, it is well known, records of himself, affords probability enough to any such progress in sacred learning as may here be attributed to Timothy at that early age ; especially when we are told, 2 TIM. iii. 15., that the holy scriptures, of the Old Testament, were known to him from a child.

ACTS xiv. 8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked :

9. The same man heard Paul speak : who steadfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker.

— by which order of the names (*i. e.* Barnabas and Paul), the next mention of them also, in v. 14. seems to be influenced.

ACTS xiv. 13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15. And saying, Sirs, why do ye these things? We also are men of like infirmities with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16. Who in times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19. And there came thither certain Jews from Antioch (in Pisidia) and from Iconium, who persuaded the people now in the other extreme, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20. Howbeit, as the disciples (and among these perhaps the young and affectionate Timothy, 2 TIM. iii. 10, 11., H. P. 182, 3.) stood round about him, he rose up, restored at once by divine power to health, and came into the city (of Lystra): and the next day he departed with Barnabas to Derbe.

21. And when they had preached the gospel to that city, and had taught many,

— without any hindrance there, H. P. 182., probably aided by the influence of Gaius, himself then

converted, Rom. xvi. 23., Acts xx. 4. ; vide GAIUS
in the Index, —

they returned again even even to Lystra now without fear,
and to Iconium, and Antioch,

Acts xiv. 22. Confirming the souls of the disciples
(of Timothy among the rest), and exhorting them to
continue in the faith, and that we must through much
tribulation enter into the kingdom of God.

23. And when they had ordained elders for them in
every church, and had prayed with fasting, they (the
two apostles) commended them to the Lord, on whom
they had fixed their belief.

24. And after they had thus passed throughout
Pisidia, they came to Pamphylia.

25. And when they had preached the word in Perga,
— which apparently they had not done, when they
first passed through that place, A. xiii. 13, 14. —
they went down into Attalia, that maritime city of
Pamphylia, at which they must have landed on their
way, A. xiii., from Paphos to Perga :

26. And thence sailed homeward again to Antioch
in Syria, from whence they had been recommended to
the grace of God for the great work which they had
thus wonderfully fulfilled.

27. And when they were come to that city, and
had gathered the church together, they rehearsed all
that God had done by their hands, and how he had
opened the door of faith unto the Gentiles also,

— as well those who were already proselytes to the
law of Moses, as those who had been heathens entirely up
to that time, or in one word, idolatrous Gentiles.

28. And there, at Antioch, the metropolis of Gen-
tile Christianity, they abode long time with the disciples.

Thus ends the first apostolic progress of Paul and
Barnabas.

PRIVATE JOURNEY OF PAUL AND BARNABAS WITH
TITUS, TO JERUSALEM.

During the long time (not less than three years) that Paul and Barnabas abode with the disciples at Antioch, it seems highly probable at least (H. P. 100, 101.), if not demonstrably true, for reasons which will be more fully assigned in another place (APPENDIX A), that they might go up to Jerusalem, and return to Antioch, at some interval before the journey (recorded in A. xv.) took place which produced the apostolic decree.

In that belief, and on the grounds alluded to, the following addition, from the Epistle to the Galatians, is here made to the sacred narrative of the Acts. But inasmuch as the passage in the original confessedly labours under some obscurity from the brevity as well as embarrassed style in which several facts of importance are crowded together; instead of presenting the text alone, and subjoining a comment to it, a free and comprehensive paraphrase is here exhibited, as at once better developing the meaning of the apostle.

GALAT. ii. 1...10.

1. Then fourteen years after my conversion, I went up again to Jerusalem with Barnabas, and took Titus also with me, a young man and a converted Gentile.

— Whatever knowledge of Titus in the first stage of his ministerial connection with Paul can be gained or reasonably inferred from the epistles, will be found elsewhere. *Vide Titus* in the Index.

2. And I went up directed by especial revelation to announce to the brethren there the wider province of apostolic labour which we had recently undertaken; and with the view to secure their right understanding

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*In bonis locis et iustis locis ad
Epistolas si Pauli, hinc tractatio
tum. Itinerarii Pauli ad Jerusalim.*

in the matter, I communicated to them that gospel which in its immunity from the Jewish law (H. P. 101.) I preach among the Gentiles. But this communication was made privately (or separately) to them of high rank and repute, and not in a public assembly, for fear of any uproar arising, which might invalidate my past and frustrate my future preaching :

GAL. ii. 3. (but far from being so defeated, when it was afterwards vehemently urged as a point for concession, that Titus should be circumcised, I maintained on principle, and with success, his exemption, as being a Greek, from any such token of bondage.)

4. And the better to insure my great object of apostolical unanimity, I observed that precaution of private address ; necessary as it was on account of false brethren (Judaising Christians) unawares intruding, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage of the law :

5. To whom, when they made the attempt to gain their point, we gave place by subjection, no, not for an hour ; that the truth of the Gospel in its fulness and freedom might continue unimpaired with you and with all the Gentiles.

6. And even from those brethren, on the other hand, who had reputation and consequence in the church — whatsoever they were, it makes no matter to me : God accepteth no man's person—I gained nothing in the way of knowledge or of authority : those persons, I say, of high repute added nothing to me in either way. (See NOTE.)

7. But on the contrary indeed, having clearly seen, from the whole of my late career as an apostle, that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter ;

GAL. ii. 8. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles :)

9. When James (surnamed the Less), Cephas (that is, Peter), and John, who were considered to be pillars of the church, all three being then present, had recognised the peculiar trust graciously committed to my care, they cordially gave to me and Barnabas the right hands of fellowship ; that we should go unto the heathen generally, and they unto the circumcision as before.

10. Only they requested, that on our return to Antioch, and while occupied among the Gentiles, we should not forget the poor brethren at Jerusalem with their peculiar claims on our charity : the same thing also which I have since then been forward to do.

PETER REBUKED AT ANTIOCH.

The intercourse betwixt Antioch (the great city of the East) and Jerusalem appears to have been on all accounts very frequent ; and as a matter therefore of no unusual occurrence, it is next mentioned by Paul, in writing to the Galatians, that Peter went down soon after this time to Antioch. Even yet the conviction of that apostle's mind was not settled with completeness and certainty as to the full and free admission of the Gentiles to the benefits of the Christian covenant. And in pursuance therefore of his argument, Paul continues the narrative thus :

GALAT. ii. 11...14.

11. But when not long after this conference of ours at Jerusalem (where I rather declared to the apostles

what I had done, than consulted even them on its being done rightly,) Peter came to Antioch, I withstood him to the face, because he was to be blamed.

GAL. ii. 12. For on his first arrival there, and before certain persons (Jewish believers), came with some message from James (or pretence of one, as A. xv. 1. 24.) about ceremonial conformity, Peter had never scrupled to eat with the converted Gentiles : but after those persons came, he withdrew again, and separated himself, fearing to displease those of the circumcision.

13. And the other believing Jews dissembled likewise with him ; insomuch that Barnabas also was carried away with their timidity and dissimulation.

14. But when I, the determined and authorised preacher of Gentile freedom, saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou being a Jew by birth canst yet live (as thou hast done lately) after the manner of Gentiles, in disregarding the distinction of meats, and not as do the Jews (H. P. 106.), who observe that distinction ; why wouldest thou now compel the Gentile brethren to live as do the Jews, or else, to please these zealots, withdraw thyself from their company ?

PUBLIC MISSION OF PAUL AND BARNABAS TO
JERUSALEM.

ACTS xv. 1. And yet, after all this, certain men which came down from Judea to Antioch, assuming authority on that account (though not in any way authorised, as it afterwards appears, v. 24.), set about to teach the brethren in their stricter way, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved by the gospel.

ACTS xv. 2. When therefore Paul and Barnabas, taking just offence at this, had no small dissension and disputation with them, it was generally determined that Paul and Barnabas and certain others of them should go up to Jerusalem unto the apostles and elders about this question.

3. And being brought on their way by the church, they passed (that route by land being purposely taken) through Phœnicia, by Sidon and Tyre, and through Samaria, declaring the conversion of the Gentiles ; and by those tidings now told in the full extent, they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church and of the apostles and elders, and they declared all things which God had done by his blessing on their labours.

5. But here again, on their errand being publickly known, there rose up certain of the sect of the Pharisees who believed, saying that it was needful to circumcise the Gentile converts and command them to keep the law of Moses.

6. And the apostles and elders came together for to consider of this matter.

7. And when there had been much disputing, Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles (Cornelius, with his kinsmen and near friends, A. x.) by my mouth should hear the word of the gospel, and believe.

8. And God, which knoweth the hearts, bare them witness, giving to them the Holy Ghost, even as he did unto us ;

9. And put no difference between us and them, purifying their hearts by faith.

10. Now therefore, why would you try the forbear-

ance of God, in putting a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

ACTS xv. 11. But we believe, that through the free grace of the Lord Jesus Christ we shall be saved, even as they ; and not otherwise.

12. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

— The work had now proceeded much farther than it had done with Peter ; Cornelius was a proselyte (A. x. 2.) when he was converted.

13. And after they had held their peace, James (surnamed the Less) answered, saying, Men and brethren, hearken unto me :

14. Simeon (*i. e.* Simon Peter) hath declared how God at the first (*i. e.* beginning with Cornelius) did visit the Gentiles, to take out of them a people for his name.

15. And to this agree the words of the prophets ; as it is written, (AMOS ix. 11, 12.)

16. “ After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I will set it up :

17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom (as true worshippers) my name is called, saith the Lord, who doeth all these things.”

18. Known unto God are all his works (and evidently so, this calling of the Gentiles) from the beginning of the world.

19. Wherefore my sentence is, that we trouble not

with burdensome rites them which from among the Gentiles are now turned unto God :

Acts xv. 20. But that we write unto them, that they abstain from pollutions of idols, *i. e.* from feasting on things offered in heathen sacrifice ; from fornication, as being now under the restraint of a purer morality ; and from things strangled, and from blood, that so the Jewish believers may without offence or scruple eat at the same table with them.

21. In those latter points conformity must be exacted ; for Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22. Then pleased it the apostles and elders with the whole church, to choose men of their own company and send them (for additional authority) to Antioch with Paul and Barnabas ; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren :

23. And they wrote letters by them after this manner ;

The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia :

— here be it remarked, that this apostolic decree was addressed, and would be delivered, in the first instance, to the Syrian and Cilician churches alone : but wherever Paul and Silas afterwards went either to confirm other churches, as at Derbe and Lystra, xvi. 1, 2., or to the work of new conversion, as in Phrygia and Galatia, v. 6., the provisions of the decree, having been once solemnly ratified, would naturally find a place in the course of their teaching, without any reference to the original dispute, or to the authority by which it was settled. —

ACTS xv. 24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, unsettling your minds, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28. For it hath seemed good to the Holy Ghost, and to us,

— that is, the inspiration of the Almighty directed the council —

to lay upon you no greater burden than these necessary things;

29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from the moral impurity of fornication: from which if ye keep yourselves, ye will do well. Fare ye well.

30. So, on the business being closed, when they were allowed to depart, they came (by Caesarea probably and then by sea) to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31. Which when the brethren there had read, they rejoiced for the consolation thus administered.

32. And Judas and Silas, being prophets also (gifted in sacred instruction) themselves, exhorted the brethren with many words, and confirmed them in the faith.

33. And after they (the two messengers) had tarried there a space, they had leave given from the

brethren to go in peace to those who had sent them on that mission.

ACTS xv. 34. Notwithstanding, it pleased Silas, in the prospect of greater usefulness, to abide there still.

35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also similarly engaged.

PART II.—*continued.*

DEPARTURE FROM ANTIOCH ON THE SECOND GREAT PROGRESS.

This second progress takes an extensive range, far and wide, before the return to Antioch with which it concludes.

From the home circuit of Syria and Cilicia, A. xv. 41., Paul with Silas passes on into Lycaonia again, xvi. 1...3., and now, having the young Timothy added to their party, Paul and Silas through Phrygia and Galatia proceed to Troas, v. 8. : from that place, where Luke the historian joins them, by divine admonition they cross the Hellespont, and so into Macedonia, vv. 9...12.

At Philippi, after much rude persecution suffered by Paul and Silas, the miraculous conversion of the gaoler lays the foundation of the most pure and lovely of all the apostolical churches ; to the close of ch. xvi.

Through Amphipolis and Apollonia, they come to Thessalonica, and from thence are driven by an uproar of the unbelieving Jews, xvii. 1...9. ; and from Berea (which has its peculiar praise) Paul is in like manner driven away, 10...14.

Paul arrives at Athens, is encountered by the philosophers, and delivers a remarkable discourse on Mars's Hill ; to the close of ch. xvii. He leaves Athens, and proceeds to Corinth, where he finds Aquila and Priscilla, lately from Rome, with whom he abides and works. A. xviii. Silas and Timothy come to him with good tidings, the one from Berea, the other from Thessalonica, vv. 1...5.

Ill received by the Jews, Paul turns unto the Gentiles, and, encouraged by a divine vision, preaches without fear : before Gallio, the governor, he is accused by the Jews, who are baffled in their wicked attempt, vv. 6...17.

After a long and successful stay at Corinth, on his voyage to the coast of Syria, the apostle, now on his voyage back, hastily visits Ephesus ; from Cesarea goes up to Jerusalem, and then returns for a season to Antioch, vv. 18...22.

ACTS xv. 36. And after certain days Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

— That alone was the limited object apparently of the journey now proposed.

37. And Barnabas determined to take with them John, whose surname was Mark.

— He was now at Antioch, probably having gone down from Jerusalem on the late occasion along with his kinsman Barnabas.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia, (A. xiii. 13.) and went not with them to the work.

39. And the contention was so sharp between them, that they departed asunder one from the other.

— “ Acting, however, as wise and sincere men would act,” each devoting his best endeavours to the common cause, they set forward on separate routes of apostolic labour.

And so Barnabas took Mark, and sailed unto Cyprus, his own native country, A. iv. 36., and where on the

service of the gospel he had been Paul's companion before. A. xiii. 4.

The name of Barnabas no where occurs again in the Acts : in the Epistles he is repeatedly mentioned, always honourably and with respect. GAL. ii. 1. 9. 13. 1 COR. ix. 6.

From the latter passage we gather, that Barnabas, then engaged like Paul in the great Gentile mission, like him worked with his own hands for his maintenance ; though he and Paul, while so employed, might well have claimed exemption from any such necessity.

The name of Mark-John appears afterwards, in the Christian service of Paul, COLOSS. iv. 10., PHILEMON, ver. 24., and more remarkably so, 2 TIM. iv. 11.

ACTS xv. 40. Paul, on the other hand, chose Silas for his associate ; and departed from Antioch, being recommended by the brethren unto the gracious favour of God.

41. And he went first of all through Syria and Cilicia, confirming the churches.

— Those in Cilicia should seem to have been planted by Paul, ix. 30., on his return from Jerusalem to Tarsus.

xvi. 1. Then — in pursuance of the intention to revisit the churches, announced, A. xv. 36. — he came to Derbe and Lystra : and, behold, a certain disciple (already here mentioned, ch. xiii. between vv. 7 and 8.) named Timothy, was there in the latter city, eminent for his early piety, whom Paul himself had converted (1 TIM. i. 2.), the son of a certain woman Eunice, which was a Jewess and believed, along with her

mother Lois. The unfeigned faith of both of them is recorded by Paul, in that affectionate address, 2 Tim. i. 5.

But his father was a Greek by birth, not improbably, however, first a proselyte, and now a believer with the rest of his family.

ACTS XVI. 2. Which Timothy, then a mere youth, perhaps in his eighteenth year, was well reported of by the Christian brethren, not only at Lystra, but at Iconium also.

3. From seeing this young man therefore qualified and disposed, as a son with the father, to serve with him ministerially in the gospel (PHILIP. ii. 22.) him would Paul have to go forth with him : but duly aware that, as a Gentile, Timothy would not be allowed for that purpose to bear him company into the synagogues, while from his mother being a Jewess, he might properly be circumcised, Paul took and circumcised him, as well on that account and with that view, as especially because of the Jews which were in those quarters ; for they knew all that his father was a Greek, and might else have reported Timothy as an uncircumcised Gentile.

4. But as the Mosaic law with its ceremonial obligations is here naturally called to mind, it should be told also, that as Paul and Silas went through the cities of Syria and Cilicia (xv. 41.) they did not fail to deliver to them the decrees for to keep which were ordained expressly on their account (xv. 23.) by the apostles and elders at Jerusalem, H. P. 104.

5. And so, being relieved from that troublesome question, those churches were established in the faith, and increased in number daily.

6. Now, therefore, when in their farther progress —

far beyond the first purpose, xv. 36. — Paul (attended by Timothy) and Silas had gone throughout Phrygia and the region of Galatia, —

— *GALATIA* now visited for the *first* time —

and were forbidden of the Holy Ghost as yet to preach the word in Asia (*i. e.* Lydian Asia, of which Ephesus was the capital, H. P. 37.)

ACTS xvi. 7. After they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not. (The cultivation of that vineyard was reserved for others, 1 PETER i. 1.)

8. And they passing by the northern borders of Mysia came down to Troas.

— A place, be it remarked, much more connected with the propagation of the Christian faith than might at first be supposed. Besides the beginning now made there, Paul visited Troas at three several times afterwards, 2 COR. ii. 12., ACTS xx. 5, 6., 2 TIM. iv. 13. *Vide* TROAS in the Index.

Here let the reader pause ; and with solemn gratitude contemplate the apostolic transmission of the gospel now for the first time from the east to the west ; into the regions of Europe — “to Tubal and Javan and the isles afar off,” as prophesied by ISAIAH lxvi. 19. — and across that boundary which, according to the father of history, formed the grand division between Europe and the Grecian name on the one hand and all the Asiatic nations on the other. *Herodotus, Clio*, s. 4.

In this place also, be it remarked, the historian of the Acts comes forward in his own person. Luke, probably, from all accounts, was a native of Antioch : and if so, since he appears to have been a convert when Paul now

found him sojourning at Troas, we may suppose him to have been previously converted at Antioch by Barnabas or Paul on some of those occasions, A. xi. 22...30., xii. 25., xiii. 1...3., xiv. 26...28., which he himself has so particularly related.

And may not the *we* (which follows here in v. 10.) coming in so naturally, be taken for an oblique intimation that Paul and Luke had been acquainted with one another some time before ; and if so, much more likely at Antioch than at any other place ?

ACTS XVI. 9. And a vision appeared to Paul in the night : There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us, — on whom your labour in the Lord will not be lost.

On the subject of *divine visions*, *vide H. P. 217, 8.* and consult the following passages, A. xviii. 9, 10., xxii. 17., xxiii. 11., xxvii. 23. For the early promise of future revelation also to be in that way conveyed, *vide xxvi. 16.* At xviii. 9, 10. occasion will arise for some particular remarks in the Appendix C.

10. And after Paul had seen the vision, immediately *we* endeavoured (for Luke joined his company at Troas) to go into Macedonia forthwith, assuredly gathering, that the Lord had called us for to preach the gospel unto them in that country.

Yes : Luke also was now called to preach that gospel, of which he was afterwards by Divine Providence ordained to become the historian.

ACTS xvi. 11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding a few days.

13. And on the sabbath we went out of the city by a river side where prayer was wont to be made, (there being no synagogue in that city;) and we sat down and spake unto the devout women which resorted thither.

14. And one of them in particular, a certain woman named Lydia, a seller of purple, of the city of Thyatira, which (as a proselyte) worshipped the true God, listened to us; whose heart the Lord opened, that she attended to the things which were spoken by Paul.

15. And after she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us to do so.

16. And it came to pass, as we went to the place of prayer, a certain damsel possessed with the spirit of divination met us, which brought her masters much gain by soothsaying:

17. The same followed Paul and us, and cried, saying, These men are the servants of the most High God, which shew unto us the way of salvation.

18. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, as the leaders of our party, and drew them into the market-place unto the rulers,

ACTS XVI. 20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs, which are not lawful for us to receive, neither to observe, being Romans, *i. e.* originally colonists from Italy. (More of this, on the Epistle to the Philippians.)

22. And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat them with rods.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely :

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God ; and the prisoners (in the other wards) listened to them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

27. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29. Then the jailor called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30. And brought them out and said, Sirs, what must I do to be saved?

Acts xvi. 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy household.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his household,

35. And when it was day, the magistrates — either from a misgiving that they had acted with unjust severity, or being already informed of the amazing events which had taken place in the prison — sent the serjeants, saying, Let those men go.

36. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go : now therefore depart, and go in peace.

37. But Paul said unto them, They have beaten us openly uncondemned, being Romans (*i. e.* Roman citizens), and have cast us into prison : and now would they thrust us out privily ? Nay verily ; but let them come themselves, and fetch us out.

38. And the serjeants told these words unto the magistrates ; and they feared when they heard that they (Silas as well as Paul) were Roman citizens.

39. And the magistrates came and besought them, and brought them out, and desired them to depart out of the city, — to prevent farther tumult.

40. And they went out of the prison, and entered into the house of Lydia : and when they had seen the brethren (who could not then be very numerous), they comforted them, and departed from Philippi.

And here it may deserve remark, as the narrative after this proceeds in the third person, THEY, and not WE, that Luke must now have remained at Philippi: accordingly, A. xx. 5., he is found there again, then and not before re-appearing in his own person. This will not seem extraordinary, if we consider, that as Luke had already taken some part in the work of teaching there, A. xvi. 13., he might very properly be left behind, on purpose to give farther instruction to the Philippians in the truths of the gospel. Then, too, Luke the Gentile (H. P. 148, 9.) would of course be the more acceptable to the brethren there, who were all Gentile converts: while, on the other hand, if he *was* a Gentile, as we suppose, then not being qualified for admission into the Jewish synagogues, he could not on this account have gone with Paul as his privileged attendant. That, we have seen, was hereafter to be the proper office of Timothy.

That from his residence at Troas where Paul found him, (A. xvi. 10.) a place commercially connected with Philippi, he who is elsewhere called "the beloved physician," (COLOSS. iv. 14.) might have become previously known to the Philippians in that character; may be forgiven at least as an innocent conjecture.

Acts xvii. 1. Now when they (Paul, Silas, and Timothy) had passed through Amphipolis and Apollonia without stopping in either place, they came to Thessalonica, where was the synagogue of the Jews:

— the synagogue which they expected to find, there being none in the other two cities.

2. And Paul, in the first instance, as his manner was, (A. xiii. 46., H. P. 158.) went in unto them, and three sabbath days reasoned with them out of the scriptures,

ACTS xvii. 3. Opening and alledging, that Christ (*i. e.* the expected Messiah) ought (according to the prophecies) to have suffered and risen again from the dead ; and that this Jesus, whom I preach unto you, is that Messiah.

4. And some of them (the Jews) believed and consented with Paul and Silas ; and of the devout Greeks (or proselytes) a great multitude, and of the chief women not a few, (being proselytes, as elsewhere, A. xiii. 50., xvii. 12.)

Upon the whole, Paul must have continued at Thessalonica more than three weeks, the time apparently given by the sacred historian. “ For though he resorted to the synagogue only three sabbath days, yet he remained in the city and in the exercise of his ministry among the Gentile citizens much longer ; and until the success of his preaching had provoked the Jews to excite the tumult and insurrection by which he was driven away.” H. P. 158.

On another ground the apostle’s longer stay in Thessalonica may fairly be established. What we read elsewhere of liberality from Philippi sent to him “ once and again” (PHILIP. iv. 16.) while in that city, would evidently require a greater space of time for its accomplishment ; not to mention that during his continuance in Thessalonica (1 THESS. ii. 9.) he “ laboured night and day,” that to the believers there he might not be chargeable, a consideration which alone would clearly justify the same inference. — *Vide Dr. Benson’s History of the first planting of the Christian Religion, &c., vol. ii. p. 99.*

A. xvii. 5. But the Jews which believed not, moved

with envy, took unto them certain worthless fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, in which Paul and his companions were entertained, and sought to bring them out to the people.

ACTS xvii. 6. And when they found them not then in the house, they drew Jason and certain brethren unto the rulers of the city, crying, These men that have turned the world upside down, are come hither also ;

7. Whom Jason hath entertained : and these all act contrary to the decrees of Cesar, saying that there is another king, one Jesus.

8. And the unbelieving Jews alarmed the people and the rulers of the city, when they heard these things.

9. And when the rulers had taken security of Jason and of the others, they let them go.

— Of Jason, as afterwards the companion of Paul at Corinth, ROM. xvi. 21., *vide* H. P. 16. note.

10. And the brethren immediately sent away Paul and Silas by night unto Berea : who on coming thither, according to their custom, went into the synagogue of the Jews.

11. These Jews were more noble, than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, to see whether those things (the predictions of the Messiah as fulfilled in Jesus) were so or not.

12. Therefore, being convinced by that search, many of them believed ; also of honourable women, which were Greeks, and of men, not a few.

13. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither, and stirred up the people.

ACTS xvii. 14. And then immediately the brethren sent away Paul to the sea-coast, to take shipping there (see the NOTE) : but Silas and Timothy abode still at Berea.

15. And they that conducted Paul by sea, brought him unto Athens : and receiving a commandment unto Silas and Timothy for to come to him with all speed, they departed.

PAUL AT ATHENS.

Singularly enough, the apostle is not represented in the following narrative as originally purposing to preach the tidings of salvation to “the wise men and disputers of this world” (1 COR. i. 20.) at Athens ; which, be it remembered, had long ceased to rank high either in a political or a commercial light, retaining only its philosophical celebrity.

Paul had only intended to stop in that city, till his two companions overtook him from Berea : observe, then, how justly in the result he appears to have estimated the unfitness of those proud Greeks who “sought after wisdom,” to receive the doctrine of a pure theism with which he so beautifully began his discourse, much less to admit the humiliating and stirring truths of the gospel.

A. xvii. 16. Now while Paul waited for Silas and Timothy at Athens, his spirit was provoked within him, when he saw the city wholly given to idolatry.

17. Therefore disputed he in the synagogue with the Jews and with the devout persons (*i. e.* proselytes) and in the public square daily with them (any of the Athenians) that came in his way.

ACTS xvii. 18. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What would this babbler say? Other some, He seemeth to be a setter forth of strange deities: because he preached unto them Jesus, and the resurrection.

19. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21. (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22. Then Paul stood in the midst of Mars' hill (where the court of Areopagus was held) and said, Ye men of Athens, I perceive that in all things ye are very much given to religious observances.

23. For as I passed by, and surveyed the objects of your devotion, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they

might feel after him, and find him, though he be not far from every one of us :

ACTS xvii. 28. For in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at ; but now commandeth all men every where to repent :

31. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter.

33. So Paul departed from among them.

34. Howbeit certain men (though not many) clave unto him, and believed : among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Though Paul left Berea in such haste that Silas and Timothy could not go along with him, yet he sent orders back, that they should follow him with all speed. Accordingly, Timothy came up to the apostle while he was yet at Athens : but Silas, it seems, in the work of an evangelist, thought good to tarry some time longer at Berea. Paul, in the mean while, from his anxiety for the young and persecuted converts at Thessalonica, had

entertained serious thoughts of turning back to revisit them : but having been “ hindered once and again,” he chose rather when joined at Athens by Timothy (hitherto only the personal attendant of Paul) to be left alone there without his beloved society, and to send him instead, on that his first sacred mission, to establish and comfort the Thessalonian church.

The different circumstances, first of the delay of Silas and Timothy, and then of their subsequent arrival (probably together) from Macedonia at Corinth (A. xviii. 5.) may at once from these particulars, chiefly supplied by the apostle himself, (1 THESS. ii. 18., iii. 1, 2. 5, 6.) be very readily understood. *Vide* Dr. Benson, vol. ii. pp. 112. 117., and H. P. 154, 5.

PAUL AT CORINTH, the *first* time :
his different reception in that city.

ACTS xviii. 1. After these things Paul departed from Athens, and came to Corinth ;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla ; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them.

3. And because he was of the same craft, he abode with them, and wrought : for by their occupation they were tent-makers.

4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks whom he found there.

At this period of the history, that is, very soon after the arrival of Paul at Corinth, and therefore at a

date not long subsequent to his first visiting Galatia, (A. xvi. 6.) we may most probably fix

the EPISTLE to the GALATIANS,

*Cony. b. & H.
refer to
the date*

occasioned by intelligence regarding them which had reached him at Corinth : and that epistle belongs to an early period of his apostolic authority, or he would not argue so very earnestly to establish it. He goes very much therefore into the principal events of his own personal history, (GAL. i. 11...24. ii. 1...14.) and powerfully demonstrates, that he was not a missionary from the church at Jerusalem, nor yet a disciple of the first apostles, but an immediate apostle of Christ himself by a divine revelation.

In farther support of this opinion, that the Epistle to the Galatians was one of the very earliest date, some strong considerations will be found in another place. *Vide Appendix B.*

ACTS xviii. 5. And when Silas and Timothy were come from Macedonia with good tidings, the one from Berea, the other from Thessalonica, Paul was strongly affected by their report (see the NOTE) ; and with the greater confidence now (aided by Silas and Timothy in that preaching, 2 COR. i. 19.) testified to the Jews, that Jesus was Christ, the Messiah.

6. And when they opposed themselves, and blasphemed, Paul shook his raiment, and said unto them,—

“in the severity of grief, not of anger,”—

Your blood be upon your own heads ; I am clean : from henceforth I will go unto the Gentiles.

— Compare with this, ch. xiii. 46.

7. And he departed thence, from the synagogue

where he had hitherto taught, and entered into a certain man's house, named Justus, one that worshipped God (a Gentile convert), whose house joined hard to the synagogue.

ACTS xviii. 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his household ; and many of the other Corinthians hearing believed, and were baptized.

Here it may deserve remark, that Paul afterwards, on referring to the unhappy contentions at Corinth subsequent to this his sojourn there, rejoices to think, that while now among them he had generally abstained from baptizing with his own hands.

1 COR. i. 12. Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

13. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14. I thank God that I baptized none of you but Crispus (the ruler recently mentioned, A. xviii. 8.) and Gaius (who appears to have followed him from Derbe);

15. Lest any should say that I had baptized in mine own name.

17. For Christ sent me not to baptize, but to preach the gospel.

Another remark here naturally occurs. If Paul himself in writing to the Corinthians afterwards speaks thus of his feelings at this critical time,

"I was with you in weakness and in fear and in much trembling," 1 COR. ii. 3.
we may well suppose miraculous encouragement to have

been the more necessary, for him to encounter so arduous a trial : the assurance of strength from above was graciously given to him. (On the subject of this vision and of the *thorn in the flesh*, as connected with it, *vide Appendix C.*)

ACTS xviii. 9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10. For I am with thee, and no man shall set on thee to hurt thee : for I have much people in this city.

11. And he continued there a year and six months, teaching the word of God, now without fear, among them.

During this stay of Paul at Corinth,

the two EPISTLES TO THESSALONIANS

were written, at the interval of some months at least betwixt the one and the other. It is shown, in H. P. 152, 3. that between the First Epistle and the history of the Acts the accordance in many points is circumstantial and complete : and we have already from that Epistle, ii. 18., iii. 1, 2., derived clear information as to some important facts in regard to Silas and Timothy, necessary to supply at the close of ACTS xvii. what otherwise must have been conjectured in vain.

The Second Epistle seems to have been occasioned by some misapprehension of a passage in the First, which had come to the apostle's knowledge in the mean while : and the best illustration perhaps which the acknowledged obscurity of that subject admits, will be found in H. P. 160, 1. 163, 4, 5.

Both the Epistles, by the names of Silas and Timothy in the superscription, show, that those faithful

companions were present with Paul at the time. And the First especially, it is remarked H. P. 153., speaks of their ministry at Thessalonica as a recent transaction.
1 THESS. ii. 17. "We, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire."

ACTS xviii. 12. And when Gallio was the deputy of Achaia, and therefore residing in Corinth, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13. Saying, This fellow persuadeth men to worship God contrary to the law.

14. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked mischief, O ye Jews, reason would that I should bear with you :

15. But if it be a question of words and names, and of your law, look ye to it ; for I will be no judge of such matters.

16. And he drove them, the Jews, from the judgment-seat.

17. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things.

At this time Sosthenes, as the new ruler of the synagogue (and therefore clearly not now a Christian), taking the lead in the prosecution of Paul, might for that very cause, especially when the proconsul with indignation drove the Jewish accusers away, excite momentary anger in the Corinthian populace, and thus be

subjected to that expression of their violence which Gallio did not think it worth his while to condemn.

Supposing these to have been the first circumstances (certainly inauspicious enough) which are known about Sosthenes, still, during the "yet a good while," v. 18. that Paul after this tarried at Corinth, what should hinder this Sosthenes also (like Crispus before him, v. 8.) from becoming a convert to the gospel? Or why might he not be one of those Jews converted by the sacred eloquence of Apollos, xviii. 28., after Paul's departure from that city? And if this might easily be so, then only let the frequent intercourse between Corinth and Ephesus be considered, and the appearance of his name at a later period in the superscription from Ephesus to the Corinthians, 1 Cor. i. 1., will be thought any thing but extraordinary; nor would Paul himself with the less tender and earnest sympathy call Sosthenes "brother," because he also had been (in spirit) a persecutor first.

Acts xviii. 18. And Paul after this (so completely did the sentence of Gallio protect him) tarried there without annoyance yet a good while, having been indebted during part of that time to the brethren which came from Macedonia (*i. e.* from Philippi) for liberal contributions to his support. 2 Cor. xi. 8, 9. H. P. 136, 7.

He then on departing from Corinth took his leave there of the brethren in the Christian faith; and was attended not only by Silas and Timothy, but also by Erastus, a Corinthian, as appears from xix. 22., and by "Gaius and Aristarchus, men of Macedonia, Paul's companions in travel," mentioned like Erastus during

his stay in Ephesus, xix. 29., in the course of his third progress.

On his main voyage to the coast of Syria, that after going up to Jerusalem he might return to Antioch, he now set sail, in the usual course of navigation bound for Ephesus, which he was then to visit hastily for the first time.

It was from Cenchräæ, the eastern port of Corinth, that he sailed, accompanied by Aquila and Priscilla, after having shorn his head there, in pursuance of a vow which he had to fulfil.

At EPHESUS, the *first* time, but only on his passage.

ACTS xviii. 19. So when he came to Ephesus, where he was prepared to leave his two friends behind, he himself, limited in the time of his stay, took the first opportunity to enter into the synagogue, and to reason with the Jews, whom he found there.

20. When those Jews, with a welcome which he did not always receive, desired him to tarry longer, he could not consent to do so ;

21. But bade them farewell, saying, I must by all means keep this feast (probably, the passover) that cometh, in Jerusalem : but I will return (as indeed he did, xix. 1.) again unto you, if God will. And so he sailed from Ephesus.

22. And when after a good voyage he had landed at Cesarea, and gone up, that is, to Jerusalem, and saluted the church of believers there ; after no longer a stay than the feast required, he went (by sea, as usual, and from Cesarea,) down to Antioch, and thus concluded his second great apostolic progress.

On the occasion of Paul's second progress thus terminating, what became of his associate Silas, last mentioned A. xviii. 5. along with Timothy? It is a question by no means void of interest, but better suited for discussion in another place. (*Vide* SILAS in the Index.) Suffice it here to say, that Silas must now have staid behind at Jerusalem; whereas Timothy, beyond a doubt, went along with the apostle, and appears again (A. xix. 22.), being named there along with Erastus.

PART II.—*continued.*

THIRD APOSTOLIC PROGRESS.

This third progress of the apostle from Antioch

begins with revisiting the churches of Galatia and Phrygia, A. xviii. 23.

And after introducing Apollos as having first been at Ephesus, and now occupied as a Christian teacher at Corinth, vv. 24 . . . 28.

carries the apostle himself to Ephesus, with the gifts of the Holy Ghost conferred and miracles of healing wrought by the hands of Paul, xix. 1 . . . 12.

Shows the Jewish exorcists put to shame, and the costly books of magic all burned, vv. 13 . . . 20.

and relates the riot in the theatre raised by Demetrius, the silversmith, on account of “ Diana of the Ephesians.” v. 21. to the end.

Paul leaves that city prematurely, and proceeds, by Troas, into Macedonia, (A. xx. 1.) where he meets with Titus and Timothy, whom he had sent from Ephesus, as his ministers in connection with the church of Corinth.

After going over those parts, *i. e.* in the North-west, as far as Illyricum, he once more visits Corinth, v. 2. where that church was now well and happily disposed to receive him.

Instead of sailing directly back into Syria, to elude the Jews who laid wait for him, he changes his plan ; and himself returning through Macedonia, then, with his

companions, from Troas, where Eutychus is restored to life, he passes onward, vv. 3 . . . 12.

Invites the elders of the church of Ephesus to meet him at Miletus, and there, after a solemn charge, takes his affectionate farewell of them, v. 13. to the end.

Paul sails from Miletus by Coos, Rhodes, and Patara ; from thence to Tyre, where he stops with the disciples ; by Ptolemais he comes to Cesarea, and though warned there also as he had been at Tyre, and besought not to go up to Jerusalem, he determines to go, A. xxi. 1 . . . 14.

Arrives in that city, visits James and the elders ; in pursuance of their advice, and to pacify Jewish zealots, goes through the formal ceremony of purification ; is apprehended in the temple by Jews from Asia ; and thus abruptly closes his third apostolic progress, vv. 15 . . . 27.

DEPARTURE OF PAUL FROM ANTIOCH for the *third*, and as it proved, the last time.

On this occasion, Timothy and Erastus were certainly, as we have seen, companions to the apostle. Titus also (*vide TITUS* in the Index) must have been in the company.

ACTS xviii. 23. xix. 1. And after he had spent some time at Antioch, he departed once more to confirm the churches which he had before visited ; and went a second time over all the country of Galatia and Phrygia, in order, strengthening all the disciples.

GALATIA now visited for the *second* time.

During this visitation of Galatia, the apostle seems to have pursued with success that purpose of charity to

which their attention was first called in his epistle, on behalf of the necessitous brethren at Jerusalem, GAL. ii. 10. "Only they would that we should remember the poor, the same which I also was (*have been*) forward to do." For not long after this second visitation, in writing from Ephesus to the Corinthians, he speaks thus, 1 COR. xvi. 1, 2.: "Now concerning the collection for the saints, as I have (lately) given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come."

The order thus given to the churches in that country, if part of a *recent* transaction (as our arrangement makes it), was the more likely to be remembered by him and recommended as a plan to the adoption of the Corinthians; who from this text alone should appear to have been well acquainted with the interest taken by Paul in his Galatian converts.

Acts xviii. From v. 24. to the end of this chapter, digression takes place, to introduce into the apostolic history the name of

APOLLOS,

a person on many accounts highly remarkable, especially as having gone to Corinth not long after Paul's departure (xviii. 18.) from that city, and having, by his bold eloquence probably, given rise to a party at Corinth (1 COR. i. 22. iii. 4.) which in the event was much lamented by himself. *Vide Appendix D. s. 1.*

A. xviii. 24. And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in

the scriptures, some time before this had come to Ephesus.

ACTS xviii. 25. This man was instructed in the way of the Lord ; and being fervent in spirit, he spake and taught diligently the things of the Lord, knowing as yet only the baptism of John.

26. And he began to speak boldly in the synagogue ; whom when Aquila and Priscilla (v. 19.) had heard, they took him unto them, and expounded unto him the way of God (the whole Christian scheme) more completely, than he had known it before.

27. And when he was disposed to pass into Achaia, that is, to Corinth, the brethren (perhaps only Aquila and Priscilla) wrote, exhorting the disciples there to receive him : who, when he was come, contributed much to the benefit of those who had already believed through grace ;

28. For he mightily convinced the Jews, and that publickly, showing by the scriptures that Jesus was Christ, the Messiah.

A. xix. 1. And it came to pass, that, while Apollos was thus occupied at Corinth (having left Ephesus, xviii. 27.) PAUL having (as already told, xviii. 23.) passed through the upper coasts of Galatia and Phrygia, came

to EPHESUS the *second* time, and for a longer stay, according to his own promise solemnly given, A. xviii. 21.

At Ephesus (as appears by the salutation, 1 Cor. xvi. 19., from them) he found Aquila and Priscilla still residing. Whether as at Corinth (A. xviii. 3.) they and he now wrought together as being of the same craft, does not appear. They might be under no such necessity now, as when they fled from Rome, on that

sudden emergency: but to his own labours in maintaining himself and others with him at Ephesus, Paul distinctly appeals when afterwards at Miletus addressing the elders from that city, A. xx. 34.

From what follows, it might appear, that during the interval betwixt Paul's first and second visit to Ephesus, whatever Aquila and Priscilla had taught to Apollos privately, they had not taken upon them publickly to declare the whole truths of the gospel.

ACTS xix. 1. And Paul finding certain disciples on his arrival in that city, in the same situation apparently that Apollos had been,

2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard, whether any gifts of the Holy Ghost be imparted to believers.

3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus as the Messiah.

5. When they heard this, they were baptized in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7. And all the men, miraculously so gifted, were about twelve.

ACTS xix. 8. And after this Paul went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers of the Jews were hardened and believed not, but spake evil of that way (the doctrine of Jesus as the Messiah) in the synagogue before the multitude there, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. And this practice of daily teaching continued by the space of two years ; so that all they which dwelt in Asia (Ephesus and the region round it) heard the word of the Lord Jesus, both Jews and Greeks, that is, Jewish and Gentile converts.

Vide the NOTE on A. xi. 20.

11. And God wrought special miracles by the hands of Paul :

12. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus,

—for an efficacy which they could not else command—saying, We adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15. And the evil spirit answered and said, Jesus I know, and Paul I know ; but who are ye ?

16. And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

ACTS xix. 17. And when this became known to all the Jews and Greeks also (as in v. 10.) dwelling in Ephesus ; an awful fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed, and shewed their deeds.

19. Many of them also which used curious arts brought their books together, and burned them before all men : and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of God and prevailed.

A much fuller statement of the labours of Paul in this city from his own mouth is recorded by the historian, in that affecting speech (A. xx. 18...35.) delivered at Miletus to the elders of Ephesus.

It was during this residence at Ephesus that the apostle wrote

the *First Epistle to the Corinthians*,

in answer to a public letter sent from the church at Corinth by the hands of certain brethren, Stephanus, Fortunatus, Achaicus, and others, 1 Cor. xvi. 17. Of the peculiar subjects on which Paul was now consulted, the reader may be referred to a brief but very clear account, in H. P. 33...36.

This Epistle, it is important to remark, was certainly written, before the great riot happened, inasmuch as the apostle intimates (1 Cor. xvi. 8.) his design to tarry at Ephesus some time longer, so that his “ fighting with beasts,” (xv. 32.) whatever else it means, can have no reference to that scene of danger.

And without letting the Corinthians know his intention, it was written, after he had determined to postpone his visit to Corinth for the present, H. P. 62, 3., and when he had concerted other measures in accordance with that design. Apparently indeed (*vide* H. P. 40.) he had even sent off Timothy and Erastus (A. xix. 22.) into Macedonia before the Epistle was written, 1 Cor. iv. 17. xvi. 10.; as in all probability soon after it was despatched, he sent off Titus (with "the brother") on his first mission to Corinth, 2 Cor. xii. 17, 18.

On the occasion of his writing the *Second* Epistle, a full developement of these interesting facts, entirely omitted by Luke, in A. xx. 1, 2., but supplied from the Epistles themselves, it shall be my endeavour to give; to illustrate the personal history of Paul, in these his various concerns of correspondence with the church of Corinth by his ministers Titus and Timothy.

ACTS xix. 21. After these things were ended, Paul purposed in the spirit, first to pass through Macedonia (Philippi, &c.) and Achaia (Corinth and Cenchreeæ) again, and then to go to Jerusalem, saying, After I have been there, I must also see Rome.

22. So he sent into Macedonia, to forward his purposes there, two of them that ministered unto him, Timotheus (who had been with him during this whole progress) and Erastus who might have come to Ephesus along with the deputation from Corinth, if he had not more probably joined him at an earlier period. For somewhat more of ERASTUS, *vide* the Index under that name.

Timothy and Erastus then, after that service in the Macedonian churches was performed, were, if nothing intervened to hinder, to have gone down to Corinth. As regards Timothy, *vide* 1 Cor. iv. 17., xvi. 10., and Erastus was a Corinthian.

But Paul himself stayed in Asia (*i. e.* Ephesus) for a season. He had meant to tarry in that city until Pentecost, 1 Cor. xvi. 8. The ensuing history will show how his intention was frustrated.

For the fuller information promised at H. P. 40, 1. to be given here of this journey of Timothy thoroughly investigated, *vide* Appendix D. s. 2.

ACTS xix. 23. And the same time there arose no small stir about that way, *i. e.* the profession of the Christian faith.

24. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25. Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

27. So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28. And when the workmen heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

64 THIRD PROGRESS: AT EPHESUS, THE RIOT.

Acts xix. 29. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, two of Paul's companions in travel (H. P. 146, 7.), they rushed with one accord into the theatre, their usual place of assembly.

30. And when Paul would have entered in unto the people there, his disciples begged him not to do so.

31. And certain of the Asiarchs (*i. e.* presidents of the games at Ephesus) which were his friends,

— this shows the high rank in society to which the apostolic influence had now extended — sent unto him, desiring him that he would not adventure himself into the theatre; — and Paul forbore accordingly.

32. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

If we may suppose this Alexander to be the same with that Ephesian so named at a later period, and twice mentioned by the apostle, he must at one time certainly have been in the right faith: else, he could not afterwards have made shipwreck of it, 1 Tim. i. 20., or become the personal enemy of Paul, 2 Tim. iv. 14., as a Judaising Christian.

But it may be asked, Why was Alexander, if such a man as we suppose him, at this time drawn by Ephesian rioters out of the multitude? And why did the Jews put him forward?

The following solution, which I derive from Calvin's commentary on the passage, seems highly probable : that he was drawn forth by some of the Ephesians, because he was well known in Ephesus as a Jew, and no friend therefore to idolatrous images, and malignantly thrust forward by the Jews, because he had recently become a convert to Christianity. And with this supposition his marked character in other respects would well agree : right or wrong, he seems to have been a bold and violent man.

Actx xix. 34. But when they found that Alexander, so put forward, was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35. And when at length the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter ?

36. Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies (*i. e.* proconsuls) : let them implead one another.

39. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

Acts xix. 41. And when he had thus spoken, he dismissed the assembly.

A. xx. From v. 1. to the first part of v. 3., "and there abode three months," the whole of a very complicated series of transactions is wrapped up in one very short summary.

1. And after the uproar in the theatre was ceased, Paul departed for to go into Macedonia.

After leaving Ephesus thus prematurely, he proceeded to Troas ; and disappointed in not finding Titus there, whom he had expected from Corinth, he hastened into Macedonia ;

PAUL in MACEDONIA a *second* time, H. P. 138.

where he was met by Titus, (*2 Cor. vii. 6.*) and where also, as it will be shown, he overtook Timothy.

From Macedonia, and most probably from Philippi, he wrote

The *Second EPISTLE to the CORINTHIANS* ;

which at its very opening supplies us with an important fact, H. P. 166., by presenting the name of Timothy as then and there with the apostle, on the superscription of it.

This epistle was sent by the hands of Titus, (*2 Cor. viii. 16.*) from the peculiar interest which he had shown, (*vii. 13.*) in the welfare of the Corinthian converts, and which being again met on their part with affectionate respect, may account for his being left behind at Corinth, when Paul at a later period took his departure, A. xx. 4. with those seven companions from that part of Greece.

For the personal history of the apostle variously involved in that epistle, and for the part which Titus and Timothy bore in those transactions, the reader is of necessity referred to Appendix D., in which he will also read, s. 4., a brief account of the charitable contribution at this time collected for the poor brethren at Jerusalem; and some remarks will be found there, s. 5., on the apostle's grand retrospect of his labours and sufferings, 2 Cor. vi. 4...10. and xi. 21...28.

Acts xx. 2. And when Paul had gone over those parts,

— it was now, H. P. 24, 5., that he reached the confines of Illyricum, Rom. xv. 19., and in parts lying to the north-west of Greece begun that preaching of the gospel which afterwards carried him to Nicopolis, Tit. iii. 12. and at a later day sent Titus into Dalmatia. 2 Tim. iv. 10.

When Paul then had gone over those parts and given much exhortation to the disciples, he came into Greece, and of course therefore

to CORINTH, the second time,

(It was the *third* time he had *intended* to visit that city, 2 Cor. xii. 14. xiii. 1. H. P. 74.)

3. And there he now abode three months.

During this stay at Corinth, Paul appears to have written the greatest of all his epistles,

the EPISTLE to the ROMANS,

not being yet able to fulfil his intention (A. xix. 21.) of visiting Rome in person, though he had oftentimes

purposed it, and then longed to see the brethren in that city, Rom. i. 10...15. His present engagement, however, to carry up to Jerusalem (Rom. xv. 25, 6.) the collection already mentioned, serves sufficiently to account for his delaying the execution of that design.

Singularly enough, he makes the visit to Rome contingent on a plan which it is clear he had then conceived of visiting what may indeed be called the *remotest west*, vv. 24. 28. "If ever I take (as my intention now is) a journey into Spain, I will come to you: for I trust to see you in my journey, and to be forwarded thither by you, after I have in some degree satisfied myself with your company."

On this interesting question of his projected visit to Spain, whether it was accomplished or not, a more proper place will occur to speak somewhat more at large, towards the conclusion of this sacred narrative, when the apostle is set free from his first imprisonment at Rome. *Vide Appendix F.*

As to the circumstance of Phebe, (xvi. 1.) by whom the epistle was sent, belonging to Cenchreæ, the eastern port of Corinth, and as to the time which our chronology allows for Aquila and Priscilla, after their different movements, being now at Rome again, xvi. 3., Dr. Paley may be consulted with advantage and satisfaction, H. P. 21, 2. and (ii.) 17...20.

Aquila and Priscilla at the close of the epistle are there greeted not only in the very first rank of salutation, but with a peculiarity of acknowledgment besides, which seems to refer to the tumultuous scene at Ephesus (and its consequences) for one of the many eminent services which they, being Jews, had rendered to the Gentile Christians, Rom. xvi. 3...5. "Greet

Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church which is in their house."

The attentive reader can hardly fail to have been struck with the very great number and particularity of the Christian brethren saluted as being at Rome, in the concluding chapter. It indicates amongst other things the vast frequency of intercourse which led from all quarters, especially from a place like Corinth, to the metropolis of the empire. And the freedom of the Mediterranean sea from piracy or war, which in Horace's time was a blessing recently acquired,

Pacatum volitant per mare navitæ. 4 C. v. 19.

had now long been cultivated as a permanent and universal advantage.

The general situation of the world at the time of the Messiah's appearance, that "fulness of the time," Gal. iv. 4., has of course been always duly remarked, as singularly auspicious to the quick and extensive spreading of the gospel. The progress of the Macedonic and Roman (then united) empires to that remarkable consummation of power under the sway of Augustus Cæsar gave advantages for the propagation of Christianity unknown to any period before. Then precisely, when Judea had just become a province of the Roman empire, and formed part of that wide society established under it, was the time marked in the eternal counsels of God to spread another and everlasting empire over the souls of mankind; and under this exact situation which Divine Providence had matured for the purpose, the joyful sound of salvation within a few years was

heard in remote corners of the earth, into which it might not otherwise have penetrated for many ages.

But in the providential arrangements of that mighty scheme which was to carry glad tidings through all the nations of the then known world, it must not be forgotten, that an engine of wonderful fitness and efficacy for co-operation also was provided in the universal *DISPERSION* of the Jews, now after several stages of progress complete. Wherever their hard fortune from the disasters of Judea, or their own turn afterwards for voluntary migration, carried them into foreign countries, the common tie of a religion so peculiar and exclusive naturally served to bind them together: and under a high species of free-masonry (if that phrase may be forgiven) wherever an Israelite met an Israelite, he would find for every purpose a brother and a friend. To no other people in that or in any age could the principle of aggregation so powerfully belong. The Christian labours of Paul wherever he goes, attest this existence of Jews in collective society: and the favourable opportunity for preaching Jesus as the Messiah, which their synagogue presented, is always first tried by the apostle of the Gentiles.

To the metropolis of the empire particularly, as might for many reasons be expected, a great concourse of Jews had always taken place; and more than a century before the date of this Epistle to the Romans, we find, on Tully's authority *, that their numbers and credit also were very considerable in that city. At the period which now engages our attention, the Jews "were very numerous at Rome, and probably formed a principal part among the new converts." H. P. 31. Of Gentile converts who had previously been proselytes, the remainder must have chiefly consisted. And be it

* Middleton's Life of Cicero, vol. i. pp. 316, 7. Ed. 1742.

remembered, that as the zeal of the Jews to gain proselytes to the law, wherever they went, was remarkably active, so on the preaching of Paul those very proselytes, we find, were often distinguished by their greater readiness in being converted to the gospel. The exchange with them had every thing to recommend it, as being at once a transition from strict observances of the Mosaic ritual which early use had seldom in their case rendered tolerable, to the spiritual yoke with its light burden which the religion of Christ imposed on his followers.

On the sublime doctrinal matter, of justification by faith, which forms the principal part of the Epistle to the Romans, it does not fall within my humble design here to speak: but as a beginning, an introduction at least to that great argument, the reader may be advantageously referred to Nos. vii. and viii. of the Horæ Paulinæ, pp. 28...33.

Let us now resume the personal history, after observing only that the epistle which we have been here considering, is the last of those six epistles written before the apostle's latest recorded journey to Jerusalem, and before his imprisonments, first at Cesarea and afterwards at Rome.

GALATIANS, 1 & 2 THESSALONIANS, 1 & 2 CORINTHIANS, ROMANS.

Paul, after abiding six months at Corinth, had purposed then to terminate his third great progress and return directly to Antioch once more.

Acts xx. 3. But when the Jews laid malicious wait

for him as he was about to sail (as at xviii. 18.) on his main voyage into Syria (which he afterwards did, xxi. 3. 4.), he changed his plan, and now determined to visit Macedonia again, before he returned to the East.

ACTS xx. 4. And from Corinth on this journey seven faithful followers were to bear him company, Sopater of Berea, — who afterwards left the party in Asia, probably at Miletus, v. 15. — and of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe with Timotheus (of Lystra) ; and of Asia, Tychicus and Trophimus.

Here we may pause to inquire where certain other associates of Paul were at this time.

Of Erastus the natural account seems to be, that after so long an absence he now would remain in his native city among the brethren there. *Vide Index, ERASTUS, ss. i. ii.*

Titus had been sent down from Philippi to Corinth on that mission, 2 COR. viii. 18. ; and as he did not now form one of the party which attended Paul, he would remain on that scene of spiritual usefulness, honoured and beloved. *Vide Index, TITUS, s. v.*

In Luke's recorded movements not a vestige exists to show that he had ever quitted Philippi to visit Corinth at all ; and at the present season, it is quite clear, that he only joined the apostle on his reaching Philippi, vv. 3...6. The significant words, us and we, determine that point of time and locality.

The identity, therefore, of the Lucius in ROM. xvi. 21. with Luke the sacred historian, assumed in H. P. ? 16, 17. note, cannot any longer be maintained. *Vide also Index, LUKE, s. iv.*

ACTS XX. 5. When Paul visited Philippi and made some stay,

— where Luke had been left behind on that memorable occasion, A. XVI. 40., and had stayed ever since, no “unprofitable servant” with talents like his —

when PAUL was thus at PHILIPPI the *third* time;

the seven followers of Paul by his direction proceeded at once to Troas, among the brethren there to wait till he should arrive from Macedonia, themselves in the mean while not to be idle in so important a vineyard.

These then going before tarried for us at Troas; for us, that is, for the apostle, and Luke himself, then taken into the number of those that ministered unto him.

And thus, be it also remarked, the future evangelist and recorder of the Acts was by Divine Providence here enlisted in that apostolic service, which ultimately rendered him the great historian of Christianity.

A. XX. 6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days,

— days devoted to the church at Troas, where Luke was personally well known, and where Paul himself would retrieve the opportunity lost when on his last visit there he quitted the place in haste and reluctantly, 2 COR. ii. 12, 13.

7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8. And there were many lights where we were gathered together. *Vide Note.*

ACTS XX. 9. And there sate in a window a certain young man, named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, then he departed.

12. And they brought the young man alive, and were not a little comforted.

13. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go by land. *Vide Note.*

— “designing perhaps to call upon some of the Christians by the way.” Dr. Benson, vol. ii. p. 217. This idea, if we might indulge it, would favour the supposition that the apostle, when he left Ephesus, (xx. 1.) had then gone up by land to Troas, and had made or visited some converts to the gospel at the close of that journey betwixt Troas and Assos. *Vide Troas* in the Index.

A. XX. 14. And when Paul met with us at Assos, we took him in, and came to Mitylene.

15. And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogylgium; and the next day we came to Miletus.

16. For Paul had determined to sail past Ephesus, because he would not spend the time in Asia (that city

and neighbourhood) : for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

ACTS XX. 17. And from Miletus (at the distance of about xxv miles) he sent to Ephesus, and called the elders of the church.

18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been at all seasons,

19. Serving the Lord with all humility of mind, and with many tears, and temptations (*i. e.* trials and perils) which befell me by the lying in wait of the Jews (from which, it should seem, he was seldom exempt) :

20. And how I kept back nothing that was profitable unto you, but have showed you, and have taught you both publickly and in private houses,

21. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

When he wrote to the Romans from Corinth in his three months' stay there, (A. XX. 3.) he then begged their prayers, that he might be delivered from the unbelieving Jews in Judea. ROM. XV. 30, 31. But that his fears should now become greater and his hopes less at this stage of his journey to Jerusalem, is well remarked in H. P. 26, 7.

ACTS XX. 24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

— On the true interpretation of this verse, let H. P. 167, 8. by all means be consulted.

26. Wherefore I take you to record this day, that I am pure from the blood of all men.

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers (*ἐπισκόπους*), to feed the church of God, which he hath purchased with his own blood.

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

These forebodings of evil and error, as it appears from several passages in the First Epistle to Timothy, were fully realised some years afterwards in the church of Ephesus.

A. XX. 31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

ACTS XX. 32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

— On the agreement of this speech of Paul to the elders of Ephesus, with the particular fact recorded in A. xviii. 3., the reader may consult H. P. 43. and 161, 2.

35. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36. And when he had thus spoken, he kneeled down, and prayed with them all.

37. And they all wept sore, and fell on Paul's neck, and kissed him,

38. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

ACTS XI. Here let it be premised, that Luke and the now *six* companions of Paul (for Sopater is supposed to have staid behind at Miletus) are still found in his company as far as the 18th verse of this chapter inclusive: but in the course of a few days afterwards he was parted from them.

1. And it came to pass, that after we were gotten from the Ephesian elders, and had launched from Miletus, we came with a straight course unto Coos,

and the day following unto Rhodes, and from thence unto Patara :

ACTS xxi. 2. And finding a ship sailing over unto Phenicia, WE went aboard, and set forth.

3. Now when WE had discovered Cyprus, WE left it on the left hand, and sailed into Syria, and landed at Tyre : for there the ship was to unlade her burden.

4. And having found out the disciples (*vide Note*) that were in that city,— those converted as early as A. xi. 19...21. — WE tarried there seven days (thus including the Lord's day, which they had done at Troas) : which disciples said to Paul through the Spirit, that he should not go up to Jerusalem.

5. And when WE had accomplished those days, WE departed and went our way ; and they all brought us on our way, with wives and children, till we were out of the city : and WE kneeled down on the shore, and prayed.

6. And when WE had taken our leave one of another, WE took ship ; and they returned home again.

7. And when WE had finished our course from Tyre, WE came to Ptolemais, and saluted the brethren, and abode with them one day.

8. And the next day WE that were of Paul's company departed, and came unto Cesarea : and WE entered into the house of Philip the evangelist, which was one of the seven, A. vi. 5.

— His labours in the gospel are particularly recorded, A. viii. 5...40.
and there abode with him.

9. And the same man had four daughters, virgins, which did prophesy.

10. And as WE tarried there several days, there came down from Judea a certain prophet, named Agabus, — the same with Agabus, in A. xi. 28.

ACTS xxi. 11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased, saying, The Lord's will be done.

15. And after those days we packed up for the journey, and went up to Jerusalem.

16. There went with us also certain of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

PAUL, for the *last* recorded time, at JERUSALEM.

A. xxi. 17. And when we were come to Jerusalem, the brethren there received us gladly,

— “particularly on account of the great alms now brought for the poor saints at Jerusalem,” from their Gentile brethren.

18. And the day following Paul went in with us unto James; and all the elders were present.

— At this time, John was not at Jerusalem, nor yet Peter: James, with episcopal rank, was permanently there. *Vide Index, PETER, &c.*

19. And when Paul had saluted them, he declared

particularly what things God had wrought among the Gentiles by his ministry,

— in the course of his late most extensive and varied progress.

ACTS xxi. 20. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are (at the feast) which believe ; and they are all zealous of the law :

21. And they are informed of thee, that thou teachest all the Jews (*i. e.* Jewish believers) which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

22. What is it therefore ? the multitude must needs come together : for they will hear that thou art come.

23. Do therefore this that we say to thee : We have four men which have a vow on them ;

24. Them take, and purify thyself along with them, and (as they are poor men) help them to defray the expences of it, that they may shave their heads and be clear from their vow (NUMBERS vi. 13...31.) ; and that so all may know that those things, whereof they were informed concerning thee, are nothing ; but that thou thyself also walkest orderly, and keepest the law.

— Here, be it remarked, “ though the law was no longer necessary, it had not become sinful.”

25. As touching the Gentiles which believe, we have written (A. xv. 28, 9.) and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

26. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

Acts xxi. 27. And when the seven days were almost ended, the (unbelieving) Jews which were of Asia,
— probably from Ephesus, who had come to the
feast of Pentecost —
when they saw him in the temple, stirred up all the
people, and laid hands on him.

At this point, the third apostolic progress may be said to terminate.

If the violent and unjust apprehension of Paul had not now occurred, he might as before have returned to Antioch, the close of his former progresses; or he might have taken the earliest opportunity instead to visit Rome, according to his intention solemnly declared at Ephesus.

A. xix. 21. After I have been there (at Jerusalem), I must also see Rome.

From henceforth, however, we have to view the apostle of the Gentiles as suffering under Jewish persecution, to the end of the Acts. And the remainder of the sacred narrative is altogether so very full, clear, and distinct, as to supersede the necessity of any summary. The history may thus be resumed.

A. xxi. 27. And when the seven days were almost ended, the (unbelieving) Jews which were of Asia, when they saw Paul in the temple, stirred up all the people, and laid lands on him,

28. Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place; and further brought Greeks also into the temple, and hath polluted this holy place.

ACTS XXI. 29. (For they had seen before with him Trophimus, the Ephesian, whom they falsely supposed that Paul had brought into the temple.)

30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32. Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded Paul to be carried into the castle.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was about to be led into the castle, he said (in Greek) to the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

— To the chief captain it would have been of no use to speak in the Syriac or Hebrew tongue of that day: Greek of course he knew.

38. Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39. But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

Acts xxi. 40. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them (the common people) in the Hebrew tongue, saying,

A. xxii. 1. Men, brethren, and fathers, hear ye my defence which I make now unto you.

2. (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence : and he saith,)

3. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4. And I persecuted this way (the Christian) unto the death, binding and delivering into prisons both men and women.

5. As also the high priest (of that day) doth bear me witness, and all the estate of the elders : from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6. And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me ?

8. And I answered, Who art thou, Lord ? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light, and were afraid ; but they heard not the voice — so as to understand it — of him that spake to me.

ACTS xxii. 10. And I said, What shall I do, Lord? And the Lord said unto me, Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12. And one Ananias (then a disciple, A. ix. 10.) having as a proselyte been strict in observing the law, and therefore being well reported of by all the Jews that dwelt there,

— this character would win the attention of Paul's present hearers —

13. Came unto me, and stood, and said unto me, Brother Saul, receive thy sight again. And the same hour I recovered my sight, and looked him in the face.

14. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15. For thou shalt be his witness unto all men of what thou hast seen and heard.

16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17. And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

— on the subject of divine visions, *vide Appendix C.* on A. xviii. 9, 10.

18. And saw him (the blessed Jesus) saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned

and beat in every synagogue them that believed on thee.

ACTS xxii. 20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart : for I will send thee far hence unto the Gentiles.

22. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth : for it is not fit that he should live.

23. And as they cried out, and threw up their garments, and flung dust into the air,

24. The chief captain commanded Paul to be brought into the castle, and bade that he should be examined by scourging ; that he might know wherefore they cried so against him.

25. And when they had bound him with the thongs, (*vide Note*) Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned ?

26. When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest : for this man is a Roman.

27. Then the chief captain came, and said unto Paul, Tell me, art thou a Roman ? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29. Then straightway they departed from him which should have examined him by the scourge : and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. On the morrow, because he would have it cer-

tainly known for what cause Paul was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

ACTS xxiii. 1. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

2. And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

3. Then said Paul unto him, God shall smite thee, thou whited wall : for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law ?

4. And they that stood by said, Revilest thou God's high priest ?

5. Then said Paul, I wist not, brethren, that he was the high priest : for it is written, Thou shalt not speak evil of the ruler of thy people.

6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee : of the hope and resurrection of the dead I am called in question.

7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees : and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit : but the Pharisees confess both.

9. And there arose a great cry : and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man : but if a spirit or an angel hath spoken to him, let us not fight against God.

10. And when there arose a great dissension, the

chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

ACTS xxiii. 11. And the night following the Lord stood by him, and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

— Apparently, the two limits divinely marked for the apostolic missions of Paul.

12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13. And they were more than forty which had made this conspiracy.

14. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15. Now therefore ye with the council signify to the chief captain that he bring him down unto you tomorrow, as though ye would inquire something more perfectly concerning him : and we, or ever he come near, are ready to kill him.

16. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him.

18. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

Acts xxiii. 19. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me ?

20. And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21. But do not thou yield to them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him : and now are they ready, looking for a promise from thee.

22. So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me.

23. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night :

24. And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

25. And he wrote a letter after this manner :

26. Claudius Lysias unto the most excellent governor Felix sendeth greeting.

27. This man was taken of the Jews, and was in danger of being killed by them : then came I with the soldiers at my command, and rescued him, having understood that he was a Roman.

28. And when I would have known the cause wherefore they accused him, I brought him forth into their council :

29. Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30. And when it was told me how that the Jews

laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

ACTS xxiii. 31. Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

32. On the morrow they left the horsemen to go with him, and returned to the castle :

33. Who (the horsemen), when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34. And when the governor had read the letter, he asked of what province Paul was. And when he understood that he was of Cilicia ;

35. I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

A. xxiv. 1. And after five days Ananias the high priest descended (from Jerusalem) with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

2. And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3. We accept it always, and in all places, most noble Felix, with all thankfulness.

4. Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us, of thy clemency, a few words.

5. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews, and a ring-leader of the sect of the Nazarenes :

6. Who also hath gone about to profane the temple :

whom we took, and would have judged according to our law.

Acts xxiv. 7. But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

8. Commanding his accusers to come unto thee : by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9. And the Jews also assented, saying that these things were so.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself :

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy (or *sect*, as at v. 5.) so worship I the God of my fathers, believing all things which are written in the law and in the prophets :

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16. And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

17. Now after many years

—the last visit previously paid by Paul to Jerusalem is recorded A. xviii. 22.—

I came to bring alms to my nation, and offerings (on account of the vow, A. xxi. 26.).

— For the object of that eleemosynary mission and the particulars regarding it, *vide Appendix D. s. 4.*

ACTS xxiv. 18. Whereupon (during this my visit) certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19. Who (the Jews from Asia) ought to have been here before thee, and object, if they had ought against me.

20. Or else let these same here say, if they found any evil doing proved against me, while I stood before the council,

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. And when Felix heard these things, having now more correct and just knowledge of that way which Paul professed to follow,

— *vide infra*, A. xxv. 18, 19.—

he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23. And he commanded the centurion (one of those, A. xxiii. 23.) to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24. And after certain days, when Felix (after some short absence) came to Cesarea with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

ACTS xxiv. 26. He hoped also that money should have been given him of Paul, that he might loose him : wherefore he sent for him the oftener, and communed with him.

27. But after two years Porcius Festus came into Felix' room : and Felix, willing to show the Jews a pleasure, left Paul still a prisoner.

CESAREA at this period, as the seat of the Roman governor and having a very fine harbour also, was a city of great political and commercial resort, and from its peculiar connection with the early progress of the gospel, an object of great interest to us. There, too, we find Paul appear on that scene of history enjoying the society of all persons of his acquaintance who wished it, v. 23., and in the midst of free and frequent intercourse with every part of the world, especially so with Jerusalem, on the one hand, much also with Antioch on the other.

For our immediate purpose, the reader may be reminded also, that Philip the evangelist was settled at Cesarea, A. xxi. 8., where he had founded a church of believers, A. viii. 40., and where we find amongst other names, A. xxi. 16., that of Mnason of Cyprus designated as an old disciple.

During the two years therefore that Paul resided, A. xxiv. 27., under these favourable circumstances at Cesarea, we cannot doubt but that his evangelical zeal would find a range of blessed and constant activity, in "the daily care of all the churches" then very numerous ; though it may be regretted that of those unquestionable labours, carried on through his apostolic ministers, no particular record has been preserved.

But what, it may be asked, appears in the meanwhile to have become of Paul's companions in travel ?

During his short stay at Jerusalem, they must have continued with the apostle : but his being carried off to Cesarea for safety, A. xxiii. 23...33., would detach him at once from his faithful associates. Nor during the interval of his two years' residence in that city does any clear vestige remain to show, how many of them were otherwise on missions employed, or after rejoining him there formed his personal society.

His appeal to Cesar, A. xxvi. 32., appears to have led to an immediate transmission from Cesarea; and we may well suppose that the privilege of *several* attendants would hardly be granted to him. In this sudden emergency, we find that two only, *Aristarchus* the Macedonian (A. xxvii. 2.) and the sacred historian *Luke* (afterwards joined in salutation from Rome, COLOSS. iv. 10.) bore the apostle company in that voyage.

Of *Secundus*, the name, after A. xx. 4., occurs nowhere else ; nor does that of *Sosipater* or *Sopater* (ROM. xvi. 21.) ever again appear.

To *Gaius* of Derbe who after that time does not re-appear, on account of his important character a separate notice is devoted in the Index under that name, GAIUS.

Trophimus, the innocent cause of all that trouble, A. xxi. 29., is particularly mentioned at a very late period of the apostle's travels, 2 TIM. iv. 20.

Tychicus, "a fellow-servant and faithful minister in the Lord," was on several occasions of moment after this time employed by the apostle, COLOSS. iv. 7. TITUS iii. 12. 2 TIM. iv. 12. *Vide* Index, TYCHICUS.

The beloved *Timothy* (by some mischance we may well believe) was not with Paul on his quitting Cesarea: but he probably followed him without much loss of time, and he stayed with him at Rome to the end of

his first imprisonment. All the epistles from that city, excepting the Circular, to the Ephesians so called, carry the name of Timothy in the superscription.

ACTS XXV. 1. Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2. Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3. And desired favour against him, that he would send for him to Jerusalem, themselves forming a plot in the mean while to kill him by the way.

4. But Festus (the providence of God so ordered it) answered otherwise than they expected, that Paul should be kept at Cesarea, and that he himself would depart shortly thither.

5. Let them therefore, said he, which among you are men of authority, go down with me, and accuse this man, if there be any wickedness in him.

6. And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment-seat commanded Paul to be brought.

7. And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they were not able to prove.

8. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar have I offended at all.

9. But Festus now,

— though fully aware that the question involved was one of religion only —

yet, willing for the sake of popularity to do the Jews a

pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

ACTS XXV. 10. Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest — from the examination that has taken place.

11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these men accuse me, no man can lawfully give me up (or as it may be more strongly termed, sacrifice me) unto them. I appeal — even from thee as governor — unto Cesar.

12. Then Festus, when he had conferred with his counsel, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13. And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

14. And when they had been there several days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15. About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16. To whom I answered, It is not the manner of the Romans to give up any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17. Therefore when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18. Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19. But had certain questions against him of their

own religion, and of one Jesus which was dead, whom Paul affirmed to be alive.

ACTS xxv. 20. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22. Then Agrippa (being himself by birth a Jew) said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have something to write.

27. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

A. xxvi. 1. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

ACTS XXVI. 2. I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused by the Jews :

3. Especially because I know thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

4. My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews ;

5. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

6. And now I stand and am judged for the hope of the promise (of the Messiah) made of God unto our fathers :

7. Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead ?

— and yet my dispute with the Jews turns principally on that very point. *Vide infra*, v. 23. —

9. I once indeed thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10. Which thing I also did in Jerusalem : and many of the saints did I shut up in prison, having received authority from the chief priests : and when they were put to death, I gave my voice against them.

11. And I punished them oft in every synagogue, and did my utmost to make them blaspheme (see the NOTE), and being exceedingly mad against them, I persecuted them even unto strange cities.

12. Whereupon as I went to Damascus with authority and commission from the chief priests,

ACTS xxvi. 13. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast now seen, and of those things in the which I will hereafter appear unto thee;

17. Delivering thee from the (Jewish) people, and from the Gentiles, unto whom I now send thee,

18. To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that so they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But showed first to them of Damascus, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill me.

22. Having therefore obtained that protection which God alone can give, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come to pass:

ACTS xxvi. 23. That Christ (the Messiah) should suffer, and that he should be the first that should rise from the dead, and show light unto the people (of Israel) and to the Gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself ; much learning doth make thee mad.

25. But he said, I am not mad, most noble Festus ; but speak forth the words of truth and soberness.

26. For the king is well acquainted with these things, before whom also I speak freely : for I am persuaded that none of these things is unknown to him ; for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets ? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them :

31. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

ACTS xxvii. In regard of Luke the historian, whose we immediately, v. 1., shows itself, it is fair to presume that he had been previously the companion of Paul at Cesarea ; though no occasion to blend himself with the apostle, and to speak in united concern as he now does, we and us, had ever occurred before.

How then had Luke in the mean while been occupied ? Nothing more likely, than, with all the advantages of that situation, in the composition of the Gospel which bears his name.

Vide APPENDIX E. on Luke and his Gospel, at Cesarea.

xxvii. 1. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

2. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia ; Aristarchus a Macedonian of Thessalonica (one of the seven, xx. 4.) being along with us.

3. And the next day we touched at Sidon.

— Here also, as well as at Tyre, xxi. 3, 4., there were disciples and friends, previously known.

And Julius

— knowing doubtless the apostle's superiority to the other prisoners —

courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4. And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6. And there the centurion found a ship of Alexandria

— with a cargo of wheat for Rome, v. 38. — sailing into Italy ; and he put us therein.

ACTS xxvii. 7. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone ;

8. And, with difficulty doubling the cape so called, came unto a place which is called The fair havens ; nigh whereunto was the city of Lasea.

9. Now when much time was spent, and when sailing was now dangerous, because the fast (of expiation, about the equinox) was now already past, Paul admonished them,

10. And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter ; which is an haven of Crete, and lieth toward the south-west and north-west.

13. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14. But not long after there arose against it (the ship) a tempestuous wind, called Euroclydon (a Levanter, now called).

15. And when the ship was hurried away, and could not bear up against the wind, we let her drive, as she might.

16. And running under a certain island which is called Clauda, we had much work to secure the boat :

ACTS xxvii. 17. Which when they had taken up, they used helps, undergirding the ship ; and, fearing lest they should fall into the quicksands (the greater Syrtis on the African coast), strake sail, and so were driven.

18. And as we were exceedingly tossed with the tempest, the next day they lightened the ship ;

19. And the third day we cast out with our own hands the tackling of the ship.

20. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

21. But after long abstinence (from regular food) Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and so have saved this harm and loss.

22. And now I exhort you to be of good cheer : for there shall be no loss of any man's life among you, but of the ship only.

23. For there stood by me this night the angel of God, whose I am, and whom I serve,

24. Saying, Fear not, Paul ; thou must be brought before Cesar : and, lo, God hath given thee all them that sail with thee.

25. Wherefore, sirs, be of good cheer : for I believe God, that it shall be even as it was told me.

26. Howbeit we must be cast on a certain island.

27. But when the fourteenth night was come, as we were driven up and down in the Adriatic sea, about midnight the shipmen deemed that they drew near to some country ;

28. And sounded, and found it twenty fathoms : and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29. Then fearing lest we should have fallen upon

rocks, they cast four anchors out of the stern, and prayed for the day to come.

ACTS xxvii. 30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these men abide in the ship, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, — having taken nothing in the way of regular meals.

34. Wherefore I pray you to take some meat : for this is in favour of your preservation : for there shall not an hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all : and when he had broken it, he began to eat.

36. Then were they all of good cheer, and they also took some meat.

37. And we were in all in the ship two hundred threescore and sixteen souls.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat (vid. v. 6.) into the sea.

39. And when it was day, they knew not the land : but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And cutting away the anchors they let them go into the sea, and loosed the rudder bands, and

hoisted up the mainsail to the wind, and made toward shore.

ACTS xxvii. 41. And falling into a place where two seas met, they ran the ship aground ; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43. But the centurion, willing to save Paul, kept them from their purpose ; and commanded that they which could swim should cast themselves first into the sea, and get to land :

44. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that all who were on board escaped safe to land.

xxviii. 1. And when they were escaped, then they knew that the island was called Melita, now Malta.
Vide MALTA in the Index.

2. And the barbarous people

— so called only from their foreign language, as being of Phoenician origin — showed us no little kindness : for they kindled a fire, and received us all, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5. And he shook off the beast into the fire, and felt no harm.

6. Howbeit they looked when he should have swollen,

or fallen down dead suddenly : but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

ACTS xxviii. 7. In the same quarters were possessions of the chief man (*i. e.* governor) of the island, whose name was Publius ; who received us, and lodged us three days courteously.

8. And it came to pass that the father of Publius lay sick of a fever and of a bloody flux : to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9. So when this was done, others also, which had diseases in the island, came, and were healed :

10. Who also honoured us with many honours ; and when we departed, they laded us with such things as were necessary.

11. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12. And landing at Syracuse, we tarried there three days.

13. And from thence we fetched a compass, and came to Rhegium ; and after one day the south wind blew, and we came the next day to Puteoli :

14. Where (without expecting it, *vide* NOTE on xxi. 4.) we found brethren, and were desired to tarry with them seven days : and then we went toward Rome.

— To which city the tidings of Paul's arrival on the coast had been immediately carried.

15. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns : whom when Paul saw, he thanked God, and took courage.

How beautifully does all this, in point of realised fact, correspond with those auspicious beginnings of the gospel, to which, by the salutations in Rom. ch. xvi., such distinct evidence is borne. *Vide* here on A. xx. 3. p. 69.

ACTS xxviii. 16. And when we came to Rome, the centurion delivered the other prisoners to the captain of the guard : but Paul was allowed to dwell by himself with the soldier who guarded him.

— He was bound to that soldier by a single chain, EPH. vi. 19, 20. H. P. 130.

17. And it came to pass, that after three days Paul called the chief of the Jews together : and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18. Who, when they had examined me, would have let me go, because there was no cause of death in me.

19. But when the Jews spake against it, I was constrained to appeal unto Cesar ; not that I had aught to accuse my nation of.

20. For this cause therefore have I called for you, to see you and to speak with you : because that for the hope of Israel (in the promised Messiah) I am bound with this chain.

21. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22. But we desire to hear of thee what thou thinkest : for as concerning this sect (that of Christians), we know that it is every where spoken against.

23. And when they had appointed him a day, there

came many to him into his lodging ; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus (as being the Messiah), both out of the law of Moses, and out of the prophets, from morning till evening.

ACTS xxviii. 24. And some believed the things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the Prophet (Is. vi. 9.) unto our fathers,

26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive :

27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed ; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

— with a freedom of access, such as that enjoyed for the two years at Cesarea, xxiv. 23. 27.

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

PAUL AT ROME,

the prisoner of Jesus Christ for the Gentiles...and their ambassador in bonds. EPH. iii. 1., vi. 20., and H. P. 143...6.

The materials of sacred history must henceforth be drawn from the remaining epistles, themselves as the principal matter investigated, and directly or indirectly supplying all other information.

And first of those four written from Rome, that to the EPHESIANS, with those to the COLOSSIANS and PHILEMON ; and, lastly, that to the PHILIPPIANS, at some interval from the others.

The epistle to the EPHESIANS, commonly so entitled, for reasons of the strongest and clearest kind, which may be read in H. P. pp. 125...8., is to be considered as "a circular epistle, equally intended for several communities of Asia Minor," and certainly not for Ephesus alone, as it stands now inscribed. On the ground of that persuasion, we may without scruple proceed.

Since the time, ACTS xx. 17., that Paul himself last visited Lydian Asia (as Dr. Paley calls it, H. P. 37.), it might be supposed, that his knowledge of what was passing in those regions must have been very much interrupted, and the exercise of his apostolic influence greatly diminished. Quite otherwise, apparently. Whether lately at Cesarea or now at Rome a prisoner, in the distant East or the remote West, the "daily care of all the churches" (2 COR. xi. 28.) never seems with him to have known any respite. And if this Epistle to the EPHESIANS, so called, really was a circular, first addressed to Laodicea, then to Hierapolis perhaps, (COLOSS. iv. 13.) and so on to other neighbouring

societies of believers, it must be allowed to demonstrate a very lively interest kept up with all that part of Asia.

The Epistle to the COLOSSIANS next demands our attention. Sent from Rome by the same messenger, Tychicus, who carried that to the EPHESIANS so called, while on the one hand it indicates the apostle to be personally unknown to the church at Colossæ, on the other, and unlike that which bore it company, it is distinctly seen to be addressed to one church alone, and directly so from the first.

That epistle to the ROMANS does not present at its conclusion stronger proofs of individuality as to the city addressed, than this to Colossæ exhibits in its (iv.) last chapter ; which from v. 7. to the end beautifully tells us, by what devoted friends, Colossians, or by report well known to the Colossians, the apostle was now attended at Rome.

COLOSS. iv. 7. All my state shall Tychicus declare unto you,

— already known as one of Paul's companions in travel, A. xx. 4. —

who is a beloved brother, and a faithful minister and fellow-servant in the Lord :

8. Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts ;

9. With Onesimus (the converted slave of Philemon), a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10. Aristarchus my fellow-prisoner

— probably so at the time by voluntary affection, but vide H. P. 192. Note. —

saluteth you, and Marcus (now deeply attached to him), sister's son to Barnabas, (touching whom ye received commandments : if he come unto you — on a mission from me ere long — receive him kindly ;)

COLOSS. iv. 11. And Jesus, which is called Justus, who are of the circumcision.

— This Justus, therefore, must have been different from the Corinthian so named, A. xviii. 6, 7., who was a Gentile convert.—

These last-named persons, and these alone, of the circumcision — he remarks it with sorrow — are my fellow-workers unto the kingdom of God, which have been a comfort unto me.

12. Epaphras,

— then recently employed as messenger between Rome and Colossæ, i. 7, 8.—

who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

14. Luke, the beloved physician,

— during the two years at Rome, A. xxviii. 30., the personal attendant of Paul —

and Demas

— who at a later period, 2 TIM. iv. 10., forsook him — greet you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans ; and that ye likewise read the epistle from Laodicea.

— The “epistle *from* Laodicea” was an epistle sent by Paul to that church, and from them to be trans-

mitted to Colossæ. Why might it not be that to the Ephesians so called? H. P. 128, 9.

COLOSS. iv. 17. And say to Archippus,

— “our fellow-soldier,” PHILEM. ver. 2., *i. e.* “Soldier of Jesus Christ,” 2 TIM. ii. 3.—

Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18. The salutation by the hand of me Paul. Remember my bonds — they are worn for your sake. Grace be with you. Amen.

Written — and this is one of the few correct subscriptions, H. P. 195. — from Rome to the Colossians by Tychicus and Onesimus.

These two epistles, to the EPHESIANS and to the COLOSSIANS, although differing in some essential circumstances both of a local and personal nature, yet “import to be two letters written by the same person, at, or nearly at, the same time, and upon the same subject, and to have been sent by the same messenger.” And “every thing” accordingly “in the sentiments, order, and diction of the two writings,” as Dr. Paley, with great abundance of proof, has demonstrated, “corresponds with what might be expected from this circumstance of identity or cognation in their original.” H. P. 108...125.

The short but exquisite epistle to PHILEMON (himself a Colossian, H. P. 190, 1.) as a natural pendant follows that to the COLOSSIANS, and has like that the name of Timothy in the superscription. It was sent at the same time to the same place by his recovered slave Onesimus (COLOSS. iv. 7...9.) who bore Tychicus company on that errand.

On the same or nearly the same persons being joined

in Paul's salutation to the individual as to the church at Colossæ, the remarks of Dr. Paley are, as usual, exact and satisfactory. H. P. 191, 2.

EPISTLE TO THE PHILIPPIANS.

"Our epistle purports to have been written near the conclusion of St. Paul's imprisonment at Rome, and after a residence in that city of considerable duration." H. P. 139, 40., all which is made out by Dr. Paley, with his usual acuteness and sagacity.

In like manner it appears that the supply which the Philippians were accustomed to send for the apostle's subsistence and relief, had been lately delayed from the want of opportunity, and that Epaphroditus, under grievous sickness, and at the peril of his life, had now conveyed their liberality to Rome. H. P. 133, 4.

But much more than this is seen in the apostle's own retrospect; which on the limited scale of the Acts could not there be told. Their early munificence, unexampled from any other body of Christian brethren (nor would he from those elsewhere accept pecuniary aid), had followed him, it seems, first to Thessalonica once and again during his stay in that city, PHILIP. iv. 15, 16., and afterwards, when he had departed out of Macedonia, probably to Athens, certainly to Corinth. H. P. 136, 7.

On the perusal of this epistle, it has been justly remarked, that the Philippians should seem not to have afforded a single subject of complaint. In the absence, then, of all censure or rebuke from the pen of the apostle, and with the strong testimony borne ("with

joy") to the goodness of their disposition, the question may naturally arise : how came the church of Philippi thus to appear the most pure, the most affectionate, the most generous of all the churches in that day ?

To one great peculiarity in the circumstances of Philippi we may fairly, in the first place, attribute some effect in producing their marked superiority as a Christian church : Philippi was exempt from a Jewish population.

In that city, it is quite clear from A. xvi. 13. that there was no synagogue, and of course therefore but a very small number of Jews. At the Proseucha or place of prayer on the sabbath, "the women" only "which resorted there," are mentioned. And Lydia, the devout Gentile, with her household, is specified in a manner that seems to indicate one person amongst a few of the same kind. At the close of the chapter, v. 40., "the brethren" could not be many : they all met in "the house of Lydia."

From these considerations, we are at liberty to infer, that the Philippians were free from persecuting Jews, and from converts of a Judaising spirit. Nor does the brief and general caution given in iii. 2, 3. to "beware of the concision," as he calls circumcision by way of contempt, at all necessitate a different supposition. The neighbourhood, or no great distance, of Thessalonica and even of Beræa, might well justify some apprehension of such danger, if bigots or false brethren from either of those places occasionally visited Philippi.

Upon this view of the subject I am inclined to interpret what the apostle says, when he addresses the Philippian believers, ii. 15., as being "in the midst of a crooked and perverse generation," or when he bids them, i. 27, 8., "strive together for the faith of the gospel, and in nothing be terrified by your adversaries,"

that is, the Judaising Christians. And to those false and unworthy professors also, not as found at Philippi, but elsewhere, the apostle seems clearly to refer, when he appeals to his own former description of them in these solemn words.

PHILIP. iii. 18. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ :

19. Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.

But this exemption from the persecution of Jews or from their Judaising spirit when nominal Christians, however advantageous it might be to the domestic peace and pure faith of the Philippian church, will leave the moral superiority of the converts there still unexplained. Nor will it be adequately accounted for, if we remark however truely the absence of Greek philosophy and Greek vices alike from Philippi. That consideration alone did not protect the converts in Galatia, chiefly consisting of rude Gentiles, from the severity of apostolic remonstrance (GAL. iv. 14...26.) against all the grosser works of the flesh ; to which, therefore, it is very clear, those Galatians were by habit and nature abundantly prone.

In addressing other churches, whether at Thessalonica, or at Corinth, or in Asia, or at Rome, (1 THESS. iv. 1...8. 1 COR. v. 11., vi. 9...11. EPH. v. 1...18. ROM. vi. 19. and elsewhere,) the apostle strongly refers to the past state, if yet it was past, of low immorality, as well as of religious blindness, in which the gospel had found them.

With language like this, the style in which he gene-

rally speaks to others, only contrast the following peroration to the PHILIPPIANS :

iv. 8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Can one fail to discover here a tone of address, in the diction as well as in the topics, totally unlike what is to be read any where else? The Philippians are appealed to, it is evident, on the ground of moral sentiments which they antecedently cherished and acknowledged. The gospel had found them already "showing the work of the law written in their hearts, and doing by nature the things contained in the law." ROM. ii. 14, 15.

In whatever degree the inference here contended for is conceded, the question will arise : from whence this moral superiority, this higher standard of recognised duties? I answer briefly : from the origin of the Philippians, as Roman colonists, as descendants, that is, of the simple and unvitiated rural population of Italy. They were descended from Sabine or Apulian countrymen, or from others of congenial blood; who, after the successes of Julius and Augustus Cæsar, had lost by confiscation their paternal lands to enrich the veterans of the conqueror, and had been themselves transplanted into the colonies of Philippi and Dyrrachium. The fact itself is well known on the authority, oft quoted, of Dio Cassius, LI. 4.

Now, if ever the natural virtues had a lodging in the human breast, the rural population of that country which was destined to subdue the nations of the earth, must be allowed to have afforded it: rather, let me say,

the moral excellence of ancient Rome was the great instrument, under the direction of an over-ruling Providence, by which the world itself was conquered. On this interesting subject, the distinct impressions of my mind have been recorded also in another place.*

Briefly then, it was from such a parentage of virtuous exiles, that the Philippians inherited that simplicity, probity, and purity of manners, to which the singular exhortation of Paul to the Philippians, iv. 8., is indebted for its explanation at once and its truth.

Before concluding this notice of the epistle, we may observe, that Paul, having as yet no certain prescience of what awaited him, thought it best to send back Epaphroditus, immediately, ii. 25., and expressed his hope, v. 23., presently to send TIMOTHY also ; while in the strong expectation of early deliverance, the apostle trusted, v. 24., he should himself visit them shortly. The more favourable supposition was realised in his being soon after set free ; and in consequence of that event, he appears to have detained Timothy along with him to be his coadjutor now in certain intermediate designs, which will be seen in the course of these pages.

Nor may it be omitted, that the absence of LUKE's name from the salutation to the Philippians by whom he was so well known, indicates the later date of this epistle. Luke was with Paul at the time of writing that to the Colossians. Where he now might be, and in what task occupied, shall form the subject of a separate dissertation. Appendix E.

* Horatius Restitutus. 1837. (pp. 108...110.)

Of Paul's liberation from his first imprisonment at Rome, which terminated his long persecution by the Jews, nothing particular is known, beyond the fact itself; except the probability, that he was indebted for his deliverance to the intercession of some excellent man in the palace of the Emperor — an inference naturally enough founded on the following texts:

PHILIP. i. 12. The things which have happened unto me, have fallen out rather unto the furtherance of the gospel;

13. So that my bonds in Christ are manifest in all the palace, and in all other places.

iv. 22. All the saints salute you, chiefly they that are of Cesar's household.

And here ends the Second Part of this work.

PART III.

THE FOURTH AND LAST APOSTOLIC PROGRESS, FROM ROME TO ROME AGAIN.

And now after two years at Cæsarea, after a long and dangerous voyage, and after two years at Rome, the prisoner of Jesus Christ for the Gentiles is set free from Jewish persecution.

PAUL is once more at liberty.

Before we advance to the next stage of the sacred narrative in such intelligence as may be elicited from investigating the two Epistles, the first to **TIMOTHY**, and that to **TITUS**; let us briefly review what appears to have been the situation at this time of those the three principal parties concerned.

The apostle then, once more a free man, is to be considered as under the promise or declared wish and intention to visit Colossæ, **PHILEM.** ver. 22., and afterwards Philippi, **PHIL.** i. 25, 6. Vide H. P. 168, 9. And Timothy now with him, **PHIL.** i. 1., of course is prepared to go wherever duty may call, with his beloved and venerated friend.

Of Titus, whose name no where is mentioned during Paul's imprisonment at Rome, it appears highly probable at least; that as he was sent by the apostle from Philippi to Corinth, **2 COR.** viii. 17., and clearly did not form one of his company, **A. xx.** 4., when departing from that city, he must have staid at Corinth purposely and by appointment, as on a scene of spiritual usefulness, where he both felt great affection for the

brethren, and was in return on all accounts personally honoured by them ; 2 COR. viii. 16, 17. 23.

It is important to remark, that between the two sister Epistles (1 TIM. and TIT.) which we now proceed to investigate, a great visible affinity not only obtains in the subject of the letters, but extends very often to the phrases and expressions in both. H. P. 186. And the most natural account which can be given of the many such resemblances pointed out by Dr. Paley, "is to suppose, that the two epistles were written nearly at the same time, and while the same ideas and phrases dwelt in the writer's mind."

Dr. Paley goes on to show, that certain notes of time also extant in the two epistles distinctly favour that supposition, p. 188. Whatever proof therefore is adduced to establish the date of the one, equally tends to fix within a short interval that of the other epistle. And in placing the date of 1 TIM. at a period subsequent to Paul's first imprisonment at Rome, I entirely concur with Dr. Paley, H. P. 167., as he follows Bishop Pearson, whose arguments there referred to, p. 168., carry to my mind the force of complete demonstration.

If both the epistles then were written subsequently to that period of time with which the Acts of the Apostles terminate, or if we may be allowed to assume it so, till the assumption work itself clear through a stream of consistent circumstances ; the narrative, constructed on what Dr. Paley, H. P. 189., calls an "hypothetic journey," may thus be traced in all its stages along.

Paul then with the faithful Timothy is ready for that journey first into Asia and then into Macedonia, to which the apostle, in the event of his liberation, was in some measure pledged. But a third person is wanted

for the next stage of our progress, the “partner and fellow-helper Titus,” 2 COR. viii. 23.; and from the frequent intercourse between Corinth and Rome, amongst other strangers who came on that pious errand, why might not he too very easily visit Paul, towards the close of his imprisonment?

Whatever cause, now lost beyond conjecture, had first planted the gospel in the isle of Crete (Jews certainly were there, A. ii. 11.), if the great apostle was only once acquainted with a door being there opened to him of the Lord (2 COR. ii. 12.) what follows may easily be imagined. Instead of sailing away directly to Ephesus, the holy triumvirate took their departure for that island. The rest follows of course. Paul would soon accomplish the formation of some churches and the establishment of others in the faith. And as Timothy, we know, was destined for high services elsewhere, the episcopal labour of carrying on what the apostle had begun, was committed to Titus not the least excellent of his many coadjutors in the gospel.

Leaving Titus for a while in Crete, and taking Timothy along with him, on their arrival in Asia, Paul would naturally make good his promise, PHILEM. ver. 22., and visit Colossæ; while of his kind reception at Ephesus

— PAUL at EPHESUS the *third* time —

by Onesiphorus a fellow-labourer in the vineyard, and of Timothy’s being there to witness it, we are explicitly informed by the apostle himself at a later day. 2 TIM. i. 17.

In the important city of Ephesus a large field had long been open for the growth of the gospel, but not without its thorns and its tares, its vexations and its troubles. Timothy, who would rather have gone to his

favourite spot Philippi, being besought by Paul, 1 TIM. i. 3., to abide still in that city at least for a while, remained there on the difficult station. And Paul having ulterior objects, attended now by Tychicus (whom he would find at Colossæ or elsewhere in Asia), departed from Ephesus to go into Macedonia: but by his usual route of Troas, be it remembered, when lodging at the house of Carpus and there, intending, it might be, to return ere long that way into Asia, he left behind him “the cloke and the parchments,” 2 TIM. iv. 13.

Titus then is left in Crete and Timothy in Ephesus, each on a temporary not a permanent commission: and the apostle we must suppose to be occupied in revisiting and confirming the Macedonian churches.

PAUL the fourth time at PHILIPPI, &c.

In this state of things, the apostle who had left Timothy under the expectation of his early return, if now at Philippi, is within reach of tidings from the brethren in the confines of Illyricum; the neighbourhood, in which some years before, A. xx. 2. ROM. xv. 19. H. P. 24, 25. he had “fully preached the gospel of Christ.” Vide H. P. 77., and also the note at p. 78.

While yet somewhat uncertain whether to advance again into that region, and visit the churches which he had there planted, Paul thinks of Timothy and of his gentle nature now left alone in that trying scene of Ephesus, and writes to him, out of Macedonia, H. P. 188., the first of the epistles so entitled.

First Epistle to TIMOTHY.

And as in that solemn address to the elders of the church of Ephesus, A. xx. 29, 30., delivered at Miletus, he had formerly predicted that after his departing grievous wolves would enter in among them not sparing

the flock, and that of their own selves should men arise speaking perverse things to draw disciples after them ; we may well believe, that even after the apostle's late visit to Ephesus a state of things, in whatever degree corresponding to that prediction, would still impose a very arduous task upon Timothy. It would demand great perseverance for the entire correction of what had gone wrong in the church, and amongst other measures to that end the careful appointment of new and well qualified ministers in all its offices in every department. Accordingly, *bishops* and *deacons* are both specified, iii. 1...12., and *elders* also are separately named, v. 17.

At the close of his precepts and directions how Timothy should proceed in ordaining to those sacred functions, the apostle breaks the subject of his own absence, probably to be for some time prolonged, with great delicacy ; and so prepares him for the disappointment that followed.

“ These things write I unto thee, *hoping to come unto thee shortly : but if I tarry long,*” which he evidently supposes may happen, “ that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth, iii. 14, 15. And again, “ *Till I come, give attendance to reading, to exhortation, to doctrine,*” iv. 13.

With all the advantage of the great Roman road, the *Via Egnatia* * connecting Dyrrachium with Thessalonica and Philippi, Paul is now well situated for every purpose of communication with all the parts interjacent ; and allowing therefore but a short lapse of time after his writing the Epistle to Timothy, we may presume, that on gaining the requisite intelligence he has formed

* So in Strabo ; but sometimes called *Ignatia*.

his plan at once to revisit those Christian communities in western Macedonia on the borders of Illyricum. And the line of his travels is now so clearly calculated, that he can even mark out Nicopolis, near Actium, as his place for wintering, on the coast of Epirus.

In the course of his travels, and under all the circumstances, H. P. 189., Paul confiding in the faith and zeal and wisdom of Titus whom he had left in Crete, writes now

— *the Epistle to Titus* —

as well to instruct him farther in the discharge of episcopal duties there, as to request his early presence and co-operation at Nicopolis, i. 5. But Titus is directed not to quit his present station in Crete, till either Artemon or Tychicus be sent by the apostle to occupy the office from which he retires, iii. 12.

Titus, when he undertook that journey, would pass through Corinth of course, reviving all the ties of Christian love which he had formerly cherished in that place ; and there meeting with Erastus, a like-minded brother, took him as companion to his journey's end. After his arrival at Nicopolis, the head-quarters of Paul for the winter, we may naturally suppose the labours of Titus extended into Dalmatia ; for to that country, as to a province under his care, we shall find him, at a later period, taking his departure from Rome. 2 TIM. iv. 10.

During all this time, where has Timothy been abiding ? Has he remained so long at Ephesus, where apparently, unless besought by Paul, he would hardly have staid in the first instance ? It is not, I think, too much to assume, that by some one of those many arrangements, as that of a special message, at the command of the great apostle, Timothy in the mean while

had been summoned to Philippi, there in his absence to preside over that pure and affectionate church.

After the winter then is past, Paul resumes his travels, taking Titus along with him, and first to the eastward. At Corinth, one of their companions, Erastus, now chose to abide, 2 TIM. iv. 20., as it might be expected, in his own native city. H. P. 177.

PAUL, the *third* time at CORINTH.

But the apostle, after a short stay, crosses, as once before, A. xviii. 19., he had done, directly over to Ephesus ;

— PAUL at EPHESUS the *fourth* time —

and there “Alexander the coppersmith” did him “much evil :” “of whom”—so at a later day he writes to Timothy — “be thou ware also ; for he hath greatly withstood our words,” 2 TIM. iv. 14, 15. On his return from Ephesus towards Italy, “Trophimus,” he writes, *ibid*, v. 20., “have I left at Miletum sick :” an article of narration, which however simple in itself has given rise to very just and important remarks. H. P. 177. and 135.

PART IV.

THE RETURN OF PAUL TO ROME, HIS SECOND IMPRISONMENT THERE, AND THE CONCLUSION OF HIS LABOURS IN MARTYRDOM.

Neither the duration of the apostle's liberty at Rome, after his return to that city, nor the nature of that offence which led to his second and worse imprisonment, nor yet the circumstances of what he calls his "first answer," or defence, 2 TIM. iv. 16., can be related on any authentic grounds. And yet in the acknowledged paucity of materials to complete this apostolic history, happily many other facts, and some in Part III. already turned to account, are contained in the last epistle which he ever wrote, and that not long before his death,

the Second Epistle to Timothy.

That beloved coadjutor we lately fixed with fair probability in Macedonia; and the letter, if addressed to him there, will harmonise in all its particulars with facts otherwise known and apparent. With that hypothesis which would consider Timothy as being in Asia at the time, the principal facts will be found altogether incompatible.

Before the epistle itself arrived with instructions so full and particular, it should seem that Timothy had received his commission generally how to proceed. He is addressed as being already aware of the main purpose

of the epistle, his being delegated to visit the churches in Ephesus and the neighbourhood, on his way in returning from Macedonia to Rome. And in reference to one evil especially, which it would behove him to strive against, he is reminded of the great backsliding that had recently taken place. “ This thou knowest, that all they which are in Asia be turned away from me,” i. 15. Nothing so probable, as that the Judaising teachers must have been intended by these words.

We have supposed then, that under these circumstances, and at the period of time here stated, this epistle was written to Timothy, then not at Ephesus nor in Asia, but at Philippi, and expecting his instructions there. Let us now see how various subordinate matters go concurrently along with the supposition which we have thus distinctly advanced, or connect by natural retrospect the past with the present.

i. Timothy, from Philippi to Ephesus, would take the route usual with them, by the way of Troas ; and from thence when he came, he was requested to bring what Paul had left behind him in the care of Carpus, iv. 13., the cloke and the parchments. On what other assignable plan could Timothy be so situated as to comply with the request ?

This peculiar mention of Troas by the necessity which it involves, of a journey of Paul from Ephesus to Philippi, and of another, equally necessary, of Timothy from Philippi to Ephesus, not only affords a clue for that hitherto mysterious message, 2 TIM. iv. 13., but leads us to discover that former mission also of Timothy to Philippi, without which we should be at a loss to know, how he came to be in Macedonia at all when this epistle was addressed to him.

ii. To Timothy, who had soon to visit Ephesus on his way back to Rome, iv. 9., it would be grateful in-

telligence, to hear at Philippi, that Tychicus, evidently no common person, (deemed worthy as he was to relieve Titus in the spiritual government of Crete, *Tit.* iii. 12.) was actually sent to Ephesus, iv. 12., and commissioned (we may well believe) to act with permanent authority in that city.

If Timothy had been already at Ephesus, he would have known of the arrival of Tychicus (as Michaelis justly remarks) without being thus informed of it by Paul. Tychicus would have carried the letter.

iii. Of Trophimus's sickness, Timothy at Philippi would know nothing, in the common course of things. By Paul he is made aware that their old and faithful companion had been by him left sick at Miletus, iv. 20. *Vide H. P.* 177.

iv. Nor again would Timothy know any thing of Erastus, and of his staying behind at Corinth when Paul returned from Nicopolis; unless he had been informed of it by the apostle, v. 20. *Vide H. P.* 177.

Both names, indeed, that of Erastus and that of Trophimus, are perhaps mentioned, to account for those persons not being with the apostle at the time: their names might have duly appeared else in the salutation.

v. Then too, the notice of "Crescens" being gone "to Galatia," and "Titus unto Dalmatia, v. 10., each on a sacred errand from the apostle, would be peculiarly interesting to the mind of Timothy.

In Paul's first visit to Galatia, Timothy bore him company, A. xvi. 6. p. 36.: and when the apostle revisited Galatia, A. xviii. 23. p. 56., he was his companion again.

On the apostle's reaching the confines of Illyricum, A. xx. 2. p. 67., the same faithful attendant ministered to him (*vide TIMOTHY, Index, s. v.*) in that first planting of the gospel in those parts; which was afterwards

carried on by Paul in person, with the aid of Titus, and now lastly committed to the care of Titus as the dying charge of the apostle.

vi. When Paul and Timothy were last at Ephesus together, they both of them enjoyed the kind ministrations of Onesiphorus, i. 18. The apostle had now to relate the recent tokens of his affectionate anxiety experienced at Rome, where Onesiphorus himself was yet staying when he wrote, vv. 16, 17. His household is separately saluted as being at Ephesus, iv. 19.

vii. We have seen that after Timothy was besought to abide in Ephesus when Paul for the last time went into Macedonia, 1 TIM. i. 3., the apostle undertook more extensive designs to the westward of Philippi, than he had previously, perhaps, contemplated. We have seen also in that First Epistle, iii. 14, 15., iv. 13., very strong intimations given, that he might not return by any means so soon as Timothy expected. And the various circumstances (if they have been here truly developed) of his wintering at Nicopolis, of his returning, not by Philippi, where Timothy then was, but by Corinth, and thence after visiting Ephesus, to Rome, clearly show that a long separation had divided those Christian friends, when Paul wrote the Second Epistle.

Well might the apostle, therefore, remember the natural tears shed by Timothy, i. 4., when now so long a time had elapsed since that "dearly beloved son" and he last parted at Ephesus. Timothy's misgivings, at their parting then from each other, seem to have been verified by the event. In this world, most probably, they never met again.

Let us now return to the epistle, and see what farther can be collected from it towards completing the sacred narrative.

The apostle, when writing to the Philippians, PHIL. i. 23...6., was "in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better :" nevertheless, as it was more needful for them that he should abide in the flesh, so "having this confidence," he says, "I know that I shall abide and continue with you all for your furtherance and joy of faith : that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again." And we have seen, where Paul is recorded for the *fourth* time at Philippi, that he did shortly come unto them, as he trusted in the Lord he should be enabled to do. ii. 24.

If such was the tone of his feelings and expectations in the epistle written during his first imprisonment, which then indeed was drawing to its close ; we shall find a different state of things with a different style of language in the epistle now before us.

It is very true, that he there exhorts Timothy, iv. 9...21. "Do thy diligence to come shortly to me," and again, "to come before winter :" an exhortation which implies his hope at least that it might be accomplished. Nor would he so earnestly request Timothy to bring with him, iv. 13., "the books, especially the parchments ;" but in the expectation that he might be spared, whatever they were, to reap some advantage from having them in his possession. And when his remembrance of the tears shed by Timothy at their last meeting inspires the apostle with a longing to see him once more, that he might be filled with joy, i. 4., a wish like this would hardly have been declared by him, unless with some likelihood of hope that it might be realised.

And yet, if on the one hand, in writing thus, the apostle appears to anticipate his longer continuance on

earth ; the leading scope of the epistle agrees well with his apprehension of that different issue of things, for which it is calculated to provide. Thus, in his anxiety for Timothy's early coming "before winter," and in the desire that Mark should be brought with him, iv. 11., we may see the foresight of the apostle exercised : that they should receive his last instructions and assist him in the ministry during the few months that he might yet have to live.

The very particularity also with which he states the circumstances of several persons as connected with him in the care of all the churches, taken along with the matters of solemn charge and personal instruction to Timothy himself, altogether leave a presentiment upon the mind, that the apostle, if not addressing his last farewell to one so dearly beloved, was at all events providing against the occurrence of his own martyrdom ; if it should take place before Timothy, situated as he was, could arrive in Rome, and find him there yet alive.

If ever of one holy man upon earth on the eve of his departure from it, we may believe that a clear assurance of heaven was vouchsafed to him, we may without scruple so believe of St. Paul ; who had already in beatific vision enjoyed a foretaste of what was to come. And after so many trying scenes of faith, charity, and patient endurance divinely exercised in the service of his Great Master for the salvation of souls, what is it that we read when the close of such a life draws nigh ? Solemn declarations like these of his own sure and certain hope of future blessedness ; as his last bequest of consolation and joy to all those who after his bright example of patience and faith, however otherwise inferior, yet do seek to inherit the promises.

2 TIM. iv. 6. I am now ready to be offered, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith :

8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but to all them also that love his appearing.

16. At my first answer (*i. e.* defence) no man stood with me, but all men forsook me :

— that is, all who by their countenance or testimony could have served him at such a time ; perhaps, some like those at an earlier day (PHIL. iv. 22.) that were “of Cæsar’s household.”

I pray God that it may not be laid to their charge.

17. Notwithstanding, the Lord stood with me, and strengthened me ; that by me the preaching might be fully known, and that all the Gentiles might hear : and I was delivered out of the mouth of the lion.

18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom : to whom be glory for ever and ever. Amen.

In that day of atrocious tyranny under Nero, we cannot wonder at the apostle’s being forsaken by false or timid friends on the first hearing of his cause : nor can we doubt that on his second defence that spirit of malignity which sought his life, at length gained its object.

What briefly remains, shall be told in the authentic language of Clemens Romanus (Epistle to the Corinthians, s. 5.), who relates, that he suffered as a martyr at Rome under the governors (Nero and his minister Helius). From Eusebius (Eccl. History, B. ii. ch. xxv.) we farther learn, that whereas the apostle Peter was crucified, the apostle of the Gentiles (as being a Roman citizen) was beheaded. In the same season of persecution, apparently, both those blessed saints were crowned with martyrdom, and both entered into the joy of their Lord.

N O T E S,

CRITICAL AND GRAMMATICAL.

Acts viii. 2. p. 2. “good and pious men”—
on this being the preferable rendering, and why it is
so, *vide* Note below, A. xi. 20.

A. ix. 20. p. 4. The true reading here is not Χριστὸν, which our Version expresses thus...“preached Christ that he is the Son of God”...but Ἰησοῦν, the *Lectio indubie genuina* of Griesbach. The doctrine, which Paul preached, was this: Jesus of Nazareth is the Son of God, the promised Messiah. See xviii. 5.

A. xi. 20. p. 9. On Ἑλληνες, GREEKS, and Ἑλληνισται, GRECIANS.

The false reading here, Ἑλληνισται, *Grecians*, or *foreign Jews* who did not speak Hebrew, (though it might be curious to trace by what erroneous notion that change could ever find its way into the text,) must be discarded at once, and the *Lectio indubie genuina* of Griesbach, Ἑλληνες, *Greeks*, be admitted in its stead, with the signification of *Gentile proselytes*.

At this point in the progress of the Gospel, apparently, *direct* converts from heathenism had not yet been made: and by the words Ἰουδαῖοι, therefore and Ἑλληνες, when as elsewhere in immediate antithesis or even as here, vv. 19, 20, in the same context, are clearly meant *Jews*, such by birth as well as by faith, and *Gentile proselytes* who had become worshippers of the one true God.

In the following passages, xiv. 1. and xviii. 4. the word Ἑλληνες, immediately coupled with, Ἰουδαῖοι, and translated *Greeks*, is found to retain the same relative meaning.

But in xix. 10. 17., at a more advanced stage of the Christian history, that word seems to have acquired, naturally enough, the more extensive acceptation of *Gentile converts*, whether they had been, or not, proselytes before.

With a view to this general distinction, highly important as it is, let me remark, that unfortunately the English word, *devout*, in our Version, instead of being used only to indicate those persons, εὐσεβεῖς or σεβόμενοι, devout Gentiles, *i. e.* *proselytes* to the Jewish faith, has been assigned, as in viii. 2. to εὐλαβεῖς, *good and pious* men, Jews converted to Christianity; or as in ii. 5. where the same Greek word εὐλαβεῖς, *religious* men, evidently designates *Jews* of the *dispersion*, and nothing else.

When however it is said, that in the whole of that enumeration, ch. ii. from v. 9. “Parthians” to Cretes and Arabians” in v. 11. *Jews* of the dispersion and no other persons were meant; let one exception be carefully marked, that from Rome, but apparently from no other place, *proselytes* also were included in that catalogue.

In v. 10. καὶ οἱ ἐπιδημοῦντες Ρωμαῖοι, Ιουδαῖοί τε καὶ προσήλυτοι, two classes of Roman strangers are clearly denoted :

“ and strangers from Rome, as well Jews as proselytes from that city.”

And here, before concluding, let it be remarked also from vi. 1.

“ In those days when there arose a murmuring of the Grecians, Ἐλληνιστῶν, against the Hebrews, Ἐβραιῶν,”

that *Grecians*, or foreign Jews who did not usually at least speak Hebrew, must have been at that time in considerable numbers sojourning at Jerusalem. Otherwise, there could hardly have arisen that complaint from the disciples or Christian converts, of that class of men, that their widows and female relatives were neglected in the daily ministration ; while those belonging to converts, of the native Jews there, were unduly favoured.

The only other genuine text, A. ix. 29. where Ἐλληνισταὶ occurs, will be found at p. 7. in its proper place ; and it is there explained according to the signification of GRECIANS observed in these pages.

ACTS xiii. 44. p. 17. Here the *Lectio indubie genuina* of Griesbach is, Ἐξιόντων δὲ αὐτῶν, παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ρήματα ταῦτα, which justifies the translation given in these pages.

ACTS xiii. 50. p. 18. The original Greek in the *Lectio indubie genuina*, τὰς σεβομένας γυναικας, τὰς εὐσχήμονας, corresponds in meaning to the translation here given. Our version expresses it ambiguously at least.

GALAT. ii. 6. p. 24. Raphelius, after Grotius and others, thus briefly and clearly states the peculiarity of the original Greek; which in the translation here given, is preserved as far as the difference of the languages will allow.

Απὸ δὲ τῶν δοκούντων.] Cooperat ita instituere sermonem apostolus, quasi dicturus esset, ἀπὸ τῶν δοκούντων εἶγαί τι, οὐδὲν προσελαβόμην. Sed interjectâ parenthesi repetit vocem δοκοῦντες, et subintulit οὐδὲν προσανέθεντο, i. e. addiderunt. He goes on to remark, very justly, that such irregular expressions are of frequent occurrence in Herodotus, &c.

ACTS xvii. 14. p. 44. Our version of the Greek words, ὡς ἐπὶ τὴν θάλασσαν, “to go as it were to the sea,” expresses nothing wrong in the least, if a feint had been practised on such an occasion: but the simple meaning of the original phrase is that expressed in the translation here given.

A. xviii. 5. p. 48. The *Lectio indubie genuina* here, συνείχετο τῷ λόγῳ, by no means presents any obvious or satisfactory meaning. The translation here given of it would agree exceedingly well with the tenor of the narrative: that the words themselves clearly convey that idea, I am by no means prepared to assert.

A. xx. 8. p. 73. The common reading, ἦσαν, *they were*, would interrupt the personal continuity of the

narrator: which the genuine, ἦμεν, we were, preserves.

ACTS XX. 13. p. 74. Πεζεύειν, to go by land, i. e. not by water.

A. xxi. 4. p. 78. ἀγευρόντες τοὺς μαθητὰς is here given as rightly translated and explained by Professor Scholefield in his *Hints for an Improved Translation*, &c. 1836. I have in other places profited by the correctness of his remarks, as at xxii. 23.; xxvii. 40. in particular.

At xxviii. 14...εὑρόντες ἀδελφοὺς...the absence of the article requires and justifies our Version there...“ We found brethren,” i. e. without expecting it from any previous knowledge.

A. xxii. 25. p. 85. The genuine text here is, ‘Ως δὲ προέτειναν αὐτὸν τοῖς ιμᾶσιν, which demands the change in the translation here given to it: the lictors or serjeants (A. xvi. 38.), were *they* whose task it was to do so.

A. xxvi. 11. p. 97. Ἡνάγκαζον βλασφημεῖν, “ I did my utmost to make them blaspheme,” is here so translated to prevent what from our Version, “ I compelled them to blaspheme,” might erroneously be supposed; namely, that Saul was successful in that object of his persecution.

In the preceding verse, 10., where it is said, “ many of the saints did I shut up in prison,” κατέκλεισα is rightly so translated, of an act that certainly took effect: there lies the difference.

The Greek of St. Luke in particular is remarkable for its very exact use of the tenses.

Thus in the gospel, v. 6., *διερρήγνυτο* means only that the net seemed in danger of breaking, as *βυθίζεσθαι* is rightly rendered, of the ships, v. 7., that “they began to sink.” Where St. John in a similar miracle, xxi. 11., has to relate—“yet was not the net broken”—he uses the tense proper for that purpose, *οὐκ ἐσχίσθη τὸ δίκτυον*: though humanly speaking, in this as in the other miraculous draught, the breaking of the net was what might else have been looked for.

Then again, an error on the opposite side appears in our Version of LUKE v. 2., where the text *ἀπέπλυναν τὰ δίκτυα*, clearly means, not “they were washing,” which would answer to *ἀπέπλυνον*, but “they *had* washed or cleansed their nets,” preparatory to their being employed again. And agreeably to this statement, we find at v. 4. that Simon was ready to launch out into the deep without any delay.

In another text, L. xiii. 1., our Version renders it very exactly where the same *occasional* usage of the Aorist occurs,

ῶν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν, “whose blood Pilate *had*” at some previous time “mingled with their sacrifices.”

The *common* use of the Aorist, in simply narrating past events, may be best seen by contrast, when that clearly exists, with another tense. Thus, in St. Luke, *ἐπορεύθη* (as in iv. 42.) he journeyed, and *after* that journeying something else happened in the train of events:

whereas *ἐπορεύετο* (as in vii. 11.) he was journeying,

and in the course of that journey something else took place.

In the present tense, so called, it is very often important to remark the idea of *incipiency*, of *volition*, of *conatus*, &c. as distinguished from that of *event* and *actuality*.

Thus, GALAT. vi. 12., ἀναγκάζουσιν, which our Version rather ambiguously renders, “*constrain* you to be circumcised,” only means, “would fain compel you, do all they can to compel,” &c.

Thus again, in LUKE xi. 19. οἱ νιὸι ὑμῶν ἐν τίνι ἐκβάλλουσι; as it stands in our Version, “by whom do your sons cast them out?” conveys the meaning ambiguously at least: for it can never be taken for granted, that those persons actually did cast out demons. They *attempted* to do so: and that is all that is warranted in the word, ἐκβάλλουσι. Accordingly, we see the drift of our Lord’s question to be this: If your sons, those among you who pretend to the faculty of exorcism, proceed (as we know they did) by solemn adjuration of the name of the Almighty; am I, think you, so void of understanding, as to employ inferior at once and unnatural means for producing that effect? Let the whole passage be read, from v. 14. to v. 22.

Another remark on distinctive usages; and I have done.

Where the notion suggested is one of *inclination thought*, *desire*, &c. yet more delicacy is required in the translation, while the necessity of rendering it precisely becomes the more apparent on that account.

Thus, GALAT. iii. 3. ἐπιτελεῖσθε...having begun in the spirit, do you *think to be made* perfect by the flesh?

ibid. v. 4. $\deltaιxαιōvσθε$. Christ is become of no effect unto you, whosoever of you *seek to be justified* by the law.

After all, however, as on the one hand the English language cannot without periphrasis express such proprieties of sense, so on the other it would be heavy and pedantic in *all* such cases to develope the signification. Only when something important is involved which else might escape notice, does precision like that here pointed out need to be exacted : the *vis directrix* of the context, generally, serves well enough to guard the mind from any aberration.

ARTICLES OF APPENDIX
FOR
THE ELUCIDATION OF SEVERAL MATTERS
IN
THE CONTINUOUS HISTORY.

APPENDIX A. p. 23.

*The posteriority of the council of Jerusalem in Acts,
ch. xv., to the journey related in the Epistle to the
Galatians, ii. 1. 10., shown by the total discrepancy
of the two narratives.*

On the strong suggestion given in H. P. 100, 101., and on the ground of those leading objections of incongruity there started, I have myself with great care pursued the argument in several of its principal views : and to my mind the entire difference is now irrefragably established between the transaction recorded by the apostle and the journey to Jerusalem, which produced the decree of the council held there.

The two missions, then, must appear irreconcileable with each other, whether we consider the manner and circumstances of each, or the leading persons in either case concerned, or the objects in each directly proposed and incidentally arising.

1. In the epistle, ii. 2., St. Paul tells us, that he went up by revelation, and that he addressed himself privately, and with much caution, to them of the greatest authority, and to them only.

In the ACTS, xv. 2. 4. 6. 12. 22., we read, that he was sent by the church of Antioch, and received publickly by the whole church at Jerusalem, that is, by the apostles and elders, and all the multitude.

2. In the epistle, Barnabas and Titus are both mentioned as the companions of Paul, ii. 1.: and those are his only companions.

In the ACTS, Paul, and Barnabas, and certain others (more than three), are sent on that mission, xv. 2. No Titus is mentioned.

But what is yet more decisive, the apostles with whom Paul had his conference, were expressly James the Less, Cephas or Peter, and JOHN, ii. 9.

In the ACTS, St. John most certainly does not appear: an omission perfectly unaccountable, supposing him (in the early part of the ACTS) the constant associate of Peter, to have been in Jerusalem at so critical a time.

3. Nor again were the objects of the journey in the two cases less dissimilar.

In the epistle, the direct object was to have Paul's apostleship to the Gentiles as a peculiar and separate commission duly recognised: and that end, as we read in vv. 7...12. was accomplished.

In the ACTS, the question to be settled was this: whether it should be accounted essential to the profession of Christianity, that Gentile converts must conform themselves to the law of Moses. A wise and temperate arrangement was the result. vv. 20. 29.

4. In the epistle, the single question about the Gentile Titus, as the acknowledged companion of Paul,

arose incidentally, and was rather overcome in itself for the time, than productive of any ultimate decision.

In the ACTS, it was the general question, clearly so, which came in form to be determined. And if we suppose the quarrel on the particular case of Titus to have then arisen, and by the firmness of St. Paul to have been then settled against the rite of circumcision being obligatory ; is it credible, that an affair so directly decisive of one principal point on which the council was held, could have been passed over in utter silence by the historian ? Surely not.

These proofs of discrepancy, if taken alone, might establish the irreconcileable difference betwixt the one transaction and the other ; even if no narrative had existed of the rebuke given by Paul to Peter, GAL. ii. 11...14. in the affair of Antioch.

But when that dispute betwixt the two apostles is taken into the account, which, on the supposition of the journies being identical, must have taken place *after* the council of Jerusalem ; then the hypothesis of such identity assumes an aspect of more glaring awkwardness. For on the occasion at Antioch, not only did the question entirely turn upon the lawfulness of Jewish believers eating with Gentile Christians, the very point which Peter had been a principal party in deciding, viz. that such communion of the table might, on certain easy conditions, without offence, be allowed. But what is hardly, perhaps, less remarkable, Barnabas also, one of the very persons delegated to carry the decree of the council to Antioch, would be represented (v. 13.) in that very city either as not understanding the decree or as absolutely in his conduct running counter to it. The rationality of making the rebuke precede the

council, has been clearly seen by some eminent persons, as a Note at the close of this article will show ; and they might have drawn the just conclusion immediately arising, that the *private journey* (here so called) must, in that case, as being prior to the rebuke, have been a separate concern from the *public mission* to Jerusalem, and of course antecedent to it.

Finally, and to wind up the argument, when it is once clearly understood, that the journey related by Paul to the Galatians was prior, say by a year, as it easily might be, to the council of Jerusalem ; let us observe how beautifully then all things proceed in natural consecution and consistency, instead of appearing, as else they must do, retrogressive and embarrassed.

When, on the first of those occasions, Paul and Barnabas visited the Holy City, to all appearance they had proceeded directly to their journey's end ; and most assuredly without stopping by the way, to promulgate what it was their design not to disclose till their arrival, and then only to certain leading persons of the church at Jerusalem.

During that journey, on the contrary, under different circumstances narrated in the Acts, they should seem to have passed through Phenice and Samaria, (xv. 3.) on purpose to declare the conversion of the Gentiles, and to share the great joy which their tidings caused to all the brethren : and when they were come to Jerusalem, they in like manner to the church there openly declared (vv. 4. 12.) all things which God had done by them as ministers of the gospel of His Son.

But on their arrival in that city, we read that the same zealots and Judaising Christians who had previously given so much trouble to the apostle, GAL. ii.

S...5., were ready as soon as ever he appeared, to raise the same angry controversy on a larger scale again.

Providentially, however, by this time both Peter, in consequence partly of that just rebuke administered by Paul at Antioch, and St. James, who must have profited by his report of that striking remonstrance, had learned, on mature reflection, to entertain firmer sentiments ; and under divine guidance, by inspired authority now, gave a decisive ratification to articles of peace for the harmony of the church.

NOTE on p. 144.— It is well known that St. Augustine disagreed, much to his honour, with St. Jerome on the subject of the rebuke at Antioch. He maintained, that Paul was justified in plainly reproving Peter, if that rencontre took place *after* the council of Jerusalem, or even if it took place, as he was rather inclined to think (*quod magis arbitror*), *before* the time of the council. *Epistola lxxxii. ad Hieronymum*, capp. x. xi. Benedictine edition.

Heinrych Bullinger, in his *Series et Digestio Temporum et Rerum Descriptarum a Beato Luca in Actis Apostolorum*, TIGURI, M.D.XLVIII., assigns much too early a date to the rebuke, for he makes it precede the First of the Progresses, in these pages so styled ; but then he disjoins it so much the farther from the council, by an interval of eight years, in the *Tabula Seriei*, &c. prefixed to the work.

The learned Basnage, as quoted in Lardner's *History of the Apostles*, &c. ch. xviii. s. iii. on St. Peter, shall here be given at full length : on that one point of the priority of the dispute at Antioch to the council, nothing can be more strong and decisive.

“ Illud nobis verosimilius, Concilii Hierosolymitani celebrationi antecessisse Petrinam hanc in Syriæ metropoli commemorationem. Argumento est disceptatio Pauli cum Petro, cuius dissimulationem obruisset autoritate Synodi, si jam coacta fuisse. Quin immo nulla Petro, et timendi Judæos,

et eorum gratiâ sese separandi a Gentibus caussa fuit, si tum temporis promulgata fuisset Concilii Hierosolymitani Epistola: quo, veluti clypeo, ad omnes telorum Judaicorum ictus tutus erat. — *Basnag. Ann. 46. num. xxv.*

Dr. Paley, in H. P. 106., timidly, but distinctly, says,
— “ There is nothing to hinder us from supposing that the dispute at Antioch was prior to the consultation at Jerusalem.”

Before concluding this article, may I be pardoned for saying, that to meet the difficulty started in H. P. 101... 104. as to the decree not being noticed in the Epistle to the Galatians, a more direct solution, brief at once and satisfactory, may be found here in the Continuous History, pp. 29. 35. on ACTS xv. 22. and xvi. 4.

APPENDIX B. p. 48.

On the early date of the Epistle to the GALATIANS.

This address to the churches of Galatia is evidently marked with striking characters of earliness both in the style and temperament of the writing, and in the principal points of its subject also, the circumcision of the Gentile converts, and the apostolic authority of the writer himself. And I refer with much pleasure to the opening pages of H. P. 78...80. for remarks highly valuable in the way of general introduction to its perusal, and as bearing on the high probability, at least, of a very early date.

To my mind, I confess, Dr. Paley's reasonings were alone sufficient to produce that conviction, before I read Michaelis's very able and decisive argument to prove this epistle the first of those extant written by St. Paul. But then I see no advantage or much probability in that eminent scholar's conjecture, that it was written at Thessalonica (A. xvii. 1...10.) or even before he arrived in that city. *Vide* Marsh's Translation of Michaelis on the New Testament, vol. iv. pp. 8, 9, 10. 1801.

A few observations, however, may not be without their effect in contributing to support the date from Corinth here assumed, pp. 47, 8., and against some objections which have been speciously urged on the other side.

1. The passage, iv. 13., has been appealed to : οἶδατε δὲ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον. "Ye know how, through infirmity of the flesh, I preached the gospel unto you *at the first*." It has been maintained, that the concluding phrase ought to be translated, *the first time*, and that it clearly indicates St. Paul to have already visited the churches of Galatia more than once when he so wrote.

I answer, that the words τὸ πρότερον might consist well enough with the fact of more than once, if more than once could otherwise be found. But, then, no direct or indirect allusion whatever to any other visit antecedent to this epistle any where appears in it.

Those words..."at the first"...only refer to his preaching while personally among them, as distinguished from his visitation now repeated through the medium of this epistle. And in the following verses,

18. It is good to be zealously affected always in a good thing, and not only when I am present with you.

19. My little children, of whom I travail in birth again until Christ be formed in you.

20. I desire [I could like] to be present with you now, and to change my voice ; for I stand in doubt of you.

Here we certainly read the apostle's strong wish that he might see them *again*, and in the word itself πάλιν (taken with the context) no obscure indication that it would then be for the *second* time.

2. That objection to the epistle having so early a date taken from the address, i. 2., "unto the churches of Galatia," may be easily disposed of.

We find only *the church* at Thessalonica, it is said, and *the church* only at Corinth. Some time, therefore, must have elapsed, before the Christians in Galatia could have formed themselves into separate *churches*.

I answer thus : Galatia was the name of a region having no single place of importance ever mentioned in the visitations of the apostle. As far therefore as *his* progress amongst them is concerned, we may rather conclude that the disciples did not live in any large city. The country may have been inhabited, *vicatim*, in small communities : a supposition which agrees well enough with the origin of the Galatic nation, as traced by St. Jerome, from their language, that of the Treviri (Michaelis, u. s. pp. 14, 15.) and which will also agree well with the *several* churches addressed in the opening of the epistle.

3. The following remark, as bearing on the early date, may have some weight, and deserve some attention.

According to our calculation, a short period only of time had intervened betwixt St. Paul's cruel treatment at Philippi, A. xvi. 23...33., and his arrival at Corinth, xviii. 1...4., the place from whence we think it most probable this epistle was written. In that singular expression then, GAL. vi. 17., "I bear in my *body* the

marks of the Lord Jesus," may we not trace something very like the *recency* of stripes, *στίγματα*, even yet in their scars visible?

And if the singularity of the phrase required explanation when that epistle was received by the Galatians, the messenger from St. Paul, who conveyed it, was at hand to interpret the meaning in all the particulars of the shameful infliction there alluded to. On some occasions, the messenger sent was expressly directed to give all requisite information beyond what was conveyed in the epistle: thus, to the COLOSSIANS, iv. 7., "*All my state shall Tychicus declare unto you.*" At other times, as at v. 10., the parties addressed are reminded of some message previously transmitted by similar communication: thus, "*Marcus, sister's son to Barnabas, touching whom ye received commandments: if he come unto you, receive him.*" But the messages so sent (and to these add COLOSS. i. 7.) appear to have borne the character, be it remarked, of *personal* instruction or intelligence, not to have been charged with the delivery of any thing authoritative in a *doctrinal* way.

4. I am duly aware that the text, 1 COR. xvi. 1, 2. (see p. 57. of this work) in connection with that of GALAT. ii. 10. (there also) has been pressed into the service, for giving a later date to this epistle, as if it just preceded the Epistle to the CORINTHIANS.

The identity of that first general recommendation of a charity, in one of those texts, with the particular and exact direction for carrying it into effect, recorded in the other, has been assumed on very slight grounds of loose similitude. It cannot now be maintained, in the face, as I think these pages (already quoted) show, of that real occasion, on which such a direction would be naturally delivered by the apostle; that is, on his

second visitation of Galatia, under a change of circumstances more auspicious to such a purpose, and in part produced by the epistle itself, and when a contribution for the relief of the poor brethren at Jerusalem on a large scale was actually going forward.

APPENDIX C. p. 50.

On ACTS xviii. 9, 10. *Vide* p. 37. also.

The vision, and the thorn in the flesh as connected with that subject.

The thorn in the flesh, that *vexata quæstio*, belongs in the first instance to the epistle, 2 COR., as being there, xii. 7., most distinctly mentioned; while it is supposed, with good reason apparently, to have been the same with that *infirmitas* of the *flesh*, and *temptation*, *i. e.* severe trial, in the *flesh*, at an earlier day recalled to the mind of the Galatians, GAL. iv. 13, 14., as having fallen under their notice.

Now the beatific vision enjoyed by St. Paul, to which he refers, 2 COR. xii. 1...4., must have long preceded his first visit to Galatia: and therefore the *thorn*, if as a humiliation and chastisement, it came soon after that remarkable event, must also have preceded the visit into that region, and must have continued at least till that period, when they witnessed him actually suffering under it.

But in respect of the Corinthians, the case seems to be very different. Had they witnessed such a visible infirmity when he appeared in Corinth for the first time, A. xviii. 1., there could hardly be any need to tell them of it so very particularly now. Probably, therefore, even before he passed over into Europe, A. xvi. 11., his prayers for deliverance from the affliction had at length been heard. Not a vestige of its existence can be traced lower down than in that notice taken of it to the Galatians.

For be it here carefully remarked, that his being in *presence base*, or humble in look, among them, and the *weakness* of his *bodily presence*, 2 Cor. x. 1. and 10., appear from the context to have formed the *general* character of the apostle, as opposed to the attributes of *bold*, *weighty*, *powerful*; whereas the *thorn in the flesh*, whatever else that buffeting of Satan was, must have been something in its very nature *peculiar* and for a season, perhaps only an affection under which he was made *occasionally* to labour.

But for a more decisive argument that St. Paul did not labour under it while at Corinth on his first visit there, the following consideration may be admitted, as coming at once to the point. When having at an early stage met with opposition and blasphemy in that city, A. xviii. 6., (and 1 Cor. ii. 3.) he stood in great need of supernatural support; do we find him, vv. 9, 10., relieved by exemption from any *specific* weakness? A *general* infusion of divine fortitude into his whole frame is there vouchsafed to the renovated apostle.

APPENDIX D. pp. 62, 63.**On Acts xix. 22. xx. 1, 2, &c.**

The developement promised, H. P. 40, 1., of the transactions, &c. connected with the two Epistles to the Corinthians.

- ss. 1, 2. As far as Timothy is concerned ; and in s. 1.
of Apollos.
 - s. 3. Of Titus, more particularly.
 - s. 4. Of that benevolent contribution of the Gentile Christians.
 - s. 5. On the apostle's retrospect of his labours and sufferings.
 - s. 6. Original argument against the early date of the Epistle, 1 TIMOTHY.
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This epistle, 1 Cor., was written by St. Paul from Ephesus, H. P. 36.: and the principal circumstances connected with its history and with that of 2 Cor., such as are necessary to make the narrative more clearly understood, may be stated thus, with as much brevity as those circumstances, themselves somewhat complex, will permit.

s. 1. After St. Paul's *first* visit to Corinth, p. 47., and his residence there for a year and a half, the history brings him, and after no very long interval, the

second time to Ephesus, A. xix. 1.: and as he then continued in that city for the space of three years, A. xx. 31. or thereabouts, opportunities of intercourse with the church of Corinth must have frequently occurred. Accordingly we find that some of the Corinthian converts, distressed by matters of scandal which had arisen after St. Paul's sojourn among them, agreed to appeal to the apostle at Ephesus, and for that purpose to consult him by a letter, conveyed apparently, 1 COR. xvi. 17., through the hands of Stephanas, Fortunatus, and Achaicus.

To this public letter St. Paul writes in 1 COR. an explicit answer: but having received private intelligence, H. P. 34, 5., of other abuses and disorders, he delivers his judgment, i. 11., v. 1., xi. 18., very fully on those matters also. And the epistle in which all this and much more is accomplished, he seems to have sent to Corinth by the persons commissioned to him in the first instance.

About the same time that the letter from Corinth was received by the apostle, we may suppose that APOLLOS (of whom our earliest account is very distinct, A. xviii. 24...28.), "displeased with the faction" in Corinth, "which had spread under his name," went over to Ephesus for the satisfaction of conferring in person with St. Paul; to whom he then for the first time became personally known. And the depth of that feeling under which he sought the conference, may be estimated by his disinclination, his refusal indeed, to go back to Corinth along with the messengers, though, "greatly desired," 1 C. xvi. 12., so to do by the apostle himself. No schism in the peace and unity of the church of Christ should be laid to his charge.

After this period, no further mention (and never as at Corinth again) occurs of Apollos, till, in the Epistle

to TITUS iii. 13., we find his name as a Christian minister under the direction of St. Paul ; with the request to Titus, that he should be forwarded from Crete, on some journey, to Jerusalem not improbably, in company with Zenas the lawyer.

s. 2. Before St. Paul wrote this epistle, 1 COR., he had dispatched TIMOTHY from Ephesus, A. xix. 22., together with Erastus who belonged to Corinth, on a journey (probably by Troas) into Macedonia, to prepare the way for his visiting the churches of that country.

From Macedonia, Timothy had instructions, 1 C. iv. 17., xvi. 10., to proceed onwards to Corinth ; where, however, it was clearly not expected by St. Paul, that he could arrive till some time after the epistle, 1 COR., had been received.

Now on the fair probabilities before the mind of St. Paul in the actual situation of things when he wrote that epistle, he had formed a calculation which would allow Timothy, after passing through Macedonia, both to visit the church of Corinth on his way back, and from thence even to be forwarded to Ephesus, in time it might be to reach Paul with tidings from Corinth, before the day of Pentecost, 1 C. xvi. 8., the limit then marked for his stay in that city.

Every thing, however, seems to have turned out in the event far otherwise than the apostle, with apparent reason at the time, had calculated. The riot in the theatre at Ephesus, A. xix. 23., after 1 COR. was written, beyond a doubt occasioned, A. xx. 1., his premature departure for Macedonia. And when on his route thither he had reached Troas, sooner of course than he originally intended, not finding Titus there, 2 C. ii. 12, 13., with tidings from the church of Corinth, "I had no rest in my spirit," he tells us ; and his impatience was

so great, that he hurried away at once into Macedonia as hoping there to meet Titus.

At Philippi (no other place so probable) Titus happily, 2 C. vii. 6., came to him : and in that city, we may reasonably suppose, that Paul, having with successful expedition arrived there, overtook Timothy also, on that favourite spot of their common ministry, before the errand on which he was there engaged had allowed him to set out for Corinth.

- (Such is the fuller account promised, H. P. 40, 1.

s. 3. Thus far principally in respect of TIMOTHY. The share which TITUS had in this series of transactions next requires, with somewhat more particularity, to be laid before the reader.

Paul's original intention had once been, as he intimates, 2 C. i. 15, 16., to visit Corinth in his way (the second time) to Macedonia, and even to take Corinth in his way back again toward Judea. But from the disorderly state of the Corinthian converts at that period, and the necessity, if he had then visited the church, of exercising some painful severities, H. P. 64., he changed his purpose, but without assigning the motive to them at the time ; and chose rather to try what good effect "a letter of authoritative objurgation" might first have upon them.

To ascertain the result of that experiment, it should appear, that soon after the letter, 1 Cor., from Ephesus was dispatched, he sent Titus to Corinth direct (the mission afterwards alluded to, 2 C. xii. 17, 18.) with instructions, after his errand of visitation there was accomplished, to pass through Macedonia and meet him at Troas.

When Paul on his way to Macedonia, A. xx. 1., as we have seen, arrived at Troas, much sooner than he

had originally designed, in consequence of that uproar at Ephesus ; though a door was opened to him there, 2 C. ii. 12, 13., to preach the gospel of Christ, yet his anxiety to see Titus, who did not arrive according to his wishes, was such, that he departed somewhat hastily from Troas, in the hope to meet Titus in Macedonia. And there, to his great joy, at Philippi, most probably, Titus actually came to him.

When from his confidential minister Paul had now learned, that the epistle, 1 C., to the Corinthians, had proved fully effective to the salutary end proposed by it, and had received satisfactory intelligence of their fervent mind towards him, 2 C. vii. 7...9., their sorrow, and their penitence, then, but not before, in his second epistle (written soon after from Philippi, H. P. 166., and sent by Titus as a welcome messenger, 2 C. viii. 6. 16, 17.) he discloses the very deep and kind consideration, upon which he had delayed to visit Corinth the *second* time as he had originally promised : and he thus clears himself from the appearance of vacillation and indecisiveness and even timidity under which he had been content for a while to labour, and to be so much misrepresented, 1 C. iv. 18, 19.

It is important here to remark, that Titus when first sent by Paul from Ephesus to Corinth, had acted there, 2 C. xii. 17, 18., with the same generous and disinterested feeling as the apostle himself had done before : and the readiness which he showed to go from Philippi, on a second mission as the delegate of Paul to the Corinthians, 2 C. viii. 6., justifies the idea, that a truly Christian spirit of affection had filled the hearts alike of him and of them.

And seeing it is quite clear, that Titus did not bear Paul company when he at a later period set off from Corinth, A. xx. 3, 4., we must naturally conclude, that

in that city he continued as the resident head of the church for several years. No opportunity arises in the course of the Acts afterwards, in which Titus could be supposed to bear a part : and we take our leave of him here, till another occasion introduce him on a new scene of high interest, as the companion of Paul from Rome to Crete, and as invested by Paul with episcopal authority over the churches in that island.

s. 4. That benevolent contribution of the Gentiles, which St. Paul ultimately carried up, for the relief of the poorer Christians at Jerusalem, would not only answer its own immediate object ; but, inasmuch as it showed the blessed influence of the gospel spirit in the new converts, must have been eminently efficacious also in abating Jewish prejudices, and in conciliating Jewish hearts towards their Gentile brethren.

The progress of this contribution itself of Christian liberality may be traced with much interest by the aid of the Horæ Paulinæ, pp. 12, 13. 19. 54., in 1. C. xvi. 1...4. 2 C. viii. 1...4., ix. 1, 2. ROM. xv. 25, 6. A. xxiv. 17.

The persons sent down from Philippi to Corinth on that business of charity, 2 C. viii. 16...24., were three ; of whom Titus was the principal. Who were the other two ? Perhaps to be found among the seven afterwards companions of Paul, enumerated in A. xx. 4. It is an easier task to point out who they were not.

LUKE is fairly considered to have staid behind at Philippi, when Paul went over those parts, A. xx. 2. His “praise in the gospel,” as the writer of that gospel so named, was yet to come : and those words, 2 C. viii. 18., more likely designate some such character as that of GAIUS of Derbe. *Vide* ROM. xvi. 23. and his name in the Index.

BARNABAS, whom Chrysostom, and after him Calvin, assume as likely to have been one of the parties, had been now for some time in a state of separation from Paul, ever since they parted, A. xv. 39.

And as to SILAS, who has also been conjectured, it is highly probable, *vide* Index in his name, that he had very naturally remained in Jerusalem, A. xviii. 22., at the close of the apostle's second great progress. No other account can be given of him as connected with this period of apostolic history.

s. 5. The apostle's retrospect and survey of his labours and sufferings.

2 COR. vi. 4...10.

4. In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ;

6. By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8. By honour and dishonour, by evil report and good report : as deceivers, and yet true ;

9. As unknown, and yet well known ; as dying, and, behold, we live ; as chastened, and not killed ;

10. As sorrowful, yet alway rejoicing ; as poor, yet making many rich ; as having nothing, and yet possessing all things.

2 COR. xi. 21...28.

21. I speak as concerning reproach, as though we

had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

23. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24. Of the Jews five times received I forty stripes save one.

25. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Beside those things that are without, that which cometh upon me daily, the care of all the churches.

The splendid enumeration of particulars, unparalleled as from their nature they must ever be, in both these passages, must be ranked as the very highest examples of the sublime and the pathetic. And since the apostle wrote thus to the Corinthians from Philippi, just on the eve of carrying the gospel for the first time into the north-west side of Greece, in thus recording the summary of his past career, he may seem to have marked, intentionally so, a memorable era in the whole of his apostolical life.

From the brevity with which Luke has narrated some parts of St. Paul's history, and from the silence in which unquestionably other parts are passed over, though many of the particular events here recounted in the epistle can be extracted from the Acts, all of them certainly cannot. But then the perfect consistency of the articles inserted in the one with every thing found in the correspondent parts of the other, has been admirably pointed out by Dr. Paley, H. P. 68, 69...with ingenious indication also to show where, in vacant spaces of the narrative, various accidents and disasters may well be supposed to have happened, or rather in the troubled course of such affairs could hardly fail to take place.

For similar elucidation of the same topic, the reader may be referred to some valuable remarks in Mr. Greswell's *Dissertations upon the Harmony of the Gospels*, 1837. vol. ii. p. 63. in the Note.

s. 6. Original argument against the early date of the epistle 1 TIMOTHY.

We have already stated, (at the beginning of s. 2.) that according to St. Paul's calculation in the first instance, Timothy, after visiting the Macedonian churches, might have visited the church of Corinth, and that, too, even in time, perhaps, to arrive at Ephesus before Paul's departure, as originally designed, from that city. In writing to the Corinthians accordingly, 1 C. iv. 17., he speaks of having sent Timotheus unto them; though he afterwards expresses himself, xvi. 10., more in the language of doubt and contingency, 'Εὰν δὲ ἔλθῃ Τιμόθεος, "Now in case of Timothy's coming," &c.

Here then a word of remark may find its place, in decisive reply to those commentators, who maintain, H. P. 166., that the First Epistle to Timothy was written to him, and when left behind, 1 T. i. 3., at Ephesus, about this very time. Of course, to maintain that hypothesis, it must be assumed, that Timothy from Corinth had actually reached Ephesus, before Paul left that city, although his departure was abrupt and evidently premature.

Be it so then, that Timothy, on returning from his journey to the north, had travelled very quickly to Corinth, and after fulfilling there the apostle's commission, 1 C. iv. 17., to "bring them into remembrance of my ways which be in Christ," had been so well "conducted forth," xvi. 11., as to reach Ephesus before Paul left that place. What is the consequence that immediately results from such concession? Why, that St. Paul must at that rate have received from Timothy (in ever so short an interview) the *very latest* information of the now happy state of things in the church of Corinth; and being released therefore from all immediate solicitude about the spiritual state of the Corinthian brethren, he could not possibly have felt any anxiety or impatience whatsoever to hear the report of what must have been of an *earlier* date, from the mouth of Titus, concerning them.

The supposed arrival, therefore, of Timothy at Ephesus before Paul departed from thence, thus stands utterly irreconcileable with the recorded fact, that Paul, when he reached Troas, was labouring under affectionate disquietude as to meeting Titus there: which painful feeling was unabated, till Titus after all came to him at Philippi, and poured into his heart the consolatory intelligence that all at Corinth was well.

While therefore those other considerations which Dr.

Paley, H. P. 166, 7., has so clearly and acutely advanced, may be allowed, I think, as of themselves quite strong enough to set that erroneous date of 1 TIM. aside ; it cannot be deemed a work of supererogation, if by a line of argument quite distinct and apparently original (as this seems to me) the total improbability of that hypothesis be once for all thus demonstrated.

APPENDIX E. p. 100.

On ACTS xxvii. 1.

Luke, his Gospel, and the Acts of the Apostles.

- s. 1. Where was Luke, when he wrote the gospel ?
 - s. 2. The gospel of Luke posterior to those of Matthew and Mark.
 - s. 3. Where was Luke when he wrote the Acts ?
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s. 1. Of all the eight opinions which have assigned a locality for Luke when he wrote his gospel, (Marsh's Michaelis, vol. iii. part i. p. 248.) Antioch, Troas, Alexandria, Egyptian Thebes, in Achaia, Bithynia, Macedonia, &c., there is not one in any probability at all comparable to that opinion, which would assign Palestine as the place for that purpose, and for the time to write it part of those two years, during which he appears to have been at Cesarea, generally in company

with St. Paul, even if he was occasionally sent on missions elsewhere. We have definite fact for that time and that place, which for no other time and place is even pretended. And as to opportunity for the composition of the sacred narrative, could any scene be imagined more happy and appropriate than Cesarea? Jerusalem was only seventy miles distant: and the intercourse betwixt the seat of Roman government and the Holy City must have been as expeditious as it was frequent.

Then, too, in what other situation could Luke enjoy such ready access to those who "from the beginning" (L. i. 2.) had been "eye-witnesses and ministers of the word?" To James the Less in particular (as well as to others) we are certain that Luke had become personally known; when, on their arrival in Jerusalem, A. xxi. 18., "Paul went in with us unto James, and all the elders were present." An acquaintance, thus begun with that eminent minister of our Lord, he would certainly cultivate by opportunities afterwards.

But it may naturally be asked, Allowing the Gospel to have been written at Cesarea in the time of St. Paul's imprisonment there, who was Theophilus, to whom the Gospel is dedicated? Here again we enjoy the decisive advantage of referring to a real person, the only one known to us by that name at that period; a person belonging to Judea, as having been high priest, who from the time about which he held that office, and from the early age at which it could then be held, was likely enough to be alive at the very date required, and who, as having held the high priesthood, was entitled to the address of rank, *κράτιστε*, "most excellent."

We are indebted to the acute perspicacity of Theodore Hase (Michaelis, u. s. pp. 238...240.) for this most ingenious and highly probable supposition, in all

its principal points. And I am disposed to go farther than Michaelis as to the satisfaction with which we may contemplate it. He, after examining all the other notions which have been advanced upon the subject, declares (p. 266.) of this, that though not confirmed by (direct) historical evidence, it is supported by its own internal probability, and is on the whole more eligible than any of the merely traditional reports.

For my part, I see no difficulty whatever in Theodore Hase's hypothesis, except it be from a point of chronology which shall be noticed at the close of this section. And I am strongly inclined to recommend its adoption to the readers of these pages, not only as harmonising well with all the phenomena of the case, but as favoured by positive considerations already stated, and therefore as greatly superior to the other hypotheses which have nothing but obscure tradition to rest upon.

As to a high priest's having become a Christian convert, what should hinder it? At an early period, and in Jerusalem, we read, A. vi. 7., that "a great company of the priests were obedient to the faith." In Corinth, several years after, we find one ruler of the synagogue at least, Crispus, A. xviii. 8., to have been so converted. And why should we doubt but that some even of the highest dignity might be converted in Jerusalem?

Note above referred to.

Mr. Greswell, it is true, in his own calculations, or in those adopted by him, having made the high priesthood of Theophilus extend from A. D. 37 to 41, and having fixed the conversion of St. Paul in 37, sees an insuperable objection to that Theophilus having been the Theophilus of St. Luke; since, according to Mr. Greswell's tables, it was he that must have given to Saul the letters of prosecution, A. ix. 1., against the believers at Damascus.

But inasmuch as in these matters exactness now is of very questionable attainment, and since the late learned Dr. Burton, in his *Lectures upon the First Three Centuries*, v. i. p. 88., did not hesitate to fix the conversion of Saul in the early year of A. D. 31 (fixed by Bp. Lloyd of Worcester in A. D. 35), why may not advantage be fairly taken of so great a difference in the estimate of dates and facts? at least so far as to allow a somewhat earlier year to be assumed for that miraculous event. And any year before A. D. 37 being assigned to the conversion, removes the personal difficulty, if after all there be any real weight in it, which lies against the high priest Theophilus being the Theophilus of the evangelist.

And be it remembered, that after all, this defence proceeds on the idea of A. D. 37. as the first year of Theophilus's high priesthood being demonstratively settled: whereas a small deviation from the precise reckoning there also adopted by Mr. Greswell, would serve to solve for us that point of chronology.

s. 2. On the posteriority of Luke's gospel to those of Matthew and Mark.

Without pretending to enter into any consideration of time and date, except so far generally as the order and succession of events is concerned, I cannot but declare myself entirely satisfied with the demonstration so fully given by Mr. Greswell, vol. i. pp. 17... that Luke's Gospel must have been intended as supplemental to those of Matthew and Mark. The reader's attention is for the present particularly directed to the two following instances; which are selected as almost of themselves decisive to the mind on that very important question.

1. MATTHEW xxvi. 51. and MARK xiv. 47. relate that one of the followers of Jesus smote a servant of the high priest's and cut off his ear. LUKE (xxii. 50, 51.)

has added, that it was the *right* ear, and that Jesus healed him.

(St. John, the last of the four, xviii. 10., farther records, that it was *Simon Peter* who drew the sword, and that the servant's name was *Malchus*.)

2. MATTHEW (xxvii. 44.) relates that the malefactors who were crucified with our Lord reviled him ; which is virtually repeated by MARK xv. 32.

Whereas LUKE (xxiii. 39...43.) not only records that one of the malefactors rebuked the other for what he did, but has preserved the dialogue betwixt our Lord and that penitent on the cross.

s. 3. Where was Luke when he wrote the Acts of the Apostles ?

If the sacred historian, as we have just seen, was enabled to make his Gospel supplemental to the two others, by opportunities which his residence in Palestine afforded ; surely also, if in writing the Acts he could have been resident there, he must have enjoyed advantages which no other locality could in the same degree supply.

Now, when St. Paul wrote to the Colossians (iv. 14.) and to Philemon (24.), it is certain that Luke was in his company. Not many months perhaps afterwards, from his name not appearing in the Epistle to the Philippians, he had, on some errand, doubtless one of importance, quitted Rome, and left St. Paul behind him. Again in St. Paul's second imprisonment we find Luke once more, 2 TIM. iv. 11., along with the apostle.

Here then comes the question ; which involves a desideratum equally interesting to all students in this

department of theology. Where had Luke been in the interval betwixt the one attendance on St. Paul and the other?

Not at Philippi: that is next to certain. Not in Crete, or in Ephesus, as the absence of his name from those epistles, 1 TIM. and TITUS, may serve alone to testify. At Troas he might possibly have been, or even at Antioch: but it is a possibility without the vestige of a fact to render it at all probable. As to Corinth, apparently he had never been there; and he was very little likely to visit that city now.

From what is known regarding his antecedent locality at Cesarea or in Palestine generally, it cannot be thought unlikely that he should visit that country again, acquainted as he must have been with many believers and Christian brethren wherever he, "the beloved physician," had gone. Even that consideration would favour the Holy Land in preference to any other region which our conjecture is at liberty to embrace. There too, when writing the Acts, he must have been quite out of the way of St. Paul. The very words at the conclusion of that book, —

A. xxviii. 30. Paul dwelt two whole years in his own hired house, —

Not only show, that the historian and the apostle were at that time absent from each other; but rather indicate also, that they were then in a state of distant separation, without any direct correspondence or intercourse.

Now the apostolic occupation of St. Paul, on his fourth progress, within the *Ægean* sea, or in those parts north-west of Greece at this very period, would harmonise exactly with the position of Luke at Cesarea or Jerusalem, to establish that relative state of things. That is, Luke if so situated, could know nothing more of St. Paul, than his deliverance from the imprison-

ment : intelligence certain to reach him wherever he then was, as from Rome it would travel far and fast among the brethren every where that believed.

But this is not all. On *our* calculation of St. Paul's labours and progresses, by whom accompanied, and where employed, &c. it is very clear, that, consistently with other facts, the only time which can be allowed for Luke's writing the Acts and for giving publication to the work, must be fixed after the apostle's first and before his second imprisonment at Rome. Not only so : but wherever in that interval of time we are inclined to find a locality for Luke, we must find for him a situation also favourable to his acquiring more historical and local knowledge as to those transactions in the early part of the Acts, than he could have derived either from conversation with St. Paul or from having witnessed what was said and done only by that apostle.

With a view then to answer all the phenomena of the case, in the peculiarity of the time, in the appropriateness of situation, and let me add, in the neighbourhood also to Theophilus, what other supposition has been offered, bearing any pretension to the character of a just hypothesis?

Having looked all around for such a locality, I cannot discover any one else in the least degree probable : I can hardly indeed imagine any other, except that which the reader has already anticipated. In a word, for the reasons here suggested, Luke must have naturally sought the situation of Cesarea, so as to write the Acts of the Apostles, under the same advantageous circumstances, in which a few years before he had written the Gospel. And there also meeting with Theophilus, it may be having even expected to meet with him, in the same place, to Theophilus he properly addressed also the Acts of the Apostles.

From his dedicating, however, those works to Theophilus, we are by no means to conclude, that Luke originally drew up either the Gospel or the Acts with any partial view to the benefit of an individual, however eminent he might be. No doubt, those works were so far connected with his personal instruction, that before all others he might first enjoy the perusal, perhaps confidentially know of the composition, while in each case it was going on. Beyond this, all appropriation of either history to the enlightening of the mind of one person (whether Jew or Greek) is as improbable, *& priori*, as it is void of support from any intimation which internal evidence can bestow.

The entire history of Christianity, from the birth of Christ to a remarkable era in the labours of his most illustrious apostle, was a work divinely vouchsafed and secured as a blessing for all countries of the world. And naturally, therefore, at that day Luke, writing as a Greek for Greek readers generally, has given the least information where in general it was least required, in respect of Asia, Greece, Italy, and the most where it would most be wanted, in respect of Galilee, for instance, and Judea.

The prefixing, therefore, of such a name, whether to the Gospel or to the Acts, must be considered in a far more serious aspect than that of a personal compliment. Such an inscription, if we are right in conjecturing that Theophilus in Judea, after once being high priest, had professed himself a believer in Jesus as the Messiah, would give to God's holy gospel especially, to that light for enlightening the Gentiles, the highest advantage of immediate authority with his people Israel, which any dedication to man could possibly confer. And we may well believe the name of Theophilus to have been

so prefixed by the direction of the Holy Spirit for the accomplishment of that very end.

Finally, then, after the fullest consideration carefully bestowed on the subject, I feel no hesitation in declaring myself inclined to propose, not indeed as now capable of demonstration, but as possessing the only claim to rational preference on intelligible grounds, the distinct answer here given to the question : Where was Luke when he wrote the Gospel ? and to the second question equally interesting, Where was he when he wrote the book of Acts ?

Let me, of course, be understood not only willingly, but with much gratitude and delight, to acknowledge my deep sense of obligation to Theodore Hase. To him, in the report of Michaelis, u. s., I am entirely indebted for the first suggestion respecting the Gospel : from that bright and happy conjecture, I have borrowed the light which is here transferred, to discover the locality of composition for the Acts also. At the same time, let me candidly avow, that this second hypothesis, whether it be altogether mine or it has been forestalled, does more than merely harmonise with the first, which gave birth to it : it appears to me to lend to its parent in return no small confirmation besides, from the strength of its own separate rationality.

APPENDIX F. p. 68.

On ROM. xv. 24. 28.

Did Paul ever visit Spain ?
That question truely stated.

The plain point at issue, if taken on its early grounds and independently of any later traditions, seems to stand thus : —

Paul, in writing from Corinth to the ROMANS, xv. 24. 28., expresses his design or hope to visit Rome, on his way then projected to visit Spain : this declaration he makes, when on the eve of setting off for Jerusalem.

But when he arrives at Jerusalem, ACTS xxi. 17., which city he reaches (xx. 16.) in time for the feast of Pentecost, he is there violently apprehended, and there detained two years a prisoner at Cesarea, under Jewish persecution.

After a long and dangerous voyage, and when three years or more had elapsed from his leaving Corinth, he reaches Rome as a prisoner, and is there detained two years more.

On his deliverance, then, at the close of that time, and after that length of various imprisonments, it is gravely proposed as a matter for us to believe, and as an event altogether necessary to take place, that Paul should immediately set about to realise an intention five years before announced, not, be it remarked, to any

Jews settled on the eastern coast of Spain, who then might have some reason, perhaps, to expect his coming, and would otherwise be disappointed: not so, but to accomplish a contingent purpose, intimated to the brethren generally at Rome, and that, after the lapse of several years, under a total change, too, of all the circumstances, under which it was contemplated.

Had St. Paul, indeed, after visiting Jerusalem at the feast of Pentecost, and delivering the charitable contributions there, been left quite at liberty to pursue his own preconcerted plans, especially after his declaration at Ephesus, which, as preceding the Epistle to the Romans, shows the early date of that his solemn purpose,

A. xix. 21. After I have been at Jerusalem, I must also see Rome:

On this supposition, we can hardly doubt, but that he might have let even Antioch for once go unvisited at the close of that his third progress, and have sailed away to Rome by the very earliest opportunity. And if that course of events had really taken place, then, we must allow, a visit to the coast of Spain would have been so far antecedently probable, that if, in the records of a year or more, any hiatus of time and action (otherwise unaccounted for) could have made room for it, the execution of that design might have had some right to claim admission into the vacant interval of history.

But, taking the actual state of things as here collected from the Epistles, we find in every fact a clear tendency to the opposite conclusion. Instead of seeking new converts in a land of the farther West unknown, he naturally turns his thoughts from Rome to those faithful brethren in the East, from whom he had been so long cruelly separated. To the COLOSSIANS and PHILIPPIANS, and to their churches, the object of his just affection and anxiety, not long before his deliver-

ance he promises, in the event of his liberation, as early a visit, as he can afterwards by any means make good. In the Epistles, 1 TIM. and TITUS, which, on our calculation, come next after those alluded to, we find him actually to have been not long ago in Crete, afterwards at Ephesus, and now at Philippi, on the eve of an expedition to the N. W. of Greece, intending to winter at Nicopolis.

In perfect consistency at all points with these and other movements, when again from Rome and towards the fatal close of his second imprisonment, he writes, the second time, to Timothy, then probably as we have seen at Philippi ; every particular reference either to person or place concurs with the supposition, that his anxieties were all turned to that eastern province which he had recently visited. And thus, by positive indications, it is shown, how the interval between the two imprisonments had been sufficiently occupied ; while, by his total silence in regard to Spain, ever since he wrote ROM. xv. 28., it clearly appears, that the project to visit its coasts had long been entirely given up.

The remainder of this dissertation, as of necessity running into matters of critical remark, is here presented in a different form. The general reader may pass it over ; the scholar, it is hoped, will find himself rewarded in the perusal.

NOTE I.

And here, I confess, were it purely a question to be decided on direct historical grounds alone, I should without scruple have taken my stand, and regarded the point as fairly

settled in the negative; that St. Paul had indeed at one time intended to visit Spain, but at the close of a long series of adverse events had felt himself, consistently with other duties, unable so to do, if indeed he had not rather abandoned all intention of the kind long before.

Even thus, Cardinal Cajetan, in his Commentary on the Epistles (Parisiis, M.D.XXXVI.) when he comes to the text, Rom. xv. [28.]

Redibo per vos in Hispaniam,
determines the matter in a very just and summary way, satisfactory at once, I think, to every unprejudiced mind.

“Dicit quod intendit; sed aliud disposuit Spiritus Sanctus, quandoquidem vinctus fuit in Hierusalem,” &c.

But inasmuch as the sincere feeling of respect is due to the piety and learning of those excellent persons, who have latterly revived the subject of St. Paul's visit to Spain from its necessity for establishing their favourite notion that he might preach the gospel in Britain also; a few pages more shall be devoted to the consideration of the one journey, and if that be negatived, I may without offence reasonably decline all farther notice of the other.

Briefly, therefore, let me endeavour to show under what circumstances the apostle appears to have conceived the idea of going to Spain at all; for otherwise its original rationality might not be justly apprehended. And then, however briefly, the entire deficiency shall be pointed out in that evidence; by which such a design, if it had ever been executed, would naturally have been recorded afterwards.

In the first place, it is deserving of observation, that St. Paul represents himself as in a very peculiar predicament, when he wrote the latter part of the Epistle to the Romans. He had recently arrived in Corinth from that scene of apostolic labour, Rom. xv. 19., in the Macedonic confines of Illyricum, or even in Dalmatia, the southern part of the region so called. And at v. 20. he particularly intimates that he had been engaged in striving to preach the gospel where Christ was not yet named, lest he should build upon another

man's foundation. Now, therefore, vv. 19. 23., after he had fully preached the gospel wherever he could do so without intruding on the province of any other man, from Jerusalem even unto Illyricum; when he had no more place for such labour in those parts, he naturally turned his thoughts at length to a new and yet more distant field for evangelic cultivation. And having for many years, v. 23., entertained a great desire to come unto the brethren at Rome, the apostle now declares, that in case of his taking the journey which he had meditated into Spain, he would see them in the way, hoping for their assistance also to forward him thither.

What knowledge of facts, it may here be asked, and, humanly speaking, what encouragement, could have impelled the apostle, when at Corinth, to think of so extraordinary an enterprise? For the name of Spain, be it remembered, except in Rom. xv. 24. 28., is never once mentioned in the sacred volume; and in that enumeration of Jews at Jerusalem on the day of Pentecost, A. ii. 5., though they are said to be "out of every nation under heaven," strangers from Spain there are none. And yet it must have been in the prospect of finding some of the children of Israel established on that coast, that agreeably to his line of procedure every where else Paul would ever have thought of commencing to preach the gospel in Spain.

Only suppose him once to have known of any settlement of Jews in that country: and their very remoteness and destitution would form, to a spirit of Christian heroism like his, a sufficient motive to go there and offer to them, in the first instance, his "kinsmen according to the flesh," the glad tidings of salvation through the name of Christ Jesus.

Fortunately, then, we possess in the persons of Aquila and Priscilla, early sojourners in Rome, A. xviii. 2., peculiar advantage from that position for their knowing the existence and state of their Jewish brethren on the coast of Spain, and from their afterwards meeting Paul at Corinth, the certainty that he might profit by their intelligence. Then, too, at the very time that he wrote thus to the Roman church, Aquila and Priscilla were once more domiciled in that city; and to

them, his "helpers in Christ Jesus," if he had gone to Rome, he would have immediately betaken himself.

By the kind information of Professor Hyman Hurwitz, I am enabled also to state it as the opinion of many learned men of his nation, that there were Jews in Spain long prior to the destruction of the Second Temple, and that many of the Jews brought by Pompey to Rome had found their way into that country either as slaves or as free men for the sake of commerce.

Thus much for the apostolic journey as originally projected. That is, we are quite satisfied, and readily concede, that after his last recorded visit to Jerusalem, had he not been apprehended there, St. Paul might have immediately set off for Rome; and when he had first been "somewhat filled with the company" of the brethren there, ROM. xv. 24, by the co-operation of Aquila and Priscilla amongst others, he might have been forwarded to some known settlement of Jews on the eastern coast of Spain.

But what is gained by this concession? Does it follow, that under a total change of circumstances when five years had elapsed, he was then bound to carry such a design into execution? If so, some definite time must be fixed for it. After liberation from his first imprisonment at Rome? The sacred narrative, as developed in these pages, forbids that idea. On his return from what is here called the Fourth Progress, and before his second imprisonment? The development of the period connected with that event equally excludes any such supposition.

Waiving the farther consideration of internal evidence from the Acts, which never mention Spain, and from the seven latest epistles which are utterly silent on the subject, let us pass at once to the testimony which authors of a subsequent age bear to the negative or the affirmative side of the question.

I assert, then, without fear of contradiction, that down to the time of Eusebius inclusive, no writer (except it be Caius the Presbyter, to whom the NOTE II., at the close of this, shall be devoted,) can be produced as vouching for the fact of Paul's journey to Spain.

In the very first rank of authors quoted to prove the

affirmative, *Clemens*, long after his own time for distinction surnamed *Romanus*, has been brought forward, as affording indisputable testimony to the fact in question; whereas the famous passage in s. 5., from that Epistle to the Corinthians, if the common principles of interpretation be followed, affords the strongest evidence which all but direct negation can supply, to the contrary.

Here, then, is the original Greek, with the lacunæ in the text, as filled up by Patricius Junius, the first editor,—

Διὰ ζῆλον ὁ Παῦλος ὑπομονῆς βραβεῖον ἀπέσχεν, ἐπτάκις δεσμὸ^α φορέσας, παιδευθεὶς, λιθασθεὶς,

1. κήρυξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει,

2. τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν,

3. δικαιοσύνην διδάξας δλον τὸν κόσμον,

4. καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν,

5. καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων,

6. οὕτως ἀκηλλάγη τοῦ κόσμου,

καὶ εἰς τὸν ἄγιον τόπον ἐπορεύθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός.

And here is the plain English of it,—

Through bigotry, Paul obtained the reward of long-suffering. After seven times wearing bonds, after being scourged, after being stoned.

1. after preaching the gospel in the East and in the West,
 2. he received the glorious renown due to his faith :
 3. having taught righteousness to the whole world,
 4. and having gone to the limit of the West,
 5. and having born his testimony (as a martyr) before the governors,

6. he then departed out of this world,
 and went his way to that holy place, after having exhibited in his person the greatest pattern of patient endurance.

Now what I maintain without scruple, is this: that the local designation in line 4. must, in natural continuity of sense, be taken as that also of line 5. And since, in line 5., the scene intended must be the city of Rome, no other meaning in the natural construction of sentences can be given to

line 4. which immediately precedes it. The two lines will then be thus translated, —

4. having gone to the limit of the West, *i. e.* Rome,
5. and having borne his testimony,
i. e. been condemned as a martyr,
before the governors there.

Or to fix more clearly still the just apprehension of the whole matter: if the Greek words in line 4. were calculated (which I deny) to suggest the idea of Spain from the pen of Clemens, then to prevent Spain from being taken as the locality of martyrdom also in line 5., completeness of sense would demand some addition to the following effect. Less than this would not suffice: —

4. καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν,
and having gone to the extremity of the West, to Spain,
ἐκεῖθεν δὲ ὑποστρέψας,
and having returned from thence, from Spain,
5. εἰτα μαρτυρήσας ἐπὶ τῶν ἡγουμένων,
after that having been condemned before the governors as a
martyr in Rome, &c. &c.

The objection thus developed, which lies against the *formality* of the expression, as showing that the language is deficient for the purpose, might of itself go near to settle the point at issue.

But a stronger remark, more *substantially* affecting the question, is in reserve. Neither Clemens could intend, nor could the Corinthians understand in those words of line 4. that Spain was signified.

East and West are relative terms, which can only be understood by ascertaining the point of reference in the mind of the speaker; as that again must be determined by knowing him and his notions on the subject, the notions also of the persons addressed, and even those of the parties who are the subjects of discourse.

Keeping all this in mind, we may fairly ask, When Clemens, himself more an eastern than a western, writes concerning Paul, whose chief labours had lain in the East, to the

Corinthians, whose position naturally gave them an eastward inclination; would those Corinthians, on reading the passage here exhibited, without any significant hint from the context, discover in the words ἐπὶ τὸ τέρμα τῆς δύσεως, that not imperial Rome, but some obscure spot in remote Spain, was there intended? All circumstances fully taken into consideration, I affirm that they could not so understand the language of Clemens; nor if such had been his meaning in writing to them, could he ever have left it in words of such inevitable uncertainty. Spain was very little likely to be known or thought of, on the coasts of the *Aegean* sea: Rome must have formed the limit of their general acquaintance with the West.

Briefly, then, and to conclude this part of the discussion, Clemens, heretofore the "fellow-labourer" of the now sainted apostle, could hardly fail to determine the extreme points of his travels in the way in which they stood actually recorded. By the terms in line 1.,

ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει,

Clemens would probably allude to Paul's own designation,

Rom. xv. 19. From JERUSALEM, and round about unto ILLYRICUM, I have fully preached the gospel of Christ.

And in using the stronger phrase in line 4.,

ἐπὶ τὸ τέρμα τῆς δύσεως,

it is likely enough, that he had in mind that memorable passage of the Acts,

xxiii. 11. And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in JERUSALEM, so must thou bear witness also at ROME.

Those cities, indeed, we may consider as the two limits divinely marked for the apostolic missions of Paul. *Spain*, after all, was only the occasional object of thought to the apostle: no authority from his divine Master appears to have directed him to any such enterprise.

When I said that to the time of Eusebius inclusive, no writer (except Caius the presbyter, who shall be duly esti-

mated in NOTE II.) can be produced as at all vouching for the fact of Paul's ever visiting Spain ; I was aware, that the name of Hippolytus (*Portuensis*) has been brought forward as giving an early authority to that tradition. No one, however, now disputes that the author of the work so quoted, “ *Indiculus de xii apostolis*,” must have been the Hippolytus who lived in the tenth century : and of course not a word needs to be said upon that subject.

We pass on, therefore, at once to Eusebius, the professed historian of the Christian church down to the year A. D. 324, with a collection of all the principal books then extant before him, and what is remarkable enough, certainly the epistle of Clemens among the rest.

Does Eusebius, then, know any thing of such a journey undertaken by St. Paul ? Not an iota of it appears in the pages of his Ecclesiastical History : or rather, indeed, if plain and direct omission can prove any thing, let me appeal with confidence to the following passages of first-rate import ; from the translation by C. F. Cruse, M. A., London, 1838.

Bk. III. ch. i. “ Why should we speak of Paul, spreading the gospel of Christ from Jerusalem to Illyricum, and finally suffering martyrdom at Rome, under Nero ? ”

Ibid. ch. iv. “ That Paul preached to the Gentiles, and established churches from Jerusalem, and around as far as Illyricum, is evident both from his own expressions, and from the testimony of Luke in the book of Acts.”

Surely, to omit all mention of such a fact, on the very occasions where he might have inserted, and from its importance he ought to have inserted it, must be considered as decisive proof, either that Eusebius had never read of the journey to Spain, or never on any authority which could sanction the acknowledgment of his belief in it as true and certain matter for history.

How then, it may be said, can the story be accounted for, which afterwards appears in the pages of Chrysostom, Theodore, and others ? The following conjecture is offered, as showing the probable way in which this matter might originate.

We read in Irenæus, L. I. c. iii., who is dated about A.D. 170,

that “neither do the churches, founded in Germany, believe or transmit doctrines different from others, nor those in Spain, οὐτε ἐν ταῖς Ἰηνᾶσιν, nor those among the Celts, nor in the East, in Egypt, and Libya, and in the middle parts of the world.”

Such is the representation, incidentally given by Irenæus, of churches then as founded in Spain, a hundred years at least, after the period when Paul is supposed to have taken that journey. But as regards the national name, that is expressed by a different word, Ἰηνᾶσιν, and not by the word in ROMANS xv. 24. 28., which is Σπανία. Now this difference, if it be insufficient to prove that the writer's knowledge of what then existed in Spain, bore no reference to the apostle as its author, seems at any rate to indicate, that the writer had not that passage of the sacred text then in his mind.

In the lapse of two hundred years after this testimony of Irenæus, we are certain, that a still wider extension of the Christian faith took place in that country, which must have become generally known to other Christian communities.

From these premises, what may we reasonably conclude, at the close of the fourth century? It is highly probable, that along with the intention or hope once announced by St. Paul to visit Spain, the fact of churches now so widely established in it, would, in pious and imaginative minds, be readily combined, and produce, as a natural effect, the attribution of the whole establishment there to the great apostle as to its primary founder.

Hence, too, a fervent orator like Chrysostom (dated A. D. 398), without any misgiving or doubt, but without such belief as careful investigation alone could justify, would kindle with the glorious theme; and to magnify St. Paul as the Hercules of Christianity, would carry him on, in his heroic enterprises, to the very extremity of the western world. Rhetorical flourishes are in their nature contagious; and what was once oratorically said by Chrysostom, would be echoed and re-echoed by others, without a grain of evidence or historical truth being ever thrown into the scale of its credibility.

Should the great names of Athanasius, Cyril of Jerusalem,

Epiphanius, and Jerome, be objected as of somewhat earlier date and authority than that of Chrysostom, I am duly aware, from a work (of the 16th century) reprinted at Chichester in 1819, by the late venerable Bishop Burgess,

De Pauli apostoli itinere in Hispaniam

Disputationes duæ, auctore Pererio Valentino,

that those writers are there so quoted; and I do not mean to deny that they have in the main been quoted truly. But I confidently maintain that after the time of Eusebius's Ecclesiastical History, mere *obiter* assertions of Paul having gone into Spain are entitled to no serious regard; as having originated much in the same way, in which, it is here conjectured, the mind of Chrysostom might have conceived that splendid idea, if he had not caught it from the suggestion of others.

NOTE II.

On the supposed Authority of Caius, the Presbyter.

In the *Reliquias Sacrae* of the learned and excellent Dr. Routh, vol. iv. pp. 1...37., there is given Fragmentum incerti auctoris de canone S. Scripturarum, with large annotations from the pen of Dr. Routh, and including extracts from Muratori, its first editor, and from Freindaller, its latest.

That paragraph of the fragment, p. 4., which begins "*Acta autem omnium apostolorum...*" seems to have been welcomed as strongly contributing to establish for a fact *profectionem Pauli ab urbe ad Spaniam proficiscentis.*" Those words are decisively so considered by Mr. Greswell, *Dissertations, &c.*, vol. iv. pp. 225, 6.

My objections to the validity of such inference from such authority are the following, stated with as much brevity, as the case will allow, to those readers who have Dr. Routh's book before them.

That paragraph, then, as it now stands, attributes to St. Luke in the Acts a declaration of the martyrdom of St. Peter, for which the editor refers, in the Note, to JOHN xxi.

18, 19., as if that were its verification; and for the journey of St. Paul to Spain, which also St. Luke is affirmed to have declared, the editor refers to ROM. xv. 24. 28., as if that afforded the satisfaction required.

Now is it possible, let me ask, that he who originally wrote thus, if such indeed was his meaning, could have been himself an intelligent man? Or if intelligence be allowed in the first instance to the writer, are we not driven to conclude, that the original manuscript must have suffered strange corruption in the hands of its several transcribers, to exhibit such striking signs of error and obscurity as it now does?

For argument's sake, let us overlook what is thus grossly objectionable, and let us concede that the passage, even as it stands, records an early opinion in favour of St. Paul's having travelled into Spain. What is the whole amount of its value, taken at the highest, at Muratori's own estimate? but that Caius the presbyter, at the close of the second century, was author of the fragment, and in those words delivered his own belief of the journey alluded to.

Even so much concession of its being genuine and true would still carry little weight in the balance against other facts and considerations, which are here advanced on the contrary side.

But fortunately, perhaps, a clue seems to be afforded by internal evidence at once to account for that opinion of the anonymous writer, and to show the invalidity of its foundation. The editor of the fragment, at pp. 4, 5., on the paragraph which follows that already mentioned, clearly indicates, that he understood the principal epistles of St. Paul to have been taken by the author of it in this order of succession: to the Corinthians in the first, to the Romans in the seventh and last place of the whole!

Therefore, Caius the presbyter (or whoever it was else) if he proceeded at all logically on that calculation to its natural consequences, must have imagined that only a short interval before St. Paul's coming as a prisoner to Rome, preceded the declaration (ROM. xv. 24. 28.) of his design to visit Spain, and that the very first step which he took after his deliverance, would be to execute that intention.

From false premises thus assumed (in common with others, perhaps,) by the author of that fragment, the false conclusion would follow naturally enough, that Paul did accomplish the purpose which, under those circumstances, he had announced. And on this easy hypothesis, with so much gross neglect of apostolic chronology, besides other points of ignorance alleged against him by his own editors, the erroneous imagination of that author may, I think, be fairly accounted for, reducing the value of his authority in the scale to very little above nothing.

And no consideration, let me add, but that of very deep and sincere respect for the names mingled up with this question, could have induced me to bestow on the point before us a serious and continued attention, far beyond what, from its own merits, it might otherwise demand.

APPENDIX G.

Which, from the conjecture on TIRUS iii. 13. in s. 2.,
may be assigned to p. 123. of this work.

s. 1. On the Epistle to the Hebrews.

s. 2. On the two persons who might have been the
bearers of it.

s. 1. In the title to his *HORÆ PAULINÆ*, Dr. Paley distinctly says, The Truth of the Scripture History of St. Paul, evinced by a comparison of the *Epistles which bear his name*, &c.; and immediately in the Exposition of the argument, he says again, The volume of Christian Scriptures contains *thirteen Letters purporting to be*

written by St. Paul. The Epistle to the Hebrews, which certainly does not bear his name as the other epistles bear it, is thus excluded by Dr. Paley from that catalogue: which exclusion must, then, have arisen from some want of clear and entire satisfaction in his mind as to its having been the genuine or the direct work of St. Paul.

In his *Evidences of Christianity*, published four years after the *HORÆ PAULINÆ*, Dr. Paley speaks more explicitly. “ I allege this epistle [to the Hebrews] without hesitation: for, whatever doubts may have been raised about its author, there can be none concerning the age in which it was written. No epistle in the collection carries about it more indubitable marks of antiquity, than this does,” &c. &c. NOTE. pp. 70, 1. Edit. 1825.

After all the doubts, however, and disquisitions which have arisen on this subject, and notwithstanding what must always be felt, the marked difference of style and manner which distinguishes that from the other writings of the apostle; I yet very sincerely receive the Epistle to the Hebrews as essentially stamped with the apostolic authority of St. Paul himself.

That it should wear so much the character of an argumentative discourse and so little present that of an epistolary address, is, at all events, the natural consequence of its immediate object, to reason on the high mission and divine nature of our blessed Lord with the Hebrew Christians from their own sacred books: to which Hebrew Christians, however, generally speaking, St. Paul had become more or less obnoxious, as the apostle of the Gentiles, and the assertor of their evangelical liberty.

The greater part of that class of men would of course be strangers to the person of St. Paul: and yet some

of them could hardly fail to recognise the writer, towards the close of the epistle, when he acknowledges the compassion which they had shown to him in his bonds, x. 33, 4., while at Cesarea apparently, and the joyful contribution of their goods to the relief of his necessities there.

Writing in a situation so very peculiar, though St. Paul did not like immediately to avow himself as the author, yet, from other indications of a personal nature, it may appear, that he did not ultimately intend to disavow it or to conceal himself. Two passages, pointed out as very decisive, are the following :—

xiii. 19. But I beseech you the rather to do this, that I may be *restored* to you the sooner.

— 23. Know ye that our brother Timothy is *set at liberty*; with whom, if he come shortly, I will see you.

But, singularly enough, although those passages might be sufficiently clear at the time of writing, in the present day, it must be confessed, some ambiguity hangs on both of them : for neither does the one Greek word in v. 19., *ἀποκατασταθῶ*, belong to the phraseology of St. Paul, nor can the other, v. 23., *ἀπολελυμένον*, be so certainly claimed, in that signification, as entirely to forbid a different meaning which the context does not exclude, *being allowed by his friends to depart*.

It may not, however, be impertinent or unprofitable to remark, that for establishing the great point proposed in the H. P., even if the Epistle to the Hebrews had been always received as from the pen of St. Paul, still it could not be made tributary to the purpose of Dr. Paley; from its being necessarily destitute of those many references to places, persons, and facts, materials, so richly found in the thirteen epistles, to show undesigned coincidence with the Acts. But then this acknowledged peculiarity in that epistle, so long as

other considerations are not wanting to counterbalance it, may not be allowed to carry decisive weight in settling so complex a question as that of its authorship.

s. 2. Out of the notion (first briefly started by Luther, in GENES. xlviij. 20., and lately much favoured abroad) that Apollos might be the author, a different idea has arisen in my mind ; an idea, original perhaps, and yet not beyond the range of probability, which would discover the commissioned bearers of it to the Hebrews in Judea.

In ACTS xviii. 24...28. Apollos, we are told, being an eloquent man and mighty in the Scriptures, passed over from Ephesus to Corinth ; and there mightily convinced the Jews, and that publickly, showing by the Scriptures, that Jesus was Christ, the Messiah. It therefore at a later day any man but St. Paul could be the author of the Epistle to the Hebrews, or if the hand of any other man could be employed under his direction to write it, Apollos, it must be allowed, was altogether peculiarly qualified for that purpose.

And for such a sacred purpose, why should we doubt or deny, that a guiding inspiration might be given to the pen of such a writer ?

But, at all events, if to secure for that great doctrinal argument a favourable reception with the Hebrews addressed as such, it was necessary somehow to introduce the epistle in the first instance and try its effect, without declaring St. Paul to be the author of it ; no Christian brother was more likely, with pleasing eloquence and in a conciliatory spirit, to deliver and recommend it to an audience of learned Jews, than Apollos.

Under this latter impression, especially, I have been sometimes inclined to fancy, that we have an unexplained text ready to bear application to that very end. And

if any calculation of time, place, and circumstance, in these matters, would otherwise allow, it has struck my mind to interpret the following words of Paul to Titus, as of much more distinct importance than at first sight may be thought : —

TIT. iii. 13. Bring (or forward) Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Now, as it is very clear that so critical a task as that of presenting the epistle without its writer's name, would never be consigned to any common messenger, we may well suppose, that St. Paul would select the most intelligent of his friends and followers to be authorised and instructed accordingly.

Here, then, we have Apollos eminently accomplished and zealous in the cause, with Zenas the lawyer (interpreter and teacher of the law), announced as on some important mission from St. Paul ; and they are particularly commended to Titus to be by him forwarded from Crete with all possible diligence, more probably, at least, to the coast of Palestine than to any other that can be named.

INDEX

OF

THE PRINCIPAL PERSONS AND PLACES

IN

THE CONTINUOUS HISTORY.

APOLLOS, native of Alexandria.

- i. His name first appears in that digression assigned to it, of five verses, A. xviii. 24....28., which carries him from Ephesus into Achaia,
- ii. Where after being for some time a faithful minister in *watering*, 1 Cor. iii. 5., where Paul had *planted*, displeased with the faction at Corinth, to which the eloquence of his preaching had given rise in the church there, Appendix D. s. 1. p. 153.;
- iii. That he might be no longer the cause of religious division (1 Cor. i. 12.) he took the opportunity, apparently, of that deputation from Corinth to St. Paul at Ephesus, to pass over into Asia, intending (as 1 Cor. xvi. 12. seems to show) not to return to Corinth for some time at least. Though "greatly desired" by St. Paul, he would not then return, with the brethren ; nor does it appear that he ever did so.
- iv. Probably indeed he now remained at Ephesus permanently : nor is any thing heard of him, either there or elsewhere,
- v. Till in the Epistle to TITUS, iii. 13., and engaged in some Christian service under the apostle ; whom, according to our idea of the Fourth Progress, he might have very recently seen at Ephesus.

N.B. On the name of Apollos, as possibly requiring to be connected with the Epistle to the Hebrews, *vide* Appendix G, pp. 187, 8.

AQUILA and PRISCILLA,
Remarkable Jews of the dispersion.

i. Aquila, A. xviii. 1. ...born in Pontus, afterwards settled at Rome,

But driven from thence with his wife Priscilla by the edict of Claudius, and settled in Corinth, where Paul abode and wrought with them, being tent-makers.

ii. A. xviii. 18, 19. Paul, on leaving Corinth, took them with him to Ephesus; where, after Paul's departure, they had the opportunity, *ibid.* 26., to instruct Apollos in the Christian revelation, which he had known but imperfectly before.

iii. They stayed there till Paul's second visit to that city, A. xix. 1., when in writing to the Corinthians, 1 COR. xvi. 19., he says, "Aquila and Priscilla salute you much in the Lord, with the church that is in their house."

iv. After that date, and during the interval (H. P. 17, 18.) of Paul's travelling elsewhere, A. xx. 1, 2., there appears time quite sufficient for them both to have gone to Rome and to have been heard of as resident there;

v. When Paul at Corinth, A. xx. 2, 3., in writing to the Romans, ROM. xvi. 3., mentions them with particular kindness. "Greet Priscilla and Aquila, my helpers in Christ Jesus," &c. pp. 68, 9. of this work.

vi. Finally, it seems probable, that they settled at Ephesus or near that city; as may be gathered from the salutation to them, 2 TIM. iv. 19., along with Onesiphorus's household certainly at Ephesus; which Timothy, on his then arranged visit to Ephesus, was instructed to deliver.

When we survey these different movements, in the personal history of Aquila and Priscilla, it is obvious to remark, that by means such as these a very extensive intelligence would

easily be carried on through different parts of the Roman world; while to the intercourse of Christian brethren and Christian churches, that facility and frequency of communication must have proved highly favourable. The readiness with which Aquila and Priscilla in particular moved from one distant place to another, and the thanks which "all the churches of the Gentiles," ROM. xvi. 4., gave to them, taken together, may seem to indicate, that Aquila's working with his own hands, A. xviii. 3., was only a temporary exigency, to a man otherwise not poor and most certainly generous.

ERASTUS, the Corinthian.

The name of Erastus occurs in the following passages,

A. xix. 22. ROM. xvi. 23. 2 TIM. iv. 20.

i. To account for Erastus, A. xix. 22., being now found in Asia, it is fairly supposed, at A. xviii. 18. p. 52., that on St. Paul's then leaving Corinth, both Timothy and Erastus (as being mentioned conjointly, A. xix. 22.) bore him company from thence, A. xviii. 22., to Jerusalem and to Antioch, and so, on his Third Progress, xix. 1., to Ephesus also.

This opinion of the early day at which Erastus first joined the apostle, I now consider as marked with the highest probability: the notion of his having afterwards been one in the deputation from Corinth, pp. 61, 2., is highly improbable.

However that may be, Erastus along with Timothy was now sent from Ephesus by Paul on a preparatory mission to Philippi; and as it appears (2 COR. i. 1.) that Timothy was still in Macedonia when Paul arrived, Erastus also might still be there. In that case, they would both minister (Timothy certainly did) unto the apostle, during his travels in the northwest of Greece, A. xx. 2., till on his return he reached the capital of Achaia.

ii. ROM. xvi. 23. At all events, when Paul, soon after writing from Corinth, concludes his Epistle to the Romans, "Erastus, the chamberlain of the city," he says, "saluteth

you : " which upon the whole may more probably be interpreted to mean, that he had been chamberlain, than that he was so then. In either case, it sufficiently shows the respectability and rank, which Erastus held among his fellow-citizens.

iii. 2 TIM. iv. 20. Paul here, in the retrospect of his Fourth apostolic Progress, says, that " Erastus abode at Corinth ; " which intimates, that Erastus had been in his company, before they arrived at that city.

Probably enough, when Titus summoned from Crete took Corinth on his way to Nicopolis, he was joined by Erastus from thence. And if so, he may have become the companion of Paul when the apostle passed the winter in Nicopolis and preached the gospel in that neighbourhood. TIT. iii. 12.

GAIUS of *Derbe*,

As distinguished from *Gaius*, the Macedonian, mentioned, A. xix. 29., along with *Aristarchus*, and like him, A. xx. 4. xxvii. 2., probably a Macedonian of Thessalonica.

The other *Gaius*, A. xx. 4., was clearly a native of Derbe, quite remarkable (H. P. 182.) as the only city in which Paul suffered no persecution or trouble ; whereas in each of the three cities through which he had previously passed, Antioch in Pisidia, Iconium, and Lystra, he had been persecuted grievously.

We afterwards find this same Gaius at Corinth, apparently settled there as a rich householder, and denominated by Paul when he wrote to the ROMANS, xvi. 23., " my host and of the whole church." If then he was thus " wealthy and benevolent " in character, and had enjoyed opportunity to hear the preaching of Paul at Derbe either on the occasion, A. xiv. 21., or that of xvi. 1...3., or on both occasions ; then might he easily find the means from Derbe to visit Corinth, and settling there be known (1 COR. i. 14.) as one of the few converts whom Paul had baptized with his own hands.

All this becomes the more probable from the contiguity of Lystra to Derbe, and from the association of Gaius's name so directly with that of Timothy, A. xx. 4. And under the several circumstances fairly put together, we may even conclude, that it was the personal influence of Gaius, from such wealth and such benevolence, that (humanly speaking) secured for Paul, when in Derbe, an exemption from hostility and ill usage which he experienced no where else. pp. 21, 2.

ILLYRICUM,

If viewed as at p. 67., on *Actrs xx. 2.*, becomes an important region in the apostolic history.

From *Rom. xv. 19.* it appears, that St. Paul had on that occasion completed his visitation of Macedonia towards the north-west where it joins on Illyricum.

At pp. 122, 3., on *Tit. iii. 12.*, it is seen, that he had planned, after preaching in other parts, to winter at Nicopolis:

And in *2 Tim. iv. 10.*, p. 127., we find Titus to have been recently despatched into the southern part of Illyricum, into Dalmatia.

Thus the gospel may seem to have spread somewhat extensively along the eastern coast of the Adriatic and to have afforded large occupation, however imperfectly now known to us, both to the zeal of the apostle and to that of his missionary Titus.

JERUSALEM.

In two of the three recorded Progresses of Paul, before he returned to Antioch, he included in the plan of his movements a visit to the Holy City, at one or other of the great feasts.

After his *second* Progress, in *A. xviii. 21, 2.*

"I must by all means keep this feast, that cometh in Jerusalem.

* * * * *

And when he had landed at Cesarea, and *gone up*, i. e. to Jerusalem, and saluted the church, he went *down* to Antioch."

After his *third Progress*, we have the intention and the execution of it thus told.

A. xx. 16. He hasted, if it were possible for him to be at Jerusalem on the day of Pentecost.

xxi. 15. And after those days, we took up our carriages, and went up to Jerusalem.

As connected with his great Progresses, these are the only two visits recorded in the Acts. But at a period antecedent to those visits, two other, and direct, journies were undertaken by him; during the long time, A. xiv. 28., that Barnabas and he abode with the disciples at Antioch.

The first in these papers is styled the *private journey*, p. 23., the second is entitled the *public mission*, p. 26., to Jerusalem, being related in GALAT. ii. 1...10. and in A. xv. 1...31. respectively.

LUKE, the Evangelist, and Physician,

i. Probably of Antioch, and a Gentile, H. P. 148., and apparently connected (whether by his profession or not) with Philippi and Troas, before he met St. Paul at the latter place, A. xvi. 8. 10., then on his second Progress:

ii. And having passed over with St. Paul into Europe, attended him, xvi. 12., to Philippi, where, after St. Paul's departure from that city, he remained himself without any annoyance;

iii. In all probability, till he was seen by St. Paul, when he visited Macedonia *again*, A. xx. 2.

iv. But not sent down to Corinth with that epistle, 2 COR. (notwithstanding the subscription), nor named in it, as being then unknown to the Corinthians.

v. On St. Paul's *third* visit to Philippi, A. xx. 3...6., Luke joined his company to Troas,

vi. And never apparently quitted him, till they both came to Rome together, A. xxviii. 16.

vii. While at Cesarea, A. xxiii. 33, &c., he had probably availed himself of the great opportunities of that situation to write his Gospel under the eye of St. Paul. *Vide Appendix E.*

viii. When at Rome, being known by report, as the beloved physician, to the brethren at Colossæ, he is joined in the salutation, *COLOSS. iv. 14.* and *PHILEMON*, ver. 24.

ix. In the Epistle to the Philippians, written (from St. Paul's more immediate expectation of deliverance, i. 25, 6., ii. 24.) at some interval after those two, the name of Luke does not occur; from whence we may fairly conclude that he was then gone elsewhere.

Conjectures as to the probable place and cause of his absence will be found in Appendix E.

x. If, during St. Paul's absence from Rome in his last apostolic Progress, Luke was at Cesarea, engaged on his second historical labour, App. u. s., we may well suppose, that after the apostle's return to Rome was made known to him, the well beloved Luke would lose no time in once more becoming his attendant in prison.

xi. One thing is very clear, that St. Paul, at the close of his earthly course, being then left in comparative solitude, has distinctly recorded, *2 TIM. iv. 11.*, "Only Luke is with me," that is, of his earlier associates: for at the end of that epistle it appears he was not neglected by Eubulus, and Pudens, and Linus, and Claudia, and by other brethren unnamed.

MALTA, p. 104. *ACTS XXVIII. 1.*

A paper "On the Voyage and Place of Shipwreck of St. Paul, by Major Rennell, F. R. S." &c. in the *Archæologia*, vol. xxi. p. 92., will be read with much pleasure and entire satisfaction.

PETER; and JAMES and JOHN his brother, the two sons of Zebedee.

i. This apostolic triumvirate, so frequently occurring (and but once in any other order, LUKE ix. 28.) in the three first Gospels, appears in the Acts, by name, i. 13., with the other apostles, at Jerusalem, and virtually so, ii. 14.

JAMES never occurs again till A. xii. 2., where it is said, Herod "killed James the brother of John with the sword."

For JAMES the *Less*, *vide* below, s. iii.

ii. PETER and JOHN, so united, occur in the case of the lame man miraculously cured, and its remarkable consequences, A. iii. and iv., several times.

In A. viii. 14. they are sent by the other apostles into Samaria, where the Holy Ghost was given, v. 18., through laying on of their hands; and they return, v. 25., after having preached the gospel in many villages of the Samaritans.

This is the last mention, in the Acts, of JOHN the Evangelist.

Incidentally, however, by GAL. ii. 9., we find, on Paul and Barnabas visiting Jerusalem along with Titus (time of A. xiv. 28.) John was certainly there on that occasion.

"James (the Less), Cephas, and JOHN :"

Whereas at an earlier period, GAL. i. 19.=Acts, ix. 26, 7., JOHN certainly was not then in Jerusalem.

How shall this absence of *John* be better accounted for, than on the natural supposition that the province of his labours now partly lay (viii. 14.) in Samaria, and in Galilee also, as he was by birth a Galilean?

iii. JAMES the Less, whose mother was Mary, MARK xv. 40., otherwise known, A. i. 13., as the son of Alpheus, and GAL. i. 19. as the Lord's brother or cousin, is first separately mentioned in the latter text, as the only apostle, except Peter, whom in that visit to Jerusalem Paul had the opportunity to see, GAL. i. 19.=A. ix. 26, 7. H. P. 89.

Very soon after the martyrdom of James the brother of

John, James the Less begins to be spoken of in terms of distinction.

A. xii. 17. "Go," says Peter after his miraculous deliverance, "show these things unto James and to the brethren."

After this period, GAL. ii. 9. (in time=A. xiv. 28.) on the important occasion of Paul's private visit to Jerusalem, James bears a prominent part.

"And when *James*, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

At a somewhat later date, GAL. ii. 11, 12., "When Peter was come to Antioch, I withheld him to the face, because he was to be blamed. For before that certain came from *James*, he did eat with the Gentiles."

This text plainly attributes to James a kind of eminence or presidency in the church of Jerusalem, or at least a more fixed and stationary residence there. H. P. 99.

After this again, A. xv., in the council held at Jerusalem upon the business of the Gentile converts, he decidedly assumes a higher place, and after Peter had spoken, vv. 7...11. seems to have taken the lead. It was he who closed the debate and proposed the resolution, xv. 19., in which the council ultimately concurred. H. P. 99.

After that great concern was settled, the name of Peter no where occurs again in the Acts: he disappears from Jerusalem entirely. Into what distant scenes he afterwards travelled as the apostle of the circumcision, it is no part of my limited undertaking to collect from other writers or investigate for myself; unless so far as the name of SILAS connected with that of Peter requires to be noticed in the Index.

iv. JAMES therefore after A. xv. remains in Jerusalem the acknowledged bishop of the church; and the last mention of his name occurs on a very important meeting, A. xxi. 18., "The day following Paul went in with us unto James; and all the elders were present."

And here terminates this brief notice of Peter, James, and John, and of James the Less, rendered in some sort neces-

sary from its connection with the apostolic history of St. Paul.

SILAS or SILVANUS. H. P. 66.

i. When Silas, A. xv. 22., first left Jerusalem as sent along with the decree from the council held there, it was only, as he thought, on the mission to Antioch, and then to return. Instead of that, as we have seen, A. xv. 40. p. 34., he set out with Paul on an indefinite line of progress, and faithfully accompanied him through the varied scenes, trials, and sufferings of a long and protracted absence.

ii. After Silas along with Timothy arrived at Corinth from Macedonia, A. xviii. 5., and there rejoined the apostle, the name of Timothy does not appear again till a much later day, and that, at Ephesus, A. xix. 22. The name of Silas never again appears in the Acts.

Now we can have little doubt but that Silas as well as Timothy would bear the apostle company to Jerusalem, A. xviii. 22. What then became of Silas?

iii. Nothing so natural, as that on their arrival there Silas should now remain in the place of his home, of his relations and friends; on a scene, too, be it remembered, A. xv. 22., where he already held a chief place among the brethren.

iv. What partly confirms the idea that he must there have taken his leave of Paul, is the fact of his being afterwards despatched by the apostle Peter with that epistle, in which he is called (1 PET. v. 12.) "a faithful brother unto you, as I suppose." And why was he called so? because Peter knew that he had been the associate of Paul when preaching the gospel "in Phrygia and Galatia" certainly, A. xvi. 6. Whether Silas after that time travelled through "Pontus, Cappadocia, Bithynia," &c., 1 PET. i. 1., must be left in the uncertainty of conjecture.

TIMOTHY

i. Is converted, A. xiv. 7., with Lois and Eunice, pp. 19, 20., and received by the apostle as his personal attendant, A. xvi. 1, 2, 3. pp. 34, 5.

ii. Bears Paul company all along, to Berea, A. xvii. 10., follows Paul to Athens, is sent back to Thessalonica, and thence arrives at Corinth, xviii. 5. pp. 46, 7, 8.

iii. Accompanies Paul, *viā* Ephesus, to Syria, goes up with him to Jerusalem ; and thence, to Antioch, p. 53.

iv. On Paul's third Progress, through Galatia and Phrygia, to Ephesus ; from thence (along with Erastus), A. xix. 22., into Macedonia ; from whence he might have gone to Corinth, and thence back to Ephesus, but he is overtaken by Paul before he left Philippi, pp. 154, 5.

v. Attends Paul through the parts N. W. of Greece, and is reckoned at Corinth, A. xx. 4., as one of his seven companions, on return *viā* Troas, &c., and goes with him to Jerusalem.

vi. Probably with him at Cesarea for part of the time, but not his companion on the voyage to Rome ; where however his name is found in the salutations, COL. i. 1., PHILE. ver. 1.

vii. Goes with him (and Titus) first to Crete, p. 120., then to Ephesus ; where Paul leaves him behind, and after going *viā* Troas into Macedonia, from Philippi, writes that epistle to him, 1 TIM. p. 121.

viii. Apparently, after this, while Paul was yet at Nicopolis or in the neighbourhood, Timothy had been summoned from the station at Ephesus to that of Philippi, pp. 123, 4.

Paul on his return to Rome, taking Corinth in the way, and wishing once more to visit the church of Ephesus, so much the object always of his anxiety, under those circumstances had no opportunity to see his beloved disciple in Macedonia.

At Rome, not long, it is thought, after his second arrival in that city, he is again persecuted and thrown into prison. And from thence, Timothy is addressed at Philippi in an epistle (2 TIM.) p. 125. ; which while it requests him to come

to the apostle before winter, implies also his being engaged (*viâ* Troas) to visit Ephesus on the journey.

Nothing more after this appears to be known; nothing can be with any probability conjectured.

TITUS,

Probably a native of Antioch, and there converted by St. Paul, *TIT.* i. 4.

i. *GAL.* ii. 1. he is taken up by the apostle, in that the *private journey* to Jerusalem, inserted here, p. 23. after *A. xiv.*, from which it appears he was a Gentile;

And on his return, he appears to have staid at Antioch, till he joined St. Paul in his third Progress, p. 56.

ii. Is sent by him, *2 COR.* xii. 18., from Ephesus to Corinth, on the matters in Appendix D. p. 155.

Ibid. ii. 13. afterwards expected at Troas, p. 156.: but vii. 5, 6. is met in Macedonia.

iii. *Ibid.* viii. 16, 17., is sent down to Corinth, on account of that charitable contribution, p. 157.

iv. And most probably remains as superintendent of the church there, when Paul with his seven companions departed, *A. xx. 4.*, and is there occupied for some years:

v. Nor does he elsewhere appear again, till probably along with St. Paul at Rome, pp. 119, 120., and, then after his deliverance, fixed by him, *TIT.* i. 5., in the episcopal care of Crete.

vi. In *TIT.* iii. 12. he is summoned by St. Paul to Nicopolis.

vii. Probably returns in his company to Rome; and during his second imprisonment, *2 TIM.* iv. 10., is despatched by the apostle into Dalmatia, (*vide* pp. 67. 128. and Index, Illyricum,) into the scene of their former labours.

TROAS.

Of places in the apostolic progresses more important than from the brief mention of them in the Acts or even in the Epistles might be thought, Troas forms a very striking example.

i. Paul's *first* visit to that place, accompanied by Silas and Timothy, is narrated A. xvi. 8... p. 36., with its momentous consequences to the European world. And as Luke was sojourning there at the time, Troas may seem in the first instance to have been visited on its own account; but providentially also, for the divine purpose, to carry the gospel over into Macedonia, and into Greece.

ii. Paul *again* visited Troas, purposely, from Ephesus, with expectation to meet Titus there, 2 Cor. ii. 12., in time = A. xx. i., when, though a door to preach Christ's gospel was opened unto him of the Lord, he was constrained to take his leave of them and to hasten into Macedonia, p. 66.

iii. Paul visited Troas a *third* time, A. xx. 4, 5., having previously sent Timothy and his six other companions, not merely to wait for him till he (and Luke) arrived from Philippi, but doubtless (H. P. 67.) to gather some of that harvest, which on his last hasty visit he had prematurely quitted, and which on this occasion he now stopped seven days to aid them in more fully reaping. *Vide*, on Acts xx. 13., p. 74.

iv. *Finally*, he passed through Troas himself on his way from Ephesus to Philippi, p. 121., in that series of apostolic visits — after his deliverance from the first imprisonment at Rome — alluded to in 2 Tim. iv. 13., and traced out by Dr. Paley, H. P. 189., in what he calls “an hypothetic journey:” a journey however left incomplete by him, unless he had inserted “*via* Troas” betwixt Ephesus and Macedonia.

That particular in Paul's route is required by the passage in 2 Tim. iv. 3., otherwise, how could the apostle have left the cloke and the parchments with Carpus? which Timothy at a future day was to call for, in the way from Philippi, *via* Troas to Ephesus on his own way ultimately to Rome.

TYCHICUS,

Probably an Ephesian, or of that neighbourhood,

Is mentioned in the following passages,

A. xx. 4. EPH. vi. 21. = COL. iv. 7. TIT. iii. 12.

2 TIM. iv. 12.

i. A. xx. 4. Here his name occurs for the first time, in conjunction with Trophimus also of Asia, as one of the seven companions of Paul when he departed from Corinth.

ii. COL. iv. 7. The bearer of those Epistles from Rome, and expressly sent by Paul into Asia, he must have gone to Colossæ in person, (and to other churches, EPH. vi. 21.) as an intelligent and affectionate messenger.

In that neighbourhood, when Paul arrived on his Fourth Progress, Tychicus (and Artemas also) should seem to have joined the apostle again.

iii. For in TIT. iii. 12. the apostle writes in a way to show, that Tychicus was then along with him or within his reach : he would not else speak of sending (from Macedonia) Tychicus (or Artemas) to relieve Titus in the episcopal government of Crete. A person so designed must evidently have borne a high character as a trustworthy and venerable man.

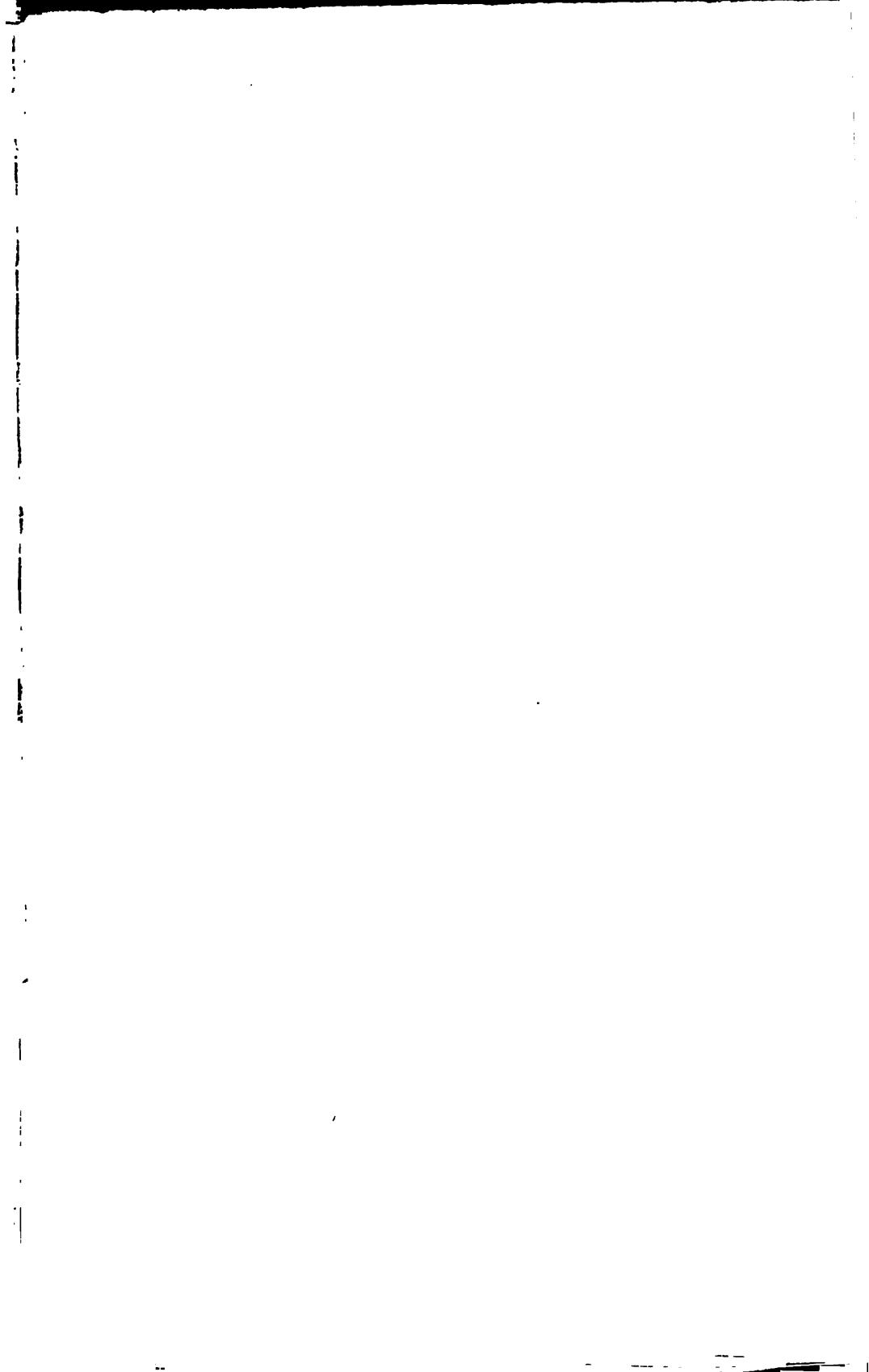
iv. 2 TIM. iv. 12. In agreement with all this, we afterwards find Tychicus actually sent from Rome to hold that sacred office in the church of Ephesus, and permanently so : for though Timothy on his expected return to Rome would visit that city, he was clearly instructed by Paul not to stay there.

HORÆ PAULINÆ:
OR,
THE TRUTH OF THE SCRIPTURE HISTORY
OF
ST. PAUL,
EVINCED BY A COMPARISON
OR
THE EPISTLES WHICH BEAR HIS NAME,
WITH
THE ACTS OF THE APOSTLES,
AND WITH ONE ANOTHER.

BY WILLIAM PALEY, M.A.
ARCHDEACON OF CARLISLE.

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TO
THE RIGHT REVEREND
JOHN LAW, D.D.
LORD BISHOP OF KILLALA AND ACHONRY,
AS A TESTIMONY
OF ESTEEM FOR HIS VIRTUES AND LEARNING,
AND OF GRATITUDE FOR THE LONG AND FAITHFUL FRIENDSHIP
WITH WHICH
THE AUTHOR HAS BEEN HONOURED
BY HIM,
THIS ATTEMPT TO CONFIRM THE EVIDENCE OF
THE CHRISTIAN HISTORY
IS INSCRIBED,
BY HIS AFFECTIONATE AND MOST OBLIGED SERVANT,
W. PALEY.



C O N T E N T S.

	<i>Page</i>
<i>Exposition of the Argument</i>	1
<i>The Epistle to the Romans</i>	10
<i>The First Epistle to the Corinthians</i>	33
<i>The Second Epistle to the Corinthians</i>	50
<i>The Epistle to the Galatians</i>	78
<i>The Epistle to the Ephesians</i>	107
<i>The Epistle to the Philippians</i>	132
<i>The Epistle to the Colossians</i>	143
<i>The First Epistle to the Thessalonians</i>	150
<i>The Second Epistle to the Thessalonians</i>	160
<i>The First Epistle to Timothy</i>	166
<i>The Second Epistle to Timothy</i>	175
<i>The Epistle to Titus</i>	184
<i>The Epistle to Philemon</i>	190
<i>The Subscriptions of the Epistles</i>	195
<i>The Conclusion</i>	199



THE
TRUTH
OF THE
SCRIPTURE HISTORY OF ST. PAUL
EVINCED.

CHAPTER I.

EXPOSITION OF THE ARGUMENT.

THE volume of Christian scriptures contains thirteen letters purporting to be written by St. Paul ; it contains also a book, which, amongst other things, professes to deliver the history, or rather memoirs of the history, of this same person. By assuming the genuineness of the letters, we may prove the substantial truth of the history ; or, by assuming the truth of the history, we may argue strongly in support of the genuineness of the letters. But I assume neither one nor the other. The reader is at liberty to suppose these writings to have been lately discovered in the library of the Escurial, and to come to our hands destitute of any extrinsic or collateral evidence whatever ; and the argument I am about to offer is calculated to show, that a comparison of the different writings would, even under these circumstances, afford good reason to believe the persons and transactions to have been real, the letters authentic, and the narration in the main to be true.

Agreement or conformity between letters bearing the name of an ancient author, and a received history of that author's life, does not necessarily establish the credit of either : because,

1. The history may, like Middleton's Life of Cicero, or Jortin's Life of Erasmus, have been wholly, or in part, compiled from the letters ; in which case it is manifest that the history adds nothing to the evidence already afforded by the letters : or,

2. The letters may have been fabricated out of the history ; a species of imposture which is certainly practicable ; and which, without any accession of proof or authority, would necessarily produce the appearance of consistency and agreement ; or,

3. The history and letters may have been founded upon some authority common to both ; as upon reports and traditions which prevailed in the age in which they were composed, or upon some ancient record now lost, which both writers consulted : in which case also, the letters, without being genuine, may exhibit marks of conformity with the history, and the history, without being true, may agree with the letters.

Agreement therefore, or conformity, is only to be relied upon so far as we can exclude these several suppositions. Now the point to be noticed is, that in the three cases above enumerated, conformity must be the effect of *design*. Where the history is compiled from the letters, which is the first case, the design and composition of the work are in general so confessed, or made so evident by comparison, as to leave us in no danger of confounding the production with original history, or of mistaking it for an independent authority. The agreement, it is probable, will be close and uniform, and will easily be perceived to result from the intention of the author, and from the plan and conduct of his work.—Where the letters are fabricated from the history, which is the second case, it is always for the purpose of imposing a forgery upon the public ; and, in order to give colour and probability to the fraud, names, places, and circumstances, found in the history, may be studiously introduced into the letters, as well as a general consistency be endeavoured to be maintained. But here it is manifest, that whatever congruity appears, is the consequence of meditation, artifice, and design.—The third case is that wherein the history and

the letters, without any direct privity or communication with each other, derive their materials from the same source ; and, by reason of their common original, furnish instances of accordance and correspondency. This is a situation in which we must allow it to be possible for ancient writings to be placed ; and it is a situation in which it is more difficult to distinguish spurious from genuine writings, than in either of the cases described in the preceding suppositions ; inasmuch as the congruities observable are so far accidental, as that they are not produced by the immediate transplanting of names and circumstances out of one writing into the other. But although, with respect to each other, the agreement in these writings be mediate and secondary, yet is it not properly or absolutely undesigned ; because, with respect to the common original from which the information of the writers proceeds, it is studied and factitious. The case of which we treat must, as to the letters, be a case of forgery ; and when the writer, who is personating another, sits down to his composition — whether he have the history with which we now compare the letters, or some other record, before him ; or whether he have only loose tradition and reports to go by — he must adapt his imposture, as well as he can, to what he finds in these accounts ; and his adaptations will be the result of counsel, scheme, and industry : art must be employed ; and vestiges will appear of management and design. Add to this, that in most of the following examples, the circumstances in which the coincidence is remarked are of too particular and domestic a nature, to have floated down upon the stream of general tradition.

Of the three cases which we have stated, the difference between the first and the two others is, that in the first the design may be fair and honest, in the others it must be accompanied with the consciousness of fraud : but in all there is design. In examining, therefore, the agreement between ancient writings, the character of truth and originality is undesignedness : and this test applies to every supposition ; for, whether we suppose the history to be true, but the letters spurious ; or the letters to be genuine, but the history false ; or, lastly, falsehood to be

long to both — the history to be a fable, and the letters fictitious ; the same inference will result — that either there will be no agreement between them, or the agreement will be the effect of design. Nor will it elude the principle of this rule, to suppose the same person to have been the author of all the letters, or even the author both of the letters and the history ; for no less design is necessary to produce coincidence between different parts of a man's own writings, especially when they are made to take the different forms of a history and of original letters, than to adjust them to the circumstances found in any other writing.

With respect to those writings of the New Testament which are to be the subject of our present consideration, I think that, as to the authenticity of the epistles, this argument, where it is sufficiently sustained by instances, is nearly conclusive ; for I cannot assign a supposition of forgery, in which coincidences of the kind we inquire after are likely to appear. As to the history, it extends to these points : — It proves the general reality of the circumstances ; it proves the historian's knowledge of these circumstances. In the present instance it confirms his pretensions of having been a cotemporary, and in the latter part of his history a companion, of St. Paul. In a word, it establishes the substantial truth of the narration : and *substantial* truth is that which, in every historical inquiry, ought to be the first thing sought after and ascertained ; it must be the groundwork of every other observation.

The reader then will please to remember this word *undesignedness*, as denoting that upon which the construction and validity of our argument chiefly depend.

As to the proofs of undesignedness, I shall in this place say little ; for I had rather the reader's persuasion should arise from the instances themselves, and the separate remarks with which they may be accompanied, than from any previous formulary or description of argument. In a great plurality of examples, I trust he will be perfectly convinced that no design or contrivance whatever has been exercised : and if some of the coincidences alleged appear to be minute, circuitous, or oblique, let him reflect that

this very indirectness and subtlety is that which gives force and propriety to the example. Broad, obvious, and explicit agreements prove little ; because it may be suggested that the insertion of such is the ordinary expedient of every forgery : and though they may occur, and probably will occur, in genuine writings, yet it cannot be proved that they are peculiar to these. Thus what St. Paul declares in chap xi. of 1 Cor. [vv. 23...] concerning the institution of the eucharist — “ For I have received of “ the Lord that which I also delivered unto you, that the “ Lord Jesus, the same night in which he was betrayed, “ took bread ; 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 ” — though it be in close and verbal conformity with the account of the same transaction preserved by St. Luke [xxii. 15. . 20.], is yet a conformity of which no use can be made in our argument ; for if it should be objected that this was a mere recital from the gospel, borrowed by the author of the epistle, for the purpose of setting off his composition by an appearance of agreement with the received account of the Lord’s supper, I should not know how to repel the insinuation. In like manner, the description which St. Paul gives of himself, in his epistle to the Philippians (iii. 5.) — “ Circumcised the eighth day, “ of the stock of Israel, of the tribe of Benjamin, an “ Hebrew of the Hebrews ; as touching the law, a “ Pharisee ; concerning zeal, persecuting the church ; “ touching the righteousness which is in the law, blame- “ less ” — is made up of particulars so plainly delivered concerning him, in the Acts of the Apostles, the Epistle to the Romans, and the Epistle to the Galatians, that I cannot deny but that it would be easy for an impostor, who was fabricating a letter in the name of St. Paul, to collect these articles into one view. This, therefore, is a conformity which we do not adduce. But when I read, in the Acts of the Apostles [xvi. 1.], that “ when Paul “ came to Derbe and Lystra, behold a certain disciple was “ there, named Timotheus, the son of a certain woman “ which was a Jewess ; ” and when, in an epistle addressed

to Timothy [2 Tim. iii. 15.], I find him reminded of his “having known the holy scriptures *from a child*,” which implies that he must, on one side or both, have been brought up by Jewish parents; I conceive that I remark a coincidence which shows, by its very *obliquity*, that scheme was not employed in its formation. In like manner, if a coincidence depend upon a comparison of dates, or rather of circumstances from which the dates are gathered — the more intricate that comparison shall be; the more numerous the intermediate steps through which the conclusion is deduced; in a word, the more *circuitous* the investigation is, the better, because the agreement which finally results is thereby farther removed from the suspicion of contrivance, affectation, or design. And it should be remembered, concerning these coincidences, that it is one thing to be minute, and another to be precarious; one thing to be unobserved, and another to be obscure; one thing to be circuitous or oblique, and another to be forced, dubious, or fanciful. And this distinction ought always to be retained in our thoughts.

The very particularity of St. Paul’s epistles; the perpetual recurrence of names of persons and places; the frequent allusions to the incidents of his private life, and the circumstances of his condition and history; and the connection and parallelism of these with the same circumstances in the Acts of the Apostles, so as to enable us, for the most part, to confront them with one another; as well as the relation which subsists between the circumstances, as mentioned or referred to in the different epistles — afford no inconsiderable proof of the genuineness of the writings, and the reality of the transactions. For as no advertency is sufficient to guard against slips and contradictions, when circumstances are multiplied, and when they are liable to be detected by cotemporary accounts equally circumstantial, an impostor, I should expect, would either have avoided particulars entirely, contenting himself with doctrinal discussions, moral precepts, and general reflections*; or if, for the sake of imitating

* This, however, must not be misunderstood. A person writing to his friends, and upon a subject in which the transactions of his

St. Paul's style, he should have thought it necessary to intersperse his composition with names and circumstances, he would have placed them out of the reach of comparison with the history. And I am confirmed in this opinion by an inspection of two attempts to counterfeit St. Paul's epistles, which have come down to us; and the only attempts, of which we have any knowledge, that are at all deserving of regard. One of these is an epistle to the Laodiceans, extant in Latin, and preserved by Fabricius in his collection of apocryphal scriptures. The other purports to be an epistle of St. Paul to the Corinthians, in answer to an epistle from the Corinthians to him. This was translated by Scroderus from a copy in the Armenian language which had been sent to W. Whiston, and was afterwards, from a more perfect copy procured at Aleppo, published by his sons, as an appendix to their edition of Moses Chorenensis. No Greek copy exists of either: they are not only not supported by ancient testimony, but they are negatived and excluded; as they have never found admission into any catalogue of apostolical writings, acknowledged by, or known to, the early ages of Christianity. In the first of these I found, as I expected, a total *erivation* of circumstances. It is simply a collection of sentences from the canonical epistles, strung together with very little skill. The second, which is a more versute and specious forgery, is introduced with a list of names of persons who wrote to St. Paul from Corinth; and is preceded by an account sufficiently particular of the manner in which the epistle was sent from Corinth to St. Paul,

own life were concerned, would probably be led in the course of his letter, especially if it was a long one, to refer to passages found in his history. A person addressing an epistle to the public at large, or under the form of an epistle delivering a discourse upon some speculative argument, would not, it is probable, meet with an occasion of alluding to the circumstances of his life at all: he might, or he might not; the chance on either side is nearly equal. This is the situation of the catholic epistles. Although, therefore, the presence of these allusions and agreements be a valuable accession to the arguments by which the authenticity of a letter is maintained, yet the want of them certainly forms no positive objection.

and the answer returned. But they are names which no one ever heard of ; and the account it is impossible to combine with any thing found in the Acts, or in the other epistles. It is not necessary for me to point out the internal marks of spuriousness and imposture which these compositions betray ; but it was necessary to observe, that they do not afford those coincidences which we propose as proofs of authenticity in the epistles which we defend.

Having explained the general scheme and formation of the argument, I may be permitted to subjoin a brief account of the manner of conducting it.

I have disposed the several instances of agreement under separate numbers ; as well to mark more sensibly the divisions of the subject, as for another purpose, viz. that the reader may thereby be reminded that the instances are independent of one another. I have advanced nothing which I did not think probable ; but the degree of probability, by which different instances are supported, is undoubtedly very different. If the reader, therefore, meets with a number which contains an instance that appears to him unsatisfactory, or founded in mistake, he will dismiss that number from the argument, but without prejudice to any other. He will have occasion also to observe, that the coincidences discoverable in some epistles are much fewer and weaker than what are supplied by others. But he will add to his observation this important circumstance — that whatever ascertains the original of one epistle, in some measure establishes the authority of the rest. For, whether these epistles be genuine or spurious, every thing about them indicates that they come from the same hand. The diction, which it is extremely difficult to imitate, preserves its resemblance and peculiarity throughout all the epistles. Numerous expressions and singularities of style, found in no other part of the New Testament, are repeated in different epistles ; and occur, in their respective places, without the smallest appearance of force or art. An involved argumentation, frequent obscurities, especially in the order and transition of thought, piety, vehemence, affection, bursts of rapture, and of unparalleled sublimity, are properties, all or most of them, discernible

in every letter of the collection. But although these epistles bear strong marks of proceeding from the same hand, I think it is still more certain that they were originally separate publications. They form no continued story ; they compose no regular correspondence ; they comprise not the transactions of any particular period ; they carry on no connection of argument ; they depend not upon one another ; except in one or two instances, they refer not to one another. I will farther undertake to say, that no study or care has been employed to produce or preserve an appearance of consistency amongst them. All which observations show that they were not intended by the person, whoever he was, that wrote them, to come forth or be read together ; that they appeared at first separately, and have been collected since.

The proper purpose of the following work is, to bring together, from the Acts of the Apostles, and from the different epistles, such passages as furnish examples of undesigned coincidence ; but I have so far enlarged upon this plan, as to take into it some circumstances found in the epistles, which contributed strength to the conclusion, though not strictly objects of comparison.

It appeared also a part of the same plan, to examine the difficulties which presented themselves in the course of our enquiry.

I do not know that the subject has been proposed or considered in this view before. Ludovicus Cappellus, Bishop Pearson, Dr. Benson, and Dr. Lardner, have each given a continued history of St. Paul's life, made up from the Acts of the Apostles and the epistles joined together.*

* [Historia Apostolica illustrata ex Actis Apostolorum et Epistolis Paulini, &c. studio Lud. Cappelli. SALMURIL. M.DC.LXXXII. The dedication, to the celebrated John Daillè, bears date 1633.

Johannis Pearsonii Opera Postuma Chronologica. De Serie et Successione primorum Romæ Episcoporum, &c.; quibus præfiguntur Annales Paulini, &c. LONDINI. 1688.

The references in this work to that of Lud. Cappellus are made according to the paging of the edition in 1682.

The History of the first planting of the Christian religion, taken from the Acts of the Apostles and their Epistles, &c. &c. By

But this, it is manifest, is a different undertaking from the present, and directed to a different purpose.

If what is here offered shall add one thread to that complication of probabilities by which the Christian history is attested, the reader's attention will be repaid by the supreme importance of the subject ; and my design will be fully answered.

CHAP. II.

THE EPISTLE TO THE ROMANS.

No. I.

THE first passage I shall produce from this epistle, and upon which a good deal of observation will be founded, is the following :

Rom. xv. “ But now I go unto Jerusalem to minister unto the “ saints ; for it hath pleased them of Macedonia and “ Achaia to make a certain contribution for the poor “ saints which are at Jerusalem.” Rom. xv. 25, 26.

In this quotation three distinct circumstances are stated — a contribution in Macedonia for the relief of the Christians of Jerusalem, a contribution in Achaia for the same purpose, and an intended journey of St. Paul to Jerusalem. These circumstances are stated as taking place at the same time, and that to be the time when the epistle was written. Now let us enquire whether we can find these circumstances elsewhere ; and whether, if we do find them, they meet together in respect of date. Turn *vii. xx* to the Acts of the Apostles, xx. 2, 3, and you read the

George Benson, D.D., 2d edit. 3 vol. 4to (generally bound in one),
1756.

A History of the Apostles and Evangelists, Writers of the New
Testament, in 3 vols. By Nathaniel Lardner, D.D. London,
1760.]

following account : “ When he had gone over those parts “ (viz. Macedonia), and had given them much exhort-“ ation, he came into Greece, and there abode three “ months ; and when the Jews laid wait for him, *as he* “ *was about to sail into Syria*, he purposed to return “ through Macedonia.” From this passage, compared with the account of St. Paul’s travels given before, and from the sequel of the chapter, it appears, that upon St. Paul’s *second* visit to the peninsula of Greece, his intention was, when he should leave the country, to proceed from Achaia directly by sea to Syria; but that, to avoid the Jews, who were lying in wait to intercept him in his route, he so far changed his purpose as to go back through Macedonia, embark at Philippi, and pursue his voyage from thence towards Jerusalem. Here therefore is a journey to Jerusalem ; but not a syllable of any contribution. And as St. Paul had taken several journeys to Jerusalem before, and one also immediately after his *first* visit into the peninsula of Greece (Acts, xviii. 21.), it cannot from hence be collected in which of these visits the epistle was written, or, with certainty, that it was written in either. The silence of the historian, who professes to have been with St. Paul at the time (xx. 6.), concerning any contribution, might lead us to look out for some different journey, or might induce us perhaps to question the consistency of the two records, did not a very accidental reference, in another part of the same history, afford us sufficient ground to believe that this silence was omission. When St. Paul made his reply before Felix, to the accusations of Tertullus, he alleged, as was natural, that neither the errand which brought him to Jerusalem, nor his conduct whilst he remained there, merited the calumnies with which the Jews had aspersed him. “ Now “ after many years (*i. e.* of absence) I *came to bring* “ *alms to my nation and offerings*; whereupon certain “ Jews from Asia found me purified in the temple, neither “ with multitude nor with tumult, who ought to have “ been here before thee, and object, if they had ought “ against me.” Acts, xxiv. 17—19. This mention of alms and offerings certainly brings the narrative in the

Acts nearer to an accordancy with the epistle ; yet no one, I am persuaded, will suspect that this clause was put into St. Paul's defence, either to supply the omission in the preceding narrative, or with any view to such accordancy.

1 Cor. *xvi.* After all, nothing is yet said or hinted concerning the place of the contribution ; nothing concerning Macedonia and Achaia. Turn therefore to the First Epistle to the Corinthians, xvi. 1—4, and you have St. Paul delivering the following directions : “ Concerning the collection for “ the saints, as I have given orders to the churches of Ga-“ latia, even so do ye : upon the first day of the week let “ every one of you lay by him in store as God hath pros-“ pered him, that there be no gatherings when I come. “ And when I come, whomsoever you shall approve by “ your letters, them will I send to bring your liberality “ unto Jerusalem ; and if it be meet that I go also, they “ shall go with me.” In this passage we find a contribuition carrying on at Corinth, the capital of Achaia, for the Christians of Jerusalem ; we find also a hint given of the possibility of St. Paul going up to Jerusalem himself, after he had paid his visit into Achaia : but this is spoken of rather as a possibility than as any settled intention ; for his first thought was, “ Whomsoever you shall “ approve by your letters, them will I send to bring your “ liberality to Jerusalem :” and, in the sixth verse, he adds, “ That ye may bring me on my journey whither-“ soever I go.” This epistle purports to be written after St. Paul had been at Corinth ; for it refers throughout to what he had done and said amongst them whilst he was there. The expression, therefore, “ when I come,” must relate to a second visit ; against which visit the contribuition spoken of was desired to be in readiness.

But though the contribution in Achaia be expressly mentioned, nothing is here said concerning any contribuition in Macedonia. Turn therefore, in the third place, to *2 Cor.* *viii.* the Second Epistle to the Corinthians, viii. 1—4, and you will discover the particular which remains to be sought for : “ Moreover, brethren, we do you to wit of the grace “ of God bestowed on the churches of Macedonia ; how

“ that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality ; for to their power I bear record, yea, and beyond their power, they were willing of themselves ; praying us, with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints.” To which add, ix. 2 : “ I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago.” In this epistle we find St. Paul advanced as far as Macedonia, upon that *second* visit to Corinth which he promised in his former epistle ; we find also, in the passages now quoted from it, that a contribution was going on in Macedonia at the same time with, or soon however following, the contribution which was made in Achaia ; but for whom the contribution was made does not appear in this epistle at all : that information must be supplied from the first epistle.

Here therefore, at length, but fetched from three different writings, we have obtained the several circumstances we enquired after ; and which the Epistle to the Romans brings together, viz., a contribution in Achaia for the Christians of Jerusalem ; a contribution in Macedonia for the same ; and an approaching journey of St. Paul to Jerusalem. We have these circumstances — each by some hint in the passage in which it is mentioned, or by the date of the writing in which the passage occurs — fixed to a particular time ; and we have that time turning out, upon examination, to be in all the *same* ; namely, towards the close of St. Paul’s second visit to the peninsula of Greece. This is an instance of conformity beyond the possibility, I will venture to say, of random writing to produce. I also assert, that it is in the highest degree improbable that it should have been the effect of contrivance and design. The imputation of *design* amounts to this, that the forger of the Epistle to the Romans inserted in it the passage upon which our observations are founded, for the purpose of giving colour to his forgery by the appearance of conformity with other writings which were then extant. I reply, in the first place, that, if he

2 Cor.
ix.

did this to countenance his forgery, he did it for the purpose of an argument which would not strike one reader in ten thousand. Coincidences so circuitous as this answer not the ends of forgery ; are seldom, I believe, attempted by it. In the second place I observe, that he must have had the Acts of the Apostles, and the two Epistles to the Corinthians, before him at the time. In the Acts of the Apostles (I mean that part of the Acts [xx. 2, 3.] which relates to this period) he would have found the journey to Jerusalem ; but nothing about the contribution. In the First Epistle to the Corinthians [xvi. 1 . . 4.] he would have found a contribution going on in Achaia for the Christians of Jerusalem, and a distant hint of the possibility of the journey ; but nothing concerning a contribution in Macedonia. In the Second Epistle to the Corinthians [viii. 1 . . 4. ix. 2.] he would have found a contribution in Macedonia accompanying that in Achaia ; but no intimation for whom either was intended, and not a word about the journey. It was only by a close and attentive collation of the three writings, that he could have picked out the circumstances which he has united in his epistle ; and by a still more nice examination, that he could have determined them to belong to the same period. In the third place, I remark what diminishes very much the suspicion of fraud, how aptly and connectedly the mention of the circumstances in question, viz., the journey to Jerusalem, and of the occasion of that journey, arises from the context [Rom. xv. 24 . .].

“ Whosoever I take my journey into Spain, I will come
“ to you ; for I trust to see you in my journey, and to
“ be brought on my way thitherward by you, if first I be
“ somewhat filled with your company. *But now I go*
“ *unto Jerusalem, to minister unto the saints ; for it*
“ *hath pleased them of Macedonia and Achaia to make*
“ *a certain contribution for the poor saints which are*
“ *at Jerusalem.* It hath pleased them verily, and
“ their debtors they are ; for if the Gentiles have been
“ made partakers of their spiritual things, their duty is
“ also to minister unto them in carnal things. When
“ therefore I have performed this, and have sealed to

"them this fruit, I will come by you into Spain." Is the passage in *Italics* like a passage foisted in for an extraneous purpose? Does it not arise from what goes before, by a junction as easy as any example of writing upon real business can furnish? Could any thing be more natural than that St. Paul, in writing to the Romans, should speak of the time when he hoped to visit them; should mention the business which then detained him; and that he purposed to set forwards upon his journey to them, when that business was completed?

No. II.

By means of the quotation which formed the subject of the preceding number, we collect, that the Epistle to the Romans was written at the conclusion of St. Paul's second visit to the peninsula of Greece: but this we collect, not from the epistle itself, not from any thing *declared* concerning the time and place in any part of the epistle, but from a comparison of circumstances referred to in the epistle, with the order of events recorded in the Acts, and with references to the same circumstances, though for quite different purposes, in the two Epistles to the Corinthians. Now would the author of a forgery, who sought to gain credit to a spurious letter by congruities, depending upon the time and place in which the letter was supposed to be written, have left that time and place to be made out, in a manner so obscure and indirect as this is? If, therefore, coincidences of circumstances can be pointed out in this epistle, depending upon its date, or the place where it was written, whilst that date and place are only ascertained by other circumstances, such coincidences may fairly be stated as *undesigned*. Under this head I adduce

(i.) Chap. xvi. 21—23. "Timotheus, my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you; and Quartus, a brother."

Rom. xvi.

Acti xx. With this passage I compare Acts, xx. 4. " And there " accompanied him into Asia, Sopater of Berea ; and of " the Thessalonians, Aristarchus and Secundus ; and " Gaius of Derbe, and Timotheus ; and, of Asia, Tychicus and Trophimus." The Epistle to the Romans, we have seen, was written just before St. Paul's departure from Greece, after his second visit to that peninsula : the persons mentioned in the quotation from the Acts are those who accompanied him in that very departure. Of seven whose names are joined in the salutation of the church of Rome, three, viz., Sosipater, Gaius, and Timothy are proved, by this passage in the Acts, to have been with St. Paul at the time. And this is, perhaps, as much coincidence as could be expected from reality, though less, I am apt to think, than would have been produced by design. Four are mentioned in the Acts who are not joined in the salutation ; and it is in the nature of the case probable that there should be many attending St. Paul in Greece who knew nothing of the converts at Rome, nor were known by them. In like manner several are joined in the salutation who are not mentioned in the passage referred to in the Acts. This also was to be expected. The occasion of mentioning them in the Acts was their proceeding with St. Paul upon his journey. But we may be sure that there were many eminent Christians with St. Paul in Greece, besides those who accompanied him into Asia.*

* Of these Jason is one, whose presence upon this occasion is very naturally accounted for. Jason was an inhabitant of Thessalonica in Macedonia, and entertained St. Paul in his house upon his first visit to that country. Acts, xvii. 7. — St. Paul, upon this his second visit, passed through Macedonia on his way to Greece, and, from the situation of Thessalonica, most likely through that city. It appears, from various instances in the Acts, to have been the practice of many converts to attend St. Paul from place to place. It is, therefore, highly probable, — I mean that it is highly consistent with the account in the history, that Jason, according to that account a zealous disciple, the inhabitant of a city at no great distance from Greece, and through which, as it should seem, St. Paul had lately passed, should have accompanied St. Paul into Greece, and have been with him there at this time,

Lucius is another name in the epistle. A very slight alteration would convert Λουκιος into Λουκας, Lucius into Luke, which would

But if any one shall still contend that a forger of the epistle, with the Acts of the Apostles before him, and having settled his scheme of writing a letter as from St. Paul upon his second visit into Greece, would easily think of the expedient of putting in the names of those persons who appeared to be with St. Paul at the time, as an obvious recommendation of the imposture ; I then repeat my observations : first, that he would have made the catalogue more complete ; and, secondly, that with this contrivance in his thoughts, it was certainly his business, in order to avail himself of the artifice, to have stated in the body of the epistle that St. Paul was in Greece when he wrote it, and that he was there upon his second visit. Neither of which he has done, either directly, or even so as to be discoverable by any circumstance found in the narrative delivered in the Acts.

(ii.) Under the same head, viz. of coincidences depending upon date, I cite from the epistle the following salutation : " Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks ; unto whom not only I give thanks, but also all the churches of the Gentiles ; " xvi. 3.—It appears, from the Acts of the Apostles, that Priscilla and Aquila had originally been inhabitants of Rome ; for we read, Acts, xviii. 2, that " Paul found a certain Jew, named Aquila, lately come from Italy with his wife Priscilla, because that Claudius had commanded all Jews to depart from Rome." They were connected therefore with the place to which the salutations are sent. That is one coincidence ; another is the following : St. Paul became acquainted with these persons at Corinth during his first visit into Greece. They accompanied him upon his return into Asia ; were settled for some time at Ephesus, Acts,

Rom. xvi. 5

Acto, xviii.

1

produce an additional coincidence : for, if Luke was the author of the history, he was with St. Paul at this time ; inasmuch as, describing the voyage which took place soon after the writing of this epistle, the historian uses the first person — " We sailed away from Philippi." Acts, xx. 6. [A more probable account of the situation of Luke at this time is proposed on Acts, xx. 4.]

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Acto xviii. 19—26 ; and appear to have been with St. Paul when he wrote from that place his First Epistle to the Corinthians, 1 Cor. xvi. 19. Not long after the writing of which epistle St. Paul went from Ephesus into Macedonia, and “after he had gone over those parts” [Acts, xx. 2.], proceeded from thence upon his second visit into Greece ; during which visit, or rather at the conclusion of it, the Epistle to the Romans, as hath been shown, was written. We have therefore the time of St. Paul’s residence at Ephesus after he had written to the Corinthians, the time taken up by his progress through Macedonia (which is indefinite, and was probably considerable), and his three months’ abode in Greece ; we have the sum of these three periods allowed for Aquila and Priscilla going back to Rome, so as to be there when the epistle before us was written. Now what this quotation leads us to observe is, the danger of scattering names and circumstances in writings like the present, how implicated they often are with dates and places, and that nothing but truth can preserve consistency. Had the notes of time in the Epistle to the Romans fixed the writing of it to any date prior to St. Paul’s first residence at Corinth, the salutation of Aquila and Priscilla would have contradicted the history, because it would have been prior to his acquaintance with these persons. If the notes of time had fixed it to any period during *that* residence at Corinth, during his journey to Jerusalem when he first returned out of Greece, during his stay at Antioch whither he went down from Jerusalem, or during his second progress through the Lesser Asia upon which he proceeded from Antioch, an equal contradiction would have been incurred ; because from Acts, xviii. 2—18, 19—26, it appears that during all this time Aquila and Priscilla were either along with St. Paul, or were abiding at Ephesus. Lastly, had the notes of time in this epistle, which we have seen to be perfectly incidental, compared with the notes of time in the First Epistle to the Corinthians, which are equally incidental, fixed this epistle to be either cotemporary with that, or prior to it, a similar contradiction would have ensued ; because, first, when the Epistle to the Corin-

thians was written, Aquila and Priscilla were along with St. Paul, as they joined in the salutation of that church, 1 Cor. xvi. 19 ; and because, secondly, the history does not allow us to suppose, that between the time of their becoming acquainted with St. Paul, and the time of St. Paul's writing to the Corinthians, Aquila and Priscilla could have gone to Rome, so as to have been saluted in an epistle to that city, and then come back to St. Paul at Ephesus, so as to be joined with him in saluting the church of Corinth. As it is, all things are consistent. The Epistle to the Romans is posterior even to the Second Epistle to the Corinthians ; because it speaks of a contribution in Achaia being completed, which the Second Epistle to the Corinthians, chap. viii., is only soliciting. It is sufficiently therefore posterior to the First Epistle to the Corinthians, to allow time in the interval for Aquila and Priscilla's return from Ephesus to Rome.

Before we dismiss these two persons, we may take notice of the terms of commendation in which St. Paul describes them, and of the agreement of that encomium with the history. " My helpers in Christ Jesus, who " have for my life laid down their necks ; unto whom not " only I give thanks, but also all the churches of the " Gentiles." In the eighteenth chapter of the Acts, we are informed that Aquila and Priscilla were Jews ; that St. Paul first met with them at Corinth ; that for some time he abode in the same house with them ; that St. Paul's contention at Corinth was with the unbelieving Jews, who at first " opposed and blasphemed, and after- wards with one accord raised an insurrection against " him ; " that Aquila and Priscilla adhered, we may conclude, to St. Paul throughout this whole contest ; for, when he left the city, they went with him, Acts, xviii. 18. Under these circumstances, it is highly probable that they should be involved in the dangers and persecutions which St. Paul underwent from the Jews, being themselves Jews ; and, by adhering to St. Paul in this dispute, deserters, as they would be accounted, of the Jewish cause. Farther, as they, though Jews, were assisting to St. Paul in preaching to the Gentiles at Corinth, they had taken a

decided part in the great controversy of that day, the admission of the Gentiles to a parity of religious situation with the Jews. For this conduct alone, if there was no other reason, they may seem to have been entitled to “thanks from the churches of the Gentiles.” They were Jews taking part with Gentiles. Yet is all this so indirectly intimated, or rather so much of it left to inference in the account given in the Acts, that I do not think it probable that a forger either could or would have drawn his representation from thence ; and still less probable do I think it, that, without having seen the Acts, he could by mere accident, and without truth for his guide, have delivered a representation so conformable to the circumstances there recorded.

The two congruities last adduced depended upon the time, the two following regard the place, of the epistle.

Rom. xv. 1. Chap. xvi. 23. “ Erastus, the chamberlain of the “ city, saluteth you”—of what city ? We have seen, that is, we have inferred from circumstances found in the epistle compared with circumstances found in the Acts of the Apostles, and in the two Epistles to the Corinthians, that our epistle was written during St. Paul’s second visit to the peninsula of Greece. Again, as St. Paul, in his epistle to the church of Corinth, 1 Cor. xvi. 3, speaks of a collection going on in that city, and of his desire that it might be ready against he came thither ; and as in this epistle he speaks of that collection being ready, it follows that the epistle was written either whilst he was at Corinth, or after he had been there. Thirdly, since St. Paul speaks in this epistle [xv. 25.] of his journey to Jerusalem, as about instantly to take place, and as we learn, Acts, xx. 3, that his design and attempt was to sail upon that journey immediately from Greece, properly so called, *i. e.* as distinguished from Macedonia, it is probable that he was in this country when he wrote the epistle, in which he speaks of himself as upon the eve of setting out. If in Greece, he was most likely at Corinth, for the two Epistles to the Corinthians show that the principal end of his coming into Greece was to visit that city, where he had founded a church. Certainly we know

2 Tim. iii.

no place in Greece in which his presence was so probable : at least, the placing of him at Corinth satisfies every circumstance. Now that Erastus was an inhabitant of Corinth, or had some connection with Corinth, is rendered a fair subject of presumption, by that which is accidentally said of him in the Second Epistle to Timothy, iii. 20, “Erastus abode at *Corinth*.” St. Paul complains of his solitude, and is telling Timothy what was become of his companions : “Erastus abode at Corinth ; “but Trophimus have I left at Miletum sick.” Erastus was one of those who had attended St. Paul in his travels, Acts, xix. 22 ; and when those travels had, upon some occasion, brought our apostle and his train to Corinth, Erastus stayed there, for no reason so probable as that it was his home. I allow that this coincidence is not so precise as some others, yet I think it too clear to be produced by accident ; for, of the many places which this same epistle has assigned to different persons, and the innumerable others which it might have mentioned, how came it to fix upon Corinth for Erastus ? And as far as it is a coincidence, it is certainly undesigned on the part of the author of the Epistle to the Romans : because he has not told us of what city Erastus was the chamberlain ; or, which is the same thing, from what city the epistle was written, the setting forth of which was absolutely necessary to the display of the coincidence, if any such display had been thought of : nor could the author of the Epistle to Timothy leave Erastus at Corinth, from any thing he might have read in the Epistle to the Romans, because Corinth is no where in that Epistle mentioned either by name or descriptio.

2. Chap. xvi. 1—3. “I commend unto you Phœbe, “our sister, which is a servant of the church which is at “Cenchrea, that ye receive her in the Lord, as becometh “saints, and that ye assist her in whatsoever business she “hath need of you ; for she hath been a succourer of “many, and of myself also.” Cenchrea adjoined to Corinth ; St. Paul, therefore, at the time of writing the letter, was in the neighbourhood of the woman whom he thus recommends. But, farther, that St. Paul had before

Acta xviii. this been at Cenchrea itself, appears from the eighteenth chapter of the Acts ; and appears by a circumstance as incidental, and as unlike design, as any that can be imagined. “ Paul after this tarried there (viz. at Corinth) “ yet a good while, and then took his leave of the brethren, “ and sailed thence into Syria, and with him Priscilla and “ Aquila, having shorn his head in *Cenchrea*, for he had “ a vow ;” xviii. 18. The shaving of the head denoted the expiration of the Nazaritic vow. The historian, therefore, by the mention of this circumstance, virtually tells us that St. Paul’s vow was expired before he set forward upon his voyage, having deferred, probably, his departure until he should be released from the restrictions under which his vow laid him. Shall we say that the author of the Acts of the Apostles feigned this anecdote of St. Paul at Cenchrea, because he had read in the Epistle to the Romans, that “ Phœbe, a servant of the church of “ Cenchrea, had been a succourer of many, and of him “ also ?” or shall we say that the author of the Epistle to the Romans, out of his own imagination, created Phœbe “ *a servant of the church at Cenchrea*,” because he read in the Acts of the Apostles that Paul had “ shorn his head ” in that place ?

No. III.

Chap. i. 13. “ Now, I would not have you ignorant, “ brethren, that *oftentimes I purposed to come unto you*, “ but was let hitherto, that I might have some fruit among “ you also, even as among other Gentiles.” Again, xv. 23, 24 : “ But now, having no more place in these parts, “ and having a great desire these many years ($\pi\circ\lambda\lambda\alpha$, “ oftentimes) to come unto you, whensoever I take my “ journey into Spain, I will come to you ; for I trust to “ see you in my journey, and to be brought on my way “ thitherward by you : but now I go up unto Jerusalem, “ to minister to the saints. When, therefore, I have “ performed this, and have sealed to them this fruit, I “ will come by you into Spain.”

With these passages compare Acts, xix. 21. "After ^{Acts xix.}
 "these things were ended (viz. at Ephesus), Paul pur-
 "posed in the spirit, when he had passed through Mace-
 "donia and Achaia, to go to Jerusalem ; saying, After I
 "have been there, I must also see Rome."

Let it be observed, that our epistle purports to have been written at the conclusion of St. Paul's second journey into Greece ; that the quotation from the Acts contains words said to have been spoken by St. Paul at Ephesus, some time before he set forwards upon that journey. Now, I contend that it is impossible that two independent fictions should have attributed to St. Paul the same purpose, especially a purpose so specific and particular as this, which was not merely a general design of visiting Rome, but a design of visiting Rome after he had passed through Macedonia and Achaia, and after he had performed a voyage from these countries to Jerusalem. The conformity between the history and the epistle is perfect. In the first quotation from the epistle, we find that a design of visiting Rome had long dwelt in the apostle's mind : in the quotation from the Acts, we find that design expressed a considerable time before the epistle was written. In the history, we find that the plan which St. Paul had formed, was to pass through Macedonia and Achaia ; after that, to go to Jerusalem ; and, when he had finished his visit there, to sail for Rome. When the epistle was written, he had executed so much of his plan, as to have passed through Macedonia and Achaia ; and was preparing to pursue the remainder of it, by speedily setting out towards Jerusalem : and in this point of his travels he tells his friends at Rome, that, when he had completed the business which carried him to Jerusalem, he would come to them.

Secondly, I say that the very inspection of the passages will satisfy us that they were not made up from one another.

"Whosoever I take my journey into Spain, I will
 "come to you ; for I trust to see you in my journey, and
 "to be brought on my way thitherward by you : but now
 "I go up to Jerusalem, to minister to the saints. When,
 "therefore, I have performed this, and have sealed to

“ them this fruit, I will come by you into Spain.”— This from the epistle.

“ Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem ; “ saying, After I have been there, I must also see Rome.” — This from the Acts.

If the passage in the epistle was taken from that in the Acts, why was *Spain* put in ? If the passage in the Acts was taken from that in the epistle, why was *Spain* left out ? If the two passages were unknown to each other, nothing can account for their conformity but truth. Whether we suppose the history and the epistle to be alike fictitious, or the history to be true but the letter spurious, or the letter to be genuine but the history a fable, the meeting with this circumstance in both, if neither borrowed it from the other, is, upon all these suppositions, equally inexplicable.

No. IV.

The following quotation I offer for the purpose of pointing out a geographical coincidence, of so much importance, that Dr. Lardner considered it as a confirmation of the whole history of St. Paul’s travels.

Chap. xv. 19. “ So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.”

I do not think that these words necessarily import that St. Paul had penetrated into Illyricum, or preached the gospel in that province ; but rather that he had come to the confines of Illyricum (*μέχρι τοῦ Ἰλλυρικοῦ*), and that these confines were the external boundary of his travels. St. Paul considers Jerusalem as the centre, and is here viewing the circumference to which his travels had extended. The form of expression in the original conveys this idea — *ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ*. Illyricum was the part of this circle which he mentions in an Epistle to the Romans, because it lay in a direction from Jerusalem towards that city, and pointed out to the Roman

readers the nearest place to them, to which his travels from Jerusalem had brought him. The name of Illyricum nowhere occurs in the Acts of the Apostles ; no suspicion, therefore, can be conceived that the mention of it was borrowed from thence. Yet I think it appears, from these same Acts, that St. Paul, before the time when he wrote his Epistle to the Romans, had reached the confines of Illyricum ; or, however, that he might have done so, in perfect consistency with the account there delivered. Illyricum adjoins upon Macedonia ; measuring from Jerusalem towards Rome, it lies close behind it. If, therefore, St. Paul traversed the whole country of Macedonia, the route would necessarily bring him to the confines of Illyricum, and these confines would be described as the extremity of his journey. Now, the account of St. Paul's second visit to the peninsula of Greece, is contained in these words : “ He departed for to go into Macedonia ; *and when he had gone over those parts*, and had given them much “ exhortation, he came into Greece.” Acts, xx. 2. This account allows, or rather leads us to suppose, that St. Paul, in going over Macedonia (*διελθὼν τὰ μέρη ἐκεῖνα*), had passed so far to the west, as to come into those parts of the country which were contiguous to Illyricum, if he did not enter into Illyricum itself. The history, therefore, and the epistle so far agree, and the agreement is much strengthened by a coincidence of *time*. At the time the epistle was written, St. Paul might say, in conformity with the history, that he had “ come unto Illyricum :” much before that time, he could not have said so ; for, upon his former journey to Macedonia, his route is laid down from the time of his landing at Philippi to his sailing from Corinth. We trace him from Philippi to Amphipolis and Apollonia ; from thence to Thessalonica ; from Thessalonica to Beræa ; from Beræa to Athens ; and from Athens to Corinth : which track confines him to the eastern side of the peninsula, and therefore keeps him all the while at a considerable distance from Illyricum. Upon his second visit to Macedonia, the history, we have seen, leaves him at liberty. It must have been, therefore, upon that second visit, if at all, that he approached Illyricum ;

and this visit, we know, almost immediately preceded the writing of the epistle. It was natural that the apostle should refer to a journey which was fresh in his thoughts.

No. V.

Corin. xv. Chap. xv. 30. “Now I beseech you, brethren, for “the Lord Jesus Christ’s sake, and for the love of the “Spirit, that ye strive together with me in your prayers “to God for me, that I may be delivered from them that “do not believe in Judæa.”—With this compare Acts, xx.

22, 23 :

Acta xx. “And now, behold, I go bound in the Spirit unto “Jerusalem, not knowing the things that shall befall me “there, save that the Holy Ghost witnesseth in every city, “saying that bonds and afflictions abide me.”

Let it be remarked that it is the same journey to Jerusalem which is spoken of in these two passages ; that the epistle was written immediately before St. Paul set forwards upon this journey from Achaia ; that the words in the Acts were uttered by him when he had proceeded in that journey as far as Miletus, in Lesser Asia. This being remembered, I observe that the two passages, without any resemblance between them that could induce us to suspect that they were borrowed from one another, represent the state of St. Paul’s mind, with respect to the event of the journey, in terms of substantial agreement. They both express his sense of danger in the approaching visit to Jerusalem ; they both express the doubt which dwelt upon his thoughts concerning what might there befall him. When, in his epistle, he entreats the Roman Christians, “for the Lord Jesus Christ’s sake, and for the love of “the Spirit, to strive together with him in their prayers “to God for him, that he might be delivered from them “which do not believe in Judæa,” he sufficiently confesses his fears. In the Acts of the Apostles we see in him the same apprehensions, and the same uncertainty : “I go bound in the Spirit to Jerusalem, *not knowing* the “things that shall befall me there.” The only difference

is, that in the history his thoughts are more inclined to despondency than in the epistle. In the epistle, he retains his hope "that he should come unto them with joy by "the will of God;" in the history, his mind yields to the reflection, "that the Holy Ghost witnesseth in every city "that bonds and afflictions awaited him." Now that his fears should be greater, and his hopes less, in this stage of his journey than when he wrote his epistle, that is, when he first set out upon it, is no other alteration than might well be expected; since those prophetic intimations to which he refers, when he says, "the Holy Ghost "witnesseth in every city," had probably been received by him in the course of his journey, and were probably similar to what we know he received in the remaining part of it at Tyre (xxi. 4.), and afterwards from Agabus at Cæsarea (xxi. 11.).

No. VI.

There is another strong remark arising from the same passage in the epistle; to make which understood, it will be necessary to state the passage over again, and somewhat more at length.

"I beseech you, brethren, for the Lord Jesus Christ's "sake, and for the love of the Spirit, that ye strive to- "gether with me in your prayers to God for me, that I "may be delivered from them that do not believe in "Judæa — that I may come unto you with joy by the "will of God, and may with you be refreshed."

I desire the reader to call to mind that part of St. Paul's history which took place after his arrival at Jerusalem, and which employs the seven last chapters of the Acts; and I build upon it this observation — that supposing the Epistle to the Romans to have been a forgery, and the author of the forgery to have had the Acts of the Apostles before him, and to have there seen that St. Paul, in fact, "was *not* delivered from the unbelieving Jews," but, on the contrary, that he was taken into custody at Jerusalem, and brought to Rome a prisoner — it is next

to impossible that he should have made St. Paul express expectations so contrary to what he saw had been the event ; and utter prayers, with apparent hopes of success, which he must have known were frustrated in the issue.

This single consideration convinces me, that no concert or confederacy whatever subsisted between the epistle and the Acts of the Apostles ; and that whatever coincidences have been or can be pointed out between them, are unsophisticated, and are the result of truth and reality.

It also convinces me that the epistle was written not only in St. Paul's lifetime, but before he arrived at Jerusalem ; for the important events relating to him which took place after his arrival at that city, must have been known to the Christian community soon after they happened : they form the most public part of his history. But had they been known to the author of the epistle — in other words, had they then taken place — the passage which we have quoted from the epistle would not have been found there.

No. VII.

I now proceed to state the conformity which exists between the argument of this epistle and the history of its reputed author. It is enough for this purpose to observe, that the object of the epistle, that is, of the argumentative part of it, was to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition, and his rank in the divine favour. The epistle supports this point by a variety of arguments ; such as, "that no man of either description was justified by the works of the law — for this plain reason, that no man had performed them ; that it became therefore necessary to appoint another medium or condition of justification, in which new medium the Jewish peculiarity was merged and lost ; that Abraham's own justification was anterior to the law, and independent of it ; that the Jewish converts were to consider the law as now dead, and themselves as married to another ; that what the law in truth could not do, in that it was weak through the flesh,

“ God had done by sending his Son ; that God had “ rejected the unbelieving Jews, and had substituted in “ their place a society of believers in Christ, collected “ indifferently from Jews and Gentiles.” Soon after the writing of this epistle, St. Paul, agreeably to the intention intimated in the epistle itself, took his journey to Jerusalem. The day after he arrived there, he was introduced to the church. What passed at this interview is thus related, Acts, xxi. 19 : “ When he had saluted them, he “ declared particularly what things God had wrought “ among the Gentiles by his ministry : and when they “ heard it, they glorified the Lord ; and said unto him, “ Thou seest, brother, how many thousands of Jews there “ are which believe ; and they are all zealous of the law ; “ and they are *informed of thee*, that thou teachest all “ the Jews which are among the Gentiles to forsake “ Moses, saying, that they ought not to circumcise their “ children, neither to walk after the customs.” St. Paul disclaimed the charge ; but there must have been something to have led to it. Now, it is only to suppose that St. Paul openly professed the principles which the epistle contains ; that, in the course of his ministry, he had uttered the sentiments which he is here made to write ; and the matter is accounted for. Concerning the accusation which public rumour had brought against him to Jerusalem, I will not say that it was just ; but I will say that, if he was the author of the epistle before us, and if his preaching was consistent with his writing, it was extremely natural ; for, though it be not a necessary, surely it is an easy inference, that if the Gentile convert, who did not observe the law of Moses, held as advantageous a situation in his religious interests as the Jewish convert who did, there could be no strong reason for observing that law at all. The remonstrance therefore of the church of Jerusalem, and the report which occasioned it, were founded in no very violent misconstruction of the apostle’s doctrine. His reception at Jerusalem was exactly what I should have expected the author of this epistle to have met with. I am entitled, therefore, to argue that a separate narrative of effects experienced by St. Paul, similar to

Acto XXI.

what a person might be expected to experience, who held the doctrines advanced in this epistle, forms a proof that he did hold these doctrines ; and that the epistle bearing his name, in which such doctrines are laid down, actually proceeded from him.

No. VIII.

This number is supplemental to the former. I propose to point out in it two particulars in the conduct of the argument, perfectly adapted to the historical circumstances under which the epistle was written ; which yet are free from all appearance of contrivance, and which it would not, I think, have entered into the mind of a sophist to contrive.

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1. The Epistle to the Galatians relates to the same general question as the Epistle to the Romans. St. Paul had founded the church of Galatia ; at Rome he had never been. Observe now a difference in his manner of treating of the same subject, corresponding with this difference in his situation. In the Epistle to the Galatians he puts the point in a great measure upon *authority* : “ I marvel that “ ye are so soon removed from him that called you into “ the grace of Christ, unto another gospel.” Gal. i. 6. “ I “ certify you, brethren, that the gospel which was preached “ of me, is not after man ; for I neither received it of man, “ neither was I taught it but by the revelation of Jesus “ Christ ;” (i. 11, 12.) “ I am afraid lest I have bestowed “ upon you labour in vain ;” (iv. 11.) “ I desire to “ be present with you now, for I stand in doubt of you ;” (iv. 20.) “ Behold I, Paul, say unto you, that, if ye be “ circumcised, Christ shall profit you nothing ;” (v. 2.) “ This persuasion cometh not of him that called you ;” (v. 8.) This is the style in which he accosts the Galatians. In the epistle to the converts of Rome, where his authority was not established, nor his person known, he puts the same point entirely upon *argument*. The perusal of the epistle will prove this to the satisfaction of every reader ; and, as the observation relates to the whole con-

tents of the epistle, I forbear adducing separate extracts. I repeat, therefore, that we have pointed out a distinction in the two epistles, suited to the relation in which the author stood to his different correspondents.

Another adaptation, and somewhat of the same kind, is the following :

2. The Jews, we know, were very numerous at Rome, and probably formed a principal part amongst the new converts ; so much so, that the Christians seem to have been known at Rome rather as a denomination of Jews, than as any thing else. In an epistle, consequently, to the Roman believers, the point to be endeavoured after by St. Paul was, to reconcile the *Jewish* converts to the opinion, that the Gentiles were admitted by God to a parity of religious situation with themselves, and that without their being bound by the law of Moses. The Gentile converts would probably accede to this opinion very readily. In this epistle, therefore, though directed to the Roman church in general, it is in truth a Jew writing to Jews. Accordingly you will take notice, that as often as his argument leads him to say any thing derogatory from the Jewish institution, he constantly follows it by a softening clause. Having (ii. 28, 29) pronounced, not much perhaps to the satisfaction of the native Jews, " that he is " not a Jew which is one outwardly, neither that circum- " cision which is outward in the flesh," he adds immediately, " What advantage then hath the Jew, or what " profit is there in circumcision ? *Much every way.*" Having in the third chapter, ver. 28, brought his argument to this formal conclusion, " that a man is justified " by faith, without the deeds of the law," he presently subjoins, ver. 31, " Do we then make void the law through " faith ? God forbid : *yea, we establish the law.*" In the seventh chapter, when in the sixth verse he had advanced the bold assertion, that, " now we are delivered " from the law, that being dead wherein we were held ;" in the very next verse he comes in with this healing question, " What shall we say then ? Is the law sin ? God " forbid ; nay, I had not known sin but by the law." Having in the following words insinuated, or rather more

Rom. 11:19

than insinuated, the inefficacy of the Jewish law, viii. 3 ;
“ for what the law could not do, in that it was weak
“ through the flesh, God sending his own Son in the like-
“ ness of sinful flesh, and for sin, condemned sin in the
“ flesh ; ” after a digression indeed, but that sort of a di-
gression which he could never resist, a rapturous contem-
plation of his Christian hope, and which occupies the lat-
ter part of this chapter ; we find him in the next, as if
sensible that he had said something which would give of-
fence, returning to his Jewish brethren in terms of the
warmest affection and respect : [ix. 1 . . .] “ I say the truth
“ in Christ ; I lie not ; my conscience also bearing me
“ witness, in the Holy Ghost, that I have great heavi-
“ ness and continual sorrow in my heart ; for I could
“ wish that myself were accursed from Christ, *for my*
“ *brethren, my kinsmen according to the flesh, who are*
“ *Israelites, to whom pertaineth the adoption, and the*
“ *glory, and the covenants, and the giving of the law, and*
“ *the service of God, and the promises ; whose are the*
“ *fathers ; and of whom, as concerning the flesh, Christ*
“ *came.*” When, in the thirty-first and thirty-second
verses of this ninth chapter, he represented to the Jews
the error of even the best of their nation, by telling them
that “ Israel, which followed after the law of righteous-
“ ness, had not attained to the law of righteousness, because
“ they sought it not by faith, but as it were by the works
“ of the law, for they stumbled at that stumbling-stone,”
he takes care to annex to his declaration these conciliating
expressions [x. 1, 2.] : “ Brethren, *my heart’s desire and*
“ *prayer to God for Israel* is, that they might be saved ; for
“ I bear them record that they *have a zeal of God*, but not
“ according to knowledge.” Lastly, having, x. 20, 21, by
the application of a passage in Isaiah insinuated the most
ungrateful of all propositions to a Jewish ear, the rejection
of the Jewish nation, as God’s peculiar people ; he hastens,
as it were, to qualify the intelligence of their fall by this
interesting expostulation : “ I say, then, hath God cast
“ away his people (*i. e.* wholly and entirely) ? “ *God*
“ *forbid* ; for I also am an Israelite, of the seed of Abra-
“ ham, of the tribe of Benjamin. *God hath not cast away*

“ his people which he foreknew : ” and follows this thought, throughout the whole of the eleventh chapter, in a series of reflections calculated to soothe the Jewish converts, as well as to procure from their Gentile brethren respect to the Jewish institution. Now all this is perfectly natural. In a real St. Paul writing to real converts, it is what anxiety to bring them over to his persuasion would naturally produce ; but there is an earnestness and a personality, if I may so call it, in the manner, which a cold forgery, I apprehend, would neither have conceived nor supported.

CHAP. III.

THE FIRST EPISTLE TO THE CORINTHIANS.

No. I.

BEFORE we proceed to compare this epistle with the history, or with any other epistle, we will employ one number in stating certain remarks applicable to our argument, which arise from a perusal of the epistle itself.

By an expression in the first verse of the seventh chapter, “ now concerning the things whereof ye wrote unto me,” it appears, that this letter to the Corinthians was written by St. Paul in answer to one which he had received from them ; and that the seventh, and some of the following chapters, are taken up in resolving certain doubts, and regulating certain points of order, concerning which the Corinthians had in their letter consulted him. This alone is a circumstance considerably in favour of the authenticity of the epistle : for it must have been a far-fetched contrivance in a forgery, first to have feigned the receipt of a letter from the church of Corinth, which letter does not appear ; and then to have drawn up a fictitious answer to it, relative to a great variety of doubts and inquiries, purely economical and domestic ; and which, though likely enough to have occurred to an infant society, in a situation and

under an institution so novel as that of a Christian church then was, it must have very much exercised the author's invention, and could have answered no imaginable purpose of forgery, to introduce the mention of at all. Particulars of the kind we refer to, are such as the following : the rule of duty and prudence relative to entering into marriage, as applicable to virgins, to widows ; the case of husbands married to unconverted wives, of wives having unconverted husbands ; that case where the unconverted party chooses to separate, where he chooses to continue the union ; the effect which their conversion produced upon their prior state, of circumcision, of slavery ; the eating of things offered to idols, as it was in itself, as others were affected by it ; the joining in idolatrous sacrifices ; the decorum to be observed in their religious assemblies, the order of speaking, the silence of women, the covering or uncovering of the head, as it became men, as it became women. These subjects, with their several subdivisions, are so particular, minute, and numerous, that, though they be exactly agreeable to the circumstances of the persons to whom the letter was written, nothing, I believe, but the existence and reality of those circumstances, could have suggested them to the writer's thoughts.

But this is not the only nor the principal observation upon the correspondence between the church of Corinth and their apostle, which I wish to point out. It appears, I think, in this correspondence, that although the Corinthians had written to St. Paul, requesting his answer and his directions in the several points above enumerated, yet that they had not said one syllable about the enormities and disorders which had crept in amongst them, and in the blame of which they all shared ; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. The quarrels and disputes excited by their contentious adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in their *letter*, but communicated to St. Paul by more private intelligence : " It hath been declared unto me, my brethren, *by them which are of the house of Chloe*, that

“ there are contentions among you. Now this I say, that “ every one of you saith, I am of Paul, and I of Apollos, “ and I of Cephas, and I of Christ ; ” (i. 11, 12.) The incestuous marriage “ of a man with his father’s wife,” which St. Paul reprehends with so much severity in the fifth chapter of our epistle, and which was not the crime of an individual only, but a crime in which the whole church, by tolerating and conniving at it, had rendered themselves partakers, did not come to St. Paul’s knowledge by the *letter*, but by a rumour which had reached his ears : “ *It is reported commonly* that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father’s wife ; and ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you ; ” (v. 1, 2.) Their going to law before the judicature of the country, rather than arbitrate and adjust their disputes among themselves, which St. Paul animadverts upon with his usual plainness, was not intimated to him in the *letter*, because he tells them his opinion of this conduct, before he comes to the contents of the letter. Their litigiousness is censured by St. Paul in the sixth chapter of his epistle, and it is only at the beginning of the seventh chapter that he proceeds upon the articles which he found in their letter ; and he proceeds upon them with this preface : “ Now concerning the things whereof ye wrote unto me ; ” (vii. 1.) which introduction he would not have used, if he had been already discussing any of the subjects concerning which they had written. Their irregularities in celebrating the Lord’s supper, and the utter perversion of the institution which ensued, were not in the *letter*, as is evident from the terms in which St. Paul mentions the notice he had received of it : [xi. 17, 18.] “ Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse ; for first of all, when ye come together in the church, *I hear* that there be divisions among you, and *I partly believe it.*” Now that the Corinthians should, in their own letter, exhibit the fair side of their conduct to the apostle,

and conceal from him the faults of their behaviour, was extremely natural, and extremely probable ; but it was a distinction which would not, I think, have easily occurred to the author of a forgery ; and much less likely is it, that it should have entered into his thoughts to make the distinction *appear* in the way in which it does appear, viz. not by the original letter, not by any express observation upon it in the answer, but distantly by marks perceptible in the manner, or in the order, in which St. Paul takes notice of their faults.

No. II.

*1 Cor. ii.
etc.*

Ach. xviii, xx

Our epistle purports to have been written after St. Paul had already been at Corinth : “ I, brethren, *when* “ *I came to you,* came not with excellency of speech or of “ wisdom :” (ii. 1.) and in many other places to the same effect. It purports also to have been written upon the eve of another visit to that church : “ I will come to “ you shortly, if the Lord will ;” (iv. 19.) and again : “ I will come to you when I shall pass through Mace-“ donia ;” (xvi. 5.) Now the history relates that St. Paul did in fact visit Corinth *twice* ; once as recorded at length in the eighteenth, and a second time as mentioned briefly in the twentieth chapter of the Acts. The same history also informs us, Acts, xx. 1, that it was from Ephesus St. Paul proceeded [through Macedonia] upon his second journey into Greece. Therefore, as the epistle purports to have been written a short time preceding that journey ; and as St. Paul, the history tells us, had resided more than two years at Ephesus before he set out upon it, it follows that it must have been from Ephesus, to be consistent with the history, that the epistle was written ; and every note of *place* in the epistle agrees with this supposition. “ If, after the “ manner of men, I have fought with beasts at *Ephesus*, “ what advantageth it me, if the dead rise not ?” (xv. 32.) I allow that the apostle might say this, wherever he was ; but it was more natural and more to the purpose to say it, if he was at Ephesus at the time, and in the midst of

those conflicts to which the expression relates. — “ The “ churches of Asia salute you ; ” (xvi. 19.) Asia, throughout the Acts of the Apostles and the epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country, called Lydian Asia, divided from the rest, much as Portugal is from Spain, and of which district *Ephesus* was the capital. — “ Aquila “ and Priscilla salute you ; ” (xvi. 19.) Aquila and Priscilla were at *Ephesus* during the period within which this epistle was written. (Acts, xviii. 18 .. 26.) — “ I will “ tarry at *Ephesus* until Pentecost ; ” (xvi. 8.) This, I apprehend, is in terms almost asserting that he was at Ephesus at the time of writing the epistle. — “ A great “ door and effectual is opened unto me ; ” (xvi. 9.) How well this declaration corresponded with the state of things at Ephesus, and the progress of the Gospel in these parts, we learn from the reflection with which the historian concludes the account of certain transactions which passed there : “ So mightily grew the word of God and pre-“ vailed ; ” (Acts, xix. 20.) as well as from the complaint of Demetrius, “ that not alone at Ephesus, but almost “ throughout all Asia, this Paul hath persuaded and “ turned away much people ; ” (xix. 26.) — “ And there “ are many adversaries,” says the epistle, xvi. 9. Look into the history of this period [A. xix. 9.] : “ When “ divers were hardened and believed not, but spake evil “ of that way before the multitude, he departed from “ them, and separated the disciples.” The conformity therefore upon this head of comparison, is circumstantial and perfect. If any one think that this is a conformity so obvious, that any forger of tolerable caution and sagacity, would have taken care to preserve it, I must desire such a one to read the epistle for himself ; and when he has done so, to declare whether he has discovered one mark of art or design ; whether the notes of *time* and *place* appear to him to be inserted with any reference to each other, with any view of their being compared with each other, or for the purpose of establishing a visible agreement with the history, in respect of them.

*Acts
has been*

No. III.

Chap. iv. 17—19. “ For this cause have I sent unto you Timotheus, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. Now some are puffed up, as though I would not come to you ; but I will come to you shortly, if the Lord will.”

With this I compare Acts, xix. 21, 22 : “ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and *Achaia*, to go to Jerusalem ; saying, after I have been there, I must also see Rome : so he sent unto Macedonia two of them that ministered unto him, *Timotheus* and *Erastus*.”

Though it be not said, it appears I think with sufficient certainty, I mean from the history, independently of the epistle, that Timothy was sent upon this occasion into *Achaia*, of which Corinth was the capital city, as well as into Macedonia ; for the sending of Timothy and Erastus is, in the passage where it is mentioned, plainly connected with St. Paul’s own journey ; *he sent them before him*. As he therefore purposed to go into *Achaia* himself, it is highly probable that they were to go thither also. Nevertheless they are said only to have been sent into Macedonia, because Macedonia was in truth the country to which they went immediately from Ephesus ; being directed, as we suppose, to proceed afterwards from thence into Achaia. If this be so, the narrative agrees with the epistle ; and the agreement is attended with very little appearance of design. One thing at least concerning it is certain : that if this passage of St. Paul’s history had been taken from his letter, it would have sent Timothy to Corinth by name, or expressly however into Achaia.

But there is another circumstance in these two passages much less obvious, in which an agreement holds, without any room for suspicion that it was produced by design. We have observed that the sending of Timothy into the peninsula of Greece was connected in the narrative with

St. Paul's own journey thither ; it is stated as the effect of the same resolution. Paul purposed to go into Macedonia ; " so he sent two of them that ministered unto " him, Timotheus and Erastus." Now in the epistle also you remark that, when the apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit : " for this cause have I sent unto " you Timotheus, who is my beloved son, &c. Now " some are puffed up, as though I would not come to " you ; but I will come to you shortly, if God will." Timothy's journey we see is mentioned in the history, and in the epistle, in close connection with St. Paul's own. Here is the same order of thought and intention ; yet conveyed under such diversity of circumstance and expression, and the mention of them in the epistle so allied to the occasion which introduces it, viz. the insinuation of his adversaries that he would come to Corinth no more, that I am persuaded no attentive reader will believe, that these passages were written in concert with one another, or will doubt but that the agreement is unsought and uncontrived.

But, in the Acts, Erastus accompanied Timothy in this journey, of whom no mention is made in the epistle. From what has been said, in our observations [No. II. (i.) xvi. 23.] upon the Epistle to the Romans, it appears probable that Erastus was a Corinthian. If so, though he accompanied Timothy to Corinth, he was only returning home, and Timothy was the messenger charged with St. Paul's orders. At any rate, this discrepancy shows that the passages were not taken from one another.

No. IV.

Chap. xvi. 10, 11. " Now, if Timotheus come, see " that he may be with you without fear ; for he worketh " the work of the Lord, as I also do : let no man there- " fore despise him, but conduct him forth in peace, that " he may come unto me, for I look for him with the " brethren."

From the passage considered in the preceding number, it appears that Timothy was sent to Corinth, either with the epistle, or before it : “ For this cause have I sent unto you Timotheus.” From the passage now quoted, we infer that Timothy was not sent *with* the epistle ; for had he been the bearer of the letter, or accompanied it, would St. Paul in that letter have said, “ *if* Timothy come ? ” Nor is the sequel consistent with the supposition of his carrying the letter ; for if Timothy was with the apostle when he wrote the letter, could he say, as he does, “ I look for him with the brethren ? ” I conclude therefore that Timothy had left St. Paul to proceed upon his journey before the letter was written. Farther, the passage before us seems to imply, that Timothy was not expected by St. Paul to arrive at Corinth, till after they had received the letter. He gives them directions in the letter how to treat him when he should arrive : “ *if he come,* ” act towards him so and so. Lastly, the whole form of expression is most naturally applicable to the supposition of Timothy’s coming to Corinth, not directly from St. Paul, but from some other quarter ; and that his instructions had been, when he should reach Corinth, to return. Now, how stands this matter in the history ? Turn to the nineteenth chapter and twenty-first verse of the Acts, and you will find that Timothy did not, when sent from Ephesus, where he left St. Paul, and where the present epistle was written, proceed by a straight course to Corinth, but that he went round through Macedonia. This clears up every thing ; for, although Timothy was sent forth upon his journey before the letter was written, yet he might not reach Corinth till after the letter arrived there ; and he would come to Corinth, when he did come, not directly from St. Paul at Ephesus, but from some part of Macedonia. Here therefore is a circumstantial and critical agreement, and unquestionably without design ; for neither of the two passages in the epistle mentions Timothy’s journey into Macedonia at all, though nothing but a circuit of that kind can explain and reconcile the expressions which the writer uses. [Of this journey of

Timothy a fuller account is given in the Appendix, on
Acts, xix. 22.]

No. V.

Chap. i. 12. "Now this I say, that every one of you
"saith, I am of Paul, and I of Apollos, and I of Cephas,
"and I of Christ."

Also, iii. 6. "I have planted, Apollos watered, but
"God gave the increase."

This expression, "I have planted, Apollos watered," imports two things: first, that Paul had been at Corinth before Apollos; secondly, that Apollos had been at Corinth after Paul, but before the writing of this epistle. This implied account of the several events, and of the order in which they took place, corresponds exactly with the history. St. Paul, after his first visit into Greece, returned from Corinth into Syria by the way of Ephesus; and, dropping his companions Aquila and Priscilla at Ephesus, he proceeded forwards to Jerusalem: from Jerusalem he descended to Antioch; and from thence made a progress through some of the upper or northern provinces of the Lesser Asia (Acts, xviii. 19. 23.): during which progress, and consequently in the interval between St. Paul's first and second visit to Corinth, and consequently also before the writing of this epistle, which was at Ephesus, two years at least after the apostle's return from his progress, we hear of Apollos, and we hear of him at Corinth. Whilst St. Paul was engaged, as hath been said, in Phrygia and Galatia, Apollos came down to Ephesus; and being, in St. Paul's absence, instructed by Aquila and Priscilla, and having obtained letters of recommendation from the church at Ephesus, he passed over to Achaia; and when he was there, we read that he "helped them much which had believed through grace, "for he mightily convinced the Jews, and that publicly." Acts, xviii. 27, 28. To have brought Apollos into Achaia, of which Corinth was the capital city, as well as the principal Christian church; and to have shown that he

l. xix

preached the gospel in that country, would have been sufficient for our purpose. But the history happens also to mention Corinth by name, as the place in which Apollos, after his arrival in Achaia, fixed his residence ; for, proceeding with the account of St. Paul's travels, it tells us, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came down to Ephesus ; (xix. 1.) What is said therefore of Apollos, in the epistle, coincides exactly, and especially in the point of chronology, with what is delivered concerning him in the history. The only question now is, whether the allusions were made with a regard to this coincidence. Now, the occasions and purposes for which the name of Apollos is introduced in the Acts and in the epistles, are so independent and so remote, that it is impossible to discover the smallest reference from one to the other. Apollos is mentioned in the Acts, in immediate connection with the history of Aquila and Priscilla, and for the very singular circumstance of his "knowing only the baptism of John." In the epistle, where none of these circumstances are taken notice of, his name first occurs, for the purpose of re-proving the contentious spirit of the Corinthians ; and it occurs only in conjunction with that of some others : "Every one of you saith, I am of Paul, and I of Apollos, "and I of Cephas, and I of Christ." The second passage in which Apollos appears, "I have planted, "Apollos watered," fixes, as we have observed, the order of time amongst three distinct events ; but it fixes this, I will venture to pronounce, without the writer perceiving that he was doing any such thing. The sentence fixes this order in exact conformity with the history ; but it is itself introduced solely for the sake of the reflection which follows : [iii. 7.] "Neither is he that planteth any "thing, neither he that watereth, but God that giveth the "increase."

No. VI.

Chap. iv. 11, 12. "Even unto this present hour we
" both hunger and thirst, and are naked, and are buffeted,
" and have no certain dwelling-place ; and labour, work-
" ing with our own hands."

We are expressly told, in the history, that at Corinth St. Paul laboured with his own hands : [A. xviii. 1 . . 3.] "He found Aquila and Priscilla ; and, because he was of the same craft, he abode with them, and wrought ; for by their occupation they were tent-makers." But in the text before us, he is made to say, that "he laboured *even unto the present hour*," that is, to the time of writing the epistle at Ephesus. Now, in the narration of St. Paul's transactions at Ephesus, delivered in the nineteenth chapter of the Acts, nothing is said of his working with his own hands ; but in the twentieth chapter we read, that upon his return from Greece, he sent for the elders of the church of Ephesus, to meet him at Miletus ; and in the discourse which he there addressed to them, amidst some other reflections which he calls to their remembrance, we find the following : [A. xx. 33, 34.] "I have coveted no man's silver, or gold, or apparel ; yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me." The reader will not forget to remark, that though St. Paul be now at Miletus, it is to the elders of the church of Ephesus he is speaking, when he says, "You yourselves know that these hands have ministered to my necessities ;" and that the whole discourse relates to his conduct, during his last preceding residence at Ephesus. That manual labour therefore, which he had exercised at Corinth, he continued at Ephesus ; and not only so, but continued it during that particular residence at Ephesus, near the conclusion of which this epistle was written : so that he might, with the strictest truth, say, at the time of writing the epistle, "*Even unto this present hour we labour, working with our own hands.*" The correspondence is sufficient then, as to the undesignedness of

A. xx.

it. It is manifest to my judgment, that if the history, in this article, had been taken from the epistle, this circumstance, if it appeared at all, would have appeared in its *place*, that is, in the direct account of St. Paul's transactions at Ephesus. The correspondency would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech, to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the history of St. Paul at Ephesus, should have been made the subject of a factitious allusion, in an epistle purporting to be written by him from that place: not to mention that the allusion itself, especially as to time, is too oblique and general to answer any purpose of forgery whatever.

No. VII.

Chap. ix. 20. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law."

A. xvi.
J. xxi.

We have the disposition here described, exemplified in two instances which the history records; one, Acts, xvi. 3. "Him (Timothy) would Paul have to go forth with "him, and took and circumcised him, *because of the Jews in those quarters*; for they knew all that his father was "a Greek." This was before the writing of the epistle. The other, Acts, xxi. 23 . . 26, and after the writing of the epistle: "Do this that we say to thee: we have four "men which have a vow on them: them take, and purify "thyself with them, that they may shave their heads; "and all may know that those things, whereof they were "informed concerning thee, are nothing; but that thou "thyself also walkest orderly, and keepest the law.— "Then Paul took the men, and the next day, *purifying himself with them, entered into the temple.*" Nor does this concurrence between the character and the instances look like the result of contrivance. St. Paul, in the epistle, describes, or is made to describe, his own accommodating conduct towards Jews and towards Gentiles, towards the

weak and over scrupulous, towards men, indeed, of every variety of character ; [vv. 21, 22.] “ to them that are “ without law as without law, being not without law to “ God, but under the law to Christ, that I might gain “ them that are without law ; to the weak became I as “ weak, that I might gain the weak. I am made all “ things to all men, that I might gain some.” This is the sequel of the text which stands at the head of the present number. Taking, therefore, the whole passage together, the apostle’s condescension to the Jews is mentioned only as a part of his general disposition towards all. It is not probable, that this character should have been made up from the instances in the Acts, which relate solely to his dealings with the Jews. It is not probable that a sophist should take his hint from those instances, and then extend it so much beyond them : and it is still more incredible, that the two instances in the Acts, circumstantially related, and interwoven with the history, should have been fabricated, in order to suit the character which St. Paul gives of himself in the epistle.

No. VIII.

Chap. i. 14—17. “ I thank God that I baptized none “ of you but Crispus and Gaius, lest any should say that “ I baptized in mine own name ; and I baptized also the “ household of Stephanas : besides, I know not whether I “ baptized any other ; for Christ sent me not to baptize, “ but to preach the gospel.”

It may be expected that those whom the apostle baptized with his own hands, were converts distinguished from the rest by some circumstance, either of eminence, or of connection with him. Accordingly, of the three names here mentioned, Crispus, we find, from Acts, xviii. 8, was a “ chief ruler of the Jewish synagogue at Corinth, who believed in the Lord, with all his house.” Gaius, it appears from Romans, xvi. 23, was St. Paul’s host at Corinth, and the host, he tells us, “ of the whole church.” The household of Stephanas, we read in the

sixteenth chapter of this epistle, [v. 15.] “ were the first fruits of Achaia.” Here, therefore, is the propriety we expected : and it is a proof of reality not to be contemned ; for their names appearing in the several places in which they occur, with a mark of distinction belonging to each, could hardly be the effect of chance, without any truth to direct it : and, on the other hand, to suppose that they were picked out from these passages, and brought together in the text before us, in order to display a conformity of names, is both improbable in itself, and is rendered more so by the purpose for which they are introduced. They come in to assist St. Paul’s exculpation of himself against the possible charge, of having assumed the character of the founder of a separate religion, and with no other visible, or, as I think, imaginable design.*

* Chap. i. 1. “ Paul, called to be an apostle of Jesus Christ, “ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth.” — The only account we have of any person who bore the name of Sosthenes, is found in the eighteenth chapter of the Acts. When the Jews at Corinth had brought Paul before Gallio, and Gallio had dismissed their complaint as unworthy of his interference, and had driven them from the judgment-seat ; “ then all the Greeks,” says the historian, [v. 17.] “ took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat.” The Sosthenes here spoken of was a Corinthian ; and if he was a Christian, and with St. Paul when he wrote this epistle, was likely enough to be joined with him in the salutation of the Corinthian church. But here occurs a difficulty. If Sosthenes was a Christian at the time of this uproar, why should the *Greeks* beat him ? The assault upon the Christians was made by the *Jews*. It was the *Jews* who had brought Paul before the magistrate. If it had been the *Jews* also who had beaten Sosthenes, I should not have doubted but that he had been a favourer of St. Paul, and the same person who is joined with him in the epistle. Let us see, therefore, whether there be not some error in our present text. The Alexandrian manuscript gives πάντες without οἱ “Ελλῆνες, and is followed in this reading by the Coptic version, by the Arabic version published by Erpenius, by the Vulgate, and by Bede’s Latin version. Three Greek manuscripts, again, as well as Chrysostom, give οἱ Ἰουδαῖοι, in the place of οἱ “Ελλῆνες. A great plurality of manuscripts authorise the reading which is retained in our copies. In this variety it appears to me extremely probable that the historian originally wrote πάντες alone, and that οἱ “Ελλῆνες and οἱ Ἰουδαῖοι have been respectively added as explanatory of what the word πάντες was supposed to mean. The sentence, without

No. IX.

Chap. xvi. 10, 11. "Now, if Timotheus come, let "no man despise him."—Why *despise* him? This charge is not given concerning any other messenger whom St. Paul sent; and, in the different epistles, many such messengers are mentioned. Turn to 1 Timothy, iv. 12, and you will find that Timothy was a *young man*, younger, probably, than those who were usually employed in the Christian mission; and that St. Paul, apprehending lest he should, on that account, be exposed to contempt, urges upon him the caution which is there inserted, "Let no man despise thy youth."

1. J. M. W.

No. X.

Chap. xvi. 1. "Now, concerning the collection for the "saints, as I have given order to the churches of Galatia, "even so do ye."

The churches of Galatia and Phrygia were the last churches which St. Paul had visited before the writing of this epistle. He was now at Ephesus, and he came thither immediately from visiting these churches [the second time]: "He went over all the country of Galatia and "Phrygia in order, strengthening all the disciples... And

the addition of either name, would run very perspicuously thus: "Καὶ ἀπῆλασεν αὐτοὺς ἀπὸ τοῦ βήματος ἐπιλαβόμενοι δὲ πάντες Σωσθένην "τὸν ἀρχισυνάγωγον, ἔτυπτον ἐμπροσθεν τοῦ βήματος: and he drove them "away from the judgment-seat; and they all," viz. the crowd of Jews whom the judge had bid begone, "took Sosthenes, and beat him "before the judgment-seat." It is certain that, as the whole body of the people were Greeks, the application of *all* to them is unusual and hard. If I was describing an insurrection at Paris, I might say *all* the Jews, *all* the Protestants, or *all* the English acted so and so; but I should scarcely say *all* the French, when the whole mass of the community were of that description. As what is here offered is founded upon a various reading, and that in opposition to the greater part of the manuscripts that are extant, I have not given it a place in the text.

[A simpler explanation of this difficulty is proposed, on Acts, xviii. 17.] 52, S. 12.

“ it came to pass that Paul having passed through the “ upper coasts,” (viz. the above-named countries, called the upper coasts, as being the northern part of Asia Minor) “ came to Ephesus.” Acts, xviii. 23; xix. 1. These therefore, probably, were the last churches at which he had left directions for their public conduct during his absence. Although two years intervened between his journey to Ephesus and his writing this epistle, yet it does not appear that during that time he visited any other church. That he had not been silent when he was in Galatia [for the first time, A. xvi. 6.], upon this subject of contribution for the poor, is farther made out from a hint which he lets fall in his epistle to that church : [ii. 11.] “ Only they (viz. the other apostles) would that “ we should remember the poor, the same also which I was “ forward to do.”

No. XI.

Chap. iv. 18. “ Now, some are puffed up, as though “ I would not come to you.”

Why should they suppose that he would not come ? Turn to the first chapter of the Second Epistle [vv. 15.. 18.] to the Corinthians, and you will find that he had already *disappointed* them : “ I was minded to come unto “ you before, that you might have a second benefit ; and “ to pass by you into Macedonia, and to come again out “ of Macedonia unto you, and of you to be brought on “ my way toward Judea. When I, therefore, was thus “ minded, did I use lightness ? Or the things that I “ purpose, do I purpose according to the flesh, that with “ me there should be yea, yea, and nay, nay ? But, as “ God is true, our word towards you was not yea and “ nay.” It appears from this quotation, that he had not only intended, but that he had promised them a visit before ; for, otherwise, why should he apologise for the change of his purpose, or express so much anxiety, lest this change should be imputed to any culpable fickleness in his temper ; and lest he should thereby seem to them, as

one whose word was not, in any sort, to be depended upon ? Besides which, the terms made use of plainly refer to a promise : “ Our *word toward you* was not yea “ and nay.” St. Paul therefore had signified an intention which he had not been able to execute ; and this seeming breach of his word, and the delay of his visit, had, with some who were evil affected towards him, given birth to a suggestion that he would come no more to Corinth.

No. XII.

Chap. v. 7, 8. “ For even Christ, our passover, is “ sacrificed for us ; therefore let us keep the feast, not “ with old leaven, neither with the leaven of malice and “ wickedness, but with the unleavened bread of sincerity “ and truth.”

Dr. Benson tells us, that from this passage, compared with chapter xvi. 8, it has been conjectured that this epistle was written about the time of the Jewish passover ; and to me the conjecture appears to be very well founded. The passage to which Dr. Benson refers us is this : “ I “ will tarry at Ephesus until Pentecost.” With this passage he ought to have joined another in the same context : [v. 6.] “ And it may be that I will abide, yea and “ winter with you :” for, from the two passages laid together, it follows that the epistle was written before Pentecost, yet after winter ; which necessarily determines the date to the part of the year, within which the passover falls. It was written before Pentecost, because he says, “ I will tarry at Ephesus until Pentecost.” It was written after winter, because he tells them, “ It may be “ that I may abide, yea and winter with you.” The winter which the apostle purposed to pass at Corinth, was undoubtedly the winter next ensuing to the date of the epistle ; yet it was a winter subsequent to the ensuing Pentecost, because he did not intend to set forwards upon his journey [into Macedonia] till after that feast. The words “ let us keep the feast, not with old leaven, neither “ with the leaven of malice and wickedness, but with the

“ unleavened bread of sincerity and truth,” look very like words suggested by the season ; at least they have, upon that supposition, a force and significancy which do not belong to them upon any other ; and it is not a little remarkable, that the hints casually dropped in the epistle, concerning particular parts of the year, should coincide with this supposition.

CHAP. IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

No. I.

I WILL not say that it is impossible, having seen the First Epistle to the Corinthians, to construct a second with ostensible allusions to the first ; or that it is impossible that both should be fabricated, so as to carry on an order and continuation of story, by successive references to the same events. But I say, that this, in either case, must be the effect of craft and design. Whereas, whoever examines the allusions to the former epistle, which he finds in this, whilst he will acknowledge them to be such as would rise spontaneously to the hand of the writer, from the very subject of the correspondence, and the situation of the corresponding parties, supposing these to be real, will see no particle of reason to suspect, either that the clauses containing these allusions were *insertions* for the purpose, or that the several transactions of the Corinthian church were feigned, in order to form a train of narrative, or to support the appearance of connection between the two epistles.

1. In the First Epistle, St. Paul announces his intention of passing through Macedonia, in his way to Corinth : “ I will come to you when I shall pass through Macedonia.” In the Second Epistle, we find him arrived in

Macedonia, and about to pursue his journey to Corinth. But observe the manner in which this is made to appear : “ I know the forwardness of your mind, for which I boast “ of you to them of Macedonia, that Achaia was ready a “ year ago, and your zeal hath provoked very many : yet “ have I sent the brethren, lest our boasting of you should “ be in vain in this behalf ; that, as I said, ye may be “ ready, lest haply, if they of Macedonia come with me, “ and find you unprepared, we (that we say not, ye) should “ be ashamed in this same confident boasting ; ” (ix. 2, 3, 4.) St. Paul’s being in Macedonia at the time of writing the epistle, is, in this passage, inferred only from his saying, that he had boasted to the Macedonians of the alacrity of his Achaian converts ; and from the fear which he expresses, lest, if any of the Macedonian Christians should come with him into Achaia, they should find his boasting unwarranted by the event. The business of the contribution is the sole cause of mentioning Macedonia at all. Will it be insinuated that this passage was framed merely to state that St. Paul was now in Macedonia ; and, by that statement, to produce an apparent agreement with the purpose of visiting Macedonia, notified in the First Epistle ? Or will it be thought probable, that, if a sophist had meant to place St. Paul in Macedonia, for the sake of giving countenance to his forgery, he would have done it in so oblique a manner as through the medium of the contribution ?

The same thing may be observed of another text in the epistle, in which the name of Macedonia occurs : [ii. 12, 13.] “ Furthermore, when I came to Troas to preach Christ’s gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother ; but taking my leave of them, I went from thence into Macedonia.” I mean, that it may be observed of this passage also, that there is a reason for mentioning Macedonia, entirely distinct from the purpose of showing St. Paul to be *there*. Indeed, if the passage before us show that point at all, it shows it so obscurely, that Grotius, though he did not doubt that Paul was now in Macedonia, refers this text to a different journey. Is

this the hand of a forger, meditating to establish a false conformity?

The text, however, in which it is most strongly implied that St. Paul wrote the present epistle from Macedonia, is found in the fourth, fifth, and sixth verses of the seventh chapter : “ I am filled with comfort, I am exceeding joyful in all our tribulation ; for when we were come into Macedonia, our flesh had no rest ; without were fightings, within were fears ; nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus.” Yet even here, I think, no one will contend, that St. Paul’s coming to Macedonia, or being in Macedonia, was the principal thing intended to be told ; or that the telling of it, indeed, was any part of the intention with which the text was written ; or that the mention even of the name of Macedonia was not purely incidental, in the description of those tumultuous sorrows with which the writer’s mind had been lately agitated, and from which he was relieved by the coming of Titus. The five first verses of the eighth chapter, which commend the liberality of the Macedonian churches, do not, in my opinion, by themselves prove St. Paul to have been in Macedonia, at the time of writing the epistle.

2. In the First Epistle, St. Paul denounces a severe censure against an incestuous marriage, which had taken place amongst the Corinthian converts, with the connivance, not to say with the approbation, of the church ; and enjoins the church to purge itself of this scandal, by expelling the offender from its society : “ It is reported commonly, that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father’s wife ; and ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you ; for I, verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed ; in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for

"the destruction of the flesh, that the spirit may be saved "in the day of the Lord ;" (v. 1—5.) In the Second Epistle, we find this sentence executed, and the offender to be so affected with the punishment, that St. Paul now intercedes for his restoration : "Sufficient to such a man "is this punishment, which was inflicted of many, so that, "contrariwise, ye ought rather to forgive him and com- "fort him, lest perhaps such a one should be swallowed "up with over-much sorrow ; wherefore I beseech you, "that ye would confirm your love towards him." (2 Cor. ii. 6, 7, 8.) Is this whole business feigned for the sake of carrying on a continuation of story through the two epistles ? The church also, no less than the offender, was brought by St. Paul's reproof to a deep sense of the impropriety of their conduct. Their penitence, and their respect to his authority, were, as might be expected, exceedingly grateful to St. Paul : "We were comforted, "not by Titus's coming only, but by the consolation "wherewith he was comforted in you, when he told us "your earnest desire, your mourning, your fervent mind "towards me, so that I rejoiced the more ; for, though I "made you sorry with a letter, I do not repent, though I "did repent ; for I perceive that the same epistle hath "made you sorry, though it were but for a season. Now "I rejoice, not that ye were made sorry, but that ye "sorrowed to repentance ; for ye were made sorry after a "godly manner, that ye might receive damage by us in "nothing ;" (vii. 7—9.) That this passage is to be referred to the incestuous marriage, is proved by the twelfth verse of the same chapter : "Though I wrote "unto you, I did it not for his cause that had done the "wrong, nor for his cause that suffered wrong ; but that "our care for you, in the sight of God, might appear "unto you." There were, it is true, various topics of blame noticed in the First Epistle ; but there was none, except this of the incestuous marriage, which could be called a transaction between private parties, or of which it could be said that one particular person had "done the wrong," and another particular person "had suffered it." Could all this be without foundation ? or could it be put

into the Second Epistle, merely to furnish an obscure sequel to what had been said about an incestuous marriage in the First?

3. In the sixteenth chapter of the First Epistle, a collection for the saints is recommended to be set forwards at Corinth: "Now, concerning the collection for the "saints, as I have given order [lately, A. xviii. 23.] to "the churches of Galatia, so do ye;" (xvi. 1.) In the ninth chapter of the Second Epistle, such a collection is spoken of, as in readiness to be received: "As touching "the ministering to the saints, it is superfluous for me to "write to you, for I know the forwardness of your mind, "for which I boast of you to them of Macedonia, that "Achaia was ready a year ago, and your zeal hath provoked "very many;" (ix. 1, 2.) This is such a continuation of the transaction as might be expected; or, possibly it will be said, as might easily be counterfeited: but there is a circumstance of nicety in the agreement between the two epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The Second Epistle speaks of the Corinthians as having begun this eleemosynary business a year before: "This is expedient "for you, who have begun before, not only to do, but also "to be forward a year ago;" (viii. 10.) "I boast of you "to them of Macedonia, that Achaia was ready a year "ago;" (ix. 2.) From these texts it is evident, that something had been done in the business a year before. It appears, however, from other texts in the epistle, that the contribution was not yet collected or paid; for brethren were sent from St. Paul to Corinth, "to make up their "bounty;" (ix. 5.) They are urged to "perform the "doing of it;" (viii. 11.) "And every man was exhorted "to give as he purposed in his heart;" (ix. 7.) The contribution therefore, as represented in our present epistle, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one supposition, namely, that every man had laid by in store, had already provided the fund, from which he

was afterwards to contribute — the very case which the First Epistle authorises us to suppose to have existed ; for in that epistle St. Paul had charged the Corinthians, “ upon the first day of the week, every one of them to lay “ by in store as God had prospered him.”* (1 Cor. xvi. 2.)

* The following observations will satisfy us concerning the purity of our apostle’s conduct in the suspicious business of a pecuniary contribution.

1. He disclaims the having received any inspired authority for the directions which he is giving : “ I speak not by commandment, “ but by occasion of the forwardness of others, and to prove the “ sincerity of your love.” (2 Cor. viii. 8.) Who, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation ?

2. Although he asserts the general right of christian ministers to a maintenance from their ministry, yet he protests against the making use of this right in his own person : “ Even so hath the “ Lord ordained, that they which preach the gospel should live of “ the gospel ; but I have used none of these things, neither have I “ written these things that it should be so done unto me ; for it “ were better for me to die, than that any man should make my “ glorying, i. e. my professions of disinterestedness, void.” (1 Cor. ix. 14, 15.)

3. He repeatedly proposes that there should be associates with himself in the management of the public bounty ; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves : “ And when I come, whomsoever ye shall “ approve by your letters, them will I send to bring your liberality “ unto Jerusalem : and if it be meet that I go also, they shall go “ with me.” (1 Cor. xvi. 3, 4.) And in the Second Epistle, what is here proposed, we find actually done, and done for the very purpose of guarding his character against any imputation that might be brought upon it, in the discharge of a pecuniary trust : “ And “ we have sent with him the brother, whose praise is in the gospel “ throughout all the churches ; and not that only, but who was also “ chosen of the churches to travel with us with this grace (gift) “ which is administered by us to the glory of the same Lord and “ declaration of your ready mind ; avoiding this, that no man “ should blame us in this abundance which is administered by us ; “ providing for things honest, not only in the sight of the Lord, “ but also in the sight of men ; ” i. e. “ not resting in the con- “ sciousness of our own integrity, but in such a subject, careful also “ to approve our integrity to the public judgment.” (2 Cor. viii. 18—21.)

No. II.

In comparing the Second Epistle to the Corinthians with the Acts of the Apostles, we are soon brought to observe, not only that there exists no vestige either of the epistle having been taken from the history, or the history from the epistle ; but also that there appears in the contents of the epistle positive evidence, that neither was borrowed from the other. Titus, who bears a conspicuous part in the epistle, is not mentioned in the Acts of the Apostles at all. St. Paul's sufferings enumerated, chap. xi. 24, " Of the Jews five times received I forty stripes save " one ; thrice was I beaten with rods ; once was I stoned ; " thrice I suffered shipwreck ; a night and a day I have " been in the deep," cannot be made out from his history, as delivered in the Acts, nor would this account have been given by a writer, who either drew his knowledge of St. Paul from that history, or who was careful to preserve a conformity with it. The account in the epistle, of St. Paul's escape from Damascus, though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstance, as renders it utterly improbable that one should be derived from the other. The two accounts, placed by the side of each other, stand as follows :

2 Cor. xi. 32, 33. " In Da-
" mascus, the governor under
" Aretas the king, kept the city
" of the Damascenes [ἐφρόντει]
" with a garrison, desirous to ap-
" prehend me; and through a
" window in a basket [ἐν σαργάνῳ]
" was I let down by the wall,
" and escaped his hands."

Acts, ix. 23—25. " And after
" many days were fulfilled, the
" Jews took counsel to kill him ;
" but their laying in wait was
" known of Saul, and they
" watched [παρετήρουν] the gates
" day and night to kill him; then
" the disciples took him by
" night, and let him down by
" the wall [ἐν σπυρίδῃ] in a
" basket."

Now if we be satisfied in general concerning these two ancient writings, that the one was not known to the writer of the other, or not consulted by him ; then the accord-

ances which may be pointed out between them, will admit of no solution so probable, as the attributing of them to truth and reality, as to their common foundation.

No. III.

The opening of this epistle exhibits a connection with the history, which alone would satisfy my mind, that the epistle was written by St. Paul, and by St. Paul in the situation in which the history places him. Let it be remembered, that in the nineteenth chapter of the Acts, St. Paul is represented as driven away from Ephesus, or as leaving however Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. The account of the tumult is as follows : [xix. 28 . . .] "When they heard these sayings," viz. Demetrius's complaint of the danger to be apprehended from St. Paul's ministry to the established worship of the Ephesian goddess, "they were full of wrath, and cried out, saying, Great is Diana of the Ephesians ; and the whole city was filled with confusion ; and having caught Gaius and Aristarchus, Paul's companions in travel, they rushed with one accord into the theatre ; and when Paul would have entered in unto the people, the disciples suffered him not ; and certain of the chief of Asia, which were his friends, sent unto him, desiring that he would not adventure himself into the theatre. Some, therefore, cried one thing, and some another ; for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward ; and Alexander beckoned with the hand, and would have made his defence unto the people ; but, when they knew that he was a Jew, all, with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians.—And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." When he was arrived in Macedonia, he wrote the Second Epistle to the

Corinthians, which is now before us ; and he begins his epistle in this wise : “ Blessed be God, even the father of “ our Lord Jesus Christ, the father of mercies, and the “ God of all comfort, who comforteth us in all our tri-“ bulation, that we may be able to comfort them which “ are in any trouble, by the comfort wherewith we our-“ selves are comforted of God. For, as the sufferings of “ Christ abound in us, so our consolation also aboundeth “ by Christ : and whether we be afflicted, it is for your “ consolation and salvation, which is effectual in the en-“ during of the same sufferings, which we also suffer ; or “ whether we be comforted, it is for your consolation and “ salvation ; and our hope of you is steadfast, knowing “ that, as ye are partakers of the sufferings, so shall ye “ be also of the consolation. For we would not, brethren, “ have you ignorant of our trouble *which came to us in* “ *Asia*, that we were pressed out of measure, above “ strength, insomuch that we despaired even of life ; but “ we had the sentence of death in ourselves, that we “ should not trust in ourselves, but in God which raiseth “ the dead, who delivered us from so great a death, and “ doth deliver ; in whom we trust that he will yet deliver “ us.” Nothing could be more expressive of the circum-“ stances in which the history describes St. Paul to have been, at the time when the epistle purports to be written ; or rather, nothing could be more expressive of the sensa-“ tions arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and so-“ lemnity of thought, which follows a recent deliverance. There is just enough of particularity in the passage, to show that it is to be referred to the tumult at Ephesus : “ We would not, brethren, have you ignorant of our trouble which came to us in Asia.” And there is nothing more ; no mention of Demetrius, of the seizure of St. Paul’s friends, of the interference of the town clerk, of the occasion or nature of the danger which St. Paul had escaped, or even of the city where it happened ; in a word, no recital from which a suspicion could be conceived, either that the author of the epistle had made use of the

narrative in the Acts ; or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an epistle, under the name of St. Paul, should borrow circumstances from a history of St. Paul then extant ; or, that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited : but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history ; still less, that the author of a history should go about to frame facts and circumstances, fitted to supply the sentiments which he found in the letter. It may be said, perhaps, that it does not appear from the history, that any danger threatened St. Paul's life in the uproar at Ephesus, so imminent as that from which, in the epistle, he represents himself to have been delivered. This matter, it is true, is not stated by the historian in form ; but the personal danger of the apostle, we cannot doubt, must have been extreme, when the " whole city was filled with confusion ;" when the populace had " seized his companions ;" when, in the distraction of his mind, he insisted upon " coming forth amongst them ;" when the Christians who were about him " would not suffer him ;" when " his friends, certain of the chief of Asia, sent to him, desiring that he would not adventure himself in the tumult ;" when, lastly, he was obliged to quit immediately the place and the country, " and, when the tumult was ceased, to depart into Macedonia." All which particulars are found in the narration, and justify " St. Paul's own account, " that he was pressed out of " measure, above strength, insomuch that he despaired " even of life, that he had the sentence of death in him- " self ;" *i. e.* that he looked upon himself as a man con- demned to die.

No. IV.

It has already been remarked [1 Cor. No. XI.], that St. Paul's original intention was to have visited Corinth in his way to Macedonia : “ I was minded to come unto you before, and to pass by you into Macedonia.” (2 Cor. i. 15, 16.) It has also been remarked that he changed this intention, and ultimately resolved upon going through Macedonia *first*. Now upon this head there exists a circumstance of correspondency between our epistle and the history, which is not very obvious to the reader's observation ; but which, when observed, will be found, I think, close and exact. Which circumstance is this : that though the change of St. Paul's intention be expressly mentioned only in the Second Epistle, yet it appears, both from the history and from this Second Epistle, that the change had taken place before the writing of the First Epistle ; that it appears however from neither, otherwise than by an inference, unnoticed perhaps by almost every one who does not sit down professedly to the examination.

First, then, how does this point appear from the history ? In the nineteenth chapter of the Acts, and the twenty-first verse, we are told, that “ Paul purposed in the spirit, “ when he had passed through Macedonia and Achaia, to “ go to Jerusalem. So he sent into Macedonia two of “ them that ministered unto him, Timotheus and Erastus ; “ but he himself stayed in Asia for a season.” A short time after this, and evidently in pursuance of the same intention, we find (xx. 1, 2.) that “ Paul departed from “ Ephesus for to go into Macedonia ; and that, when he “ had gone over those parts, he came into Greece.” The resolution therefore of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previously to the sending away of Timothy. The order in which the two countries are mentioned, shows the direction of his intended route, “ when he had passed through “ Macedonia and Achaia.” Timothy and Erastus, who were to precede him in his progress, were sent by him from Ephesus into Macedonia. He himself a short time

afterwards, and, as hath been observed, evidently in continuation and pursuance of the same design, "departed "for to go into Macedonia." If he had ever therefore entertained a different plan of his journey, which is not hinted in the history, he must have changed that plan before this time. But, from the seventeenth verse of the fourth chapter of the First Epistle to the Corinthians, we discover, that Timothy had been sent away from Ephesus before that epistle was written : "For this cause have I "sent unto you Timotheus, who is my beloved son." The change therefore of St. Paul's resolution, which was prior to the sending away of Timothy, was necessarily prior to the writing of the First Epistle to the Corinthians.

Thus stands the order of dates, as collected from the history, compared with the First Epistle. Now let us inquire, secondly, how this matter is represented in the epistle before us. In the sixteenth verse of the first chapter of this epistle, St. Paul speaks of the intention which he had once entertained of visiting Achaia, in his way to Macedonia : "In this confidence I was minded "to come unto you before, that ye might have a second "benefit ; and to pass by you into Macedonia." After protesting, in the seventeenth verse, against any evil construction that might be put upon his laying aside of this intention, in the twenty-third verse he discloses the cause of it : "Moreover I call God for a record upon my soul, "that, to spare you, I came not as yet unto Corinth." And then he proceeds as follows : "But I determined "this with myself, that I would not come again to you "in heaviness ; for if I make you sorry, who is he then "that maketh me glad, but the same which is made sorry "by me ? *And I wrote the same unto you*, lest when "I came I should have sorrow from them of whom I "ought to rejoice ; having confidence in you all, that "my joy is the joy of you all : for, out of much affliction "and anguish of heart, *I wrote unto you with many "tears* ; not that ye should be grieved, but that ye might "know the love which I have more abundantly unto you ; "but if any have caused grief, he hath not grieved me "but in part, that I may not overcharge you all. Suf-

“ ficient to such a man is this punishment, which was “ inflicted of many.” In this quotation, let the reader first direct his attention to the clause marked by Italics, “ and I wrote this same unto you ;” and let him consider, whether from the context, and from the structure of the whole passage, it be not evident that this writing was after St. Paul had “ determined with himself, that he “ would not come again to them in heaviness ? ” whether, indeed, it was not in consequence of this determination, or at least with this determination upon his mind ? And, in the next place, let him consider, whether the sentence, “ I determined this with myself, that I would not come “ again to you in heaviness,” do not plainly refer to that postponing of his visit, to which he had alluded in the verse but one before, when he said, “ I call God for a “ record upon my soul, that, to spare you, I came not as “ yet to Corinth ;” and whether this be not the visit of which he speaks in the sixteenth verse, wherein he informs the Corinthians, “ that he had been minded to pass “ by them into Macedonia ;” but that, for reasons which argued no levity or fickleness in his disposition, he had been compelled to change his purpose. If this be so, then it follows that the writing here mentioned was posterior to the change of his intention. The only question, therefore, that remains will be, whether this writing relate to the letter which we now have under the title of the First Epistle to the Corinthians, or to some other letter not extant ? And upon this question I think Mr. Locke’s observation decisive ; namely, that the second clause marked in the quotation by Italics, “ I wrote unto you with many “ tears,” and the first clause so marked, “ I wrote this “ same unto you,” belong to one writing, whatever that was ; and that the second clause goes on to advert to a circumstance which is found in our present First Epistle to the Corinthians ; namely, the case and punishment of the incestuous person. Upon the whole then we see, that it is capable of being inferred from St. Paul’s own words, in the long extract which we have quoted, that the First Epistle to the Corinthians was written after St. Paul had determined to postpone his journey to Corinth ; in other

words, that the change of his purpose, with respect to the course of his journey, though expressly mentioned only in the Second Epistle, had taken place before the writing of the First ; the point which we made out to be implied in the history, by the order of the events there recorded, and the allusions to those events in the First Epistle. Now this is a species of congruity of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact, for the fact is not stated ; nothing that can be called an account is given ; but it is the junction of two conclusions, deduced from independent sources, and deducible only by investigation and comparison.

This point, viz. the change of the route, being prior to the writing of the First Epistle, also falls in with, and accounts for, the manner in which he speaks in that epistle of his journey. His first intention had been, as he here declares, to "pass by them into Macedonia ;" that intention having been previously given up, he writes, in his First Epistle, "that he would not see them now by the way," *i. e.* as he must have done upon his first plan ; "but that he trusted to tarry awhile with them, and possibly to abide, yea and winter with them." (1 Cor. xvi. 5, 6.) It also accounts for a singularity in the text referred to, which must strike every reader : "I will come to you when I pass through Macedonia ; for I do pass through Macedonia." The supplemental sentence, "for I do pass through Macedonia," imports that there had been some previous communication upon the subject of the journey ; and also that there had been some vacillation and indecisiveness in the apostle's plan ; both which we now perceive to have been the case. The sentence is as much as to say, "this is what I at last resolve upon." The expression "*ὅταν Μακεδονίας διέλθω*," is ambiguous ; it may denote either "when I pass, or when I shall have passed, through Macedonia :" the considerations offered above fix it to the latter sense. Lastly, the point we have endeavoured to make out, confirms, or rather indeed is necessary to the support of a conjecture, which

forms the subject of a number [No. XI.] in our observations upon the First Epistle, that the insinuation of certain of the church of Corinth, that he would come no more amongst them, was founded in some previous disappointment of their expectations.

No. V.

But if St. Paul had changed his purpose before the writing of the First Epistle, why did he defer explaining himself to the Corinthians, concerning the reason of that change, until he wrote the Second? This is a very fair question; and we are able, I think, to return to it a satisfactory answer. The real cause, and the cause at length assigned by St. Paul, for postponing his visit to Corinth, and not travelling by the route which he had at first designed, was the disorderly state of the Corinthian church at the time, and the painful severities which he should have found himself obliged to exercise, if he had come amongst them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative objurgation would do amongst them, and to leave time for the operation of the experiment. That was his scheme in writing the First Epistle. But it was not for him to acquaint them with the scheme. After the epistle had produced its effect (and to the utmost extent, as it should seem, of the apostle's hopes); when it had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the approbation of their teacher; when Titus (vii. 6, 7. 11.) had brought him intelligence "of their earnest desire, "their mourning, their fervent mind towards him," of their sorrow and their penitence; "what carefulness, "what clearing of themselves, what indignation, what "fear, what vehement desire, what zeal, what revenge," his letter, and the general concern occasioned by it, had excited amongst them; he then opens himself fully upon the subject. The affectionate mind of the apostle is touched by this return of zeal and duty. He tells them

that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief ; and with grief to him embittered by the reflection, that he was giving pain to those, from whom alone he could receive comfort : “ I determined this with myself, that I “ would not come again to you in heaviness ; for if I “ make you sorry, who is he that maketh me glad but “ the same which is made sorry by me ? ” (ii. 1, 2.) that he had written his former epistle to warn them beforehand of their fault, “ lest when he came, he should have “ sorrow of them of whom he ought to rejoice ; ” (ii. 3.) that he had the farther view, though perhaps unperceived by them, of making an experiment of their fidelity, “ to “ know the proof of them, whether they were obedient in “ all things ; ” (ii. 9.) This full discovery of his motive came very naturally from the apostle, after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and of conduct resulting from real situation, and from real circumstance, and as remote as possible from fiction or imposture.

No. VI.

Chap. xi. 9. “ When I was present with you and “ wanted, I was chargeable to no man ; for that which “ was lacking to me, the brethren which came from “ Macedonia supplied.” The principal fact set forth in this passage, the arrival at Corinth of brethren from Macedonia during St. Paul’s first residence in that city, is explicitly recorded, Acts, xviii. 1. 5 : “ After these “ things Paul departed from Athens, and came to “ Corinth. . . And when Silas and Timotheus were come “ from Macedonia, Paul was pressed in spirit, and “ testified to the Jews that Jesus was Christ.”

No. VII. 2 COR. i. 19.

The above quotation from the Acts proves that Silas and Timotheus were assisting to St. Paul in preaching the gospel at Corinth. With which correspond the words of the epistle (i. 19.) : “For the Son of God, Jesus “Christ, who was preached among you by us, even by “me, and Silvanus, and Timotheus, was not yea and “nay, but in him was yea.” I do admit that the correspondency, considered by itself, is too direct and obvious ; and that an impostor with the history before him might, and probably would, produce agreements of the same kind. But let it be remembered, that this reference is found in a writing, which from many discrepancies, and especially from those noted No. II., we may conclude, was not composed by any one who had consulted, and who pursued the history. Some observation also arises upon the variation of the name. We read Silas in the Acts, Silvanus in the epistle. The similitude of these two names, if they were the names of different persons, is greater than could easily have proceeded from accident ; I mean that it is not probable, that two persons placed in situations so much alike, should bear names so nearly resembling each other.* On the other hand, the difference of the name in the two passages negatives the supposition of the passages, or the account contained in them, being transcribed either from the other.

No. VIII.

Chap. ii. 12, 13. “When I came to Troas to preach “Christ’s gospel, and a door was opened unto me of the “Lord, I had no rest in my spirit, because I found not “Titus, my brother ; but, taking my leave of them, I “went from thence into Macedonia.”

* That they were the same person is farther confirmed by 1 Thess. i. 1. compared with Acts, xvii. 10.

To establish a conformity between this passage and the history, nothing more is necessary to be presumed, than that St. Paul proceeded [Acts, xx. 1.] from Ephesus to Macedonia, upon the same course by which he came back [vv. 6 .. 15.] from Macedonia to Ephesus, or rather to Miletus in the neighbourhood of Ephesus ; in other words, that, in his journey to the peninsula of Greece, he went and returned the same way. St. Paul is now in Macedonia, where he had lately arrived from Ephesus. Our quotation imports that in his journey he had stopped at Troas. Of this, the history says nothing, leaving us only the short account, “that Paul departed from Ephesus, for to go “into Macedonia.” But the history says, that in his *return* from Macedonia to Ephesus, Paul sailed from Philippi to *Troas* ; and that, when the disciples came together on the first day of the week to break bread, Paul preached unto them all night ; that from Troas he went by land to Assos ; from Assos, taking ship and coasting along the front of Asia Minor, he came by Mitylene to Miletus. Which account proves, first, that Troas lay in the way by which St. Paul passed between Ephesus and Macedonia ; secondly, that he had disciples there. In one journey between these two places, the epistle, and in another journey between the same places, the history makes him stop at this city. Of the first journey he is made to say, “that a door was in that city “opened unto him of the Lord ;” in the second we find disciples there collected around him, and the apostle exercising his ministry, with, what was even in him, more than ordinary zeal and labour. The epistle therefore is in this instance confirmed, if not by the terms, at least by the probability of the history ; a species of confirmation by no means to be despised, because, as far as it reaches, it is evidently uncontrived.

Grotius, I know, refers the arrival at Troas, to which the epistle alludes, to a different period, but I think very improbably ; for nothing appears to me more certain, than that the meeting with Titus, which St. Paul expected at Troas, was the same meeting which took place in Macedonia, viz. upon Titus's coming out of Greece. In the

quotation before us, he tells the Corinthians, “ When I
“ came to Troas, I had no rest in my spirit, because I
“ found not Titus, my brother ; but, taking my leave of
“ them, I went from thence into Macedonia.” Then in
the seventh chapter [vv. 5, 6.] he writes, “ When we
“ were come into Macedonia, our flesh had no rest, but
“ we were troubled on every side ; without were fightings,
“ within were fears ; nevertheless God, that comforteth
“ those that are cast down, comforted us by the coming
“ of Titus.” These two passages plainly relate to the
same journey of Titus, in meeting with whom St. Paul
had been disappointed at Troas, and rejoiced in Macedonia.
And amongst other reasons which fix the former passage
to the coming of Titus out of Greece, is the consideration,
that it was nothing to the Corinthians that St. Paul did
not meet with Titus at Troas, were it not that he was to
bring intelligence from Corinth. The mention of the dis-
appointment in this place, upon any other supposition, is
irrelative.

No. IX.

Chap. xi. 24, 25. “ Of the Jews five times received
“ I forty stripes save one ; thrice was I beaten with rods ;
“ once was I stoned ; thrice I suffered shipwreck ; a night
“ and a day I have been in the deep.”

These particulars cannot be extracted out of the Acts of
the Apostles, which proves, as hath been already observed,
that the epistle was not framed from the history ; yet they
are consistent with it, which, considering how numerically
circumstantial the account is, is more than could happen
to arbitrary and independent fictions. When I say that
these particulars are *consistent* with the history, I mean,
first, that there is no article in the enumeration which is
contradicted by the history ; secondly, that the history,
though silent with respect to many of the facts here
enumerated, has left space for the existence of these facts,
consistent with the fidelity of its own narration.

First, no contradiction is discoverable between the

epistle and the history. When St. Paul says, *thrice* was I beaten with rods, although the history record only *one* beating with rods, viz. at Philippi, Acts, xvi. 22, 23, yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this epistle, in which St. Paul says that he had only suffered *three*, there would have been a contradiction properly so called. The same observation applies generally to the other parts of the enumeration, concerning which the history is silent: but there is one clause in the quotation particularly deserving of remark; because, when confronted with the history, it furnishes the nearest approach to a contradiction, without a contradiction being actually incurred, of any I remember to have met with. "Once," saith St. Paul, "was I stoned." Does the history relate that St. Paul, prior to the writing of this epistle, had been stoned more than once? The history mentions distinctly one occasion upon which St. Paul was stoned, viz. at Lystra in Lycaonia. "Then came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead;" (xiv. 19.) And it mentions also another occasion [vv. 5, 6.] in which "an assault was made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them; but they were ware of it," the history proceeds to tell us, "and fled unto Lystra and Derbe." This happened at Iconium, prior to the date of the epistle. Now had the assault been completed, had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions, or even had the account of this transaction stopped, without going on to inform us that Paul and his companions were "aware of their danger, and fled," a contradiction between the history and the epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it.

Secondly, I say, that if the Acts of the Apostles be silent concerning many of the instances enumerated in the epistle, this silence may be accounted for from the plan and fabric of the history. The date of the epistle synchronises with the beginning of the twentieth chapter of the Acts. The part, therefore, of the history which precedes the twentieth chapter, is the only part in which can be found any notice of the persecutions to which St. Paul refers. Now it does not appear that the author of the history was with St. Paul until his departure from Troas, on his way to Macedonia, as related xvi. 10 ; or rather indeed the contrary appears. It is in this point of the history that the language changes. In the seventh and eighth verses of this chapter the third person is used. “ After *they* were come to Mysia, *they* assayed to go into “ Bithynia, but the Spirit suffered them not ; and *they*, “ passing by Mysia, came to Troas ; ” and the third person is in like manner constantly used throughout the foregoing part of the history. In the tenth verse of this chapter, the first person comes in : “ After Paul had seen “ the vision, immediately *we* endeavoured to go into Mace- “ donia ; assuredly gathering that the Lord had called *us* “ to preach the gospel unto them.” Now, from this time to the writing of the epistle, the history occupies four chapters : yet it is in these, if in any, that a regular or continued account of the apostle’s life is to be expected ; for how succinctly his history is delivered in the preceding part of the book, that is to say, from the time of his conversion to the time when the historian joined him at Troas, except the particulars of his conversion itself, which are related circumstantially, may be understood from the following observations.

The history of a period of sixteen years is comprised in less than three chapters ; and of these a material part is taken up with discourses. After his conversion, he continued in the neighbourhood of Damascus, according to the history, for a certain considerable, though indefinite length of time, according to his own words (Gal. i. 18.), for three years ; of which no other account is given than this short one [A. ix. 20—23.], that “ straightway he

" preached Christ in the synagogues, that he is the Son
" of God ; that all that heard him were amazed, and
" said, ' Is not this he that destroyed them which called
" on this name in Jerusalem ? ' that he increased the more
" in strength, and confounded the Jews which dwelt at
" Damascus ; and that, after many days were fulfilled,
" the Jews took counsel to kill him." From Damascus
he proceeded to Jerusalem ; and of his residence there
[vv. 28, 29.] nothing more particular is recorded, than
" that he was with the apostles, coming in and going out ;
" that he spake boldly in the name of the Lord Jesus, and
" disputed against the Grecians who went about to slay
" him." From Jerusalem, the history [v. 30.] sends him
to his native city of Tarsus. It seems probable, from the
order and disposition of the history, that St. Paul's stay
at Tarsus was of some continuance ; for we hear nothing
more of him, until, after a long apparent interval, and
much interjacent narrative, Barnabas, desirous of Paul's
assistance upon the enlargement of the Christian mission
[xi. 25.], " went to Tarsus for to seek him." We cannot
doubt but that the new apostle had been busied in his
ministry ; yet of what he did, or what he suffered, during
this period, which may include three or four years, the
history professes not to deliver any information. As
Tarsus was situated upon the sea coast, and as, though
Tarsus was his home, yet it is probable he visited from
thence many other places, for the purpose of preaching
the Gospel, it is not unlikely, that in the course of three
or four years, he might undertake many short voyages to
neighbouring countries, in the navigating of which we
may be allowed to suppose that some of those disasters
and shipwrecks befell him, to which he refers in the quota-
tion before us, " thrice I suffered shipwreck, a night and
" a day I have been in the deep." This last clause I am
inclined to interpret of his being obliged to take to an
open boat, upon the loss of the ship, and his continuing
out at sea in that dangerous situation, a night and a day.
St. Paul is here recounting his sufferings, not relating
miracles. From Tarsus Barnabas brought Paul to An-
tioch, and there he remained a year ; but of the transac-

tions of that year no other description is given than what is contained in the four last verses of the eleventh chapter. After a more solemn dedication to the ministry, Barnabas and Paul proceeded from Antioch to Cilicia, and from thence they sailed to Cyprus, of which voyage no particulars are mentioned. Upon their return from Cyprus, they made a progress together through the Lesser Asia ; and though two remarkable speeches be preserved, and a few incidents in the course of their travels circumstantially related, yet is the account of this progress, upon the whole, given professedly with conciseness : for instance, at Iconium it is said that they abode a long time ; [xiv. 3.] yet of this long abode, except concerning the manner in which they were driven away, no memoir is inserted in the history. The whole is wrapped up in one short summary, “they spake boldly in the Lord, which gave “testimony unto the word of his grace, and granted signs “and wonders to be done by their hands.” Having completed their progress, the two apostles returned to Antioch, “and there they abode long time with the “disciples ;” [v. 28.] Here we have another large portion of time passed over in silence. To this succeeded a journey to Jerusalem, upon a dispute which then much agitated the Christian church, concerning the obligation of the law of Moses. When the object of that journey was completed, Paul proposed to Barnabas to go again and visit their brethren in every city where they had preached the word of the Lord. The execution of this plan carried our apostle through Syria, Cilicia, and many provinces of the Lesser Asia ; yet is the account of the whole journey dispatched in four verses of the sixteenth chapter.

If the Acts of the Apostles had undertaken to exhibit regular annals of St. Paul’s ministry, or even any continued account of his life, from his conversion at Damascus to his imprisonment at Rome, I should have thought the omission of the circumstances referred to in our epistle, a matter of reasonable objection. But when it appears, from the history itself, that large portions of St. Paul’s life were either passed over in silence, or only slightly touched upon, and that nothing more than certain detached

incidents and discourses are related ; when we observe also, that the author of the history did not join our apostle's society till a few years before the writing of the epistle, at least that there is no proof in the history that he did so ; in comparing the history with the epistle, we shall not be surprised by the discovery of omissions ; we shall ascribe it to truth that there is no contradiction.

No. X.

Chap. iii. 1. "Do we begin again to commend ourselves ; or need we, as some others, epistles of commendation to you ?"

"As some others." Turn to Acts, xviii. 27, and you will find that, a short time before the writing of this epistle, Apollos had gone to Corinth with letters of commendation from the Ephesian Christians ; "and when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him." Here the words of the epistle bear the appearance of alluding to some specific instance, and the history supplies that instance ; it supplies at least an instance as apposite as possible to the terms which the apostle uses, and to the date and direction of the epistle, in which they are found. The letter which Apollos carried from Ephesus, was precisely the letter of commendation which St. Paul meant ; and it was to Achaia, of which Corinth was the capital, and indeed to Corinth itself (Acts, xix. 1.), that Apollos carried it ; and it was about two years before the writing of this epistle. If St. Paul's words be rather thought to refer to some general usage which then obtained among Christian churches, the case of Apollos exemplifies that usage ; and affords that species of confirmation to the epistle, which arises from seeing the manners of the age, in which it purports to be written, faithfully preserved.

No. XI.

Chap. xiii. 1. “This is the third time I am coming to you (*τρίτον τοῦτο ἔρχομαι*).”

Do not these words import that the writer had been at Corinth twice before? yet, if they import this, they overset every congruity we have been endeavouring to establish. The Acts of the Apostles [xviii. 1; xx. 2, 3.] record only two journeys of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the epistle was written between the first and second of these journeys. If St. Paul had been already twice at Corinth, this supposition must be given up; and every argument or observation which depends upon it, falls to the ground. Again, the Acts of the Apostles not only record no more than two journeys of St. Paul to Corinth, but do not allow us to suppose that more than two such journeys could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the apostle's time is accounted for. If, therefore, the epistle was written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, *i.e.* after the time to which the history extends. When I first read over this epistle with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by this text. It appeared to contradict the opinion, which I had been led by a great variety of circumstances to form, concerning the date and occasion of the epistle. At length, however, it occurred to my thoughts to inquire, whether the passage did necessarily imply that St. Paul had been at Corinth twice; or whether, when he says “this is the third time I am coming to you,” he might mean only that this was the third time that he was ready, that he was prepared, that he intended to set out upon his journey to Corinth. I re-

collected that he had once before this purposed to visit Corinth, and had been disappointed in his purpose ; which disappointment forms the subject of much apology and protestation, in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which “ he was “ coming to them,” then the present would be the third time, *i. e.* of his being ready and prepared to come ; although he had been actually at Corinth only *once* before. This conjecture being taken up, a farther examination of the passage and the epistle produced proofs which placed it beyond doubt. “ This is the third time I am coming “ to you :” in the verse following these words he adds, “ I told you before, and foretel you, as if I were present “ *the second time* ; and being absent, now I write to “ them which heretofore have sinned, and to all other, “ that if I come again, I will not spare.” In this verse the apostle is declaring beforehand what he would do in his intended visit : his expression, therefore, “ as if I were “ present the second time,” relates to that visit. But, if his future visit would only make him present amongst them a second time, it follows that he had been already there but once. Again, in the fifteenth verse of the first chapter, he tells them, “ In this confidence, I was minded “ to come unto you before, that you might have a *second* “ benefit.” Why a second, and not a third benefit? why δευτέραν, and not τρίτην χάριν, if the τρίτον ἔρχομαι, in the fifteenth chapter, meant a *third* visit? for, though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the epistle that he had never been at Corinth from the time of the disappointment to the time of writing the epistle, it follows that if it was only a second visit in which he was disappointed then, it could only be a second visit which he proposed now. But the text which I think is decisive of the question, if any question remain upon the subject, is the fourteenth verse of the twelfth chapter : “ Behold, the third time I am ready to come to you.” (Ἴδοὺ, τρίτον [τοῦτο] ἐτοίμως ἔχω ἐλθεῖν.) It is very clear that the τρίτον ἐτοίμως ἔχω ἐλθεῖν of the twelfth chapter, and the τρίτον

τοῦτο ἔρχομαι of the thirteenth chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words ; and it is that very explanation which we are contending for, viz. that *τρίτου τοῦτο ἔρχομαι* does not mean that he was coming a third time, but that this was the third time he was in readiness to come, *τρίτου ἐτοίμως ἔχων*. I do not apprehend that after this it can be necessary to call to our aid the reading of the Alexandrian manuscript, which gives *ἐτοίμως ἔχω ἐλθεῖν* in the thirteenth chapter as well as in the twelfth ; or of the Syriac and Coptic versions, which follow that reading ; because I allow that this reading, besides not being sufficiently supported by ancient copies, is probably paraphrastical, and has been inserted for the purpose of expressing more unequivocally the sense, which the shorter expression *τρίτου τοῦτο ἔρχομαι* was supposed to carry. Upon the whole, the matter is sufficiently certain ; nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago ; but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution, successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument. First, because an impostor generally guards against the appearance of inconsistency ; and secondly, because, when apparent inconsistencies are found, it is seldom that any thing but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution, which usually accompanies the consciousness of fraud ; and the solution proves, that it is not the collision of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

No. XII.

Chap. x. 14—16. “ We are come as far as to you “ also, in preaching the Gospel of Christ ; not boasting “ of things without our measure, that is, of other men’s “ labours ; but having hope, when your faith is increased, “ that we shall be enlarged by you according to our rule “ abundantly, to preach the Gospel in the regions beyond “ you.”

This quotation affords an indirect, and therefore unsuspicious, but at the same time a distinct and indubitable recognition of the truth and exactness of the history. I consider it to be implied by the words of the quotation, that Corinth was the extremity of St. Paul’s travels *hitherto*. He expresses to the Corinthians his hope, that in some future visit he might “ preach the Gospel to the “ regions beyond them ;” which imports that he had not hitherto proceeded “ beyond them,” but that Corinth was as yet the farthest point or boundary of his travels. Now, how is St. Paul’s first journey into [that more southern part of] Europe, which was the only one he had taken before the writing of this epistle, traced out in the history ? Sailing from Asia, he landed at Philippi ; from Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica ; from thence through Berea to Athens, and from Athens to Corinth, *where he stopped* ; and from whence, after a residence of a year and a half, he sailed back into Syria. So that Corinth was the last place which he visited in the peninsula ; was the place from which he returned into Asia ; and was, as such, the boundary and limit of his progress. He could not have said the same thing, viz. “ I hope hereafter to visit the regions beyond “ you,” in an epistle to the Philippians, or in an epistle to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond *them*, having proceeded from those cities to other parts of Greece. But from Corinth he returned home ; every part, therefore, beyond that city, might properly be said, as it is said in

the passage before us, to be unvisited. Yet is this propriety the spontaneous effect of truth, and produced without meditation or design.

[When St. Paul at Philippi wrote thus to Corinth (and very soon after his arrival there from Troas he certainly would write) to testify the satisfaction which the tidings brought by Titus from the church of Corinth afforded to his mind, 2 Cor. vii. 6, it is most probable that the circumstances which invited him to advance westward as far as Illyricum, and to preach the Gospel in those parts, A. xx. 1, 2, had not yet occurred. But from No. IV., on Romans, xv. 19, this subsequent part of the Apostle's history may be now considered as clearly made out.]

CHAP. V.

THE EPISTLE TO THE GALATIANS.

No. I.

THE argument of this epistle in some measure proves its antiquity. It will hardly be doubted, but that it was written whilst the dispute concerning the circumcision of Gentile converts was fresh in men's minds ; for, even supposing it to have been a forgery, the only credible motive that can be assigned for the forgery, was to bring the name and authority of the Apostle into this controversy. No design could be so insipid, or so unlikely to enter into the thoughts of any man, as to produce an epistle written earnestly and pointedly upon one side of a controversy, when the controversy itself was dead, and the question no longer interesting to any description of readers whatever. Now the controversy concerning the circumcision of the Gentile Christians was of such a nature, that, if it arose at all, it must have arisen in the beginning of Christianity. As Judæa was the scene of the Christian history ; as the author and preachers of Christianity were Jews ; as the religion itself acknowledged and was founded upon the Jewish religion, in

contradistinction to every other religion then professed amongst mankind ; it was not to be wondered at, that some of its teachers should carry it out in the world rather as a sect and modification of Judaism, than as a separate, original revelation ; or that they should invite their proselytes to those observances, in which they lived themselves. This was likely to happen : but if it did not happen *at first* ; if, whilst the religion was in the hands of Jewish teachers, no such claim was advanced, no such condition was attempted to be imposed ; it is not probable that the doctrine would be started, much less that it should prevail in any future period. I likewise think, that those pretensions of Judaism were much more likely to be insisted upon, whilst the Jews continued a nation, than after their fall and dispersion ; whilst Jerusalem and the temple stood, than after the destruction brought upon them by the Roman arms, the fatal cessation of the sacrifice and the priesthood, the humiliating loss of their country, and, with it, of the great rites and symbols of their institution. It should seem, therefore, from the nature of the subject, and the situation of the parties, that this controversy was carried on in the interval between the preaching of Christianity to the Gentiles, and the invasion of Titus ; and that our present epistle, which was undoubtedly intended to bear a part in this controversy, must be referred to the same period.

But, again, the epistle supposes that certain designing adherents of the Jewish law had crept into the churches of Galatia ; and had been endeavouring, and but too successfully, to persuade the Galactic converts, that they had been taught the new religion imperfectly and at second hand ; that the founder of their church himself possessed only an inferior and deputed commission, the seat of truth and authority being in the apostles and elders of Jerusalem ; moreover, that whatever he might profess amongst them, he had himself at other times, and in other places, given way to the doctrine of circumcision.—The epistle is unintelligible without supposing all this. Referring therefore to this, as to what had actually passed, we find St. Paul treating so unjust an attempt to under-

mine his credit, and to introduce amongst his converts a doctrine which he had uniformly reprobated, in terms of great asperity and indignation. And in order to refute the suspicions which had been raised concerning the fidelity of his teaching, as well as to assert the independency and divine original of his mission, we find him appealing to the history of his conversion, to his conduct under it, to the manner in which he had conferred with the apostles when he met with them at Jerusalem ; alleging, that so far was his doctrine from being derived from them, or they from exercising any superiority over him, that they had simply assented to what he had already preached amongst the Gentiles, and which preaching was communicated not by them to him, but by himself to them ; that he had maintained the liberty of the Gentile church, by opposing, upon one occasion, an apostle to the face, when the timidity of his behaviour seemed to endanger it ; that from the first, that all along, that to that hour, he had constantly resisted the claims of Judaism ; and that the persecutions which he daily underwent, at the hands or by the instigation of the Jews, and of which he bore in his person the marks and scars, might have been avoided by him, if he had consented to employ his labours in bringing, through the medium of Christianity, converts over to the Jewish institution, for then “would ‘the offence of the cross have ceased.” Now an impostor who had forged the epistle for the purpose of producing St. Paul’s authority in the dispute, which, as hath been observed, is the only credible motive that can be assigned for the forgery, might have made the apostle deliver his opinion upon the subject, in strong and decisive terms, or might have put his name to a train of reasoning and argumentation upon that side of the question, which the imposture was intended to recommend. I can allow the possibility of such a scheme as that. But for a writer, with this purpose in view, to feign a series of transactions supposed to have passed amongst the Christians of Galatia, and then to counterfeit expressions of anger and resentment excited by these transactions ; to make the apostle travel back into his

own history, and into a recital of various passages of his life, some indeed directly, but others obliquely, and others even obscurely bearing upon the point in question ; in a word, to substitute narrative for argument, expostulation and complaint for dogmatic positions and controversial reasoning, in a writing properly controversial, and of which the aim and design was to support one side of a much agitated question — is a method so intricate, and so unlike the methods pursued by all other impostors, as to require very flagrant proofs of imposition to induce us to believe it to be one.

No. II.

In this number I shall endeavour to prove,

- i. That the Epistle to the Galatians, and the Acts of the Apostles, were written without any communication with each other.
- ii. That the epistle, though written without any communication with the history, by recital, implication, or reference, bears testimony to many of the facts contained in it.

I. The epistle and the Acts of the Apostles were written without any communication with each other.

To judge of this point, we must examine those passages in each, which describe the same transaction ; for if the author of either writing derived his information from the account which he had seen in the other, when he came to speak of the same transaction, he would follow that account. The history of St. Paul, at Damascus, as read in the Acts, and as referred to by the epistle, forms an instance of this sort. According to the Acts, Paul (after his conversion) was certain days with the “disciples which “were at Damascus ; and straightway he preached Christ “in the synagogues, that he is the Son of God. But all “that heard him were amazed, and said, Is not this he “that destroyed them which called on this name in Jeru-“salem, and came hither for that intent, that he might “bring them bound unto the chief priests ? But Saul “increased the more in strength, and confounded the

“ Jews which dwelt at Damascus, proving that this is
 “ very Christ. And after that many days were fulfilled,
 “ the Jews took counsel to kill him ; but their laying await
 “ was known of Saul, and they watched the gates day
 “ and night to kill him. Then the disciples took him by
 “ night, and let him down by the wall in a basket ; and
 “ when Saul was come to Jerusalem, he assayed to join
 “ himself to the disciples.” Acts, ix. 19—26.

According to the epistle, [i. 15 . . 18.] “ When it
 “ pleased God, who separated me from my mother’s
 “ womb, and called me by his grace, to reveal his Son in
 “ me, that I might preach him among the heathen ; im-
 “ mediately I conferred not with flesh and blood, neither
 “ went I up to Jerusalem to them which were apostles
 “ before me ; but I went into Arabia, and returned again
 “ unto Damascus : then, after three years, I went up to
 “ Jerusalem.”

Beside the difference observable in the terms and general complexion of these two accounts, “ the journey “ into Arabia,” mentioned in the epistle, and omitted in the history, affords full proof that there existed no correspondence between these writers. If the narrative in the Acts had been made up from the epistle, it is impossible that this journey should have been passed over in silence ; if the epistle had been composed out of what the author had read of St. Paul’s history in the Acts, it is unaccountable that it should have been inserted.*

The journey to Jerusalem related in the second chapter [v. 1.] of the epistle (“ Then, fourteen years after, I “ went up again to Jerusalem”) supplies another example of the same kind. Either this was the journey described in the fifteenth chapter of the Acts, when Paul and Bar-

* N. B. The Acts of the Apostles simply inform us that St. Paul left Damascus in order to go to Jerusalem, “ after many days “ were fulfilled.” If any one doubt whether the words “ many “ days” could be intended to express a period which included a term of three years, he will find a complete instance of the same phrase used with the same latitude in the first book of Kings, ii. 38, 39 : “ And Shimei dwelt at Jerusalem *many days* ; and it “ came to pass, at the end of *three years*, that two of the servants of “ Shimei ran away.”

nabas were sent from Antioch to Jerusalem, to consult the apostles and elders upon the question of the Gentile converts ; or it was some journey of which the history does not take notice. If the first opinion be followed, the discrepancy in the two accounts is so considerable, that it is not without difficulty they can be adapted to the same transaction : so that, upon this supposition, there is no place for suspecting that the writers were guided or assisted by each other. If the latter opinion be preferred, we have then a journey to Jerusalem, and a conference with the principal members of the church there, circumstantially related in the epistle, and entirely omitted in the Acts : and we are at liberty to repeat the observation, which we before made, that the omission of so material a fact in the history is inexplicable, if the historian had read the epistle ; and that the insertion of it in the epistle, if the writer derived his information from the history, is not less so.

St. Peter's visit to Antioch, [Gal. ii. 11....] during which the dispute arose between him and St. Paul, is not mentioned in the Acts.

If we connect with these instances the general observation, that no scrutiny can discover the smallest trace of transcription or imitation either in things or words, we shall be fully satisfied in this part of our case ; namely, that the two records, be the facts contained in them true or false, come to our hands from independent sources.

ii. Secondly, I say that the epistle, thus proved to have been written without any communication with the history, bears testimony to a great variety of particulars contained in the history.

1. St. Paul, in the early part of his life, had addicted himself to the study of the Jewish religion, and was distinguished by his zeal for the institution and for the traditions which had been incorporated with it. Upon this part of his character the history makes St. Paul speak thus : “ I am verily a man which am a Jew, born in “ Tarsus, a city in Cilicia, yet brought up in this city at “ the feet of Gamaliel, and taught according to the per-

HORÆ PAULINÆ.

84

" fect manner of the law of the fathers ; and was zealous
" towards God, as ye all are this day." Acts, xxii. 3.
The epistle as follows : " I profited in mine own nation, being
" more exceedingly zealous of the traditions of my fa-
" thers." i. 14.

2. St. Paul, before his conversion, had been a fierce
persecutor of the new sect. " As for Saul, he made
" havoc of the church ; entering into every house, and
" haling men and women, committed them to prison." Acts, viii. 3.

This is the history of St. Paul, as delivered in the Acts ;
in the recital of his own history in the epistle, " Ye have
" heard," says he, " of my conversation in times past in
" the Jews' religion, how that beyond measure I perse-
" cuted the church of God." i. 13.

3. St. Paul was miraculously converted on his way to
Damascus. " And as he journeyed, he came near to Da-
" mascus : and suddenly there shined round about him a
" light from heaven ; and he fell to the earth, and heard
" a voice saying unto him, Saul, Saul, why persecutest
" thou me ? And he said, Who art thou, Lord ? And
" the Lord said, I am Jesus, whom thou persecutest : it
" is hard for thee to kick against the pricks. And he,
" trembling and astonished, said, Lord, what wilt thou
" have me to do ?" Acts, ix. 3—6. With this compare
the epistle, i. 15—17 : " When it pleased God, who se-
" parated me from my mother's womb, and called me by
" his grace, to reveal his Son in me, that I might preach
" him among the heathen ; immediately I conferred not
" with flesh and blood, neither went I up to Jerusalem
" to them which were apostles before me ; but I went
" to Arabia, and returned again unto Damascus." This
is quotation from the epistle, I desire it to be re-
w incidentally it appears, that the affair passed
In what may be called the direct part of
mention is made of the place of his con-
casual expression at the end, and an
for a different purpose, alone fixes
us : " I returned again to Da-

HORÆ PAULINÆ.

HORÆ PAULINÆ.

churches of Judea, is spoken in connection with his journey into the regions of Syria and Cilicia: Secondly, that the passage itself has little significance, and that the connection is inexplicable, unless St. Paul went through Judea * (though probably by a hasty journey) at the time that he came into the regions of Syria and Cilicia. Suppose him to have passed by land from Cæsarea to Tarsus, all this, as hath been observed, would be precisely true.

5. Barnabas was with Paul at Antioch. "Then departed Barnabas to Tarsus, for to seek Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church." Acts, xi. 25, 26. Again, and upon another occasion, "they (Paul and Barnabas) sailed to Antioch; and there they continued a long time with the disciples." xiv. 26.

Now what says the epistle? "When Peter was come I withheld him to the face, because he was . . . other Jews dissembled likewise . . . has also was carried

Now what says the epistle? "When Peter was come to Antioch, I withheld him to the face, because he was dissembled; and the other Jews dissembled likewise that Barnabas also was carried away, because he was at Jerusalem upon another occasion, "they (the disciples)" to Antioch; and there they continued a long time." xiv. 26.

Now what
to Antioch, I withdrew
to be blamed ; and the other Jews
with him ; insomuch that Barnabas also
“ away with their dissimulation.” ii. 11. 13.
6. The stated residence of the apostles was at Jeru-
salem. “ At that time there was a great persecution
“ against the church which was at Jerusalem ; and they
“ were all scattered abroad throughout the regions of
“ Judea and Samaria, except the apostles.” (Acts, viii. 1.)
“ They (the Christians at Antioch) determined that Paul
“ and Barnabas should go up to Jerusalem, unto the
“ apostles and elders, about this question.” (Acts, xv. 2.)
With these accounts agrees the declaration in the epistle :
“ Neither went I up to Jerusalem to them which were
“ apostles before me :” (i. 17.) for this declaration im-
plies, or rather assumes it to be known, that Jerusalem im-
was the place where the apostles were to be met with.
Doddridge thought that the Cæsarea here mentioned was
the city of that name upon the Mediterranean sea,
near the borders of Syria, which lies in a
curve, so as to Tarsus than the other in
Cæsarea, with-

* Dr. Doddridge thought that the Cæsarea here mentioned was not the celebrated city of that name upon the Mediterranean sea, but Cæsarea Philippi, near the borders of Syria, which lies in a more direct line from Jerusalem to Tarsus than the other. In addition to this, Dr. Benson remarks, is, that Cæsarea, often mentioned, usually denotes Cæsarea Palestinae.

[Dr. Paley here, in a work on an apparent oversight of Dr. Paley here, in
vide the close of this CHAPTER.]

7. There were at Jerusalem two apostles, or at the least two eminent members of the church, of the name of James. This is directly inferred from the Acts of the Apostles, which in the second verse of the twelfth chapter relates the death of James, the brother of John ; and yet in the fifteenth chapter, and in a subsequent part of the history, records a speech delivered by James in the assembly of the apostles and elders. It is also strongly implied by the form of expression used in the epistle : [i. 19.] “ Other apostles saw I none, save James, the “ *Lord's brother;*” *i. e.* to distinguish him from James the brother of John.

To us, who have been long conversant in the Christian history, as contained in the Acts of the Apostles, these points are obvious and familiar ; nor do we readily apprehend any greater difficulty in making them appear in a letter purporting to have been written by St. Paul, than there is in introducing them into a modern sermon. But, to judge correctly of the argument before us, we must discharge this knowledge from our thoughts. We must propose to ourselves the situation of an author who sat down to the writing of the epistle without having seen the history ; and then the concurrences we have deduced will be deemed of importance. They will at least be taken for separate confirmations of the several facts ; and not only of these particular facts, but of the general truth of the history.

For what is the rule with respect to corroborative testimony which prevails in courts of justice, and which prevails only because experience has proved that it is an useful guide to truth ? A principal witness in a cause delivers his account : his narrative, in certain parts of it, is confirmed by witnesses who are called afterwards. The credit derived from their testimony belongs not only to the particular circumstances in which the auxiliary witnesses agree with the principal witness, but in some measure to the whole of his evidence ; because it is improbable that accident or fiction should draw a line which touched upon truth in so many points.

In like manner, if two records be produced, manifestly

HORÆ PAULINÆ.

independent, that is, manifestly written without any participation of intelligence, an agreement between them, even in few and slight circumstances (especially if, from the different nature and design of the writings, few points only of agreement, and those incidental, could be expected to occur) would add a sensible weight to the authority of both, in every part of their contents.

The same rule is applicable to history, with at least as much reason as to any other species of evidence.

No. III.

But although the references to various particulars in the epistle, compared with the direct account of the same particulars in the history, afford a considerable proof of the truth not only of these particulars, but of the narrative of which contains them; yet they do not show, it will be said, that the epistle was written by St. Paul: for admitting (what seems to have been proved) that the writer, whoever he was, had no recourse to the Acts of the Apostles, yet many of the facts referred to, such as St. Paul's miraculous conversion, his change from a virulent persecutor to an indefatigable preacher, his labours amongst the Gentiles, and his zeal for the liberties of the Gentile church, were so notorious, as to occur readily to the mind of any Christian, who should choose to personate his character, and counterfeit his name: Now I think that this suppose what everybody knew. Now I think that this suppose information, and the epistle was composed upon general work what the common fame of the facts alluded to, and that the author did no more than weave into his story to his ears — is repelled by the particularity of the following instances. This particularity is observed to reflect, whether they exhibit the language of a man nothing but general reputation of a man actually speaking of himself and consequently of things con-

cerning which he possessed a clear, intimate, substantial knowledge.

1. The history, in giving an account of his conversion, relates "that, after many day by the assistance of the disciples, his escamus, "he proceeded to Jerusalem." (The epistle, speaking of the same period, m say that "he went into Arabia," that he r to Damascus, that after three years he we salem. i. 17, 18.

2. The history relates that, when Saul w Damascus, "he was with the disciples co "going out." (Acts, ix. 28.) The epistle, same journey, tells us "that he went up to "see Peter, and abode with him fifteen days.

3. The history relates that, when Paul Jerusalem, "Barnabas took him and broug apostles." (Acts, ix. 27.) The epistle, "Peter; but other of the apostles saw li "James, the Lord's brother." i. 19.

Now this is as it should be. The histori account in general terms, as of facts to whi present. The person who is the subject of when he comes to speak of these facts hilarizes time, names, and circumstances.

4. The like notation of places, persons, met with in the account of St. Paul's jou salem, given in the second chapter of the ep fourteen years after his conversion; it wa with Barnabas and Titus; it was then tha James, Cephas, and John; it was then al agreed amongst them, that they should go cision, and he unto the Gentiles.

5. The dispute with Peter, which occup of the second chapter, is marked with the larity. It was at Antioch; it was after from James; it was whilst Barnabas was t carried away by their dissimulation. Thes gative the insinuation, that the epistle pr but indefinite allusions to public facts.

HORÆ PAULINÆ.

No. IV.

Chap. iv. 11—16. “ I am afraid of you, lest I have
“ bestowed upon you labour in vain. Brethren, I beseech
“ you, be as I am, for I am as ye are. Ye have not
“ injured me at all. Ye know how, through infirmity of
“ the flesh, I preached the gospel unto you at the first ;
“ and my temptation, which was *in my flesh*, ye despised
“ not, nor rejected ; but received me as an angel of God,
“ even as Christ Jesus. Where is then the blessedness
“ possible, ye would have plucked out your own eyes,
“ and have given them to me. Am I therefore become
“ your enemy, because I tell you the truth ? ”

With this passage compare 2 Cor. xii. 1—9 : “ It is
“ not expedient for me, doubtless, to glory. I will come
“ to visions and revelations of the Lord. I knew a man
“ in Christ above fourteen years ago (whether in the body
“ I cannot tell ; or whether out of the body, I cannot tell ;
“ God knoweth) ; such an one caught up to the third
“ heaven : and I knew such a man (whether in the body
“ or out of the body, I cannot tell ; God knoweth), how
“ speakable words, which it is paradise, and heard un-
“ utter. Of such an one will I glory, yet of myself I
“ will not glory, but in mine infirmities : for I will
“ say the truth. But now I forbear, lest any man should
“ think of me above that which he seeth me to be, or
“ that he heareth of me. And lest I should be exalted
“ above measure, through the abundance of the revela-
“ tions, there was given to me a thorn *in the flesh*, the
“ messenger of Satan to buffet me, lest I should be ex-
“ * ed above measure. For this thing I besought the
“ thrice, that it might depart from me. And he
“ made perfect in weakness. Most gladly
“ rather glory in my infirmities, than the
“ rest upon me.”

There can be no doubt but that “the temptation which “was in the flesh,” mentioned in the Epistle to the Galatians, and “the thorn in the flesh, the messenger of “Satan to buffet him,” mentioned in the Epistle to the Corinthians, were intended to denote the same thing. Either therefore it was, what we pretend it to have been, the same person in both, alluding, as the occasion led him, to some bodily infirmity under which he laboured; that is, we are reading the real letters of a real apostle; or, it was that a sophist, who had seen this circumstance in one epistle, contrived, for the sake of correspondency, to bring it into another; or, lastly, it was a circumstance in St. Paul’s personal condition, supposed to be well known to those into whose hands the epistle was likely to fall; and, for that reason, introduced into a writing designed to bear his name. I have extracted the quotations at length, in order to enable the reader to judge accurately of the manner in which the mention of this particular comes in, in each; because that judgment, I think, will acquit the author of the epistle of the charge of having studiously inserted it, either with a view of producing an apparent agreement between them, or for any other purpose whatever.

The context, by which the circumstance before us is introduced, is in the two places totally different, and without any mark of imitation; yet in both places does the circumstance rise aptly and naturally out of the context, and that context from the train of thought carried on in the epistle.

The Epistle to the Galatians, from the beginning to the end, runs in a strain of angry complaint of their defection from the apostle, and from the principles which he had taught them. It was very natural to contrast, with this conduct, the zeal with which they had once received him; and it was not less so to mention, as a proof of their former disposition towards him, the indulgence which, whilst he was amongst them, they had shown to his infirmity: “My temptation, which was in my flesh, “ye despised not, nor rejected; but received me as an “angel of God, even as Christ Jesus. Where is then

“ the blessedness ye spake of,” *i. e.* the benedictions which you bestowed upon me? “ for I bear you record, that if “ it had been possible, ye would have plucked out your “ own eyes, and have given them to me.”

In the two Epistles to the Corinthians, especially in the Second, we have the apostle contending with certain teachers in Corinth, who had formed a party in that church against him. To vindicate his personal authority, as well as the dignity and credit of his ministry amongst them, he takes occasion (but not without apologizing repeatedly for the folly, that is, for the indecorum of pronouncing his own panegyric *) to meet his adversaries in their boastings : [xi. 21 . . 23.] “ Whereinsoever any is “ bold (I speak foolishly), I am bold also. Are they He-“ brews? so am I. Are they Israelites? so am I. Are “ they the seed of Abraham? so am I. Are they the “ ministers of Christ? (I speak as a fool) I am more; “ in labours more abundant, in stripes above measure, in “ prisons more frequent, in deaths oft.” Being thus led to the subject, he goes on, as was natural, to recount his trials and dangers, his incessant cares and labours in the Christian mission. From the proofs which he had given of his zeal and activity in the service of Christ, he passes (and that with the same view of establishing his claim to be considered as [xi. 5.] “ not a whit behind the very “ chiefest of the apostles”) to the visions and revelations which from time to time had been vouchsafed to him. And then, by a close and easy connection, comes in the mention of his infirmity: “ Lest I should be exalted,” says he, “ above measure, through the abundance of the “ revelations, there was given to me a thorn in the flesh, “ the messenger of Satan to buffet me.”

Thus then, in both epistles, the notice of his infirmity is suited to the place in which it is found. In the Epistle to the Corinthians, the train of thought draws up to the

* “ Would to God ye could bear with me a little in my folly, “ and indeed bear with me.” xi. 1.

“ That which I speak, I speak it not after the Lord, but as it “ were foolishly, in this confidence of boasting.” xi. 17.

“ I am become a fool in glorying; ye have compelled me.” xii.

circumstance by a regular approximation. In this epistle, it is suggested by the subject and occasion of the epistle itself. Which observation we offer as an argument to prove that it is not, in either epistle, a circumstance industriously brought forward for the sake of procuring credit to an imposture.

A reader will be taught to perceive the force of this argument, who shall attempt to introduce a *given* circumstance into the body of a writing. To do this without abruptness, or without betraying marks of design in the transition, requires, he will find, more art than he expected to be necessary, certainly more than any one can believe to have been exercised in the composition of these epistles.

No. V.

Chap. iv. 29. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so is it now."

v. 11. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased."

vi. 17. "From henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus."

From these several texts, it is apparent that the persecutions which our apostle had undergone, were from the hands or by the instigation of the Jews; that it was not for preaching Christianity in opposition to heathenism, but it was for preaching it as distinct from Judaism, that he had brought upon himself the sufferings which had attended his ministry. And this representation perfectly coincides with that which results from the detail of St. Paul's history, as delivered in the Acts. At Antioch in Pisidia, the "word of the Lord was published throughout all the region; but the *Jews stirred up* the devout and honourable women and the chief men of the city, and raised "persecution against Paul and Barnabas, and expelled them out of their coasts." (Acts, xiii. 50.) Not long

HORÆ PAULINÆ.

fter, at Iconium, "a great multitude of the Jews, and
"also of the Greeks, believed; but the *unbelieving Jews*
"stirred up the Gentiles, and made their minds *Jews*
"affected against the brethren." (xiv. 1, 2.) "At Lystra
"there came certain *Jews* from Antioch and Iconium,
"who persuaded the people; and having stoned Paul,
(xiv. 19.) The same quarter, supposing he had been dead."
our apostle experienced in Greece: "At Thessalonica,
"some of them (the Jews) believed, and consorted with
"Paul and Silas; and of the devout Greeks a great mul-
"titude, and of the chief women not a few: but *the Jews*
"which believed not, moved with envy, took unto them
"certain lewd fellows of the baser sort, and gathered a
"company, and set all the city on an uproar, and assaulted a
"the house of Jason, and sought to bring them out to
"the people." (Acts, xvii. 4, 5.) Their persecutors
"had knowledge that the word of God was preached of
"Paul at Berea: "When the *Jews* of Thessalonica
"up the people." (xvii. 13.) And lastly, at Corinth,
"when Gallio was deputy of Achaia, [xviii. 12.] "the
"Jews made insurrection with one accord against Paul,
"and brought him to the judgment-seat." I think it
does not appear that our apostle was ever set upon by
the Gentiles, unless they were first stirred up by the Jews,
except in two instances; in both which the persons who
began the assault were immediately interested in his ex-
pulsion from the place. Once this happened at Philippi,
after the cure of the Pythoness: "When her masters
"saw the hope of their gains was gone, they caught Paul
"and Silas, and drew them into the market-place unto
"the rulers." (xvi. 19.) And a second time at Ephesus,
"the instance of "Demetrius, a silversmith, which made
"shrines for Diana," who "called together the work-
"like occupation, and said, Sirs, ye know that by
"we have our wealth; moreover, ye see and hear
"at Ephesus, but almost throughout all
"they be no gods which are made

“ with hands ; so that not only this our craft is in danger
 “ to be set at nought, but also that the temple of the great
 “ goddess Diana should be despised, and her magnificence
 “ should be destroyed, whom all Asia and the world wor-
 “ shippeth.” [A. xix. 24 . . 27.]

No. VI.

I observe an agreement in a somewhat peculiar rule of Christian conduct, as laid down in this epistle, and as exemplified in the Second Epistle to the Corinthians. It is not the repetition of the same general precept, which would have been a coincidence of little value ; but it is the general precept in one place, and the application of that precept to an actual occurrence in the other. In the sixth chapter and the first verse of this epistle, our apostle gives the following direction : “ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness.” In 2 Cor. ii. 6—8, he writes thus : “ Sufficient to such a man” (the incestuous person mentioned in the First Epistle) “ is this punishment, which was inflicted of many ; so that, con- trariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow : wherefore I beseech you that ye would confirm your love towards him.” I have little doubt but that it was the same mind which dictated these two passages.

No. VII.

Our epistle goes farther than any of St. Paul’s epistles ; for it avows in direct terms the supersession of the Jewish law, as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependency upon it, or consider themselves as subject to it on a religious account. “ Before faith came, we were

HORÆ PAULINÆ.

kept under the law, shut up unto the faith which should afterwards be revealed ; wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith ; but, after that faith is come, we are no longer under a schoolmaster." (iii. 23—25.)

This was undoubtedly spoken of Jews and to Jews. In like manner, iv. 1—5 : " Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors : even so vernors until the time appointed of the father : even so we, when we were children, were in bondage under the elements of the world ; but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were sons." These passages are nothing short of a declaration, that the obligation of the Jewish law, considered as a religious dispensation, had ceased, with respect even to place in another life, had effects of which were to take the Jews themselves. What then should be the conduct of a Jew (for such St. Paul was) who preached this doctrine ? To be consistent with himself, either he would no longer comply, in his own person, with the directions no reason than any confidence which he placed in its efficacy, ever St. Paul's compliance. Now so it happens, that whenever St. Paul's compliance is mentioned in connection with circumstances which point out the motive from which it proceeded ; and this motive appears to have been always exoteric, namely, a love of order and tranquillity, or an unwillingness to give unnecessary offence. Thus, Acts xvi. 3 : " Him (Timothy) would Paul have to go forth with him, and took and circumcised him, because of the Jews which were in those quarters." Again (Acts, 26.), when Paul consented to exhibit an example of compliance with a Jewish rite, by purifying himself or a people, it is plainly intimated that he did this to thousands of Jews who believed, and who of the law." So far the instances re-

lated in one book, correspond with the doctrine delivered in another.

No. VIII.

Chap. i. 18. “ Then, after three years, I went up to Jerusalem to see Peter, and abode with him fifteen days.”

The shortness of St. Paul’s stay at Jerusalem, is what I desire the reader to remark. The direct account of the same journey in the Acts, ix. 28, determines nothing concerning the time of his continuance there : “ And he was with them (the apostles) coming in and going out at Jerusalem ; and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians ; but they went about to slay him : which when the brethren knew, they brought him down to Cæsarea.” Or rather this account, taken by itself, would lead a reader to suppose that St. Paul’s abode at Jerusalem had been longer than fifteen days. But turn to the twenty-second chapter [vv. 17, 18.] of the Acts, and you will find a reference to this visit to Jerusalem, which plainly indicates that Paul’s continuance in that city had been of short duration : “ And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me.” Here we have the general terms of one text so explained by a distant text in the same book, as to bring an indeterminate expression into close conformity with a specification delivered in another book : a species of consistency not, I think, usually found in fabulous relations.

No. IX.

Chap. vi. 11. “ Ye see how large a letter I have written unto you with mine own hand.”

HORÆ PAULINÆ.

These words imply that he did not always write with his own hand ; which is consonant to what we find intimated in some other of the epistles. Romans was written by Tertius : " this epistle, salute you in the Lord ; " (xvi. 22.) The First Epistle to the Corinthians, the Epistle to the Colossians, and the Second to the Thessalonians, have all, near the conclusion, this clause : " The salutation of me, Paul, is universally understood to import, that the rest of the epistle was written by another hand. I do not think it improbable that an impostor, who had invented the same inscription in some other epistle, should have done here. The author of giving St. Paul's a forgery ; but that is not done here. The author of this epistle does not imitate the manner of writing St. Paul's signature ; he only bids the Galatians observe how large a letter he had written to them with his own hand. He does not say this was different from his ordinary usage ; that is left to implication. Now to suppose that this was an artifice to procure credit to an imposture, is to suppose that the author of the forgery, because he knew that others of St. Paul's were not written by himself, therefore made the apostle say that this was : which seems an odd turn to give to the circumstance, and to be given for a purpose, which would more naturally and more directly have been answered by subjoining the salutation or signature in the form in which it is found in other epistles.*

* The words *πηλίκοις γράψασθαι* may probably be meant to describe the character in which he wrote, and not the length of the letter. But this will not alter the truth of our observation. I think, however, that as St. Paul, by the mention of his own hand, designed to express to the Galatians whatever they signify concerning which he felt for them, the words, whatever they signify, belong to the whole of the epistle ; and not, as Grotius, after St. Jerom, interprets it, to the few verses which follow.

No. X.

An exact conformity appears in the manner in which a certain apostle or eminent Christian, whose name was James, is spoken of in the epistle and in the history. Both writings refer to a situation of his at Jerusalem, somewhat different from that of the other apostles ; a kind of eminence or presidency in the church there, or at least a more fixed and stationary residence. ii. 12 : “ When Peter was at Antioch, before that certain came from James, he did eat with the Gentiles.” This text plainly attributes a kind of pre-eminency to James ; and, as we hear of him twice in the same epistle dwelling at Jerusalem, i. 19, and ii. 9, we must apply it to the situation which he held in that church. In the Acts of the Apostles divers intimations occur, conveying the same idea of James’s situation. When Peter was miraculously delivered from prison, and had surprised his friends by his appearance among them, after declaring unto them how the Lord had brought him out of prison, “ Go shew,” says he, “ these things unto James, and to the brethren.” (Acts, xii. 17.) Here James is manifestly spoken of in terms of distinction. He appears again with like distinction in the twenty-first chapter and the seventeenth and eighteenth verses : “ And when we” (Paul and his company) “ were come to Jerusalem ; the day following, “ Paul went in with us unto James, and all the elders “ were present.” In the debate which took place upon the business of the Gentile converts, in the council at Jerusalem, this same person seems to have taken the lead. It was he who closed the debate, and proposed the resolution in which the council ultimately concurred : “ Wherefore my sentence is, that we trouble not them which from “ among the Gentiles are turned to God.” [A. xv. 19.]

Upon the whole, that there exists a conformity in the expressions used concerning *James*, throughout the history, and in the epistle, is unquestionable. But, admitting this conformity, and admitting also the undesignedness of it, what does it prove ? It proves that the circumstance

itself is founded in truth ; that is, that James was a real person, who held a situation of eminence in a real society of Christians at Jerusalem. It confirms also those parts of the narrative which are connected with this circumstance. Suppose, for instance, the truth of the account of Peter's escape from prison was to be tried upon the testimony of a witness who, amongst other things, made Peter, after his deliverance, say, " Go shew these things to " James, and to the brethren ; " would it not be material, in such a trial, to make out by other independent proofs, or by a comparison of proofs drawn from independent sources, that there was actually at that time, living at Jerusalem, such a person as James ; that this person held such a situation in the society amongst whom these things were transacted, as to render the words which Peter is said to have used concerning him, proper and natural for him to have used ? If this would be pertinent in the discussion of oral testimony, it is still more so in appreciating the credit of remote history.

[No. xi.]

It must not be dissembled that the comparison of our epistle with the history presents some difficulties, or, to say the least, some questions, of considerable magnitude.

(i.) It may be doubted, in the first place, to what journey the words which open the second chapter of the epistle, " Then, fourteen years afterwards, I went unto " Jerusalem," relate. That which [apparently] best corresponds with the date, and that to which most interpreters apply the passage, is the journey of Paul and Barnabas to Jerusalem, when they went thither from Antioch, upon the business of the Gentile converts ; and which journey produced the famous council and decree recorded in the fifteenth chapter of Acts. To me this opinion appears to be encumbered with strong objections. In the epistle, Paul tells us that " he went up by revelation ;" (ii. 2.) In the Acts, we read that he was sent by the church of Antioch : " After no small dissension



"assayed to go into Bithynia." The progress here recorded was subsequent to the apostolic decree; therefore that decree must have been extant when our epistle was written. Now, as the professed design of the epistle was to establish the exemption of the Gentile converts from the law of Moses, and as the decree pronounced and confirmed that exemption, it may seem extraordinary that no notice whatever is taken of that determination, nor any appeal made to its authority.

Much, however, of the weight of this objection, which applies also to some other of St. Paul's epistles, is removed by the following reflections.

1. It was not St. Paul's manner, nor agreeable to it, to resort or defer much to the authority of the other apostles, especially whilst he was insisting, as he does strenuously throughout this epistle insist, upon his own original inspiration. He who could speak of the very chiehest of the apostles in such terms [ii. 6.] as the following — "of those who seemed to be somewhat, " whatsoever they were, it maketh no matter to me: God "accepteth no man's person: for they who seemed to be "somewhat in conference added nothing to me" — he, I say, was not likely to support himself by their decision.

2. The epistle argues the point upon principle; and it is not perhaps more to be wondered at, that in such an argument St. Paul should not cite the apostolic decree, than it would be that, in a discourse designed to prove the moral and religious duty of observing the sabbath, the writer should not quote the thirteenth canon.

3. The decree did not go the length of the position maintained in the epistle; the decree only declares that the apostles and elders at Jerusalem did not impose the observance of the Mosaic law upon the Gentile converts, as a condition of their being admitted into the Christian church. Our epistle argues that the Mosaic institution itself was at an end, as to all effects upon a future state, even with respect to the Jews themselves.

4. They whose error St. Paul combatted, were not persons who submitted to the Jewish law, because it was imposed by the authority, or because it was made part of



prove that the laws of the church expressly left every Christian to his liberty. This would avail little towards abating his estimation of their merit, or towards settling the point in controversy.*

* Mr. Locke's solution of this difficulty is by no means satisfactory. "St. Paul," he says, "did not remind the Galatians of the 'apostolic decree, because they already had it.'" In the first place, it does not appear with certainty that they had it; in the second place, if they had it, this was rather a reason, than otherwise, for referring them to it. The passage in the Acts, from which Mr. Locke concludes that the Galatian churches were in possession of the decree, is the fourth verse of the sixteenth chapter: "And as 'they' (Paul and Timothy) "went through the cities, they delivered them the decrees for to keep, that were ordained 'of the apostles and elders which were at Jerusalem.'" In my opinion, this delivery of the decree was confined to the churches to which St. Paul came, in pursuance of the plan upon which he set out, of "visiting the brethren in every city where he had 'preached the word of the Lord';" the history of which progress, and of all that pertained to it, is closed in the fifth verse, when the history informs us that "so were the churches established in 'the faith, and increased in number daily.'" Then the history proceeds upon a new section of the narrative, by telling us that "when they had gone throughout Phrygia and the region of Galatia, they assayed to go into Bithynia." The decree itself is directed "to the brethren which are of the Gentiles in Antioch, Syria, and Cilicia;" that is, to churches already founded, and in which this question had been stirred. And I think the observation of the noble author [Lord Barrington] of the *Miscellanea Sacra* is not only ingenious, but highly probable, viz. that there is, in this place, a dislocation of the text, and that the fourth and fifth verses of the sixteenth chapter ought to follow the last verse of the fifteenth, so as to make the entire passage run thus: "And they went through Syria and Cilicia" (to the Christians of which countries the decree was addressed), "confirming the churches; and as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders 'which were at Jerusalem; and so were the churches established in the faith, and increased in number daily.'" And then the sixteenth chapter takes up a new and unbroken paragraph: "Then came he to Derbe and Lystra," &c. When St. Paul came, as he did into Galatia, to preach the gospel, for the first time, in a new place, it is not probable that he would make mention of the decree, or rather letter, of the church of Jerusalem, which pre-supposed Christianity to be known, and which related to certain doubts that had arisen in some established Christian communities.

The second reason which Mr. Locke assigns for the omission of the decree, viz. "that St. Paul's sole object in the epistle, was to

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history. He might consider the vision at Joppa as a direction for the occasion, rather than as universally abolishing the distinction between Jew and Gentile ; I do not mean with respect to final acceptance with God, but as to the manner of their living together in society : at least he might not have comprehended this point with such clearness and certainty, as to stand out upon it against the fear of bringing upon himself the censure and complaint of his brethren in the church of Jerusalem, who still adhered to their ancient prejudices. But Peter, it is said, compelled the Gentiles Ἰουδαιοῖς εἰν — “ why ‘ compellest thou the Gentiles to live as do the Jews ?’ How did he do that ? The only way in which Peter appears to have compelled the Gentiles to comply with the Jewish institution, was by withdrawing himself from their society. By which he may be understood to have made this declaration : “ We do not deny your right to “ be considered as Christians ; we do not deny your title “ in the promises of the Gospel, even without compliance “ with our law ; but if you would have us Jews live with “ you, as we do with one another, that is, if you would “ in all respects be treated by us as Jews, you must live “ as such yourselves.” This, I think, was the compulsion which St. Peter’s conduct imposed upon the Gentiles, and for which St. Paul reproved him.

As to the part which the historian ascribes to St. Peter, in the debate at Jerusalem, beside that it was a different question which was there agitated from that which produced the dispute at Antioch, there is nothing to hinder us from supposing that the dispute at Antioch was prior to the consultation at Jerusalem ; or that Peter, in consequence of this rebuke, might have afterwards maintained firmer sentiments.

[*Note on p. 86.*—With some reluctance I stop here to remark what appears a singular oversight as to the geography of Palestine. When St. Paul arrived in Cæsarea, he had actually gone (A. xii. 19. xxi. 8. 10.) through Judea in his way ; and even if the same regard to his personal safety which carried him to Cæsarea had allowed the continuance of his journey by land, it was through part of Samaria and through Phœnicie (A. xv. 2, 3.) he must have travelled, before he could pass through Syria ; so that his going



“ faithful minister and fellow servant in the Lord; whom
 “ I have sent unto you for the same purpose, that he
 “ might know your estate, and comfort your hearts; with
 “ Onesimus, a faithful and beloved brother, who is one
 “ of you: they shall make known unto you all things
 “ which are done here.” (Colos. iv. 7—9.) Both epistles
 represent the writer as under imprisonment for the
 gospel; and both treat of the same general subject. The
 Epistle therefore to the Ephesians, and the Epistle to the
 Colossians, import to be two letters written by the same
 person, at, or nearly at, the same time, and upon the
 same subject, and to have been sent by the same mes-
 senger. Now, every thing in the sentiments, order, and
 diction of the two writings corresponds with what might
 be expected from this circumstance of identity or cognation
 in their original. The leading doctrine of both
 epistles is the union of Jews and Gentiles under the
 Christian dispensation; and that doctrine in both is es-
 tablished by the same arguments, or, more properly speak-
 ing, illustrated by the same similitudes*: “one head,”
 “one body,” “one new man,” “one temple,” are in both
 epistles the figures, under which the society of believers
 in Christ, and their common relation to him as such, is
 represented.† The ancient, and, as had been thought,
 the indelible distinction between Jew and Gentile, in both

* St. Paul, I am apt to believe, has been sometimes accused of inconclusive reasoning, by our mistaking that for reasoning which was only intended for illustration. He is not to be read as a man, whose own persuasion of the truth of what he taught, always or solely depended upon the views under which he represents it in his writings. Taking for granted the certainty of his doctrine, as resting upon the revelation that had been imparted to him, he exhibits it frequently to the conception of his readers under images and allegories, in which if an analogy may be per-
 ed, or even sometimes a poetic resemblance be found, it is all
 that is required.

are	$\left\{ \begin{array}{l} \text{Ephes. i. 22.} \\ \text{iv. 15.} \\ \text{ii. 15.} \\ \text{Colos. ii. 14, 15.} \\ \text{ii. 16.} \\ \text{20.} \end{array} \right\}$	with	$\left\{ \begin{array}{l} \text{Colos. i. 18.} \\ \text{ii. 19.} \\ \text{iii. 10, 11.} \\ \text{Colos. ii. 14.} \\ \text{i. 18—21.} \\ \text{ii. 7.} \end{array} \right\}$
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epistles, is declared to be “now abolished by his cross.” [Eph. ii. 15, 16.] Beside this consent in the general tenor of the two epistles, and in the run also and warmth of thought with which they are composed, we may naturally expect, in letters produced under the circumstances, in which these appear to have been written, a closer resemblance of style and diction, than between other letters of the same person, but of distant dates, or between letters adapted to different occasions. In particular we may look for many of the same expressions, and sometimes for whole sentences being alike; since such expressions and sentences would be repeated in the second letter (whichever that was) as yet fresh in the author’s mind from the writing of the first. This repetition occurs in the following examples*:

Ephes. i. 7. “In whom we have redemption through “his blood, the forgiveness of sins.” †

Colos. i. 14. “In whom we have redemption through “his blood, the forgiveness of sins.” ‡

Beside the sameness of the words, it is farther remarkable that the sentence is, in both places, preceded by the same introductory idea. In the Epistle to the Ephesians it is the “*beloved*” (*ηγαπημένω*); in that to the Colossians it is “*his dear Son*” (*υιοῦ τῆς ἀγάπης αὐτοῦ*), “in whom we have redemption.” The sentence appears to have been suggested to the mind of the writer by the idea which had accompanied it before.

Ephes. i. 10. “All things, both which are in heaven and which are on earth, even in him.” §

Colos. i. 20. “All things by him, whether they be things in earth, or things in heaven.” ||

* When *verbal* comparisons are relied upon, it becomes necessary to state the original; but that the English reader may be interrupted as little as may be, I shall in general do this in the note.

† Ephes. i. 7. ‘Ει δὲ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παρακτωμάτων.

‡ Colos. i. 14. ‘Εγ γέρ δὲ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἀμαρτιῶν. — However, it must be observed, that in this latter text many copies have not διὰ τοῦ αἵματος αὐτοῦ.

§ Ephes. i. 10. Τά τε ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, ἐν αὐτῷ.

|| Colos. i. 20. Δι’ αὐτοῦ εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς οὐρανοῖς.

This quotation is the more observable, because the connecting of things in earth with things in heaven is a very singular sentiment, and found no where else but in these two epistles. The words also are introduced and followed by a train of thought nearly alike. They are introduced by describing the union, which Christ had effected, and they are followed by telling the Gentile churches that they were incorporated into it.

Ephes. iii. 2. “The dispensation of the grace of God, which is given me to you ward.”*

Colos. i. 25. “The dispensation of God, which is given to me for you.”†

Of these sentences it may likewise be observed, that the accompanying ideas are similar. In both places they are immediately preceded by the mention of his present sufferings; in both places they are immediately followed by the mention of the mystery which was the great subject of his preaching.

Ephes. v. 19. “In psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.”‡

Colos. iii. 16. “In psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”§

Ephes. vi. 22. “Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.”||

“Colos. iv. 8. “Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.”¶

In these examples, we do not perceive a cento of phrases gathered from one composition, and strung together in

* Ephes. iii. 2. Τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς.

† Colos. i. 25. Τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθείσαν μοι εἰς ὑμᾶς.

‡ Ephes. v. 19. Ψαλμοῖς καὶ ὕμνοις καὶ φῶδαις πνευματικαῖς, φῶντες καὶ φάλλοντες ὑ τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

§ Colos. iii. 16. Ψαλμοῖς καὶ ὕμνοις καὶ φῶδαις πνευματικαῖς, ἵνα χάριτι φῶντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

|| Ephes. vi. 22. Οὐ ἔπειριψα πρὸς ὑμᾶς εἰς αὐτὸν τοῦτο, ἵνα γράψῃ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

¶ Colos. iv. 8. “Οὐ ἔπειριψα πρὸς ὑμᾶς εἰς αὐτὸν τοῦτο, ἵνα γράψῃ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.



“ hath put all things under his feet ; and gave him to be
 “ the head over all things to the church, which is his
 “ body, the fulness of him that filleth all in all) ; and you
 “ hath he quickened, who were dead in trespasses and
 “ sins — (wherein in time past ye walked according to the
 “ course of this world, according to the prince of the
 “ power of the air, the spirit that now worketh in the
 “ children of disobedience ; among whom also we all had
 “ our conversation, in times past, in the lusts of our flesh,
 “ fulfilling the desires of the flesh and of the mind, and
 “ were by nature the children of wrath, even as others :
 “ but God, who is rich in mercy, for his great love where-
 “ with he loved us), — even when we were dead in sins,
 “ hath quickened us together with Christ.”*

Colos. ii. 12, 13. “ Through the faith of the ope-
 “ ration of God, who hath raised him from the dead ; and
 “ you being dead in your sins and the uncircumcision of
 “ your flesh, hath he quickened together with him.” †

Out of the long quotation from the Ephesians, take
 away the parentheses, and you have left a sentence almost
 in terms the same as the short quotation from the Colossians. The resemblance is more visible in the original
 than in our translation ; for what is rendered in one place
 the “working,” and in another the “operation,” is the same
 Greek term ἐνέργεια ; in one place it is, τοὺς πιστεύοντας
 κατὰ τὴν ἐνέργειαν ; in the other, διὰ τῆς πίστεως τῆς ἐνέρ-
 γείας. Here, therefore, we have the same sentiment, and
 nearly in the same words ; but, in the Ephesians, twice
 broken or interrupted by incidental thoughts, which St.
 Paul, as his manner was, enlarges upon by the way ‡, and
 then returns to the thread of his discourse. It is inter-
 rupted the first time by a view which breaks in upon his

* Ephes. i. 19, 20 ; ii. 1. 5. Τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν
 τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ὃν ἴνηργησεν ἐν τῷ Χριστῷ, ἐγίρας αὐτὸν ἐκ
 νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις — καὶ ὑμᾶς ὄντας
 νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις — καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
 παραπτώμασι, συνέζωποίησε τῷ Χριστῷ.

† Colos. ii. 12, 13. Διὰ τῆς πίστεως τῆς ἐνέργειας τοῦ Θεοῦ τοῦ
 ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν. Καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι
 καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνέζωποίησε σὺν αὐτῷ.

‡ Vide LOCKE, in loc.

mind of the exaltation of Christ ; and the second a description of heathen depravity. I have only that Griesbach, in his very accurate edition, has put the parentheses very nearly in the same manner as they are here placed ; and that, without any comparison which we are proposing.

Ephes. iv. 2—4. “ With all lowliness and humility, with long-suffering, forbearing one another, endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one hope of your calling.”

Colos. iii. 12—15. “ Put on therefore, the mind of God, holy and beloved, bowels of mercy, humbleness of mind, meekness, long-suffering, bearing one another and forgiving one another, man have a quarrel against any ; even as Christ you, so also do ye : and, above all these things, charity, which is the bond of perfectness ; peace of God rule in your hearts, to the whole world are called in one body.” †

In these two quotations the words *ταπεινοφροσύνης*, *μακροθυμίας*, *ἀνεχόμενοι ἀλλήλων*, are exactly the same order ; *ἀγάπη* is also found in a different connection : *σύνδεσμος τῆς εἰρήνης τοῦ σύνδεσμος τῆς τελειότητος* ; *ἐκλήθητε ἐν ἑνὶ σῶμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι* ; similitude found in the midst of sentences otherwise different.

Ephes. iv. 16. “ From whom the whole is joined together, and compacted by that ”

* Ephes. iv. 2—4. Μετὰ πάσης ταπεινοφροσύνης μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζεις ἐνθητητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης ἐν σῶμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

+ Colos. iii. 12—15. Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμῶν, χρηστότητα, ταπεινοφροσύνη μακροθυμίαν, ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐχεις μορφήν καθὼς καὶ ὁ Χριστὸς ἔχαρισατο ὑμῖν, οἵτω καὶ δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος. Θεοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐ

“ joint supplieth, according to the effectual working in
“ the measure of every part, maketh increase of the
“ body.” *

Col. ii. 19. “ From which all the body, by joints and
“ bands having nourishment ministered, and knit together,
“ increaseth with the increase of God.” †

In these quotations are read ἐξ οὗ πᾶν τὸ σῶμα συμ-
βιβάζόμενον in both places, ἐπιχορηγούμενον answering to
ἐπιχορηγίας; διὰ τῶν ἀφῶν to διὰ πάσης ἀφῆς; αὐξεῖ
τὴν αὐξήσιν to ποιεῖται τὴν αὐξήσιν; and yet the sen-
tences are considerably diversified in other parts.

Ephes. iv. 32. “ And be ye kind one to another,
“ tender-hearted, forgiving one another, even as God,
“ for Christ’s sake, hath forgiven you.” ‡

Colos. iii. 13. “ Forbearing one another and for-
“ giving one another, if any man have a quarrel against
“ any; even as Christ forgave you, so also do ye.” §

Here we have “ forgiving one another, even as God,
“ for Christ’s sake (*ἐν Χριστῷ*), hath forgiven you,” in
the first quotation, substantially repeated in the second.
But in the second the sentence is broken by the inter-
position of a new clause, “ if any man have a quarrel
“ against any :” and the latter part is a little varied; in-
stead of “ God in Christ,” it is “ Christ hath forgiven
“ you.”

Ephes. iv. 22—24. “ That ye put off concerning the
“ former conversation the old man, which is corrupt ac-

* Ephes. iv. 16. Ἐξ οὗ πᾶν τὸ σῶμα συγαρμολογούμενον καὶ συμβιβάζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ’ ινέργειαν ἐν μέτρῳ ἐνδεῖκαστον μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται.

† Colos. ii. 19. Ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβάζόμενον, αὐξεῖ τὴν αὐξήσιν τοῦ Θεοῦ.

‡ Ephes. iv. 32. Γινεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

§ Colos. iii. 13. Ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχῃ μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς.

Colos. iii. 6—8. “*For which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them; but now ye also put off all these.*” *

These verses afford a specimen of that *partial resemblance* which is only to be met with when no imitation is designed, when no studied recollection is employed, but when the mind, exercised upon the same subject, is left to the spontaneous return of such terms and phrases, as, having been used before, may happen to present themselves again. The sentiment of both passages is throughout alike; half of that sentiment, the denunciation of God's wrath, is expressed in identical words; the other half, viz. the admonition to quit their former conversation, in words entirely different.

Ephes. v. 15, 16. “See then that ye walk circum-

“spectly; not as fools, but as wise, redeeming the time.”†

Colos. iv. 5. “Walk in wisdom toward them that are without, redeeming the time.”‡

This is another example of that mixture which we remarked of sameness and variety in the language of one writer. “Redeeming the time” (*ἐξαγοράζόμενοι τὸν καιρὸν*) is a literal repetition. “Walk not as fools, but as wise” (*περιπατεῖτε μὴ ὡς ἀστοφοὶ ἀλλ’ ὡς σοφοὶ*) answers exactly in sense, and nearly in terms, to “walk in wisdom” (*ἐν σοφίᾳ περιπατεῖτε*). *Περιπατεῖτε ἀκριβῶς* is a very different phrase, but is intended to convey precisely the same idea as *περιπατεῖτε πρὸς τοὺς ἔξω*: *ἀκριβῶς* is not well rendered “circumspectly.” It means

νιὸν τῆς ἀπειθείας. Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. “*Ητε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ ὡς τέκνα φωτὸς περιπατεῖτε.*

* Colos. iii. 6—8. Δι’ ἂν ἔρχεται ἡ δργὴ τοῦ Θεοῦ ἐπὶ τοὺς νιὸν τῆς ἀπειθείας, ἐν οἷς καὶ ὑμεῖς περιπατήσατε ποτε, ζετε ἔζητε ἐν αὐτοῖς. Νῦν δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάτα.

† Ephes. v. 15, 16. *Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε μὴ ὡς ἀστοφοὶ, ἀλλ’ ὡς σοφοὶ,* *ἐξαγοράζόμενοι τὸν καιρὸν.*

‡ Colos. iv. 5. *Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοράζόμενοι.*

what in modern speech we should call "convenience," when we advise a person to behave "correctly." This convenience is always given with a reference to "ourselves," *πρὸς τοὺς ἑξῶντας*. "Walk correctly," i. e. suit yourselves to the ticklishness of the times in which we live, "the days are evil."

Ephes. vi. 19, 20. "And (praying) for tolerance may be given unto me, that I may speak boldly to make known the mystery, for which I am an ambassador in *therein* I may speak boldly, as I ought to Colos. iv. 3, 4. "Withal praying also God would open unto us a door of utterance of the mystery of Christ, for which I am a that I may make it manifest, as I ought to do."

In these quotations, the phrase "as I ought to" (*ὡς δεῖ με λαλῆσαι*), the words "utterance" (*ἀνοίξην*), "mystery" (*μυστήριον*), "open" (*ἀνοίξην*) are the same. "To make known the mystery" (*γνωρίσαι τὸ μυστήριον*), answers "it manifest" (*ἴηται φανερώσω αὐτόν*); "for which I am a" "an ambassador in bonds" (*ὑπὲρ οὖ πρεσβεῖται*); "to" "for which I am also in bonds" (*δι' ὁ καὶ*).

Ephes. v. 22.... "Wives, submit your own husbands, as unto the Lord; for the head of the wife, even as Christ is to the church, and he is the saviour of the fore, as the church is subject unto Christ; wives be to their own husbands in every bands, love your wives, even as Christ loved the church, and gave himself for it, that he

* Ephes. vi. 19, 20. Καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθεῖ τοῦ στομάτος μου ἐν παρῆστι, γνωρίσαι τὸ μυστήριον τοῦ πρεσβείας ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρῆσται σωματίῳ, ὃς δι-

† Colos. iv. 3, 4. Προσευχόμενοι ἀμα καὶ περὶ ἡμῶν ἡμῶν δύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ ἵνα φανερώσω αὐτόν, ὃς δεῖ με λαλῆσαι.

" tify and cleanse it with the washing of water by the
 " word ; that he might present it to himself a glorious
 " church, not having spot or wrinkle, or any such thing ;
 " but that it should be holy and without blemish. So
 " ought men to love their wives as their own bodies.
 " He that loveth his wife, loveth himself ; for no man
 " ever yet hated his own flesh, but nourisheth and che-
 " risheth it, even as the Lord the church ; for we are
 " members of his body, of his flesh and of his bones.
 " For this cause shall a man leave his father and mother,
 " and be joined unto his wife, and they two shall be one
 " flesh. This is a great mystery ; but I speak concern-
 " ing Christ and the church. Nevertheless, let every one
 " of you in particular so love his wife even as himself ;
 " and the wife see that she reverence her husband. *Chil-
 " dren, obey your parents in the Lord, for this is right.*
 " Honour thy father and mother (which is the first com-
 " mandment with promise), that it may be well with thee,
 " and that thou mayest live long on the earth. *And, ye
 " fathers, provoke not your children to wrath, but bring
 " them up in the nurture and admonition of the Lord.*
 " *Servants, be obedient to them that are your masters
 " according to the flesh, with fear and trembling, in
 " singleness of your heart, as unto Christ ; not with eye
 " service, as men pleasers, but as the servants of Christ,*
 " *doing the will of God from the heart, with good will
 " doing service, as to the Lord, and not to men ; know-
 " ing that whatsoever good thing any man doeth, the
 " same shall he receive of the Lord, whether he be bond
 " or free. And, ye masters, do the same things unto
 " them, forbearing threatening ; knowing that your mas-
 " ter also is in heaven, neither is there respect of persons
 " with him." **

† Colos. iii. 18 " Wives, submit yourselves unto

* Ephes. v. 22. Αἱ γυναικεῖς, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ
Κυρίῳ.

† Colos. iii. 18. Αἱ γυναικεῖς, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνῆκεν
τῷ Κυρίῳ.

Ephes. vi. 25. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναικας ἔαντὸν.

Colos. iii. 19. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναικας.

“ your own husbands, as it is fit in the Lord.
 “ love your wives, and be not bitter a
 “ Children, obey your parents in all things
 “ well pleasing unto the Lord. Fathers,
 “ your children to anger, lest they be discou
 “ vants, obey in all things your masters acc
 “ flesh ; not with eye service, as men ple
 “ singleness of heart, fearing God ; and w
 “ do, do it heartily, as to the Lord, and no
 “ knowing that of the Lord ye shall receive
 “ the inheritance, for ye serve the Lord
 “ he that doeth wrong shall receive for
 “ which he hath done ; and there is no respe
 “ Masters, give unto your servants that whi
 “ equal, knowing that ye also have a master

The passages marked by Italics in the q
 the Ephesians, bear a strict resemblance, not
 nification but in terms, to the quotation fro
 sians. Both the words and the order of the
 many clauses a duplicate of one another.
 to the Colossians, these passages are laid
 that to the Ephesians, they are divided by

Ephes. vi. 1. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὅμα
 γάρ ἔστι δίκαιον.

Colos. iii. 20. Τά τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ
 ἔστιν εὐάρεστον τῷ Κυρίῳ.

Ephes. vi. 4. Καὶ, οἱ πατέρες, μὴ παροργίζετε τὰ τέ
 Colos. iii. 21. Οἱ πατέρες, μὴ * ἐρεθίζετε τὰ τέκνα ὁ

Ephes. vi. 5—8. Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κ
 φέδον καὶ τρόμον, ἵνα ἀπλάτητι τῆς καρδίας ὅμον, ὡς τῷ
 δρθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι τοῦ Χρ
 θέλημα τοῦ Θεοῦ ἐν ψυχῇς μετ' εὐνοίας δουλεύοντες τ
 ἀνθρώποις εἰδότες ὅτι ἐάν τι ἔκαστος ποιήσῃ ἀγαθὸν, τοι
 τοῦ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος.

Colos. iii. 22.. 24. Οἱ δοῦλοι, ὑπακούετε κατὰ
 σάρκα κυρίοις, μη ἐν δρθαλμοδουλείαις, ὡς ἀνθρωπάρεσκοι,
 καρδίας, φοβούμενοι τὸν Θεόν· καὶ πᾶν ὅ, τι ἐάν ποιήτε, ἐκ
 ὡς τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ Κυρίου
 ἀγταπόδοσιν τῆς κληρονομίας τῷ γάρ Κυρίῳ Χρέστῳ δουλε

* παροργίζετε, lectio non spernenda. GRIESBAC

matter, especially by a long digressive allusion to the mysterious union between Christ and his church ; which possessing, as Mr. Locke hath well observed, the mind of the apostle, from being an incidental thought, grows up into the principal subject. The affinity between these two passages in signification, in terms, and in the order of the words, is closer than can be pointed out between any parts of any two epistles in the volume.

If the reader would see how the same subject is treated by a different hand, and how distinguishable it is from the production of the same pen, let him turn to the second and third chapters of the First Epistle of St. Peter. The duties of servants, of wives and of husbands, are enlarged upon in that epistle, as they are in the Epistle to the Ephesians ; but the subjects both occur in a different order, and the train of sentiment subjoined to each is totally unlike.

3. In two letters issuing from the same person, nearly at the same time, and upon the same general occasion, we may expect to trace the influence of association in the order in which the topics follow one another. Certain ideas universally or usually suggest others. Here the order is what we call natural, and from such an order nothing can be concluded. But when the order is arbitrary, yet alike, the concurrence indicates the effect of that principle, by which ideas, which have been once joined, commonly revisit the thoughts together. The epistles under consideration furnish the two following remarkable instances of this species of agreement.

Ephes. iv. 24. “ And that ye put on the new man, “ which after God is created in righteousness and true “ holiness ; wherefore, putting away lying, speak every “ man truth with his neighbour, for we are members one “ of another.” *

Colos. iii. 9. “ Lie not one to another ; seeing that “ ye have put off the old man, with his deeds ; and have

* Ephes. iv. 24, 25. Καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀληθείαν ἔκαστος μετὰ τοῦ πλησίου αὐτοῦ. τι ἐσμὲν ἀλλήλων μέλη.

"put on the new man, which is renewed
ledge."*

The vice of "lying," or a correction of the
not seem to bear any nearer relation to the
"the new man," than a reformation in any of
morals. Yet these two ideas, we see, are
epistles in immediate connection.

Ephes. v. 20, 21. "Giving thanks al-
"things unto God and the Father, in the
"Lord Jesus Christ; submitting yourselves
"other, in the fear of God. Wives, submit
"unto your own husbands, as unto the Lord."

Colos. iii. 17. "Whatsoever ye do, in
"do all in the name of the Lord Jesus, giv-
"God and the Father by him. Wives, sub-
"unto your own husbands, as it is fit in the

In both these passages, submission follows
thanks, without any similitude in the ideas
account for the transition.

It is not necessary to pursue the comparison
the two epistles farther. The argument
from it stands thus : No two other epistles
circumstance which indicates that they were
same, or nearly at the same time. No two
exhibit so many marks of correspondence
blance. If the original which we ascribe
epistles be the true one, that is, if they were
written by St. Paul, and both sent to the
destination by the same messenger, the simi-
all points, what should be expected to take
were forgeries, then the mention of Tyre
epistles, and in a manner which shows that

* Colos. iii. 9. Μή ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυ-
ἄνθρωπον, σὺν ταῖς πράξεις αὐτοῦ, καὶ ἐνδυσάμενοι τὸ
ἐπίγυνον.

† Ephes. v. 20—22. Εὐχαριστοῦντες πάντοτε ὑπὲ-
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ πατρὶ, ὑπὸ-
ἐν φόβῳ Θεοῦ. Αἱ γυναῖκες, τοῖς ἄδοις ἀνδράσιν ὑποτάσ-
σῃ.

‡ Colos. iii. 17. Καὶ πᾶν δ, τι ἂν ποιῆτε, ἐν λόγῳ
ἢ ὄνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ
γυναικες, ὑποτάσσεσθε τοῖς ἄδοις ἀνδράσιν, ὃς ἀνῆκεν ἐ

ried or accompanied both epistles, was inserted for the purpose of accounting for their similitude ; or else the structure of the epistles was designedly adapted to that circumstance ; or, lastly, the conformity between the contents of the forgeries, and what is thus indirectly intimated concerning their date, was only a happy accident. Not one of these three suppositions will gain credit with a reader who peruses the epistles with attention, and who reviews the several examples we have pointed out, and the observations with which they were accompanied.

No. II.

There is such a thing as a peculiar word or phrase cleaving, as it were, to the memory of a writer or speaker, and presenting itself to his utterance at every turn. When we observe this, we call it a *cant* word, or a *cant* phrase. It is a natural effect of habit ; and would appear more frequently than it does, had not the rules of good writing taught the ear to be offended with the iteration of the same sound, and oftentimes caused us to reject, on that account, the word which offered itself first to our recollection. With a writer who, like St. Paul, either knew not these rules, or disregarded them, such words will not be avoided. The truth is, an example of this kind runs through several of his epistles, and in the epistle before us abounds ; and that is in the word *riches* ($\piλοῦτος$), used metaphorically as an augmentative of the idea to which it happens to be subjoined. Thus, “the *riches* of “his glory,” “his *riches* in glory,” “*riches* of the glory “of his inheritance,” “*riches* of the glory of this mys-“tery,” Rom. ix. 23, Ephes. iii. 16, Ephes. i. 18, Colos. i. 27 ; “*riches* of his grace,” twice in the Ephesians, i. 7, and ii. 7 ; “*riches* of the full assurance of understanding,” Colos. ii. 2 ; “*riches* of his goodness,” Rom. ii. 4 ; “*riches* of the wisdom of God,” Rom. xi. 33 ; “*riches* “of Christ,” Ephes. iii. 8. In a like sense the adjective, Rom. x. 12, “*rich* unto all that call upon him ;” Ephes. ii. 4. “*rich* in mercy ;” 1 Tim. vi. 18, “*rich*

“ are our *epistle*, written in our hearts, known and **read**
 “ of all men ; forasmuch as ye are manifestly declared to
 “ be the *epistle* of Christ, ministered by us, written **not**
 “ with ink, but with the Spirit of the living God ; not **in**
 “ tables of stone, but in fleshly tables of the heart.”) The
 position of the words in the original, shows more strongly
 than in the translation that it was the occurrence of the
 word ἐπιστολὴ which gave birth to the sentence that fol-
 lows. 2 Cor. iii. 1 : Εἰ μὴ χριζόμεν, ὡς τινες, συστα-
 τικῶν ἐπιστολῶν πρὸς ὑμᾶς, η̄ ἐξ ὑμῶν συστατικῶν; η̄
 ἐπιστολὴ ἡμῶν ὑμεῖς ἔστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις
 ἡμῶν, γινωσκομένη καὶ ἀναγινωσκόμενη ὑπὸ πάντων
 ἀνθρώπων, Φανερούμενοι δὲ τι ἔστε ἐπιστολὴ Χριστοῦ
 διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλαινι, ἀλλὰ
 πνεύματι Θεοῦ ζῶντος οὐκ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν
 πλαξὶ καρδίαις σαρκίναις.

Again, 2 Cor. iii. 12, &c., at the word *vail*: “ Seeing
 “ then that we have such hope, we use great plainness of
 “ speech : and not as Moses, which put a *vail* over his
 “ face, that the children of Israel could not steadfastly look
 “ to the end of that which is abolished. But their minds
 “ were blinded ; for until this day remaineth the same
 “ *vail* untaken away in the reading of the Old Testament,
 “ which *vail* is done away in Christ ; but even unto this
 “ day, when Moses is read, the *vail* is upon their heart :
 “ nevertheless, when it shall turn to the Lord, the *vail*
 “ shall be taken away : (now the Lord is that Spirit ; and
 “ where the Spirit of the Lord is, there is liberty.) But
 “ we all, with open face, beholding as in a glass the glory
 “ of the Lord, are changed into the same image from
 “ glory to glory, even as by the Spirit of the Lord.—
 “ Therefore, seeing we have this ministry, as we have
 “ received mercy, we faint not.”

Who sees not that this whole allegory of the *vail* arises
 entirely out of the occurrence of the word, in telling us
 that “ Moses put a *vail* over his face,” and that it drew
 the apostle away from the proper subject of his discourse,
 the dignity of the office in which he was engaged? which
 subject he fetches up again almost in the words, with
 which he had left it: “ Therefore, seeing we have this

“ ministry, as we have received mercy, w
The sentence which he had before been g
and in which he had been interrupted by
“ Seeing then that we have such hope,
“ plainness of speech.”

In the Epistle to the Ephesians, the reader
two instances, in which the same habit of co
tains; he will recognize the same pen. On
iv. 8—11, at the word *ascended*: “ Where
“ When he *ascended* up on high, he led
“ tive, and gave gifts unto men. (Now that
“ what is it but that he also descended
“ lower parts of the earth? He that des
“ same also that *ascended* up far above all
“ he might fill all things.) And he gav
“ stles,” &c.

The other appears, v. 12—15, at the word
“ it is a shame even to speak of those thi
“ done of them in secret: but all things
“ proved, are made manifest by the *light*,
“ ever doth make manifest, is *light*; wher
“ Awake, thou that sleepest, and arise fr
“ and Christ shall give thee *light*:) see ther
“ circumspectly.”

No. IV.

Although it does not appear to have ever
that the epistle before us was written by S
is well known that a doubt has long been ei
cerning the persons to whom it was ad
question is founded partly in some ambig
ternal evidence. Marcion, a heretic of the s
as quoted by Tertullian, a father in the beg
third, calls it the Epistle to the Laodiceans
we know of Marcion, his judgment is litt
upon; nor is it perfectly clear that Marcio
understood by Tertullian. If, however,

brought to prove that some copies in his time gave ἡν
Λαοδικείᾳ in the superscription, his testimony, if it be truly interpreted, is not diminished by his heresy ; for, as Grotius observes, “*cur in eā re mentiretur, nihil erat causæ.*” The name ἡν Ἐφέσῳ, in the first verse, upon which word singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading. The objection therefore principally arises from the contents of the epistle itself, which, in many respects, militate with the supposition that it was written to the church of Ephesus. According to the history, St. Paul had passed two whole years at Ephesus, Acts, xix. 10. And in this point, viz. of St. Paul having preached for a considerable length of time at Ephesus, the history is confirmed by the two Epistles to the Corinthians, and by the two Epistles to Timothy : “I will tarry at *Ephesus* until Pentecost,” 1 Cor. xvi. 8. “We would not have you ignorant of our trouble which came to us in *Asia*,” 2 Cor. i. 8. “As I besought thee to abide still at *Ephesus*, when I went into Macedonia,” 1 Tim. i. 3. “And in how many things he ministered to me at *Ephesus*, thou knowest well,” 2 Tim. i. 18. I adduce these testimonies, because, had it been a competition of credit between the history and the epistle, I should have thought myself bound to have preferred the epistle. Now, every epistle which St. Paul wrote to churches which he himself had founded, or which he had visited, abounds with references and appeals to what had passed during the time that he was present amongst them ; whereas there is not a text in the Epistle to the Ephesians, from which we can collect that he had ever been at Ephesus at all. The two Epistles to the Corinthians, the Epistle to the Galatians, the Epistle to the Philippians, and the two Epistles to the Thessalonians, are of this class ; and they are full of allusions to the apostle’s history, his reception, and his conduct, whilst amongst them : the total want of which, in the epistle before us, is very difficult to account for, if it was in

Epistle to the Romans was written before St. Paul had been at Rome ; and his address to them runs in the same strain with that just now quoted : “ I thank my God, “ through Jesus Christ, for you all, that your faith is “ spoken of throughout the whole world,” Rom. i. 8. Let us now see what was the form in which our apostle was accustomed to introduce his epistles, when he wrote to those with whom he was already acquainted. To the Corinthians it was this : “ I thank my God always on “ your behalf, for the grace of God which is given you “ by Jesus Christ,” 1 Cor. i. 4. To the Philippians : “ I thank my God upon every remembrance of you,” Phil. i. 3. To the Thessalonians : “ We give thanks to “ God always for you all, making mention of you in our “ prayers, remembering without ceasing your work of “ faith, and labour of love,” 1 Thess. i. 2, 3. To Timothy : “ I thank God, whom I serve from my fore-“ fathers with pure conscience, that without ceasing I “ have remembrance of thee in my prayers night and “ day,” 2 Tim. i. 3. In these quotations, it is usually “ his remembrance, and never his hearing of them, which he makes the subject of his thankfulness to God.

As great difficulties stand in the way of supposing the epistle before us to have been written to the church of Ephesus, so I think it probable that it is actually the Epistle to the Laodiceans, referred to in the fourth chapter of the Epistle to the Colossians. The text which contains that reference is this : “ When this epistle is “ read among you, cause that it be read also in the church “ of the Laodiceans, and that ye likewise read the epistle “ from Laodicea,” iv. 16. The “ epistle from Laodicea ” was an epistle sent by St. Paul to that church, and by them transmitted to Colosse. The two churches were mutually to communicate the epistles they had received. This is the way in which the direction is explained by the greater part of commentators, and is the most probable sense that can be given to it. It is also probable that the epistle alluded to was an epistle which had been received by the church of Laodicea *lately*. It appears, then, with a considerable degree of evidence, that there existed an

epistle of St. Paul's nearly of the same date with the Epistle to the Colossians, and an epistle directed to a church (for such the church of Laodicea was) in which St. Paul had never been. What has been observed concerning the epistle before us, shows that it answers perfectly to that character.

Nor does the mistake seem very difficult to account for. Whoever inspects the map of Asia Minor will see, that a person proceeding from Rome to Laodicea would probably land at Ephesus, as the nearest frequented seaport in that direction. Might not Tychicus then, in passing through Ephesus, communicate to the Christians of that place the letter, with which he was charged? And might not copies of that letter be multiplied and preserved at Ephesus? Might not some of the copies drop the words of designation *ἐν τῇ Λαοδικείᾳ* *, which it was of no consequence to an Ephesian to retain? Might not copies of the letter come out into the Christian church at large from Ephesus; and might not this give occasion to a belief that the letter was written to that church? And, lastly, might not this belief produce the error which we suppose to have crept into the inscription?

* And it is remarkable that there seem to have been some ancient copies without the words of designation, either the words *in Ephesus*, or the words *in Laodicea*. St. Basil, a writer of the fourth century, speaking of the present epistle, has this very singular passage: "And writing to the Ephesians, as truly united to "him who is through knowledge, he (Paul) calleth them in a "peculiar sense *such who are*; saying, *to the saints who are, and* " (or even) *the faithful in Christ Jesus*; for so those before us have "transmitted it, and we have found it in ancient copies." Dr. Mill interprets (and, notwithstanding some objections that have been made to him, in my opinion rightly interprets) these words of Basil, as declaring that this father had seen certain copies of the epistle in which the words "in Ephesus" were wanting. And the passage, I think, must be considered as Basil's fanciful way of explaining what was really a corrupt and defective reading; for I do not believe it possible that the author of the epistle could have originally written *ἀγέλοις τοῖς οὖσιν*, without any name of place to follow it.

No. V.

As our epistle purports to have been written during St. Paul's imprisonment at Rome, which lies beyond the period to which the Acts of the Apostles brings up his history; and as we have seen and acknowledged that the epistle contains no reference to any transaction at Ephesus during the apostle's residence in that city, we cannot expect that it should supply many marks of agreement with the narrative. One coincidence, however, occurs, and a coincidence of that minute and less obvious kind, which, as hath been repeatedly observed, is of all others the most to be relied upon.

Chap. vi. 19, 20, we read, "praying for me, that I "may open my mouth boldly to make known the mystery "of the gospel, for which I am an ambassador in bonds." "*In bonds*," ἐν ἀλύσει, in a *chain*. In the twenty-eighth chapter of the Acts we are informed, that Paul, after his arrival at Rome, was suffered to dwell by himself with a soldier that kept him. Dr. Lardner has shown that this mode of custody was in use amongst the Romans, and that whenever it was adopted, the prisoner was bound to the soldier by a single chain; in reference to which St. Paul, in the twentieth verse of this chapter, tells the Jews, whom he had assembled, "For this cause therefore have I called for you to see you, and to speak with you, because that for the hope of Israel I am bound with this chain," τὴν ἄλυσιν ταύτην περίκειμαι. It is in exact conformity, therefore, with the truth of St. Paul's situation at the time, that he declares of himself in the epistle, πρεσβεύω ἐν ἀλύσει. And the exactness is the more remarkable, as ἄλυσις (a chain) is nowhere used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was δεσμοί (bonds), as in the twenty-sixth chapter [v. 29.] of the Acts, where Paul replies to Agrippa, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds," παρεκτὸς τῶν δεσμῶν

were accustomed to send to him had been delayed by the want of opportunity, that Epaphroditus had undertaken the charge of conveying their liberality to the hands of the apostle, that he had acquitted himself of this commission at the peril of his life, by hastening to Rome under the oppression of a grievous sickness ; to a reader who knew all this beforehand, every line in the above quotations would be plain and clear. But how is it with a stranger ? The knowledge of these several particulars is necessary to the perception and explanation of the references ; yet that knowledge must be gathered from a comparison of passages lying at a great distance from one another. Texts must be interpreted by texts long subsequent to them, which necessarily produces embarrassment and suspense. The passage quoted from the beginning of the epistle contains an acknowledgment, on the part of the apostle, of the liberality which the Philippians had exercised towards him ; but the allusion is so general and indeterminate, that had nothing more been said in the sequel of the epistle, it would hardly have been applied to this occasion at all. In the second quotation, Epaphroditus is declared to have “ ministered to the apostle’s wants,” and “ to have supplied their lack of service towards him :” but *how*, that is, at whose expense, or from what fund, he “ ministered,” or what was the “ lack of service ” which he supplied, are left very much unexplained, till we arrive at the third quotation, where we find that Epaphroditus “ ministered to St. Paul’s wants,” only by conveying to his hands the contributions of the Philippians : “ I “ am full, having received of Epaphroditus the things “ which were sent from you :” and that “ the lack of “ service which he supplied ” was a delay or interruption of their accustomed bounty, occasioned by the want of opportunity : “ I rejoiced in the Lord greatly, that now at “ the last your care of me hath flourished again ; wherein “ ye were also careful, but ye lacked opportunity.” The affair at length comes out clear ; but it comes out by piece-meal. The clearness is the result of the reciprocal illustration of divided texts. Should any one choose therefore to insinuate, that this whole story of Epaphroditus, of his

And this result is the effect, either of truth which produces consistency without the writer's thought or care, or of a contexture of forgeries confirming and falling in with one another by a species of fortuity of which I know no example. The supposition of design, I think, is excluded, not only because the purpose to which the design must have been directed, viz. the verification of the passage in our epistle, in which it is said concerning Onesimus, "he is one of you," is a purpose which would be lost upon ninety-nine readers out of a hundred; but because the means made use of are too circuitous to have been the subject of affectation and contrivance. Would a forger, who had this purpose in view, have left his readers to hunt it out, by going forward and backward from one epistle to another, in order to connect Onesimus with Philemon, Philemon with Archippus, and Archippus with Colosse? all which he must do before he arrive at his discovery, that it was truly said of Onesimus, "he is one of you."

CHAP. IX.

THE FIRST EPISTLE TO THE THESSALONIANS.

No. I.

IT is known to every reader of scripture, that the First Epistle to the Thessalonians speaks of the coming of Christ in terms which indicate an expectation of his speedy appearance: "For this we say unto you by the word of the Lord, that *we* which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then *we* which are alive and

“ Even after that we had suffered before, and were
“ fully entreated, as ye know, at Philippi, we were
“ our God to speak unto you the gospel of God without
“ contention.” (ii. 2.)

The history relates, that after they had been sent to Thessalonica, “ the Jews which believed not, raised a city in an uproar, and assaulted the house of Jason, where Paul and Silas were, and sought to bring them before the people.” Acts, xvii. 5. The epistle declares, “ We were with you, we told you before that we should have tribulation ; even as it came to pass and you expected us.” (iii. 4.)

The history brings Paul and Silas and Timothy to Corinth, soon after the preaching of the gospel at Thessalonica : “ And when Silas and Timothy came from Macedonia (to Corinth), Paul was filled with the spirit.” Acts, xviii. 5. The epistle is written in the name of these three persons, who consequently must have been together at the time, and speaks through their ministry at Thessalonica as a recent tradition. “ We, brethren, being taken from you for a short time in presence not in heart, endeavoured the more dantly to see your face with great desire.” (ii. 18.)

The harmony is indubitable ; but the points of agreement in which it consists, are so expressly set forth in the history, and so directly referred to in the epistle, that it becomes necessary for us to show, that the former writing were not copied from the other. No such some minuter discrepancies, which will be noticed, as there is one circumstance which mixes itself with many allusions in the epistle, but does not appear in the history anywhere ; and that is of a visit which St. Paul intended to pay to the Thessalonians during the time he was residing at Corinth : “ Wherefore we would have come unto you (even I Paul) once and again, but we were hindered by you.” (ii. 18.) “ Night and day praying we exceedingly that we might see your face, and not to find that which is lacking in your faith. I beseeched myself and our Father, and our Lord Jesus Christ to direct our way unto you.” (iii. 10, 11.)

ing a design which was not executed, although the person himself, who was conscious of his own purpose, should make mention in his letters, nothing is more probable than that his historian should be silent, if not ignorant. The author of the epistle could not, however, have learnt this circumstance from the history, for it is not there to be met with ; nor, if the historian had drawn his materials from the epistle, is it likely that he would have passed over a circumstance, which is amongst the most obvious and prominent of the facts to be collected from that source of information.

No. IV.

Chap. iii. 1—7. “ Wherefore, when we could no longer forbear, we thought it good *to be left at Athens alone*, and sent Timotheus, our brother and minister of God, to establish you and to comfort you concerning your faith : — but now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, we were comforted over you in all our affliction and distress by your faith.”

The history relates, that when Paul came out of Macedonia to Athens, Silas and Timothy staid behind at Berea : “ The brethren sent away Paul to go as it were to the sea ; but Silas and Timotheus abode there still : and they that conducted Paul brought him to Athens.”

Acts, xvii. 14, 15. The history farther relates, that after Paul had tarried some time at Athens, and had proceeded from thence to Corinth, whilst he was exercising his ministry in that city, Silas and Timothy came to him from Macedonia, Acts, xviii. 5. But to reconcile the history with the clause in the epistle which makes St. Paul say, “ I thought it good to be left at Athens alone, and to send Timothy unto you,” it is necessary to suppose that Timothy had come up with St. Paul at Athens ; a circumstance which the history does not mention. I remark, therefore, that although the history do not expressly notice this arrival, yet it contains intimations which render

it extremely probable that the fact took place. First, as soon as Paul had reached Athens, he sent a message back to Silas and Timothy "for to come to him with all speed." Acts, xvii. 15. Secondly, his stay at Athens was on purpose that they might join him there : "Now while "Paul waited for them at Athens, his spirit was stirred "in him." Acts, xvii. 16. Thirdly, his departure from Athens does not appear to have been in any sort hastened, or abrupt. It is said, "after these things," viz. his disputation with the Jews, his conferences with the philosophers, his discourse at Areopagus, and the gaining of some converts, "he departed from Athens and came to "Corinth." [xviii. 1.] It is not hinted that he quitted Athens before the time that he had intended to leave it ; it is not suggested that he was driven from thence, as he was from many cities, by tumults or persecutions, or because his life was no longer safe. Observe then the particulars which the history *does* notice — that Paul had ordered Timothy to follow him without delay, that he waited at Athens on purpose that Timothy might come up with him, that he staid there as long as his own choice led him to continue. Laying these circumstances, which the history does disclose, together, it is highly probable that Timothy came to the apostle at Athens ; a fact which the epistle, we have seen, virtually asserts, when it makes Paul send Timothy back from Athens to Thessalonica. The *sending back of Timothy into Macedonia* accounts also for his not coming to Corinth till after Paul had been fixed in that city for some considerable time. Paul had found out Aquila and Priscilla, abode with them and wrought, being of the same craft ; and reasoned in the synagogue every sabbath-day, and persuaded the Jews and the Greeks. Acts, xviii. 1—5. All this passed at Corinth before Silas and Timotheus were come from Macedonia. Acts, xviii. 5. If this was the first time of their coming up with him after their separation at Beræa, there is nothing to account for a delay so contrary to what appears from the history itself to have been St. Paul's plan and expectation. This is a conformity of a peculiar species. The epistle discloses a fact which is not pre-

“ and their own prophets, and have *persecuted*
 “ bidding us to speak unto the Gentiles.” (ii
 But out of Judea it was at the hands of the C
 was “ of their own countrymen,” that the inj
 underwent were immediately sustained : “ Ye
 “ fered like things of your own countrymen, ev
 “ have of the Jews.”

No. VI.

The apparent discrepancies between our epis
 history, though of magnitude sufficient to rep
 putation of confederacy or transcription (in v
 they form a part of our argument), are neither
 nor very difficult to reconcile.

One of these may be observed in the ninth
 verses of the second chapter : “ For ye
 “ brethren, our labour and travel ; for labou
 “ and day, because we would not be chargeable
 “ of you, we preached unto you the gospel of
 “ are witnesses, and God also, how holily and
 “ unblameably we behaved ourselves among y
 “ lieve.” A person who reads this passage is
 led by it to suppose, that the writer had dwelt
 lonica for some considerable time ; yet of
 ministry in that city, the history gives no oth
 than the following : “ that he came to Th
 “ where was a synagogue of the Jews ; th
 “ manner was, he went in unto them, and *thre*
 “ *days* reasoned with them out of the script
 “ some of them believed, and consorted with
 “ Silas.” The history then proceeds to tell u
 Jews which believed not set the city in an t
 assaulted the house of Jason, where Paul an
 panions lodged ; that the consequence of th
 was, that “ the brethren immediately sent
 “ and Silas by night unto Beræa.” Acts, x
 From the mention of his preaching three sabb
 the Jewish synagogue, and from the want of

Paul's ministry at Thessalonica, many idolatrous had been brought over to Christianity. Yet the h describing the effects of that ministry, only s “some of the Jews believed, and of the devout great multitude, and of the chief women not (xvii. 4.) The devout Greeks were those who worshipped the one true God; and therefore cou said, by embracing Christianity, “to be turned from idols.”

This is the difficulty. The answer may be as the following observations. The Alexandrian a bridge manuscripts read (for *τῶν σεβομένων πολὺ πλῆθος*) *τῶν σεβομένων καὶ Ἑλλήνων πολὺ* In which reading they are also confirmed by the Latin. And this reading is in my opinion stropted by the considerations, first, that *οἱ* alone, *i. e.* without *Ἑλληνες*, is used in this sen same chapter, Paul being come to Athens, *ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σε* secondly, that *σεβόμενοι* and *Ἑλληνες* no wh together. The expression is redundant. The *οἱ* must be *Ἑλληνες*. Thirdly, that the *καὶ* is m likely to have been left out incuriā manus than been put in.

Or, after all, if we be not allowed to change th reading, which is undoubtedly retained by a g rality of copies, may not the passage in the h considered as describing only the effects of St. P courses during the three sabbath-days in which he in the synagogue? and may it not be true, as remarked above, that his application to the G large, and his success amongst them, was pos this?

the same subject : “ Remember ye not, that when
 “ yet with you *I told you these things?* And
 “ *know* what withholdeth.” If such conversation
 passed ; if, whilst he was yet with them, “ he *told*
 “ those things,” then it follows that the epistle
 thentic. And of the reality of this conversation it
 to be a proof, that what is said in the epistle might
 derstood by those who had been present to such c
 ation, and yet be incapable of being explained
 other. No man writes unintelligibly on purpose.
 may easily happen, that a part of a letter which re
 a subject, upon which the parties had conversed to
 before, which refers to what had been before *said*,
 is in truth a portion or continuation of a former dis
 may be utterly without meaning to a stranger, who
 pick up the letter upon the road, and yet be p
 clear to the person to whom it is directed, an
 whom the previous communication had passed.
 in a letter which thus accidentally fell into my h
 found a passage expressly referring to a forme
 verson, and difficult to be explained without k
 that conversation, I should consider this very diffi
 a proof that the conversation had actually passe
 consequently that the letter contained the re
 spondence of real persons.

No. II.

Chap. iii. 8. “ Neither did we eat any man’s
 “ for nought, but wrought with labour and travai
 “ and day, that we might not be chargeable to
 “ you : not because we have not power, but to ma
 “ selves an ensample unto you to follow us.”

In a letter, purporting to have been written to
 of the Macedonic churches, we find the follow
 claraton :

“ Now ye, Philippians, know also that in
 “ ginning of the gospel, when I departed from Mac

a device in a forgery, as first to frame an ambiguous passage in a letter, then to represent the persons to whom the letter is addressed as mistaking the meaning of the passage, and lastly to write a second letter in order to correct this mistake.

I have said that this argument arises out of the text, if the allusion be admitted ; for I am not ignorant that many expositors understand the passage in the Second Epistle, as referring to some forged letters, which had been produced in St. Paul's name, and in which the apostle had been made to say that the coming of Christ was then at hand. In defence, however, of the explanation which we propose, the reader is desired to observe,

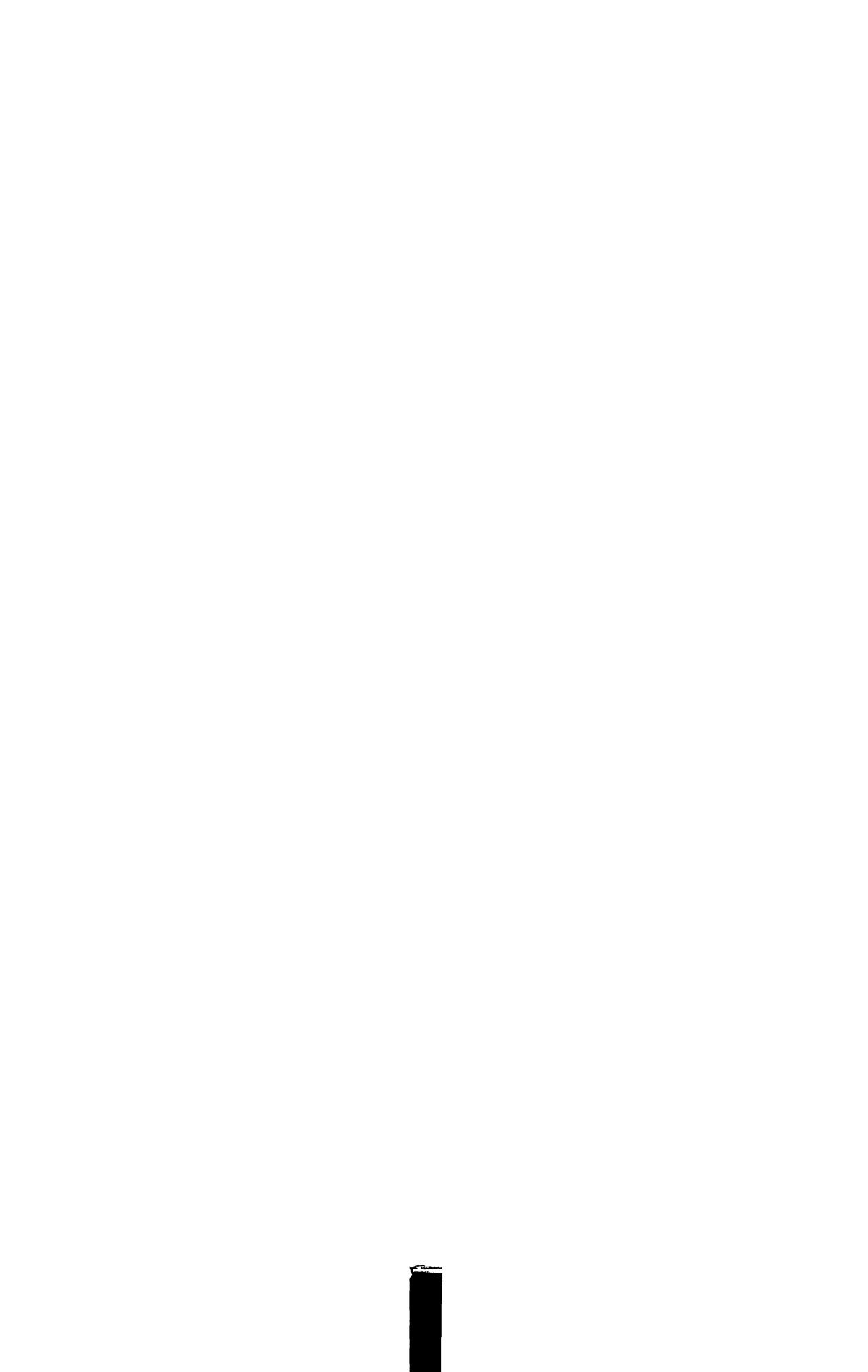
1. The strong fact, that there exists a passage in the First Epistle, to which that in the Second is capable of being referred, *i. e.* which accounts for the error the writer is solicitous to remove. Had no other epistle than the Second been extant, and had it under these circumstances come to be considered, whether the text before us related to a forged epistle or to some misconstruction of a true one, many conjectures and many probabilities might have been admitted in the enquiry, which can have little weight, when an epistle is produced, containing the very sort of passage we were seeking, that is, a passage liable to the misinterpretation which the apostle protests against.

2. That the clause which introduces the passage in the Second Epistle bears a particular affinity to what is found in the passage cited from the First Epistle. The clause is this : “ We beseech you, brethren, by the coming of our “ Lord Jesus Christ, and *by our gathering together unto* “ *him.*” Now in the First Epistle the description of the coming of Christ is accompanied with the mention of this very circumstance of his saints “ being collected round “ *him.*” “ The Lord himself shall descend from heaven “ with a shout, with the voice of the archangel, and with “ the trumpet of God, and the dead in Christ shall rise “ first ; then we which are alive and remain, shall be “ caught up together with them in the clouds, *to meet* “ *the Lord* in the air.” 1 Thess. iv. 16, 17. This I

CHAP. XI.

THE FIRST EPISTLE TO TIMOTHY.

FROM the third verse of the first chapter, “ As I besought “ thee to abide still at Ephesus when I went into Macedonia,” it is evident that this epistle was written soon after St. Paul [on some occasion] had gone to Macedonia from Ephesus. Dr. Benson fixes its date to the time of St. Paul’s journey, recorded in the beginning of the twentieth chapter of the Acts : “ And after the uproar (excited by Demetrius “ at Ephesus) was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.” And in this opinion Dr. Benson is followed by Michaelis, as he was preceded by the greater part of the commentators who have considered the question. There is, however, one objection to the hypothesis which these learned men appear to me to have overlooked ; and it is no other than this, that the superscription of the Second Epistle to the Corinthians seems to prove, that at the time St. Paul is supposed by them to have written this epistle to Timothy, Timothy in truth was with St. Paul in Macedonia. Paul, as it is related in the Acts, left Ephesus “ for to go into Macedonia.” When he had got into Macedonia, he wrote his Second Epistle to the Corinthians. Concerning this point there exists little variety of opinion. It is plainly indicated by the contents of the epistle. It is also strongly implied that the epistle was written *soon* after the apostle’s arrival in Macedonia ; for he begins his letter by a train of reflection, referring to his persecutions in Asia as to recent transactions, as to dangers from which he had lately been delivered. But in the salutation with which the epistle opens *Timothy is joined with St. Paul*, and consequently could not at that time be “ left behind at Ephesus.” And as to the only solution of the difficulty which can be thought of, viz. that



“ unto Jerusalem, not knowing the things that shall befall
 “ me there ; save that the Holy Ghost witnesseth in every
 “ city, saying, that bonds and afflictions abide me.” This
 “ witnessing of the Holy Ghost” was undoubtedly pro-
 phetic and supernatural. But it went no farther than to
 foretel that bonds and afflictions awaited him. And I can
 very well conceive, that this might be all which was com-
 municated to the apostle by extraordinary revelation, and
 that the rest was the conclusion of his own mind, the
 desponding inference which he drew from strong and
 repeated intimations of approaching danger. And the
 expression “ I know,” which St. Paul here uses, does not
 perhaps, when applied to future events affecting himself,
 convey an assertion so positive and absolute as we may at
 first sight apprehend. In the first chapter of the Epistle
 to the Philippians and the twenty-fifth verse, “ I know,”
 says he, “ that I shall abide and continue with you all for
 “ your furtherance and joy of faith.” Notwithstanding
 this strong declaration, in the second chapter and twenty-
 third verse of this same epistle, and speaking also of the
 very same event, he is content to use a language of some
 doubt and uncertainty : “ Him therefore I hope to send
 “ presently, so soon as *I shall see how it will go with*
 “ *me* ; but *I trust* in the Lord that I also myself shall
 “ come shortly.” And a few verses preceding these, he
 not only seems to doubt of his safety, but almost to
 despair ; to contemplate the possibility at least of his con-
 demnation and martyrdom : “ Yea, and if I be offered
 “ upon the sacrifice and service of your faith, I joy and
 “ rejoice with you all.”

[The very clear and able argument of Bishop Pearson, to show that the leaving of Timothy behind at Ephesus, 1 Tim. i. 3, when St. Paul went into Macedonia, consists not with any one of the three journeys recorded in the Acts, (xvi. 9, 10 ; xx. 1 ; xx. 3.) may be read, *Annal. Paulin.* p. 22 ; and more fully developed, pp. 75, 76, *De Successione primorum Romæ Episcoporum*, in the same volume of his *Opera Posthuma Chronologica*. Against the interpretation of Acts, xx. 25, as if it must be taken for infallible truth and an inspired prediction, Ludovicus Cappellus argues with great clearness and success in *Histor. Apostolic. Illustrata.* pp. 34, 35.]

"a murmuring of the Grecians against the Hebrews, "because their widows were neglected in the daily ministration." It appears that, from the first formation of the Christian church, provision was made for the indigent out of the public funds of the society who belonged to it. The history for the indigent widows records the existence of such an institution at Jerusalem, a few years after our Lord's ascension; and is led to the mention of it very incidentally, viz. by a dispute which it was the occasion, and which produced important consequences to the Christian community. The epistle, without being suspected of borrowing from it, refers, briefly indeed, but decisively, to a similar establishment, subsisting some years afterwards at Ephesus. This agreement indicates that both writings were founded upon real circumstances.

But, in this article, the material thing to be noticed is the mode of expression, the previous account or explanation is given, to which these words, "into the number," can refer; but the direction comes concisely and unpreparedly: "Let not a widow be taken into the number." Now this is the way in which a man writes who is conscious that he is writing to persons already acquainted with the subject of his letter; and who, he knows, will readily apprehend and apply what he says, by virtue of their being so acquainted: but it is not the way in which a man writes upon any other occasion; and least of all, in which a man would draw up a feigned letter, or introduce a supposititious fact.*

* It is not altogether unconnected with our general purpose to remark, in the passage before us, the selection and reserve which St. Paul recommends to the governors of the church of Ephesus, in the bestowing relief upon the poor, because it refutes a calumny which has been insinuated, that the liberality of the first Christians was an artifice to catch converts; or one of the temptations, however, by which the idle and the mendicant were drawn into this society: "Let not a widow be taken into the number under score years old, having been the wife of one man, well under forty good works; if she have brought up children, lodged strangers, if she have washed the saints' feet, relieved the afflicted, if she have diligently followed

Chap. iii.

“ husband of
“ given to ha
“ no striker,
“ brawler, n
“ house.”

“ *No strik*

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dignified form

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11.) And, in a
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“ deed.” And
purpose, the s
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“ hort, by our
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[The calmur
referred to by
be found in Li
1687, p. 134,

Whoever ha
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manæ Viteæ, p
dignities whic
sterdam, and
flicted on him.

injunction could have no place. Would a person who lived under a hierarchy, such as the Christian hierarchy became when it had settled into a regular establishment, have thought it necessary to prescribe concerning the qualification of a bishop, "that he should be no striker?" And this injunction would be equally alien from the imagination of the writer, whether he wrote in his own character, or personated that of an apostle.

No. IV.

Chap. v. 23. "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."

Imagine an impostor sitting down to forge an epistle in the name of St. Paul. Is it credible that it should come into his head to give such a direction as this; so remote from every thing of doctrine or discipline, every thing of public concern to the religion or the church, or to any sect, order, or party in it, and from every purpose with which such an epistle could be written? It seems to me that nothing but reality, that is, the real valetudinary situation of a real person, could have suggested a thought of so domestic a nature.

But if the peculiarity of the advice be observable, the place in which it stands is more so. The context is this: "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure; — drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities: — some men's sins are open before hand, going before to judgment; and some men they follow after." The direction to Timothy about his diet stands between two sentences, as wide from the subject as possible. The train of thought seems to be broken as happens when a man writes as he remembers; when he puts down an article that occurs to him, it occurs, lest he should afterwards forget it. Of passage before us bears strongly the appearance.

In actual letter
ence, example
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author of a fo
notions of ord
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his pen.

[Perhaps the
here. St. Paul
lification of a b
“ wine.” Who
same solemn t
“ hands sudder
“ sins ; keep th
“ to wine,” evic
tacitly recurring
delicate health,
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IT was the uniform opinion of St. Paul visitors to prisonment; at the conclusion of his discourse concerning St. Paul, he said, "that a great variety of letters were sent us, compared with other letters published by him. That our present letter, which is the first chapter of the second volume, is a *prisoner*, is the first chapter of the second volume, "testimony of his conduct, whilst he was a prisoner in the seventeenth year of the reign of the emperor Nero. "mercy unto you all, "freshest me, "when he was in prison, "gently, and with much exactness, as former quotations have been made, it will be found, it was in the chain, in the last chapter of the book, the author's conjecture, that the next word is Rome: "He was in prison, "he was in prison, Now that it was time for his release from prisonment at Rome, in which the author has

the Philippians, and Philemon, were written, may be gathered, with considerable evidence, from a comparison of these several epistles with the present.

i. In the former epistles the author confidently looked forward to his liberation from confinement, and his speedy departure from Rome. He tells the Philippians, (ii. 24.) "I trust in the Lord that I also myself shall come shortly." Philemon bids to prepare for him a lodging ; "for I trust," says he, "that through your prayers I shall be given unto you." (v. 22.) In the epistle before us he holds a language extremely different : "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight ; I have finished my course ; I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." (iv. 6—8.)

ii. When the former epistles were written from Rome, Timothy was with St. Paul ; and is joined with him in writing to the Colossians, the Philippians, and to Philemon. The present epistle implies that he was absent.

iii. In the former epistles Demas was with St. Paul at Rome : "Luke the beloved physician, and Demas, at the Colossians, the Philippians, and is joined with him in writing to the Colossians, the Philippians, and to Philemon. The present epistle implies that he was absent. 'greet you.' In the epistle now before us : "Demas, at Rome : "Luke the beloved physician, and Demas, at the Colossians, the Philippians, and is joined with him in writing to the Colossians, the Philippians, and to Philemon. The present epistle implies that he was absent. 'greet you.' In the epistle now before us : "Demas,

" hath forsaken me, having loved this present world, and is departed unto Thessalonica."

iv. In the former epistles, Mark was with St. Paul, and joins in saluting the Colossians. In the present epistle, Timothy is ordered to "bring him with him, for he is profitable to me for the ministry." (iv. 11.) The case of Timothy and of Mark might be very well accounted for, by supposing the present epistle to have been written before the others ; so that Timothy, who is here exhorted "to come shortly unto him," (iv. 9.) might have arrived, and that Mark, "whom he was to bring with him," (iv. 11.) might have also reached Rome in sufficient time to have been with St. Paul when the four epistles were written : but then such a supposition is inconsistent with what is said of Demas, by which the position to the other epistles is strongly indicated ; this to the other epistles is strongly indicated ; epistles Demas was with St. Paul, in the



which must have taken place subsequent to the conclusion of St. Luke's history, and of course after St. Paul's liberation from his first imprisonment. The epistle therefore, which contains this reference, since it appears from other parts of it to have been written whilst St. Paul was ^{from} other sooner at Rome, proves that he had returned to that city again, and undergone there a second imprisonment.

I do not produce these particulars for the sake of the support which they lend to the testimony of the fathers concerning St. Paul's second imprisonment, but to remark their consistency and agreement with one another. They are all resolvable into one supposition: and although the supposition itself be in some sort only negative, viz. that the epistle was not written during St. Paul's first residence at Rome, yet is the consistency not less worthy of observation in that city, than is the consistency upon names and of observation; for the epistle touches upon names and with the history of the connected with the date and with the circumstances of the imprisonment, and mentioned in letters written during that imprisonment, and so touches upon them, as to leave what is said of one consistent with what is said of others, and consistent also with the rest in the first epistles. Had one of these circumstances been so described, as to have fixed the date of the epistle to the first imprisonment, it would have involved the rest in contradiction. And when the number and particularity of the articles which have been brought together under this head are considered; and when it is considered also, that the comparisons we have formed amongst them, were in all probability neither provided for, nor thought of, by the writer of the epistle, it will be deemed something very like the effect of truth, that no invincible repugnancy is perceived between them.

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Chap. iii.
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actly with what is intimated in the quotation from the Acts, adduced in the last number. In that quotation it is recorded of Timothy's mother, "that she was a Jewess." This description is virtually, though I am satisfied, undesignedly, recognised in the epistle, when Timothy is reminded in it, "that from a child he had known the holy scriptures." "The holy scriptures" undoubtedly meant the scriptures of the Old Testament. The expression bears that sense in every place in which it occurs. Those of the New had not yet acquired the name, not to mention, that in Timothy's childhood, probably none of them existed. In what manner, then, could Timothy have known "from a child" the Jewish scriptures, had he not been born, on one side or on both, of Jewish parentage? Perhaps he was not less likely to be carefully instructed in them, for that his mother alone professed that religion.

No. IV.

Chap. ii. 22. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

"Flee also youthful lusts." The suitableness of this precept to the age of the person to whom it is addressed, is gathered from 1 Tim. iv. 12: "Let no man despise thy youth." Nor do I deem the less of this coincidence because this one precept resides in a single of this coincidence, not more joined with, and epithet; or because this one precept resides in a single of this coincidence, not more applicable to Timothy than to any ordinary convert. It is in these transient and cursory allusions that the argument is best founded. When a writer dwells and rests upon a point in which some coincidence is discerned, it may be doubted whether he himself had not fabricated, or was endeavouring to display and set it off. But when the reference contained in a single word, unobserved perhaps by most, the writer passing on to other subjects, as unconsciously as he had hit upon a correspondence, or unso-



HORÆ PAULINÆ.

182

" the gospel. [xiv. 1 . . 7.] And there came thither cer-
 " tain Jews from Antioch and Iconium, who persuaded
 " the people, and having stoned Paul, drew him out of
 " the city, supposing he had been dead. Howbeit, as the
 " disciples stood round about him, he rose up and came
 " into the city; and the next day he departed with came
 " nabas to Derbe: and when they had preached with Bar-
 " pel in that city, and had taught many, they returned
 " again to Lystra, and to Iconium and Antioch." [19 . .
 21.] This account comprises the period to which the
 allusion in the epistle is to be referred. We have so far,
 therefore, a conformity between the history and the epistle,
 that St. Paul is asserted in the three cities, his persecutions at which
 are appealed to in the epistle; and not only so, but to
 have suffered in these persecutions both in immediate suc-
 cession, and in the order in which the cities are mentioned
 in the epistle. The conformity also extends to another
 circumstance. In the apostolic history to have suffered
 are commonly mentioned together: in the quotation from
 the epistle Lystra is mentioned, and not Derbe. And the
 distinction will appear on this occasion to be accurate; and the
 St. Paul is here enumerating his persecutions: and al-
 though he underwent grievous persecutions in each of the
 three cities through which he passed to Derbe, at Derbe
 itself he met with none: "The next day he departed,"
 says the historian, "to Derbe; and when they had
 " preached the gospel to that city, and had taught many,
 " they returned again to Lystra." [xiv. 21.] The epistle,
 therefore, in the names of the cities, in the order in
 which they are enumerated, corresponds exactly with the history.
 But a second question remains, namely, how these
 persecutions were "known" to Timothy, or why the
 apostle should recall these in particular. When some time, with
 his ministry had been attended. Persecutions with remem-
 brance, rather than many other persecutions with which
 three years, afterwards. (vide Pearson's Annales
 pp. 7. 10.) St. Paul made a second journey
 the same country, "in order to go again and

have appealed to persecutions as known to Timothy, in the account of which persecutions Timothy's presence is not mentioned; it not being till after one entire chapter, and in the history of a journey three years future to this, that Timothy's name occurs in the Acts of the Apostles for the first time.

CHAP. XIII.

THE EPISTLE TO TITUS.

No. I.

A VERY characteristic circumstance in this epistle, is the quotation from Epimenides, i. 12: "One of themselves, even a prophet of their own, said, 'The Cretans are always liars, evil beasts, slow bellies.'"

Κρήτες, ἀεὶ φευσταί, κακὰ θηρία, γαστρίπεποι πράγματι.

I call this quotation characteristic, because no writer in the New Testament, except St. Paul, appealed no heathen testimony; and because St. Paul, repeatedly did to his celebrated speech at Athens, preserved in the seventeenth chapter [v. 28.] of the Acts, he tells his audience, that "in God we live, and move, and have our being; as certain also of your own poets have said, 'For we are also his offspring.'

The reader will perceive much similarity of manner in these two passages. The reference in the speech to a heathen poet; it is the same in the epistle. In the speech to a the apostle urges his hearers with the authority of a poet ^{τοῦ γένους καὶ γένεος τούτου.} ^{their own;} Yet there is a variation, which shows that of inserting a quotation in the epistle was not, as

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No. II.

There exists a visible affinity between the Epistle to Titus and the First Epistle to Timothy. Both letters were addressed to persons left by the writer to preside in their respective churches during his absence. Both letters are principally occupied in describing the qualifications to be sought for, in those whom they should appoint to offices in the church ; and the ingredients of this description are in both letters nearly the same. Timothy and Titus are likewise cautioned against the same prevailing corruptions, and, in particular, against the same misdirection of their cares and studies. This affinity obtains, not only in the subject of the letters, which, from the similarity of situation in the persons to whom they were addressed, might be expected to be somewhat alike, but extends, in a great variety of instances, to the phrases and expressions. The writer accosts his two friends with the same salutation, and passes on to the business of his letter by the same transition.

“ Unto Timothy, *my own son in the faith*, grace, “ mercy, and peace from God our Father, and Jesus “ Christ our Lord : *as I besought thee to abide still at Ephesus when I went into Macedonia,*” &c. 1 Tim. i. 2, 3.

“ To Titus, *mine own son after the common faith*, “ grace, mercy, and peace from God the Father, and the “ Lord Jesus Christ our Saviour : *for this cause left I thee in Crete.*” Tit. i. 4, 5.

If Timothy was “not to give heed to fables and endless “ genealogies, which minister questions,” 1 Tim. i. 4 ; “ Titus also was to avoid foolish questions, and genealogies, and contentions ;” (iii. 9.) “and was to rebuke them sharply, *not giving heed to Jewish fables.*” (i. 14.) If Timothy was to be a pattern ($\tauόπος$), 1 Tim. iv. 12 ; so was Titus. (ii. 7.) If Timothy was to “let no man despise his youth,” 1 Tim. iv. 12 ; Titus also was to “let no man despise him.” (ii. 15.) This verbal consent is also observable in some very peculiar expressions,

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HORÆ PAULINÆ.

“ faithful children, not accused of riot, or unruly; for a
 “ bishop must be blameless, as the steward of God, not
 “ self-willed, not soon angry, not given to wine, no striker,
 “ not given to filthy lucre, but a lover of hospitality; a
 “ lover of good men, sober, just, holy, temperate.” *

Titus, i. 6—8.
 The most natural account which can be given of these
 resemblances, is to suppose that the two given of these
 written nearly at the same time, and whilst the two epistles were
 and phrases dwelt in the writer's mind. Let us inquire,
 therefore, whether the notes of time, extant in the two
 epistles, in any manner favour this supposition.

We have seen that it was necessary to refer the First
 Epistle to Timothy to a date subsequent to St. Paul's first
 imprisonment at Rome, because there was no journey into
 Macedonia prior to that event, which accorded with the
 circumstance of leaving “ Timothy behind at Ephesus.”
 The journey of St. Paul from Crete, alluded to in
 the epistle before us, and in which Titus [i. 5.] “ was left
 “ in Crete to set in order the things that were wanting,”
 must, in like manner, be carried to the period which in-
 tervened between his first and second imprisonment. For
 the history, which reaches, we know, to the time of St.
 Paul's first imprisonment, contains no account of his going
 to Crete, except upon his voyage as a prisoner to Rome;
 and that this could not be the occasion referred to Rome;
 epistle is evident from hence, that when St. Paul wrote this
 to Timothy, it is agreed that St. Paul was, in con-
 finement. Again, he appears to have been at liberty; whereas, after
 that voyage, he continued for two years at least, in con-
 finement. First Epistle to Timothy from Macedonia: [i. 3.] “ As
 “ I besought thee to abide still at Ephesus, when I went
 “ (or came) into Macedonia.” And that he was in these
 parts, i. e. in this peninsula, when he wrote the Epistle to
 Titus, is rendered probable by his directing Titus [iii. 12.]

* “ Εἰ τις ἐστιν διέγκλητος, μιᾶς γυναικὸς διῆρε, τέκνα ἔχον πλεῖα, μὴ
 σπηνόρια διστίσας, η̄ ἀνυπότακτα. Δεῖ γάρ τὸν διελκόνταν διέγκλητον
 Θεοῦ οἰκονόμον, μὴ αὐθάδην, μὴ ὅργιλον, μὴ τάραχον, μὴ πληρεῖ,
 ὀκερδήν, ἀλλὰ φιλόβενον, φιλάγαθον, σύρραχαν, διάσατον, ζεισον,



CHAP. XIV.

THE EPISTLE TO PHILEMON.

No. I.

THE singular correspondency between this epistle and that to the Colossians [No. IV.] has been remarked already. An assertion in the Epistle to the Colossians, viz. that "Onesimus was one of them," is verified by the Epistle to Philemon; and is verified, not by any mention of Colosse, any the most distant intimation concerning the place of Philemon's abode, but singly by stating Onesimus to be Philemon's servant, and by joining in the salutation Philemon with Archippus; for this Archippus, when we go back to the Epistle to the Colossians, appears to have been an inhabitant of that city, and, as it should seem, to have held an office of authority in that church. The case stands thus. Take the Epistle to the Colossians alone, and no circumstance is discoverable which makes out the assertion, that Onesimus was "one of them." Take the Epistle to Philemon alone, and nothing at all appears concerning the place to which Philemon or his servant Onesimus belonged. For any thing that is said in the epistle, Philemon might have been a Thessalonian, a Philippian, or an Ephesian, as well as a Colossian. Put the two epistles together, and the matter is clear. The reader perceives a *junction* of circumstances which ascertain the conclusion at once. Now, all that is necessary to be added in this place is, that this correspondency evinces the genuineness of one epistle, as well as of the other. It is like comparing the two parts of a cloven tally. Coincidence proves the authenticity of both.

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HORÆ PAULINÆ.

the superscription of the Epistle to the Colossians is joined with him in this. Tychicus did not salute Philemon, because he accompanied the Epistle to Colosse, and would undoubtedly there see him. Yet the reader of the Epistle to Philemon will remark one considerable diversity in the catalogue of saluting friends, and which shows that the Epistle was not copied from that to the Colossians. In the Epistle to the Colossians, Aristarchus is called by St. Paul his fellow-prisoner, Colos. iv. 10; in the Epistle to Philemon, Aristarchus is mentioned without any addition, and the title of fellow-prisoner is given to Epaphras.* And let it also be observed, that notwithstanding the close and circumstantial agreement between the two epistles, this is not the case of an opening left in a genuine writing, which an impostor is induced to fill up; nor of a reference to some writing not extant, which sets a sophist at work to supply the loss, in like manner as a sophist St. Paul was supposed, Colos. iv. 16, to allude, because epistle written by him to the Laodiceans, some person has from thence taken the hint of uttering a forgery under that title. The present, I say, is not that case; for Philemon's name is not mentioned in the Epistle to the Colossians; Onesimus's servile condition is no where hinted at, any more than his crime, his flight, or the place or time of his conversion. The story, therefore, of the epistle, if it be a fiction, is a fiction to which the author could not have been guided by any thing he had read in St. Paul's genuine writings.

* Dr. Benson observes, and perhaps truly, that the appellation of fellow-prisoner, as applied by St. Paul to Epaphras, did not imply that they were imprisoned together *at the time*; any more than your calling a person your fellow-traveller imports that you are then upon your travels. If he had, upon any former occasion, travelled with you, you might afterwards speak of him under that title. It is just so with the term fellow-prisoner.

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No. IV.

The tenderness and delicacy of this epistle have been long admired : “ Though I might be much bold in Christ “ to enjoin thee that which is convenient, yet for love’s sake “ I rather beseech thee, being such a one as Paul the “ aged, and now also a prisoner of Jesus Christ. I be- “ seech thee for my son Onesimus, whom I have begotten “ in my bonds.” There is something certainly very melting and persuasive in this and every part of the epistle. Yet, in my opinion, the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an absent friend for a beloved convert. He urges his suit with an earnestness, befitting perhaps not so much the occasion, as the ardour and sensibility of his own mind. Here also, as every where, he shows himself conscious of the weight and dignity of his mission ; nor does he suffer Philemon for a moment to forget it : “ I *might* be much bold in Christ to enjoin “ thee that which is convenient.” He is careful also to recall, though obliquely, to Philemon’s memory, the sacred obligation under which he had laid him, by bringing to him the knowledge of Jesus Christ : “ I do not say to “ thee, how thou owest to me even thine own self besides.” Without laying aside, therefore, the apostolic character, our author softens the imperative style of his address, by mixing with it every sentiment and consideration that could move the heart of his correspondent. Aged and in prison, he is content to supplicate and entreat. Onesimus was rendered dear to him by his conversion and his services ; the child of his affliction, and “ ministering unto “ him in the bonds of the gospel.” This ought to recommend him, whatever had been his fault, to Philemon’s forgiveness : “ Receive him as myself, as my own bowels.” Every thing, however, should be voluntary. St. Paul was determined that Philemon’s compliance would flow from his own bounty : “ Without thy mind told, I do nothing, that thy benefit should not be as it of necessity, but willingly : ” trusting nevertheless

to his gratitude and attachment for the performance of all that he requested, and for more : “ Having confidence in “ thy obedience, I wrote unto thee, knowing that thou “ wilt also do more than I say.”

St. Paul’s discourse at Miletus [A. xx. 18 . . .] ; his speech before Agrippa [xxvi. 1 . . .] ; his Epistle to the Romans, as hath been remarked (No. VIII.) ; that to the Galatians, iv. 11—20 ; to the Philippians, i. 29. ii. 2 ; the Second to the Corinthians, vi. 1—13 ; and indeed some part or other of almost every epistle, exhibits examples of a similar application to the feelings and affections of the persons whom he addresses. And it is observable, that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a command, soften a rebuke, or mitigate the harshness of some disagreeable truth.

CHAP. XV.

THE SUBSCRIPTIONS OF THE EPISTLES.

Six of these *subscriptions* are false or improbable ; that is, they are either absolutely contradicted by the contents of the epistle, or are difficult to be reconciled with them.

I. The subscription of the First Epistle to the Corinthians states that it was written from Philippi, notwithstanding that, in the sixteenth chapter and the eighth verse of the epistle, St. Paul informs the Corinthians, that he will “ tarry at Ephesus until Pentecost ;” and notwithstanding that he begins the salutations in the epistle, by telling them “ the churches of Asia salute you ;” a pretty evident indication that he himself was in Asia at this time.

II. The Epistle to the Galatians is by the subscription dated from Rome ; yet, in the epistle itself, [i. 6.] St. Paul expresses his surprise “ that they were *so soon*

“ removed from him that called them ;” whereas his journey to Rome was ten years posterior to the conversion of the Galatians. And what, I think, is more conclusive, the author, though speaking of himself, is more conclusive, any other epistle, does not once mention his bonds, or call himself a prisoner ; which he has not failed to do in every one of the four epistles written from that city, and during that imprisonment.

III. The First Epistle to the Thessalonians was written, the subscription tells us, from Athens ; yet the epistle refers expressly to the coming of Timotheus from Thessalonica (iii. 6.) ; and the history informs us, Acts, xviii. 5, that Timothy came out of Macedonia to St. Paul at Corinth.

IV. The Second Epistle to the Thessalonians is dated, and without any discoverable reason, from Athens also. If it be truly the second ; if it refer, as it appears to do (ii. 2.), to the first, and the first was written from Corinth, the place must be erroneously assigned, for the history does not allow us to suppose that St. Paul, after he had reached Corinth, went back to Athens.

V. The First Epistle to Timothy the subscription asserts to have been sent from Laodicea ; yet, when St. Paul writes, [i. 3.] “ I besought thee to abide still at Ephesus, παρεύομενος ἐις Μακεδονίαν (when I set out ‘‘ for Macedonia),” the reader is naturally led to conclude, that he wrote the letter upon his arrival in that country.

VI. The Epistle to Titus is dated from Nicopolis in Macedonia, whilst no city of that name is known to have existed in that province.

The use, and the only use, which I make of these observations, is to show how easily errors and contradictions steal in where the writer is not guided by original knowledge. There are only eleven distinct assignments of date to St. Paul’s epistles (for the four written from Rome may be considered as plainly cotemporary) ; and of these, six seem to be erroneous. I do not attribute any authority to subscriptions. I believe them to have been founded sometimes upon loose traditions, but more

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most remarkable, is, that in the same chapter in which he thus indulges his contempt of Baronius's judgment, Cappellus himself falls into an error of the same kind, and more gross and palpable than that which he reprobates. For he begins the chapter [p. 72.] by stating the Second Epistle to the Corinthians and the First Epistle to Timothy to be nearly cotemporary ; to have been both written during the apostle's second visit into Macedonia ; and that a doubt subsisted concerning the immediate priority of their dates : “ Posterior ad eosdem Corinthios epistola, “ et prior ad Timotheum certant de prioritate, et sub “ judice lis est ; utraque autem scripta est paulo postquam “ Paulus Epheso discessisset, adeoque dum Macedoniam “ peragraret, sed utra tempore præcedat, non liquet.” Now, in the first place, it is highly improbable that the two epistles should have been written either nearly together, or during the same journey through Macedonia ; for in the Epistle to the Corinthians, Timothy appears to have been *with* St. Paul ; in the epistle addressed to him, to have been left behind at Ephesus, and not only left behind, but directed to continue there, till St. Paul should return to that city. In the second place, it is inconceivable, that a question should be proposed concerning the priority of date of the two epistles : for, when St. Paul, in his Epistle to Timothy, opens his address to him by saying, “ as I besought thee to abide still at Ephesus when I went “ into Macedonia,” no reader can doubt but that he here refers to the *last* interview which had passed between them ; that he had not seen him since : whereas if the epistle be posterior to that to the Corinthians, yet written upon the same visit into Macedonia, this could not be true ; for as Timothy was along with St. Paul when he wrote to the Corinthians, he must, upon this supposition, have passed over to St. Paul in Macedonia after he had been left by him at Ephesus, and must have returned to Ephesus again before the epistle was written. What misled Ludovicus Cappellus was simply this, that he had entirely overlooked Timothy's name in the superscription of the Second Epistle to the Corinthians. Which over-appears not only in the quotation which we have

HORÆ PAULINÆ.

poraries of the apostles ; by Justin Martyr, by the churches of Gaul, by Irenæus, by Athenagoras, by Theophilus, by Clement of Alexandria, by Hermias, by Tertullian, who occupied the succeeding age. Now when we find a book quoted or referred to by an ancient author, we are entitled to conclude, that it was read and received in the age and country in which that author lived. And this conclusion does not, in any degree, rest upon the judgment or character of the author making such reference. Proceeding by this rule, we have, concerning the First Epistle to the Corinthians in particular, within forty years after the epistle was written, evidence, not only of its being extant at Corinth, but of its being known and read at Rome. Clement, bishop of that city, writing to the church of Corinth, uses these words : [c. 47.] “ Take ‘‘ into your hands What did he at first write unto Paul the ‘‘ beginning of the gospel ? Verily he did by the Spirit ‘‘ admonish you concerning himself and Cephas and Apol- ‘‘ los, because that even then you did form parties.” * This was written at a time when probably some must have been living at Corinth, who remembered some of Fortunatus does occur, c. 58, that of the epistle. [The name known to St. Paul, 1 Cor. xvi. 17.]

The testimony is still more valuable, as it shows that the epistles were preserved in the churches to which they were sent, and that they were spread and propagated from them to the rest of the Christian community. Agreeably to which natural mode and order of their publication, Tertullian, a century afterwards, for proof of the integrity and genuineness of the apostolic writings, bids “any one, who is willing to exercise his curiosity profitably in the business of their salvation, to visit the apostolical churches, in which their very authentic letters are re-cited, ipsæ authenticae literæ eorum recitantur.” Then he goes on : “ Is Achaia near you ? You have Corinth. If you are not far from Macedonia, you have Philippi,

* See Lardner, vol. xii. p. 22.

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Ebionites, an early, though incon siderable Christian sect, rejected St. Paul and his epistles* ; that is, they rejected these epistles, not because they were not, but because they were St. Paul's ; and because they chose, adhering to the obligation of the Jewish law, to dispute his doctrine and authority. Their suffrage as to the genuineness of the epistles does not contradict that of other Christians. Marcion, an heretical writer in the former part of the second century, is said by Tertullian to have rejected the two Epistles of Timothy and the Epistle to Titus. It appears to me not improbable, that Marcion might make some such distinction as this, that no apostolic epistle was to be admitted which was not read or attested by the church to which it was sent ; for it is remarkable that, together with these epistles to private persons, he rejected also the catholic private persons agree in the circumstance and the epistles to particular species of attestation. Marcion, it seems, acknowledged the Epistle to Philemon, and is upbraided for his inconsistency in doing so by Tertullian †, who asks “ why, when he received a letter written to Timothy and a single passage so far favours our account of Marcion ? ” This passage shows that the objection was supposed by Tertullian to have been founded in something, which belonged to the nature of a private letter.

Nothing of the works of Marcion remains. Probably he was, after all, a rash, arbitrary, licentious critic (if he deserved indeed the name of critic), and who offered no reason for his determination. What St. Jerome says of him intimates this, and is beside founded in good sense of speaking of him and Basilides, “ if they had assigned any ‘ reasons,’ says he, ‘ why they did not reckon these ‘ epistles,’ viz. the First and Second to Timothy and Epistle to Titus, ‘ to be the apostle’s, we would endeavoured to have answered them, and perhaps

" might have satisfied the reader ; but when they take upon them, by their own authority, to pronounce one epistle to be Paul's, and another not, they can only be replied to in the same manner." * Let it be remembered, however, that Marcion received ten of these epistles. His authority, therefore, even if his credit had been better than it is, forms a very small exception to the uniformity of the evidence. Of Basilides we know still less than we do of Marcion. The same observation however belongs to him, viz. that his objection, as far as appears from this passage of St. Jerome, was confined to the three private epistles. Yet is this the only opinion which can be said to disturb the consent of the two first centuries of the Christian æra ; for as to Tatian, who is reported by Jerome alone to have rejected some of St. Paul's epistles, the extravagant or rather delirious notions into which he fell, take away all weight and credit from his judgment. If, indeed, Jerome's account of this circumstance be correct ; for it appears from much older writers than Jerome, that Tatian owned and used many of these epistles.†

II. They, who in those ages disputed about so many other points, agreed in acknowledging the scriptures now before us. Contending sects appealed to them in their controversies with equal and unreserved submission. When they were urged by one side, however they might be interpreted or misinterpreted by the other, their authority was not questioned : " Reliqui omnes," says Irenæus, speaking of Marcion, " falso scientiæ nomine inflati, " scripturas quidem confitentur, interpretationes vero con- " vertunt." ‡

III. When the genuineness of some other writings which were in circulation, and even of a few which are now received into the canon, was contested, these were never called into dispute. Whatever was the objection, or whether, in truth, there ever was any real objection to the authenticity of the Second Epistle of Peter, the Second and Third of John, the Epistle of James, or that of Jude, or to the book of the Revelations of St. John,

* Lardner, vol. xiv. p. 458.

† Ibid. vol. i. p. 313.

‡ Iren. advers. Hær. quoted by Lardner, vol. xv. p. 425.

the doubts that appear to have been entertained concerning them, exceedingly strengthen the force of the testimony as to those writings, about which there was no doubt ; because it shows, that the matter was a subject, amongst the early Christians, of examination and discussion, and that, where there was any room to doubt, they did doubt. What Eusebius hath left upon the subject is directly to the purpose of this observation. Eusebius, it is well known, divided the ecclesiastical writings which were extant in his time into three classes ; the “ἀντίρρητα” “uncontradicted,” as he calls them in one chapter ; or “scriptures universally acknowledged,” as he calls them in another ; the “controvèrted, yet well known and ap-“proved by many ;” and the “spurious.” What were the shades of difference in the books of the second, or in those of the third class ; or what it was precisely that he meant by the term *spurious*, it is not necessary that he place to enquire. It is sufficient for us to find, that the thirteen epistles of St. Paul are placed by him in the first class without any sort of hesitation or doubt.

It is farther also to be collected from the chapter in which this distinction is laid down, that the method made use of by Eusebius, and by the Christians of his time, viz. the close of the third century, in judging of his time, and consider authority of any books, was to enquire after age of the apostles.*

IV. No ancient writing, which is attested as these epistles are, hath had its authenticity disproved, or is in fact questioned. The controversies which have been moved concerning Phalaris, or the writings which have been instance, begin by showing that this attestation is wanting. That being proved, the question is thrown back upon internal marks of spuriousness or authenticity ; and in these the contest is occupied. In which disputes it is to be observed, that the contested writings are commonly attacked

* Lardner, vol. viii. p. 106.

betray to "authentic history," to "true epistles," to "the real sentiments or circumstances of the author whom they personate*;" which authentic history, which true epistles, which real sentiments themselves, are no other than ancient documents, whose early existence and reception can be proved, in the manner in which the writings before us are traced up to the age of their reputed author, or to ages near to his. A modern, who sits down to compose the history of some ancient period, has no stronger evidence to appeal to for the most confident assertion, or the most undisputed fact, that he delivers, than writings, whose genuineness is proved by the same medium through which we evince the authenticity of ours. Nor, whilst he can have recourse to such authorities as these, does he apprehend any uncertainty in his accounts, from the suspicion of spuriousness or imposture in his materials.

V. It cannot be shown that any forgeries properly so called †, that is, writings published under the name of the person who did not compose them, made their appearance in the first century of the Christian æra, in which century these epistles undoubtedly existed. I shall set down under this proposition the guarded words of Lardner himself : "There are no quotations of any of them (spurious and apocryphal books) in the apostolical fathers, by whom I mean Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp, whose writings reach from the year of our Lord 70 to the year 108. *I say this confidently, because I think it has been proved.*" Lardner, vol. xii. p. 158.

Nor when they did appear were they much used by the primitive Christians. "Irenæus quotes not any of these books. He mentions some of them, but he never quotes them. The same may be said of Tertullian : he

* See the tracts written in the controversy between Tunstal and Middleton upon certain suspected epistles ascribed to Cicero.

† I believe that there is a great deal of truth in Dr. Lardner's observations, that comparatively few of those books, which we call apocryphal, were strictly and originally forgeries. See Lardner, vol. xii. p. 167.

HORÆ PAULINÆ.

" has mentioned a book called ' Acts of Paul and Thecla ; '
 " but it is only to condemn it. Clement of Alexandria and
 " Origen have mentioned and quoted several such books,
 " but never as authority, and sometimes with express
 " marks of dislike. Eusebius quotes no such books in
 " any of his works. He has mentioned them indeed,
 " but how ? Not by way of approbation, but to show that
 " they were of little or no value ; and that they never
 " were received by the sounder part of Christians." Now
 if with this, which is advanced after the most minute and
 diligent examination, we compare what the same cautious
 writer had before said of our received scriptures, " that
 " in the works of three only of the above-mentioned
 " fathers, there are more and larger quotations of the
 " small volume of Cicero in the New Testament, than of all the
 " works of several ages ;" and if, with the writers of all characters for
 condemnation, which accompanied the mention of the
 several apocryphal Christian writings, when they hap-
 pened to be mentioned at all, we contrast what Dr. Lard-
 ner's work completely and in detail makes out concerning
 the writings which we defend, and what, having so made
 out, he thought himself authorised in his conclusion to
 assert, that these books were not only received from the
 beginning, but received with the greatest respect ; have
 been publicly and solemnly read in the assemblies of
 Christians throughout the world, in every age from that
 time to this ; early translated into the languages of divers
 countries and people ; commentaries writ to explain and
 illustrate them ; quoted by way of proof in all arguments
 of a religious nature ; recommended to the perusal of un-
 believers, as containing the authentic account of the Chris-
 tian doctrine ; — when we attend, I say, to this represent-
 ation, we perceive in it, not only full proof of the Chris-
 tianity of these books, but a clear and sensible line of
 discrimination, which separates these from the pretensions
 of any others.

The epistles of St. Paul stand particularly free of any
 or confusion that might arise from this source.
 Conclusion of the fourth century, no intimation

appears of any attempt whatever being made to counterfeit these writings ; and then it appears only of a single and obscure instance. Jerome, who flourished in the year 392, has this expression : “ Legunt quidam et ad “ Laodices ; sed ab omnibus exploditur ;” there is also an epistle to the Laodiceans, but it is rejected by everybody.* Theodoret, who wrote in the year 423, speaks of this epistle in the same terms.† Beside these I know not whether any ancient writer mentions it. It was certainly unnoticed during the three first centuries of the church ; and when it came afterwards to be mentioned, it was mentioned only to show, that, though such a writing did exist, it obtained no credit. It is probable that the forgery to which Jerome alludes, is the epistle which we now have under that title. If so, as hath been already observed, it is nothing more than a collection of sentences from the genuine epistles ; and was, perhaps, at first, rather the exercise of some idle pen, than any serious attempt to impose a forgery upon the public. Of an epistle to the Corinthians under St. Paul’s name, which was brought into Europe in the present century, antiquity is entirely silent. It was unheard of for sixteen centuries ; and at this day, though it be extant, and was first found in the Armenian language, it is not, by the Christians of that country, received into their scriptures. I hope, after this, that there is no reader who will think there is any competition of credit, or of external proof, between these and the received epistles ; or rather who will not acknowledge the evidence of authenticity to be confirmed by the want of success which attended imposture.

When we take into our hands the letters which the suffrage and consent of antiquity hath thus transmitted to us, the first thing that strikes our attention is the air of reality and business, as well as of seriousness and conviction, which pervades the whole. Let the sceptic read them. If he be not sensible of these qualities in them, the argument can have no weight with him. If he be ; if he perceive in almost every page the language of a

* Lardner, vol. x. p. 103.

† Ibid. vol. xi. p. 88.

mind, actuated by real occasions, and operating upon real circumstances, I would wish it to be observed, that the proof which arises from this perception is not to be deemed occult or imaginary, because it is incapable of being drawn out in the words, or of being conveyed to the apprehension of the reader in any other way, than by sending him to the books themselves.

And here, in its proper place, comes in the argument which it has been the office of these pages to unfold. St. Paul's epistles are connected with his history by their particularity, and by the numerous circumstances which are found in them. When we descend to an examination and comparison of these circumstances, we not only observe the history and the epistles to be independent documents, unknown to, or at least unconsulted by, each other, but we find to, or at least unconsulted by, each minute articles, of the history, recognised in the epistles, by allusions and references, which can neither be imputed to design, nor, without a foundation in truth, be accounted for by accident; by hints and expressions and single words dropping as it were fortuitously from the pen of the writer, or drawn forth, each by some occasion proper to the place in which it occurs, but widely removed from any view to consistency or agreement. These, we know, are effects which reality naturally produces, but which, without reality at the bottom, can hardly be conceived to exist.

When, therefore, with a body of external evidence, which is relied upon, and which experience proves may safely be relied upon, in appreciating the credit of ancient writings, we combine characters of genuineness and originality which are not found, and which, in the nature and order of things, cannot be expected to be found, in spurious compositions; whatever difficulties we may meet with in other topics; we little in yielding our assent to the evidence, we can : That there was such a person as St. Paul; that he taught the religion of which Jesus Christ was and that the letters which we now read were

actually written by him upon the subject, and in the course of that his ministry.

And if it be true that we are in possession of the very letters which St. Paul wrote, let us consider what confirmation they afford to the Christian history. In my opinion they substantiate the whole transaction. The great object of modern research is to come at the epistolary correspondence of the times. Amidst the obscurities, the silence, or the contradictions of history, if a letter can be found, we regard it as the discovery of a landmark ; as that by which we can correct, adjust, or supply the imperfections and uncertainties of other accounts. One cause of the superior credit which is attributed to letters is this, that the facts which they disclose, generally come out *incidentally*, and therefore without design to mislead the public by false or exaggerated accounts. This reason may be applied to St. Paul's epistles with as much justice as to any letters whatever. Nothing could be farther from the intention of the writer than to record any part of his history. That his history was *in fact* made public by these letters, and has by the same means been transmitted to future ages, is a secondary and unthought of effect. The sincerity, therefore, of the apostle's declarations cannot reasonably be disputed ; at least we are sure that it was not vitiated by any desire of setting himself off to the public at large. But these letters form a part of the muniments of Christianity, as much to be valued for their contents as for their originality. A more inestimable treasure the care of antiquity could not have sent down to us. Beside the proof they afford of the general reality of St. Paul's history, of the knowledge which the author of the Acts of the Apostles had obtained of that history, and the consequent probability that he was, what he professes himself to have been, a companion of the apostle's ; beside the support they lend to these important inferences, they meet specifically some of the principal objections upon which the adversaries of Christianity have thought proper to rely. In particular they show,

I. That Christianity was not a story set on foot amidst the confusions which attended and immediately preceded

the destruction of Jerusalem ; when many extravagant reports were circulated, when men's minds were broken by terror and distress, when amidst the tumults that surrounded them enquiry was impracticable. These letters show incontestably that the religion had fixed and established itself before this state of things took place.

II. Whereas it hath been insinuated, that our gospels may have been made up of reports and stories which were current at the time, we may observe that, with respect to the epistles, this is impossible. A man cannot write the history of his own life from reports ; nor, what is the same thing, be led by reports to refer to passages and transactions in which he states himself to have been immediately present and active. I do not allow that this insinuation is applied to the historical part of the New Testament with any colour of justice or probability ; but I say, that to the epistles it is not applicable at all.

III. These letters prove that the converts to Christianity were not drawn from the barbarous, the mean, or the ignorant set of men, which the representations of infidelity would sometimes make them. We learn from letters the character not only of the writer, but, in some measure, of the persons to whom they are written. To suppose that these letters were addressed to a rude tribe, incapable of thought or reflection, is just as reasonable as to suppose Locke's Essay on the Human Understanding to have been written for the instruction of savages. Whatever may be thought of these letters in other respects, either of diction or argument, they are certainly removed as far as possible from the habits and comprehension of a barbarous people.

IV. St. Paul's history, I mean so much of it as may be collected from his letters, is so *implicated* with that of the other apostles, and with the substance indeed of the Christian history itself, that I apprehend it will be found impossible to admit St. Paul's story (I do not speak of the miraculous part of it) to be true, and yet to reject the rest as fabulous. For instance, can any one believe that there was such a man as Paul, a preacher of Christianity in the age which we assign to him, and *not* believe that

there were also at the same time such men as Peter and James, and other apostles, who had been companions of Christ during his life, and who after his death published and avowed the same things concerning him which Paul taught? Judea, and especially Jerusalem, was the scene of Christ's ministry. The witnesses of his miracles lived there. St. Paul, by his own account, as well as that of his historian, appears to have frequently visited this city; to have carried on a communication with the church there; to have associated with the rulers and elders of that church, who were some of them apostles; to have acted, as occasions offered, in correspondence, and sometimes in conjunction with them. Can it, after this, be doubted, but that the religion and the general facts relating to it, which St. Paul appears by his letters to have delivered to the several churches which he established at a distance, were, at the same time, taught and published at Jerusalem itself, the place where the business was transacted; and taught and published by those who had attended the founder of the institution in his miraculous, or pretendedly miraculous, ministry?

It is observable, for so it appears both in the epistles and from the Acts of the Apostles, that Jerusalem, and the society of believers in that city, long continued the centre from which the missionaries of the religion issued, with which all other churches maintained a correspondence and connection, to which they referred their doubts, and to whose relief, in times of public distress, they remitted their charitable assistance. This observation I think material, because it proves that this was not the case of giving out accounts in one country of what is transacted in another, without affording the hearers an opportunity of knowing whether the things related were credited by any, or even published, in the place where they are reported to have passed.

V. St. Paul's letters furnish evidence (and what better evidence than a man's own letters can be desired?) of the soundness and sobriety of his judgment. His caution in distinguishing between the occasional suggestions of inspiration, and the ordinary exercise of his natural under-

HORÆ PAULINÆ.

standing, is without example in the history of human enthusiasm. His morality is everywhere calm, pure, and rational ; adapted to the condition, the activity, and the business of social life, and of its various relations ; free from the over-scrupulousness and austerities of superstition, and from, what was more perhaps to be apprehended, the abstractions of quietism, and the soarings or extravagancies of fanaticism. His judgment concerning a hesitating conscience ; his opinion of the moral indifferency of many actions, yet of the prudence and even the duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just as the most liberal and enlightened moralist could form at this day. The accuracy of modern ethics [enlightened as it is by the Gospel] has found nothing to amend in these determinations.

What Lord Lyttleton has remarked of the preference ascribed by St. Paul to inward rectitude of the principle above every other religious accomplishment, is very material to our present purpose. "In his First Epistle to the Corinthians, ch. xiii. ver. 1—3, St. Paul has these words : "Though I speak with the tongues of men and of angels, "and have not charity, I am become as sounding brass, "or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, "remove mountains, and have all faith, so that I could "and though I give my body to be burned, and have not charity, it profiteth me nothing." Did ever enthusiast prefer that universal benevolence which comprehendeth all moral virtues, and which, as appeareth by the following verses, "is meant by charity here ; did ever enthusiast prefer that unable by every man) "to faith and we may add, is attainable by religious opinions which he had to miracles, to those supernatural graces and gifts which he had embraced, and to those required ; nay, even to the merit of martyrdom ? Is it the genius of enthusiasm to set moral virtues in

" finitely below the merit of faith ; and of all moral virtues to value that least which is most particularly enforced by St. Paul, a spirit of candour, moderation, and peace ? Certainly neither the temper nor the opinions of a man subject to fanatic delusions are to be found in this passage." — Lord Lyttleton's Considerations on the Conversion, &c.

I see no reason therefore to question the integrity of his understanding. To call him a visionary, because he appealed to visions ; or an enthusiast, because he pretended to inspiration, is to take the whole question for granted. It is to take for granted that no such visions or inspirations existed ; at least it is to assume, contrary to his own assertions, that he had no other proofs than these to offer of his mission, or of the truth of his relations.

One thing I allow, that his letters every where discover great zeal and earnestness in the cause in which he was engaged ; that is to say, he was convinced of the truth of what he taught ; he was deeply impressed, but not more so than the occasion merited, with a sense of its importance. This produces a corresponding animation and solicitude in the exercise of his ministry. But would not these considerations, supposing them to be well founded, have holden the same place, and produced the same effect, in a mind the strongest and the most sedate ?

VI. These letters are decisive as to the sufferings of the author ; also as to the distressed state of the Christian church, and the dangers which attended the preaching of the gospel.

" Whereof I Paul am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church." Col. i. 24.

" If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. xv. 19.

" Why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in Christ Jesus, I die daily. If, after the manner of men, I have fought with

" beasts at Ephesus, what advantageth it me if the dead
 " rise not?" 1 Cor. xv. 30, &c.
 " If children, then heirs; heirs of God, and joint-heirs
 " with Christ: if so be that we suffer with him, that we
 " may be also glorified together. For I reckon that the
 " sufferings of this present time are not worthy to be
 " compared with the glory that shall be revealed in us." Rom. viii. 17, 18.
 " Who shall separate us from the love of Christ? shall
 " tribulation, or distress, or persecution, or famine, or
 " nakedness, or peril, or sword? As it is written, For
 " thy sake we are killed all the day long; we are ac-
 " counted as sheep for the slaughter." Rom. viii. 35, 36.
 " Rejoicing in hope, patient in tribulation, continuing
 " instant in prayer." Rom. xii. 12.
 " Now concerning virgins I have no commandment of
 " the Lord; yet I give my judgment, as one that hath
 " obtained mercy of the Lord to be faithful. I suppose
 " therefore that this is good for the present distress; I
 " say, that it is good for a man so to be." 1 Cor. vii.
 25, 26.
 " For unto you it is given, in the behalf of Christ, not
 " only to believe on him, but also to suffer for his sake;
 " having the same conflict which ye saw in me, and now
 " hear to be in me." Philip. i. 29, 30.
 " God forbid that I should glory, save in the cross of
 " our Lord Jesus Christ, by whom the world is crucified
 " unto me, and I unto the world."
 " From henceforth let no man trouble me, for I bear
 " in my body the marks of the Lord Jesus." Gal. vi.
 14. 17.
 " Ye became followers of us, and of the Lord, having
 " received the word in much affliction, with joy of the
 " Holy Ghost." 1 Thess. i. 6.
 " We ourselves glory in you in all the churches of God
 " for your patience and faith in all your persecutions and
 " tribulations that ye endure." 2 Thess. i. 4.
 " may seem to have accumulated texts unnecessarily;
 " that the point, which they are brought to prove,

is of great importance, there is this also to be remarked in every one of the passages cited, that the allusion is drawn from the writer by the argument or the occasion ; that the notice which is taken of his sufferings, and of the suffering condition of Christianity, is perfectly incidental, and is dictated by no design of stating the facts themselves. Indeed they are not stated at all : they may rather be said to be assumed. This is a distinction upon which we have relied a good deal in former parts of this treatise ; and where the writer's information cannot be doubted, it always, in my opinion, adds greatly to the value and credit of the testimony.

If any reader require from the apostle more direct and explicit assertions of the same thing, he will receive full satisfaction in the following quotations : —

“ Are they ministers of Christ ? (I speak as a fool) I
“ am more ; in labours more abundant, in stripes above
“ measure, in prisons more frequent, in deaths oft. Of
“ the Jews five times received I forty stripes save one ;
“ thrice was I beaten with rods, once was I stoned ; thrice
“ I suffered shipwreck, a night and a day I have been in
“ the deep ; in journeyings often, in perils of waters, in
“ perils of robbers, in perils by mine own countrymen, in
“ perils by the heathen, in perils in the city, in perils in
“ the wilderness, in perils in the sea, in perils among
“ false brethren ; in weariness and painfulness, in watch-
“ ings often, in hunger and thirst, in fastings often, in
“ cold and nakedness.” 2 Cor. xi. 23—28.

Can it be necessary to add more ? “ I think that God
“ hath set forth us the apostles last, as it were appointed
“ to death ; for we are made a spectacle unto the world,
“ and to angels, and to men. — Even unto this present
“ hour we both hunger and thirst, and are naked, and
“ are buffeted, and have no certain dwelling-place, and
“ labour, working with our own hands : being reviled,
“ we bless ; being persecuted, we suffer it ; being de-
“ famed, we entreat : we are made as the filth of the
“ earth, and are the offscouring of all things unto this
“ day.” 1 Cor. iv. 9—13. I subjoin this passage to
the former, because it extends to the other apostles of

Christianity much of that which St. Paul declared concerning himself.

In the following quotations, the reference to the author's sufferings is accompanied with a specification of time and place, and with an appeal for the truth of what he declares : " Even after that we had suffered before, and were shamefully entreated, as ye know, at *Philippi*, we were bold in our God to speak unto you the gospel of God with much contention." 1 Thess. ii. 2.

" But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, persecutions, afflictions, which came to me at *Antioch*, at *Iconium*, at *Lystra*; what persecutions I endured : 2 Tim. iii. but out of them all the Lord delivered me."

I apprehend that to this point, as far as the testimony of St. Paul is credited, the evidence from his letters is complete and full. It appears under every form in which it could appear, by occasional allusions and by specific assertions, by general declarations and by specific examples.

VII. St. Paul in these letters asserts, in positive and unequivocal terms, his performance of miracles strictly and properly so called.

" He therefore that ministereth to you the spirit, and worketh miracles (*ἐνεργῶν δυνάμεις*) among you, doeth he it by the works of the law, or by the hearing of faith ?" Gal. iii. 5.

" For I will not dare to speak of those things which Christ hath not wrought by me*, to make the Gentiles obedient, by word and deed, through mighty signs and wonders (*ἐν δυνάμει σημείων καὶ τεράτων*), by the power of the Spirit of God ; so that from Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ." Rom. xv. 18, 19.

" Truly the signs of an apostle, in signs and wonders and mighty you in all patience, in signs and mighty

* i.e. " I will speak of nothing but what Christ hath wrought by me ; " or, as Grotius interprets it, " Christ hath wrought at things by me, that I will not dare (sav what he hath not so t.)

(ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι*). 2 Cor.

words, signs, wonders, and mighty deeds (*σημεῖα, αἱ, καὶ δυνάμεις*), are the specific appropriate throughout the New Testament, employed when ible miracles are intended to be expressed. pear by consulting, amongst other places, the 1 to in the note †; and it cannot be shown ever employed to express any thing else.

These words not only denote miracles as op- al effects, but they denote visible, ad what xternal, miracles, as distinguished,

inspiration. If St. Paul had meant to ret illuminations of his understanding, or upon his will or affections, he could not, represented them as “signs and wonders ,” or “signs and wonders and mighty mongst them.”

visions. These would not, by any orce of the terms, “signs, wonders, ;” still less could they be said to be or “wrought *amongst* them :” nor

led the following indirect allusions, which alone, *i. e.* without plainer texts in the it have been accounted dubious ; yet nction with the passages already cited her interpretation than that which v

aching was not with enticing words demonstration of the Spirit and of pow stand in the wisdom of men, bu . ii. 4, 5.
; made a minister, according t n unto me, by the effectual w

tally in Peter to the apostle s mighty in me towards th

to you in word only, bu and in much assurance.”

1. John, ii. 11. 23;
) ; v. 12; vi. 8; viii

HORÆ PAULINÆ.

are these terms and expressions any where applied to visions. When our author alludes to the supernatural communications which he had received, either by vision or otherwise, he uses expressions suited to the nature of the subject, but very different from the words which we have quoted. He calls them revelations, "I will come," says he, "wonders, or mighty deeds. " visions and *revelations* of the Lord ;" [2 Cor. xii. 1. .] and then proceeds to describe a particular instance, and afterwards adds, "lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." Upon the whole, the matter admits of no softening qualification, or ambiguity whatever. If St. Paul did not work actual, sensible, public miracles, he has knowingly, in these letters, borne his testimony to a falsehood. I need not add, that, in two also of the quotations, he has advanced his assertion in the face of those persons amongst whom he declares the miracles to have been wrought.

Let it be remembered that the Acts of the Apostles describe various particular miracles wrought by St. Paul, which in their nature answer to the terms and expressions which we have seen to be used by St. Paul himself.

Here then we have a man of liberal attainments, and in other points of sound judgment, who had addicted his life to the service of the gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beat, stoned, left for dead ; expecting, wherever he came, a renewal of the same treatment, and the same dangers, yet, when driven from one city, preaching in the next ; spending his whole time in the employment, sacrificing to it his pleasures, his ease, safety ; persisting in this course to old age, unaltered experience of perverseness, ingratitude, want, labour, prejudice, unsubdued by anxiety, want, labour, persecution,

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 Webster's "Domestic Economy"

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Works.*

*religious
Works.*

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in General and Mathe-
matics.

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of Europe	16
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McCulloch's Geog. Statist. &c. Dict.	19
" Statistics of Commerce	19
Marcel's Political Economy	19
On Funding & Taxation	19
Tooke's Histories of Prices	30 & 31

Rural Sports

Poetry and the Drama.	Rural
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(Stacy) Sermons	Ephemeris on Angling
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Veterinary Medicine,	
	&c.

Poetry and the Drama

Veterinary Medicin
&c.

Hunting Field (The)
Pocket and the Stad
Practical Horsemanship
Stable Talk and Table Talk

Voyages and
Journals.

13 Voyages
 14 Travels.
 15
 16
 17
 18
 19
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 24
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 26
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