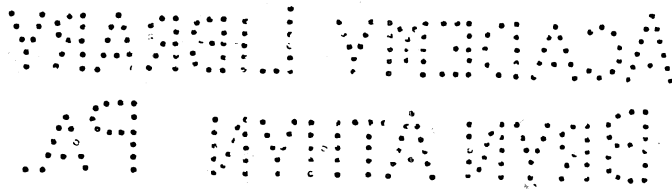


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CONTENTS.

COMMITTEE OF THE AMERICAN
New-Church Sabbath-School Association.

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 Mass. New-Church Union Press, 169 Tremont St., Boston.

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HISTORICAL INTRODUCTION.

THE JEWISH PEOPLE FROM MALACHI TO THE COMING OF THE LORD.

THIS portion of their history, not being recorded in the letter of the Holy Word, is not representative of spiritual things, and possesses no peculiar sacredness of character. We can however observe in 'it all, the careful supervision of Divine Providence, in the preservation of the Holy Archives, the arranging of events for the bridging over of affairs from one dispensation of Divine Truth to another, and wonderful preparations for the further extension of His kingdom.

The four hundred years thus occupied may be most conveniently divided into four distinct periods, and so studied will be most easily understood and remembered.

I. The first of these periods extends from the death of Nehemiah to just after the conquests of Alexander the Great, and covers a space of not far from one hundred years. During this time the Jews remained under the Persian rule, enjoying comparative quiet, peace, comfort, and prosperity. In the settlement of the Colony in and around Jerusa-

lem, and the restoration of the ancient worship under Ezra and Nehemiah, the contents of the Divine Word were newly appealed to for direction and guidance, the law was read aloud in the ears of the people, and its strict observance enjoined upon them. In order to give it full force, certain "oral ordinances" were put in practice, explaining and extending its provisions. So that it is believed that for a considerable period after the restoration, the national religion attained a more complete establishment than it had done at any time under the kings; in apparent fulfilment of the prophecy that the glory of the latter temple should exceed that of the former.

The supreme ecclesiastical authority was vested in the "Great Synagogue," a society of pious and learned men founded by Ezra, and to whom was confided the care of the holy writings and institutions. This became a great school for the study and production of sacred literature. To this period we owe the beginnings of the Targums or Jewish commentaries on the Scriptures, and the first stages of what is known as the "rabbinical literature."

As early as in the lifetime of Nehemiah the separation of the Samaritans from the Jews had been accomplished, a rival temple, worship, and priesthood, having been set up, upon Mount Gerizim.

During all this period the external incidents

connected with the history of Judæa are very few and slight. Under the protection of the Persian monarchs, it enjoyed security and order, with general immunity from the wars and contentions going on around them. Although the Greeks were then at the full meridian of their political and literary greatness, the colony at Jerusalem and the Hebrew writings were as yet too insignificant in the eyes of the world to attract their attention. So that extended period of rest was given by the Jews to the exercise of the national religion, the cultivation of scholarship, and to copying and commenting on the sacred writings. All which was a profound preparation for the vast number of literary productions which so suddenly made their appearance in the succeeding generations.

About 332 before Christ, Alexander the Great made his appearance in Syria and Palestine. After he had laid siege to and taken the ancient city of Tyre, he moved southward and captured Gaza, then a strong out-post of the Egyptians. The Greek historians do not mention the fact that in passing by, Jerusalem also attracted his attention. But Josephus relates that he did advance against it with hostile intentions, and that the high priest, Jaddua, went forth to him on a peaceable mission, and dissuaded him from making the conquest. It appears however that Jerusalem submitted to the conqueror without resistance; and Alexander so far condescended

to the national religion as to have sacrifices offered to the God of the Hebrews, in his own behalf. And when he went into Egypt he carried large numbers of Jews and Samaritans with him, planting them in colonies in that country. It is said that when the new city Alexandria came to be built one-third of its population were Jews. Thus was laid the foundation of those famous schools of learning which were to introduce the sacred Scriptures to the knowledge of the Greek and Roman world, and play so important a part in the early history of Christianity.

After the departure of Alexander, Jerusalem appears to have enjoyed a good measure of independence for the next thirty years. For when in 301, B. C., Ptolemy Soter, son of one of Alexander's generals, having become king of Egypt, went up into Palestine, he was obliged to retake it. After its capture he caused one hundred thousand of the inhabitants of the city and surrounding country to be removed, partly to Alexandria and partly to countries on the Mediterranean west of Egypt.

II. This conquest by Ptolemy Soter introduces the second great period of this history extending over about one hundred years, during which time Judæa was under the Egyptian rule of the Ptolemies.

Before these great enforced colonizations took place large numbers of Jews had already voluntarily emigrated and settled in

those same countries. So that in a few generations this dispersion had spread far and wide, over the whole of Egypt, and into the countries along the Mediterranean, as far west as the ancient city of Carthage. Here they did not labor under any civil or social disabilities, but enjoyed all the privileges of their fellow-subjects, Greek and Egyptian; being often admitted to the highest dignities and offices. This condition of things induced still further emigration, and the Jewish population of those countries continued to increase. Prosperity attended them and wealth accumulated. The schools of learning became large and flourishing, and ere long a great literature sprang up, many of the productions of which have survived to our day. Hence came those additions to the Old Testament Scriptures, known as the Apocrypha. Then was made that famous translation of the Old Testament into Greek, already described, known as the Septuagint. And here belong Demetrius, Philo, Jason, and a long list of authors whose writings have thrown a lustre over the period. The Jews showed themselves apt scholars of the Greek literature and philosophy, while giving to the world the treasures of the Hebrew.

Under the reigns of the first three Ptolemies, Soter, Philadelphus, and Euergetes, Judæa continued to flourish. In the meantime the Syrian kingdom on the north had been gaining in power, and in 198 B. C., Antiochus

the Great made a conquest of Jerusalem, wresting the country out of the hands of the Egyptians. The Jews received Antiochus with open arms, and throughout the remainder of his reign they were treated with indulgence and favor. By his edict the sanctuary of the temple was protected against Gentile intrusion. And for a few years under the reign of his eldest son, Ptolemy Philopater, comparative comfort was enjoyed. With his decease however, this period of their history terminated, about a hundred and seventy-four years before Christ.

III. The third period begins with the accession of Antiochus IV. to the throne of Syria and the sovereignty of Jerusalem. He was the younger brother of Philopater, and in his lifetime obtained the surname of *Epiphanes*, or the Madman: a designation which he richly earned. His reign began in the year 175 B. C., and in it the Jews suffered from the fiercest of persecutions. Despising their religion, Antiochus took repeated measures to outrage the pious feelings of the nation. At different periods he sent his generals to pillage and burn. Incensed by their steadfast adherence to their faith, in 169 B. C. he determined to destroy them if possible, root and branch. He broke down the walls of the city, ordered the massacre of thousands of the people, defiled the temple, dedicating it to Jupiter Olympius, and ordered the observ-

ance of the Greek religion in place of the Jewish, on pain of death.

The cruel outrages of this prince, pursued for many years, at length provoked the Jews to armed resistance. Led by Matathia, a priest of the house of the Asmoneans, the national cause rapidly gathered strength; and after his death, arose Judas Maccabæus, under whom victory became assured. After the death of Judas, 161 B. C., the work of deliverance was completed by his brothers, Jonathan, and Simon; and 145 B. C., the Sanhedrim was re-instituted. This history will be found in the apocryphal books of the Maccabees.

For about a century now the Jews enjoyed a period of national independence, ruled by their own high priests and native princes. Before Christ 142, a new Jewish era was commenced, and public documents bore date, "In the first year of Simon, high priest and chief of the Jews." A good degree of prosperity was attained, and the national spirit revived. But the times were turbulent and exciting. The nation was surrounded by powerful and war-like neighbors. And for security the Jewish rulers sometimes acknowledged the suzerainty of the Syrian kings, at others made alliances with the Romans.

John Hyrcanus, the son of Simon, extended his authority over Samaria, Galilee, and Idumea,—his grand triumph, in the eyes of his countrymen, being the destruction of the Sa-

maritan temple on Mount Gerizim, B. C. 129. The Idumeans soon became converts to the Jewish religion. And under Aristobulus the son of Hyrcanus, Iturea was added to the Jewish dominion; whose son, Alexander Jannæus, succeeded in extending still farther the national domain, especially into northern Arabia.

During this period the intellectual life of the people was stimulated to great activity. There was diligent study of the law and sacred writings. A number of learned Rabbis appeared, commentaries and discussions arose, the two great schools or parties of Sadducees and Pharisees were developed and became distinctly pronounced. These at length produced internal contentions, leading to dissension and civil war. The prevalence of these disorders gave occasion for the overthrow of the national independence. After the strife had continued many years, first one party gaining the upper hand, and then the other, the Romans finally interfered, and in 63 B. C., Pompey took possession of the city. Twelve thousand of the inhabitants are said to have been slain, and the walls were demolished.

IV. This event therefore introduces the fourth and last period of this intermediate history, in which the Jews were subject to the Roman rule.

Pompey had piously spared the temple, but the factious spirit of the Jews continuing,

with repeated attempts to overthrow the Roman power, in 54 B. C., Licinius Crassus, the Roman general, plundered the temple, and his ill-gotten gains from thence are said to have amounted to ten millions of dollars.

After the death of Pompey, and the accession of Julius Cæsar, the Idumean house of Herods came into power. Antipater, the father and head of the line, had, in the reign of Hyrcanus II. the last of the Asmoneans or native princes, seen the importance of making friends with Cæsar, and so came into power under his auspices. All the days of Mark Anthony's opposition to Cæsar, however, the rule of Antipater was precarious, but in the year 47 B. C., his son Herod the Great was formally appointed by the Roman government procurator of Judæa. In 40 B. C., he was recognized as king of Judæa, and in 31 B. C., he was confirmed in the regal title by Augustus, and granted a considerable accession of territory.

Herod was a wicked prince, and it was an age of great barbarity and cruelty. But Herod favored the cause of the Jews, and it is probable that under his rule the people enjoyed as much freedom, and received as much protection for their local institutions and personal rights, as was common for any community in that day. The nation prospered greatly. The city was enlarged and adorned with magnificent structures. The temple was rebuilt on a much more splendid and exten-

sive scale than that of Solomon. Historians affirm that Jerusalem had then attained the summit of her greatness. The white marble of her numerous palaces shone with lustre in the glowing sun of Palestine; recalling to mind the exclamation of the disciples to our Lord in view of them (MARK xiii. 1), "Master, behold what manner of stones and what buildings are here!" It is conjectured that the city may have then contained two hundred thousand inhabitants in its lofty and closely compacted dwellings.

Such was the outward condition of things when John the Baptist made his appearance, when our Lord came, and the New Testament history began.

OUR

Heavenly Father's Book.

I.—General Introduction.

THE name *Testament* has a similar meaning to that of *Covenant*. The original covenant which, as we read, God made with His people was the Law of the Ten Commandments, given from Mt. Sinai. This Law was the revelation of the Divine Will in relation to human conduct; and the nation there entered into covenant relations with Him, becoming His people, by agreeing to be obedient to His commandments. From that beginning at Mt. Sinai, all the Books of the Law and the Prophets were, in the process of ages, at length revealed. Thus came the Old Testament, or Old Covenant, containing all the truth by which men in ancient times were brought into agreement or conjunction with their Maker.*

In the thirty-first chapter of Jeremiah, beginning with the thirty-first verse, we have the prophecy of a *New Covenant*: "Behold,

* Doctrine of Life, n. 57.

the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was a husband unto them, saith the Lord : But this shall be the covenant that I will make with the house of Israel ; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord : for they shall all know me, from the least of them unto the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more."

And in MAL. iii. 1, we learn that the Messiah, when He should appear in the world, would come as "the Messenger of the Covenant ;" that is, of the New or Promised Covenant.

Thus we see that a New Testament or Covenant is foreshadowed in the Old ; a further disclosure of holy truths serving for spiritual conjunction with the Lord, a further revelation of the Divine Will in relation to human life and conduct.

So, when our Lord came and conversed with His disciples, we hear Him saying (MARR.

xxvi. 28) as He passed the cup, the symbol of the "new commandment," or new Divine truth He had been teaching them : "For this is my blood of the New Testament [*New Version*, "New Covenant"], which is shed for many for [or unto] the remission of sins." And, proceeding with His discourse after supper, He gives the New Commandment of Love (JOHN xiii. 34) : "A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another." Which seems to imply, according to the words of Jeremiah, that, whereas the old covenant had failed to enlist the real love of the Jewish nation, the new covenant is to be written in the hearts of all true Christians.

In 2 COR. iii. 6, the Apostles are called "ministers of the New Testament" or Covenant ; and in HEB. ix. 15, our Lord Jesus Christ is called the "Mediator of the New Testament," or expression of the Divine Will.

The Book we have, therefore, bearing this name, is a collection of writings containing the new truths revealed in and through our Lord Jesus Christ, by which mankind may be brought to a more perfect knowledge of His will, and, through a life of repentance, obedience, and faith, to a more living conjunction with Him, and thus to eternal salvation.

This volume consists of twenty-seven Books in the following order : 1. Matthew ; 2. Mark ; 3. Luke ; 4. John ; 5. The Acts ; 6. Romans ; 7. I. Corinthians ; 8. II. Corinthians ; 9.

Galatians; 10. Ephesians; 11. Philippians; 12. Colossians; 13. I. Thessalonians; 14. II. Thessalonians; 15. I. Timothy; 16. II. Timothy; 17. Titus; 18. Philemon; 19. Hebrews; 20. James; 21. I. Peter; 22. II. Peter; 23. I. John; 24. II. John; 25. III. John; 26. Jude; 27. Revelation.

II. — Origin of the New Testament.

THE LIVING WORD.

THE New Testament owes its origin to the life of our Lord Jesus Christ in the world. Its principal object is to set forth His actions and teachings while He dwelt among men. His appearance in the flesh is the central fact, not only of the whole Sacred Scripture, but also of the world's history. As soon as the fall of man had occurred, in the Garden of Eden, redemption and a Redeemer were Divinely promised (GEN. iii. 15); while subsequent events, together with the successive disclosures of Divine Revelation, were providentially directed to the accomplishment of this purpose.

In their inmost sense, the sense in which the angels understand them, the Law and the Prophets refer predictively to our Saviour and the work He would accomplish when He came into the world. Hence the great joy manifested among the angels at His birth.—LUKE ii. 8-15.

He was “the Word made flesh.” Thus, while He was here visibly among men, He was Himself the Living Word. His character, His words and deeds, were the exemplification and embodiment of the very Divine Truth.

Hence the language which the Apostle John uses in relation to our Saviour in the opening words of his first general Epistle: “That which was from the beginning, which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and our *hands have handled*, of the WORD OF LIFE; for the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us.”

He fulfilled all things of the Old-Testament Word. He assumed a human nature like our own; He glorified that human nature, making it Divine in Himself, purifying and sanctifying it in a perfectly Divine way. He endured temptations, even to the passion of the cross. He overcame the powers of evil in both worlds, the visible and the invisible, executing a judgment upon unclean spirits, and liberating mankind from the direful bondage in which till then they had been held by these wicked, invisible agencies. He gave the new commandment of love (JOHN xiii. 34, xv. 13), revealing new truth, thus giving the means of reconciling the world to Himself. He instituted a New Church in place

of the Jewish, commissioning His disciples to promulgate the gospel, and endowing them with the gifts of His Spirit to enable them to carry on the work.

THE ORAL WORD.

None of the Books of this New Testament, however, are attributed directly to the hand of our Lord Himself. We are not possessed of any real intimation that He left any writings whatever. The tradition existing in the fourth century, and sometimes repeated since, that He had received a letter from one Abgarus, king of Edessa, asking to be healed by Him, and that He had written a short epistle in reply, is now known to be without foundation; the documents claiming to be copies of those letters having been proven to be forgeries.

Both His public discourses and private instructions to His disciples were delivered orally, being treasured and remembered and repeated by those who heard and loved them. Likewise, also, was the memory of His wonderful deeds preserved. Nor have we any surviving evidence that any writings were made concerning Him, by adherents, during His visible stay on earth.

Immediately after His ascension into heaven, however, accounts of Him began to be circulated through His followers by word of mouth. Especially was this the case after the wonderful endowment of His disciples

with the Holy Spirit on the day of Pentecost, as we read in ACTS v. 42: "And daily in the temple, and in every house, they ceased not to preach and to teach Jesus [as the] Christ [or Messiah; that is, the Anointed One]." They made proclamation of Him, His deeds, and His gospel, both in public and in private. These repeated declarations soon spread far and wide, to people of different tongues, outside Jerusalem, beyond the confines of Judea, into Syria and the provinces of Asia Minor, and at length into more distant parts of the Roman Empire.

The circumstances in which the infant Church was placed led very soon to the recognition of the office of *evangelist*. Those believers probably were at first so named whose province it was to go forth as itinerants and preach the "evangel;" that is, the gospel, the "good news" or "glad tidings." These "glad tidings," to the expectant Jews and Israelites, meant that the Messiah, the great Prince, so long foretold in their Prophets, had at length made His appearance in the Person of Jesus of Nazareth, the crucified. To the initiated it meant that this same Jesus was the Redeemer and Saviour of the world, that He had risen from the dead and ascended into glory, and that His reign and influence portended good to all mankind. Many assistants of the Apostles were thus called into the field. Those preachers set forth their subject mainly by narrating the

incidents of our Saviour's life and works, repeating, also, the Divine teachings of His discourses and instructions.

Some of those evangelists, though not Apostles, had been immediate followers of the Lord, and so had been eye witnesses of many of the deeds and incidents of His life, and actual listeners to many of His words. Others of them appear to have gathered their knowledge from Apostles or immediate disciples, and, being deeply affected by the truths and receptive of the influences of the Spirit, entered with zeal and activity into the work of dissemination.

Naturally, their preaching would not consist of a full or systematic presentation of our Lord's whole history, but oftenest in bringing forth the more remarkable events and discourses, such as they were most familiar with, and which seemed best suited to the audience and the immediate occasion, and so calculated to awaken interest and insure conviction. In the presence of Jewish hearers they appealed, in confirmation, very largely to the Old-Testament Scriptures. Many allusions to and comprehensive reports of the primitive style of preaching are found recorded in the Book of Acts.

This condition of things lasted about twenty years. That was the age of the oral or preached Word. In all that time no authentic or approved inspired documents appeared, giving a full or systematic account of our

Lord's life and works. Those things lay treasured in the memories of chosen Apostles and faithful disciples; memories which, when occasion required, could be quickened and illustrated by the Holy Spirit, so that whatever of these holy things had been impressed upon them in times past could be reproduced and brought to light. This was in accordance with the Lord's repeated promises: "For there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops."—MATT. x. 26; LUKE xii. 2. "But the Comforter, the Holy Spirit, which the Father will send in my name, He shall teach you all things, *and bring all things to your remembrance, whatsoever I have said unto you.*"—JOHN xiv. 26. (*See, also*, MATT. x. 19; LUKE xii. 11, 12; MARK xiii. 11; JOHN xv., xvi.) The *mental* books containing these records were numerous; and though no one of them contained the entire history complete, yet all of them combined served to afford several accounts in which everything important was preserved, and from which not one jot or tittle necessary for the Divine Word was found wanting.

It is probable, however, that during at least the latter half of this intermediate period, various attempts were made by persons interested to commit to writing particular discourses, with accounts, more or less fragmen-

tary, of incidents or portions of His life and ministry. A few of these may have approached to some degree of completeness, while others, adopting things from hearsay, may have abounded in inaccuracies. By the close of this period, these floating, fragmentary, not properly authorized Gospels had, it appears, begun to multiply; rendering it altogether important, and even necessary, that the authentic, true, and complete history should be put on permanent record for the use of the Church and posterity.

All this is clearly implied in the introduction to Luke's Gospel, written, as nearly as can be ascertained, about A. D. 58 or 60; that is, some twenty-five or twenty-seven years after our Lord's ascension, where we read: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the Word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed."

At the time of this writing, the Gospel of Matthew had already appeared, about A. D. 52 or 55. That Gospel, as it appears, having been prepared primarily for the instruction

and use of Christian Jews in Palestine, it is probable that at first it circulated but little beyond that territory. It is most generally believed, also, to have been composed originally in the modern Hebrew tongue then in use by the Jews of Palestine, a circumstance tending still further to limit its circulation to that people and country.

Luke, being a Greek, or Hellenistic Jew, born and educated in a foreign land, perceived the inestimable value of a similarly full and authentic Gospel in the Greek language, and so fitted to circulate among and appeal to the whole outside world. He realized, also, the significance of a more detailed recital of circumstances from the very beginning, including the vision of Zacharias and the birth of John the Baptist.

The indwelling presence of the Lord, by His Spirit, in His own truths, enabled that primitive preaching and teaching of the gospel by those living witnesses to perform many of the uses of a written Word to the Church in that first age and generation of Christian believers; while none of those fragmentary and unauthorized written accounts which, as we have every reason to believe, appeared at the latter part and soon after the close of this period have survived or come down to us.

III.—The Written Word of the New Testament.

IN the first part of this Manual, on the Old Testament, in treating of the different Books, they were divided into two classes. These were: 1. The plenary-inspired Word, comprising the Law, Prophets, and Psalms; and 2. The Kethubim, Hagiographa, or Sacred Writings, consisting of the remaining Books. A portion of the latter, namely, Job, Ecclesiastes, Proverbs, and Solomon's Song, have been called also, by learned modern Christian critics, the *Hokhmah*, or Books of Wisdom; a term which very well expresses their character.

A similar distinction is to be observed with respect to the Books of the New Testament. The Divine Spirit dwells in them in different degrees of fulness. The Books of the true Word are those in which our Lord Jesus Christ Himself speaks and acts. As already seen, He was the Word made flesh; thus the Living Word manifested to men on the ultimate, visible plane of human life. And we are frequently told that while in the world He fulfilled in His own Person all things of the Word.

“That the Lord fulfilled all things of the Word is plain from the passages where the Law and the Scriptures are said to have been fulfilled by Him, and all things finished, as in the following:—

“Jesus said, ‘Think not that I am come to destroy the Law or the Prophets; I am not come to *destroy*, but to *fulfil*.’—MATT. v. 17. He entered into the synagogue, and stood up to read; and there was delivered unto Him the Book of the Prophet Esaias. And when He had opened the book, He found the place where it was written: ‘The spirit of Jehovah is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; . . . to preach the acceptable year of the Lord.’ And He closed the Book and said, ‘This day is this Scripture fulfilled in your ears.’—LUKE iv. 16–21. ‘That the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.’—JOHN xiii. 18. ‘And none of them is lost but the son of perdition, that the Scripture might be fulfilled.’—xvii. 12. ‘That the saying might be fulfilled which He spake, Of them which thou gavest me have I lost none.’—xviii. 9. Jesus said to Peter, ‘Put up thy sword again into its place. . . . But how then shall the Scriptures be fulfilled, that thus it must be? . . . But all this was done that the Scriptures might . . . be fulfilled.’—MATT. xxvi. 52–56. ‘The Son of Man indeed goeth as it is written of Him; . . . but the Scriptures must be fulfilled.’—MARK xiv. 21, 49. ‘And the Scripture was fulfilled, which saith, And He

was numbered with the transgressors.'—xv. 28; LUKE xxii. 37. 'That the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots.'—JOHN xix. 24. 'After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.'—xix. 28. 'When Jesus therefore had received the vinegar, He said, It is finished' (that is, it is fulfilled).—xix. 30. 'For these things were done that the Scripture might be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they have pierced.'—xix. 36, 37.

"That the whole Word was written concerning Him, and that He came into the world to fulfil it, He even taught His disciples before He went away, in these words:—

"O fools and slow of heart, to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning with Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.'—LUKE xxiv. 25-27. Again Jesus said that 'all things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms,' concerning Him.—xxiv. 44. That the Lord, when in the world, fulfilled all things of the Word, even to the most minute particulars, is plain from these words: 'Verily I say unto

you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.'—MATT. v. 18.

"From the foregoing it will be clearly seen, that by the Lord's fulfilling all things of the Law, is not meant that He fulfilled all the commandments [merely], but all things of the Word. That the Law also means all things of the Word, may appear from these passages: 'Jesus answered them, Is it not written in your law, I said, ye are gods?'—JOHN x. 34. This is written in the PSALMS, lxxxii. 6. 'The people answered, We have heard out of the law that Christ abideth forever.'—xii. 34. This is written in the PSALMS, lxxxix. 29; cx. 4; DAN. vii. 14. 'That the Word might be fulfilled that is written in their law, They hated me without a cause.'—JOHN xv. 25. This is written in the PSALMS, xxxv. 19. 'And it is easier for heaven and earth to pass, than for one tittle of the law to fail.'—LUKE xvi. 17. By the Law in this passage, as frequently elsewhere, is meant the whole Sacred Scripture."—T. C. R., n. 262.

The four Gospels, therefore, are peculiarly the Word of the Lord; the main portions of them not having been spoken by any prophet, but proceeding directly from the mouth of our Lord Himself; the whole being a record of His own sayings and acts. Thus they have the perpetual indwelling of the Spirit in an especial manner, possessing a deep, spiritual meaning, as He declares in JOHN vi. 63:

“The words that I speak unto you, they are spirit and they are life.” And again (JOHN xiv. 10) : “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works.”

Likewise, also, was the Book of Revelation spoken by Him, and in a most extraordinary manner. Its Divine title is, “The Revelation of Jesus Christ.” It contains the most explicit disclosures concerning His Divine Personality, and was spoken by Him to John, in Patmos, many years after He had disappeared from the world and ascended into heaven.

John being brought into a state of the spirit, having his sight and hearing opened into the eternal world, the Lord appeared to him in His glorified body, as He had appeared to the three disciples on the Mount of Transfiguration, though now in a form even more glorious and majestic than on that occasion. This appearing is described in the first chapter of the Book. It contains the sublimest imagery, and in its literal statements is the most thoroughly imbued with the supernatural of any Book in the Bible. In a series of representative visions, John was shown an array of important events to happen in subsequent ages. In it the Lord describes the works He would perform at His second advent.

Thus the Word of the New Testament, like that of the Old, is composed of two distinct parts,—one historical, the other prophetic.

The first, containing the greater part of the Gospels, gives an account of the Lord's words and actions, with the judgment He occasioned upon the powers of evil in the unseen world, at the time of His first coming; while the second, being the Book of Revelation, with the prophetic portions of the Gospels, describes His words and actions, with the judgment He performs in the world of spirits, now in His second advent, in this new, modern age, when the New Jerusalem is descending, and all His Divine prophecies are moving on in their fulfilment. Thus the Book of Revelation is a most holy book, containing the especial Gospel for the present day.

The Word of the New Testament, therefore, is comprised in five Books: 1. The Gospel of Matthew; 2. The Gospel of Mark; 3. The Gospel of Luke; 4. The Gospel of John; 5. The Book of Revelation.

IV.—The Languages of Palestine in the Days of Our Lord and His Apostles.

IN that age there were four languages in use at Jerusalem and in Palestine. These were:—

1. The original *Hebrew* of the Old Testament. This, of course, was the language in which most of the rolls of the Law, the Prophets, and Kethubim were written, and which was most generally employed in the

liturgies and service of the synagogue. In this the Mishna, the oldest portion of the Talmud, was composed. The principal learning of the educated Jews consisted in a knowledge of this ancient literature of their nation. In this was Jesus also instructed in His youth. And when, as related in LUKE iv. 16, He went, as was His custom, into the synagogue on the Sabbath day, and stood up to read, the manuscripts from which He read were in that older Hebrew,* the language of the nation in the days of David and Solomon, but which had ceased to be the spoken tongue of the common people since their return from the Babylonish captivity. It remained then, as it does today, the sacred language in which the Word of the Old Testament was given to the world.

2. The *Aramaic*; called, also, the Syriac and Syro-Chaldaic. This was spoken in the streets of Jerusalem and throughout Palestine, as well as in Syria, Mesopotamia, and Babylon. This had been the popular language ever since the days of Ezra and the building of the second temple. It was very closely related to the ancient Hebrew, from which it was descended, being a somewhat changed and modernized form of it. For this reason it is frequently called "Hebrew" by the writers of the New Testament, where they wish to distinguish the Jews' language

* Some scholars think He may have read from the Septuagint.

from the Greek and Latin. As where Paul addressed the multitude (ACTS xxi. 40, xxii. 2): "And when they heard that he spake in the Hebrew tongue [that is, the popular language of the Jews] to them, they kept the more silence." (*See, also*, JOHN v. 2; REV. ix. 11, xvi. 16; and ACTS xxvi. 14.) It has been characterized as "a sort of *patois*, partly Hebrew, but more nearly allied to the Syriac."—*E. Renan*.

This was the language usually employed by our Lord in His discourses. It was His native tongue, the speech of the home and household in which He grew up, and that of the neighbors and friends by whom He was surrounded. In it are those last words He uttered on the cross: "*Eli, Eli! lama sabachthani?*" as well as the first of those three "titles" which Pilate wrote and caused to be placed upon the cross. This was, also, the language of the Apostles and earliest preachers of Christianity, so long as they addressed descendants of Israelites, especially in Judea, Samaria, and Galilee. The dialects in those several provinces, however, differed some from each other, as well as that of the trans-Jordanic territory. As we learn that at the trial of Jesus before the High Priest, when Peter denied Him, the *speech* of Peter betrayed him as being a *Galilean*.—MATT. xxvi. 73; MARK xiv. 70; LUKE xxii. 59.

3. The *Greek*. The conquests of Alexander, more than three hundred years before

the Christian era, and the consequent extension of the Macedonian Empire into parts of Asia and Africa, had carried the Greek language and civilization into all those countries. It was no longer the language of Homer, nor yet of the later classics of the age of Pericles, Socrates, and Plato. It had been varied by a wider geographical distribution. It had become expanded and developed to a remarkable degree, having been highly cultivated in every department of writing, history, oratory, dramatic and other forms of poetry, and philosophical discussion; while, to add to its flexibility and capacity for reaching the large masses of the world's population, it had become the vehicle of social intercourse, trade, and commerce, in the great centres, as well as of government and diplomacy, throughout that Eastern world. It had penetrated, too, to some extent, even the realms of the Roman dominions to the westward of Greece. It enjoyed a currency in that day not unlike that which, until quite recently, the French language obtained in the courts, capitals, literary circles, fashionable society, and diplomacy of modern Europe. In that day, Greek was the tongue of scholars, merchants, diplomatists, and travellers.

It had become, too, the speech of those large numbers of Jews who were dispersed in foreign countries. In all the large cities and commercial centres of that ancient world, there were synagogues or assemblies of these

Greek-speaking Jews. A large population of them, with schools and synagogues, existed at the city of Alexandria, in Egypt. More than two hundred years before the time of Christ, the Hebrew Scriptures of the Old Testament had been translated into Greek by learned Jews of Alexandria, and widely circulated, according to the methods of that time. This translation, known as the Septuagint version (because, as was supposed, *seventy* rabbis or learned Jews had been engaged upon it), was in extensive use by the Jews, not only among those of the actual dispersion, but also by many others who, returning from their sojourn abroad, had settled, with their descendants, in some part of Judea or Palestine. There were to be found there, also, the posterity of earlier generations of these returning Jews. These made use of the Septuagint version, and it was employed in the service of many of their synagogues. It was considered authentic by them; and many of the quotations from the Old Testament by the writers of the New Testament are taken from that version; having been copied directly in the Greek, without having to be translated. Hence it was familiar to large numbers of Jews in our Lord's day.

As the Roman Government of Judea was carried on mainly in Greek, it is generally presumed that this was the language in which our Lord spoke when He appeared before

Pilate. It was also the language of the second title put upon the cross.

For the many reasons enumerated above, when the Christian religion began to extend beyond the confines of Palestine, and the Gospel came to be preached, not only to the Jews who were scattered abroad, but likewise to the whole gentile world, the language adopted, both for writings and discourses, was the Greek. In this were the missionary preaching of the Apostles, their Epistles, and all the Books of the New Testament.

4. The *Latin*. This had come in with the Romans. And their conquest of the city dates back only sixty-five years before the beginning of the Christian era. In the days of our Lord, it had not become the language of any portion of the native inhabitants. It was spoken at first only by the Roman officers and residents, and by that portion of the army which had been recruited in Italy,—“the Italian band.” From the fact that it was the tongue of the conquering power, it may have attained a slight degree of currency in the trading community. It was sufficiently in use to induce Pontius Pilate to prepare, and have affixed to the cross of Christ, a third “title,” written in that tongue. And it may, from the circumstances of the conquest, have come into still further use during the apostolic age.

V.—John the Baptist.

THERE are reasons why his mission should receive a separate consideration. Some may desire to know why his teachings and declarations are placed in the Holy Word, appearing as portions of the Gospels themselves. It is because they refer directly to our Lord Himself, and are the very beginnings of the Gospel. He was the Divinely-appointed forerunner of the Lord, commissioned to bear living testimony to the fact that the long-expected Messiah had at length made His appearance among men.

He seems to have been more signally honored of God than was the wont of the prophets or seers, either of the Old or New Testament. Both his parents belonged to the priestly race. As we read, his father Zacharias was a priest of the course of Abia (or Abijah), offering incense in the temple, when the Angel of the Lord appeared to him and gave him the promise of a son. And his wife Elizabeth was of the daughters of Aaron. “And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”—LUKE i. 6.

The Divine mission of John was foretold in the Prophets many centuries before his birth. Matthew tells us (iii. 3) that it was he who is prefigured in ISA. xl. 3, as “the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” While

in MAL. iii. 1, it is announced by the Spirit of the Lord, "Behold, I will send my messenger, and he shall prepare the way before me." And, a few paragraphs farther on, it is said that the prophet Elijah should be the one so sent. Our Lord bears testimony to John that he was the Elijah thus prophetically meant.—MATT. xi. 14, MARK ix. 13. While in LUKE i. 15-17, the reason is given, namely, that he should be filled with the Spirit, and go before our Lord *in the spirit and power of Elijah*. He was like Elijah in that, having the Word of the Lord to deliver, he did it boldly, speaking the truth and rebuking vice. Also, MATT. xi. 17, our Lord tells us, "Among them that are born of women there hath not risen a greater than John the Baptist." This is said of him in his representative character, or office of forerunner, or bearer of literal truth; for Jesus immediately adds, "Notwithstanding, he that is least in the kingdom of heaven is greater than he."—LUKE vii. 28.

From JOHN i. 6, we learn that he "was a man sent from God," and from MATT. xxi. 26, that all men held him to be a prophet. John's own testimony as to the manner in which his call and commission were given to him, shows him to have received the Word as did the older Prophets, that is, by an audible, living Voice, speaking to his opened hearing. Speaking of Jesus, he says, "And I knew Him not [as the *Messiah*]; but *He that sent me to baptize with water, the same said unto me,*

UPON WHOM THOU SHALT SEE THE SPIRIT DESCENDING AND REMAINING ON HIM, THE SAME IS HE WHICH BAPTIZETH WITH THE HOLY SPIRIT."—JOHN i. 33.

The Angel who appeared to Zacharias, foretelling the birth of a son, spake also of his extraordinary endowments and marvellous career; at the same time giving the name by which he should be called,—*John*, meaning *grace* or *favor*; that is, the grace or favor which cometh from above, and is of Divine appointment.

Elizabeth, the mother of John, was cousin, in the first or second degree, to the Virgin Mary, and received a visit from her in the hill country of Judea before either of the children was born. John is understood to have been about six months older than Jesus; and on the eighth day, which, according to the Law of Moses, was the day of circumcision, which stood to them in the place of baptism, he was brought to the temple and received the name which the Angel commanded should be given him. "And the hand of the Lord was upon him."—Read LUKE i. 59-80.

He was born, as generally believed, at Hebron, the ancient capital of Judah, where David reigned seven years over Judah alone, twenty-five miles south of Jerusalem. God's wonderful interposition in the birth of John, at a time of life when the parents had no reason to expect it; the speechlessness of Zacharias for want of faith in the Divine mes-

sage, and his sudden release from the same the moment the appointed name had been bestowed upon the child; together with the fact that, in this holy vision accorded to Zacharias, the heaven was opened to them again, which had been closed up since the days of Malachi,—all these served to impress deeply the minds of the people, awakening in them strange but vague expectations. It had been now nearly four hundred years since the Lord had thus visited His temple in one of those theophanies or Divine appearances so frequently recorded in their ancient Prophets. The people were struck with awe, while pious believers began to feel that the God of their fathers, who to outward appearance had been so long absent, had again come near; while it sent a thrill through their hearts, with the belief that He was about to visit His people graciously once more, and perform for them some of the great mercies predicted in the Prophets.

And Zacharias, as soon as his tongue was loosed, being “filled with the Holy Spirit,” broke forth in that glorious strain of praise and prophecy, giving us that New-Testament Hymn, commonly called the *Benedictus*, and so frequently sung in the morning services of all our churches, “Blessed be the Lord God of Israel,” etc.—LUKE i. 68. In which, while speaking of John, he seems still to forget, as it were, the more humble office of the forerunner in the more glorious vision of the

redemption and salvation of God’s people, through the Messiah, so near at hand.

All we know of John’s history for the next thirty years, or until his public ministry began, is contained in the single verse, LUKE i. 80, “And the child grew, and waxed strong in spirit, and was in the deserts until the day of his showing unto Israel.” From the words of the Angel, “He shall drink neither wine nor strong drink,” we are to understand that he was brought up a Nazarite from his birth, and was to be prepared for so important an office in the kingdom of the Lord, by withdrawing from the selfish pleasures and indulgences of the world, and living a life of sobriety, self-denial, holy contemplation, and retirement.

His public ministry began only a short time before that of Jesus, in the fifteenth year of the Emperor Tiberius. He made his appearance in the costume and general austere manner of the ancient Prophets, particularly Elijah; his raiment being woven of camels’ hair, a leathern girdle about his loins, his food being locusts and wild honey; or such supplies as the desert spontaneously afforded. The wild mountainous tract of Judea, lying between Jerusalem and the Dead Sea, though called the Desert, was not entirely destitute of vegetation, but yielded scanty supplies of herbage, with wild honey from the rock.

Some twenty or thirty verses of the Gospels contain all that has been recorded for us of

John's teachings. "Repent ye, for the Kingdom of heaven is at hand," may be said to be the text from which all his discourses were preached. In his actual speech they were undoubtedly more extended, varied, and illustrated than in the brief summary of them given us in the Gospels. In his denunciation of prevailing sins, and his loud call to righteousness of life, his message greatly resembles those of the ancient Prophets. The sum of it all is *Repentance*; not mere legal absolution or expiation, but real change of purpose and character, of heart and life. His baptism was a sign and symbol of repentance and reformation. He performed no miracles. His mission was simply to prepare the way for and point men to Him who can perform all miracles. It was the function of his incisive teachings to bring peoples' minds into a condition to receive Him who could baptize with the Holy Spirit and with fire. For the baptism of the Holy Spirit and of fire signifies the Divine operation upon both the mind and heart, or the intellect and affections, by which our spiritual regeneration is effectually wrought out. And so, John's preaching is intended for all time, for all men now have to be prepared for the coming of the Lord and the operation of His Holy Spirit, by actual amendment of life; by a sincere confession of sin before God, and departure from sinful practices in the life.

The appearance and preaching of John

attracted so much attention and gathered so great a multitude that the Jewish authorities sent a delegation of priests and Levites from Jerusalem unto him to make inquiry as to who he was. They asked him first, Art thou Elijah? And next, Art thou that Prophet? meaning the Messiah. To these questions he returned negative replies; at the same time affirming, however, that he was the fore-running Voice meant by Isaiah, and that the expected Christ was also already standing among them, though as yet not made manifest.

It is not a little remarkable that the very next day after this visit of the priests and their associates, Jesus came to John to be baptized by him. Then occurred the marvellous opening of the heavens above Him, with the descent of the Holy Spirit upon Him, accompanied by the outward appearance of a dove. Here it was also that John bare record to his disciples that Jesus was the Son of God, and the Lamb of God which beareth (New Version) the sin of the world.—JOHN i. 19-42.

Precisely where was the Bethabara, or Bethany (New Version), where John was baptizing is not certainly known. But it seems probable it was at the ancient Beth-Nimrah, *the House* (or home) *of Sweet Waters*, on the eastern shore of the river, opposite Jericho, and at the foot of the wady or valley down through which the host of Is-

rael under Joshua are supposed to have descended on their way to pass over Jordan and enter into Canaan; and at that time the ford where the great highway leading from Jerusalem to places east of the Jordan, crossed that river. Some late authorities maintain, with much show of reason, that it was at a ford a little north of Bethshan, called now Abârah.

After John had baptized Jesus in the Jordan, and borne testimony to Him as being the Messiah, he still continued his preaching and baptizing, collecting followers about him, and sending his disciples forth also to preach and baptize. This work he prosecuted for some time, gradually moving northward along the banks of the Jordan. In about two years, however, occurred the event which terminated his ministry. For the words of admonition and warning he had uttered against Herod, that king had him arrested and thrown into prison. He was confined in the fortress of Machærus, on the eastern shore of the Dead Sea, where also Herod had a palace. From thence it was that John some time afterwards sent two of his disciples to Jesus, of whose fame he had heard in prison, (MATT. xi. 3, LUKE vii. 19,) to ask Him the question, "Art thou He that should come, or do we look for another?" This must have occurred when Jesus was in Galilee, and after John had been languishing in prison for nearly a year.

This was soon followed by the feast which Herod gave in his palace at Machærus, where

occurred the dancing of the daughter of Herodias, with Herod's thoughtless promise to her, and the consequent wicked beheading of John in the prison close at hand.

After his decease his followers remained as a distinct body or sect, continuing to gain adherents; and it is said that numbers of them still survive in the East under the name of Sabians, or Christians of St. John. John, too, is mentioned with honor in the Koran of Mohammed, under the Arabic name of Jakja.

His mission and ministry appear to have formed a kind of intermediate dispensation, between the Jewish and the Christian, coming at the close of the former, and distinctly preparatory to the latter.

VI.—The Four Gospels as a Whole.

THE word *gospel* is derived from the Anglo-Saxon *god*, meaning *good*, and *spell*, a *history* or *tidings*; and has been employed in English to translate the Greek word *Evangelion*, meaning *good news*, or *good tidings*. From this was the Latin *Evangelium* derived, as also our own terms *evangelist*, *evangelical*, etc. Primarily it signifies the good message itself, and is applied to the written histories of our Lord's life and works by an adapted usage, implying that they contain that message. The titles prefixed to these books from the beginning, namely, "The Gospel *according* to Mat-

thew," "The Gospel *according* to Mark," etc., carries the idea that the written record itself is not the Gospel, but only a faithful individual account of it. Our Lord Himself is the author of the gospel; and as we have already seen, it was preached and received by thousands, years before a line of it had been committed to writing. Our Lord by His spirit was also with the Evangelists when they wrote, dictating what they should state.

The authenticity and uncorrupt preservation of these four Gospels is most fully established, by the united testimony and consent of Christian antiquity, and rests on a wider and surer ground of evidence than that of any other ancient writings.* They were all composed during the latter half of the first century: those of Matthew and Mark twelve or fifteen years before the destruction of Jerusalem (A. D. 70), Luke's about A. D. 64, and John's towards the close of the century. And sometime before the close of the next century, say by A. D. 175, they had all been gathered into one collection, and become of acknowledged authority in all branches of the Church, throughout the Roman Empire.

We will cite some of the more important of these testimonies. Thus Irenæus, the dis-

*This statement, as will be commonly understood, applies to the works of the classical authors of Greek and Roman literature, but is not intended to cover *stone inscriptions*, like the "Rosetta Stone," "The Moabitish Stone," etc., or the inscriptions on the Chaldean slabs or Assyrian bricks.

ciple of Polycarp, born about A. D. 135, in Asia, became bishop in southern France in 170, being familiar with Rome and the widely separated parts of the empire, thus having opportunities for knowing the belief and practice of his time, and writing about A. D. 175, says that the authority of the four Gospels was then so far confirmed that even the heretics could not reject them, but were obliged to attempt to prove their tenets out of one or the other of them.

Theophilus, bishop of Antioch about A. D. 168, speaks of "The Evangelists" already as one recognized collection, without giving their names. But from Jerome we learn that Theophilus arranged the four Evangelists into one work. Whether he was the first to do this we are not told.

Tatian, who died, it is believed, about A. D. 170, had already compiled a *Diatessaron*, or Harmony of the Gospels, showing them to have been thus early works of attentive study.

Tertullian, who stands at the head of the *Latin* Fathers, in a work written about A. D. 208, mentions the four Gospels, two of them (that is Matthew and John) as the work of Apostles, and two as that of disciples of Apostles (referring to Mark and Luke) and rests their authority on their apostolic origin.

Origen, who was born about A. D. 185, and died A. D. 253, describes the four Gospels, in his usual style of metaphor, as "the

four elements of the Church's faith, of which the whole world, reconciled to God in Christ, is composed." Elsewhere, in commenting upon the opening words of Luke, he draws a line between the Inspired Gospels and such productions as "The Gospel according to the Egyptians," "The Gospel of the Twelve," and other apocryphal and unauthorized accounts, which had made their appearance and gained a certain limited circulation in his time.

Another source of information is found in the *citations* made from the four Gospels by very early writers. These are very numerous, and occur in writers who did not acknowledge the orthodox faith as well as in the works of those who did; which is a clear proof of their existence, general authority, and authenticity. These quotations are not always verbally exact, and sometimes are quite free, but sufficiently accurate to show the sources from whence they were drawn. Among these authors are Barnabas, Papias, Clement of Rome, Polycarp, Irenaeus, Hegesippus, Tatian, Athenagoras, Ignatius, Polycrates, and many others.

Perhaps the fullest testimony of all is that of Justin Martyr, born about A. D. 99, martyred A. D. 165. Many of his quotations are found verbatim in the Gospels of Matthew, Luke, and John, with passages from Mark less accurately cited. His quotations from Matthew are the most numerous, but he con-

stantly shows in his writings a familiarity with the contents of all four.

In comparing the four Gospels together, while we find remarkable coincidences, we discover, also, great differences between them. We must ever bear in mind, however, that no one of them professes to give a complete history of our Lord's life, or to arrange all the incidents which he relates in the exact order of time. Even the whole of them put together must be very far from a perfect narrative of all the wonderful things which He said and did while dwelling here among men. Thus John tells us at the very close of his record (xxi. 25), "And there are also many other things which Jesus did, the which should they be written every one, I suppose that even the world itself could not contain the books that should be written."

This is striking testimony, and all the more so when we come to remember that John's was the last written of all the Gospels, and appears to have been prepared with a view of giving many important matters omitted by the other Evangelists. The immense number of books which would be required to set forth fully *all* that He did, must have reference mainly to those Divine operations of a spiritual nature which He performed in His own Person and in the invisible world around Him, namely, the great temptations He endured, the assaults He received from unclean spirits, His overcoming of the evil powers

holding men in the bondage of sin, the judgment He executed by the casting out of devils, and the glorification of the natural humanity which He assumed ; all relating to His great work of redemption.

Each one of the Evangelists pursues his own course independently of the others, but each, under Divine guidance, states some things which the others do not ; and, where they refer to the same incidents, each reports some new circumstance, aspect, or word not mentioned by the others. So that the *four* complete the Divine plan, giving us a record of so much of the sacred history as was needed as a basis for the Divine Truth, and to serve as a medium for the Word and the Spirit. And all discrepancies in these accounts, if any can be found, are only apparent, pertaining to the mere letter, and readily disappear in the light of the spiritual meaning.

The first three are usually called the *Synoptical* Gospels, because each gives a brief synopsis or outline of our Lord's whole life and ministry ; while the fourth is mostly confined to the last few weeks of His stay on earth, and enlarges upon matters not contained in their accounts. Matthew, Mark, and Luke are chiefly employed with His ministry in Galilee and countries adjacent ; while John is full in relation to His visits, especially the last, in Judea and Jerusalem. The first three may be said to present Him to us more in His public or official character, as the Mes-

siah, the Christ, and King, as the Divine Truth, appealing to the renewed intellect and inspiring faith. While John, on the other hand, sets Him forth to us more in His private and social life, as the personal Friend, as Jesus the Saviour, the embodiment of innocence and Divine good, the Lamb, the good Shepherd, the Living Bread, the Food of the renewed affections, the Object and Inspirer of holy love.

As, in their inner meaning, the Gospels record the progressive glorification of the humanity which our Lord assumed, from its infancy to His ascension, and also man's regeneration from beginning to completion, so there is a kind of ascending order in the four narratives. The first two may be regarded as relating more particularly to the early stages of the holy life, being more external and literal ; while the other two, especially the fourth, are occupied more with the higher stages both of our Lord's glorification and of human sanctification, and therefore abound in more purely internal and spiritual teachings.

VII.—Matthew.

LIFE OF THE APOSTLE.

THE first Gospel, according to the testimony of antiquity, was written by Matthew the Apostle. He was of Hebrew origin, and, as was not uncommon among the Jews, had two names. In the accounts of his call in MARK xi. 14, and LUKE v. 27, he is named Levi. This seems to have been his Jewish name. And as Paul was called Saul before his conversion, and Paul afterwards, so it appears that when the Jewish publican, Levi, became a Christian Apostle, he took and retained the name of Matthew. See MATT. ix. 9, x. 3, MARK iii. 18, and Luke vi. 15.

According to Gesenius the name is a contraction of *Mattathias*, meaning "Gift of Jehovah." This derivation, however, is not quite certain. In MATT. ix. 9, it is related how he was called to be an Apostle. Jesus having been on a missionary tour to the other side of the Sea of Tiberias, on returning to His home at Capernaum, or very soon after, seems to have passed across the great highway leading from Jerusalem to Damascus at the place called the "receipt of custom;" that is, where the *toll* (see New Version) was collected. Here Matthew sat as toll gatherer, an office of inferior order under the Roman Government. On this account he was called

a *publican*, though not holding the superior position of a farmer of the Roman revenue. As these offices were hated by the Jews, as reminding them of the Roman yoke, the name *publican* was a term of infamy among them. And it is to be noted that Matthew is the only Evangelist who applies this term to himself; Mark and Luke omit it. The holding of this office on the great thoroughfare, where he would constantly encounter people of the different nationalities, implies in him a knowledge of the Greek language.

It is generally presumed that at this time he was well known to Jesus, and had already become His disciple. Indeed, it is affirmed by most that he had been designated as one of the twelve some time before, and was now finally summoned by the Lord to leave his present occupation, and by openly following Him on the more extended journey He was about to take, enter upon the duties of the apostolic office. In MARK ii. 14, he is called "The Son of Alphaeus;" on which account some writers have supposed Him to have been a brother of James who also is called a Son of Alphaeus. In that case he would be a near relative of Jesus according to the flesh; for the wife of Alphaeus, the mother of James, was a sister of the Virgin Mary. As this relationship is nowhere mentioned however, it is more probable that he was the son of another Alphaeus.

The many cures and effective preaching of

Jesus in this region at the time created a great awakening among the poor and outcast classes of the people. And the ready manner in which Matthew obeyed the Lord's summons seems to show that his heart was open to religious impressions and that he had yielded to these convictions. On the occasion of relinquishing his office of toll gatherer and preparing to leave the place, becoming a follower of Jesus, we read that he made a feast to his friends and neighbors, where a great company sat down, and where Jesus Himself was also present.—MATT. ix. 10, MARK ii. 15, LUKE v. 2. The fact of giving such a feast shows that although belonging to the common class he was a man of means and social consideration. After this event he is mentioned again in the Sacred Narrative only in ACTS i. 13, as being among those living at the house in Jerusalem to which the disciples returned on the day when they had been out to the Mount of Olives and had witnessed the ascension of the Lord into heaven. Beyond this we know nothing quite certainly concerning his history or the precise part which he took in the oral promulgation of the Gospel. It would be highly interesting could we follow him to the close of his earthly ministry.

A number of traditions concerning him have been preserved. It is mentioned by Eusebius that after our Lord's ascension he remained and preached in Judea (some add,

for fifteen years); after that he went to several foreign countries. Socrates Scholasticus says that it fell to the lot of Matthew to visit Ethiopia; Ambrose says God opened to him the country of the Persians; Isidore and others tell us that he was sent to the Parthians, Medes and Persians of the Euphrates.

While none of these is certain, Eusebius is undoubtedly right in asserting that he remained in Judea, or at least in Palestine. And if he went on any foreign mission, it was probably temporary, and most likely extended only to Jewish colonies situated among the Parthians, Medes and Persians of the Euphrates. He was one of those Apostles who did not suffer martyrdom, but died a natural death. His holy ministry, however, continues in the unseen world. He is one of those twelve whom, having been with Him on earth, our Lord many centuries later, and near our own time, sent forth anew in the eternal world to proclaim there the everlasting Gospel (REV. xiv. 6), that is, the Gospel of His Second Advent. (*See T. C. R., 4, 108, 791.*)

HIS GOSPEL.

Most of the early fathers believed the Gospel of Matthew to have been originally written in the later Hebrew, Aramaic or Syriac, which was the vernacular tongue of Palestine, and the language in which our Lord's discourses were mostly delivered. It was natural that accounts of His teaching and min-

istry should be drawn up early for the use of the inhabitants of Palestine in their own tongue ; and there is abundant evidence that such was the case. We have many quotations from two slightly different versions of such a work, attributed to Matthew, preserved in ancient writers, but neither of these versions entire has come down to us ; and so, how much they differed from each other, or from our Greek Gospel, we cannot tell, though the difference appears to have been considerable.

Some critics suppose that the original document was in Hebrew, and subsequently translated into Greek. Others, equally learned perhaps, maintain that our Greek Gospel was the original from which the Hebrew was more or less closely copied. While a third class believe that Matthew wrote two Gospels, differing somewhat from each other in details, the one in Hebrew, the other in Greek. As a knowledge of the Hebrew was confined to Israelites and their descendants, while the Gospel is for all mankind, it was of the Divine Providence that the whole New Testament should be given to the world, and preserved for us, in Greek, which was the language of general literature and universal intercourse in the Oriental world of that day. And both the ancient fathers and modern critics agree that Matthew's Gospel written in Greek is the authentic Gospel for the world, and the one to be placed in the canon.

That it was composed by the Apostle in Palestine is universally conceded. While its date is as generally assigned to the period between A. D. 50 and A. D. 60. Most probably it was done from A. D. 53 to A. D. 55.

Primarily, it was addressed to Jews and their descendants. Hence, in it there is an absence of explanatory sentences relating to Jewish customs, such as we find not unfrequently in the other Evangelists ; the author presuming his readers to be already acquainted with them. One or two instances in illustration will suffice. Thus, in MARK vii. 1, 2, we read of a certain charge brought by the Scribes and Pharisees against the Lord's disciples. "Then came together unto Him the Pharisees, and certain of the Scribes, which came from Jerusalem. And when they saw some of His disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault." Mark then immediately adds this explanation concerning the Jewish custom, as he was writing for men ignorant of this custom : "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables." Matthew (xv. 1, 2) relates the same circumstance, omitting, however, the explanation regarding the Jewish

custom, as he was writing for people perfectly familiar with those customs.

Thus, also, Matthew (xxvii. 62) informs us that, "Now the next day, *that followed the preparation*, the chief priests and Pharisees came together unto Pilate," etc. As he was writing for Jews, he makes no explanation as to what *the day of preparation was*, for they all well understood it. While Mark, whose Gospel was intended for Greeks, and the outside world, ignorant of Jewish customs, refers to the same time (xv. 42) in this manner: "And now when the even was come, because it was *the preparation*, THAT IS, THE DAY BEFORE THE SABBATH," etc. Thus putting in, as we see, the explanatory sentence, "*that is, the day before the Sabbath*," for the information of those unacquainted with the Jewish custom. So, in other cases, with the last three Evangelists.

A leading object of this Gospel was to impress upon pious Jews the truth that in Jesus Christ were fulfilled all the Divine prophecies of their Holy Scriptures concerning the Messiah and His kingdom. The effort of the Evangelist seems to be to adapt the new religion, as far as possible, to the best ideas and feelings prevailing among his people, showing them that Christ did not come to abolish or overthrow the Law, but only to fulfil and establish it on a higher and more spiritual basis; causing it to appear that the new Divine message was specially intended for the chosen

people, being in direct organic connection with all that had gone before. Thus he is careful to remind them of such of our Lord's words, as that He "was not sent but to the lost sheep of the house of Israel" (xv. 24), and His directions to His disciples when He sent them forth (x. 5, 6), that they should not go into the way of the Gentiles, nor enter into any city of the Samaritans, "but go rather to the lost sheep of the house of Israel." The other Evangelists omit these.

He thus endeavored to prepare them for a kindly reception of the Gospel. He traces back the genealogy of the Saviour to Abraham, the common ancestor of the Jews, and there stops. He constantly connects the facts which he relates with the prophecies of the Old Testament by such forms of quotation as the following: "That it might be fulfilled which was spoken of the Lord by the Prophet."—i. 22; ii. 15, 23; xiii. 35; xxi. 4; xxvii. 35. "That it might be fulfilled which was spoken by Esaias the Prophet."—iv. 14; viii. 17; xii. 17. "Then was fulfilled that which was spoken by Jeremy the Prophet."—ii. 17, etc. His direct references to their Scriptures in proof of our Lord's Messiahship are more numerous than those of either of the other Evangelists. His phrase "kingdom of heaven," occurring sixteen times, is found in no other Gospel, but is in accordance with the rabbinical usage, by which they designated

the kingdom the Messiah would set up on His appearance.

A prominent characteristic of this Gospel is the fulness and orderly manner in which our Lord's discourses are given. One example of this is found in the Sermon on the Mount, filling five chapters. Another is His denunciation of the Scribes and Pharisees, chap. xxiii., and again the long series of parables, chap. xxv.

As already stated, the narrative portion of Matthew is mainly devoted to the Lord's ministry in Galilee, though he records, also, His final great visit to Jerusalem. In his history he follows generally the chronological order of events, though this is not the case in all instances. He makes no less than sixty-one quotations from the Old Testament; while it is to be noted that these all are from the Law and the Prophets, or Books of the Word, while there are none from *Kethubim*, or books of the second class.

We subjoin a brief summary of the contents (chiefly from "Smith's Bible Dictionary"): I. The Introduction to the Ministry, chaps. i.-iv.; II. The Sermon on the Mount, or Law for the New Kingdom, chaps. v.-vii.; III. Events in Historical Order, showing Him as the Worker of Miracles, chaps. viii., ix.; IV. Appointment of Apostles, chap. x.; V. Doubts and Opposition excited by His Words and Works, chaps. xi., xii.; VI. Parables on the Nature of His Kingdom, chap. xiii.; VII.

Effects of His Ministry on both Friends and Foes, chaps. xiii. 53 to xvi. 12; VIII. Revelation and Instruction to His Disciples, chaps. xvi. 13 to xviii. 35; IX. A Journey to Jerusalem, chaps. xix., xx.; X. Entrance to Jerusalem, and its Results, chaps. xxi.-xxiii.; XI. Last Discourses, Prophecy of His Second Coming, etc., chaps. xxiv., xxv.; XII. Trial, Crucifixion, and Resurrection, chaps. xxvi.-xxviii.

VIII.—Mark.

LIFE OF THE EVANGELIST.

MARK, the author of the second Gospel, was of Jewish parentage, and born probably at Jerusalem or in its immediate vicinity. The family must have had possessions and been of some social distinction, for from ACTS xii. 12, we learn that the house of Mary, the mother of Mark, was early a place where the disciples were wont to gather for prayer and mutual counsel. Thither Peter went, as to a well-known resort, on the occasion of his release from prison by the Angel.—ACTS xii. 6-11.

His original Jewish name was John, but according to a common custom then prevailing, to this was added the Roman name Mark, or *Marcus*. Thus in ACTS xii. 12, 25, and xv. 37, he is called "John whose surname was Mark;" in ACTS xiii. 5 and 13, simply "John;" in ACTS xv. 39, II. TIM. iv. 11, COLOSS. iv. 10, and I. PETER v. 13, he is

named "Mark" or "Marcus." The Latin name finally superseded the Jewish. This immediate visit of Peter to Mark's home, shows in him a knowledge of the family, opening the way for that close intimacy which existed between Peter and Mark at a subsequent period.

Many writers, with considerable show of reason, have believed that the Evangelist himself was the "young man" mentioned in chap. xvi. 51, 52, of his Gospel. "There followed Him a certain young man, having a linen cloth about his naked body; and the young men laid hold on him; and he left the linen cloth, and fled from them naked." Mark is the only Evangelist that records this circumstance; and if he was himself the person referred to, it would indicate that he was already somewhat interested in the words or works of Jesus, and so was thrown into a state of sudden and extraordinary excitement on hearing of His arrest: although not a full disciple, nor an open follower of Him before.

In COLoss. iv. 10, Mark is said to be "the cousin of Barnabas," that well-known companion of Apostles. At the time of Peter's visit to his mother's house, already referred to, he was absent, having then just started in company with Paul and Barnabas, as their assistant, on their first Missionary journey. For some unexplained reason, however, he parted from them at Perga, in Pamphylia, ACTS xiii. 13, and returned to Jerusalem, while

they kept on to Antioch. It is probable that Mark, being younger than they, was not yet ready to face the fierce persecutions to which the disciples were subjected on this memorable journey. They are recounted in the chapters of Acts; and we read that the "beloved Barnabas and Saul" were "men that have hazarded their lives for the name of our Lord Jesus Christ."—xv. 25, 26.

When about to make their second missionary tour, revisiting the Churches they had already planted, Barnabas was strongly minded to take Mark, his cousin, with them again. But this was objected to by Paul; who "thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." And these last two "went through Syria and Cilicia, confirming the Churches."—xv. 38-41.

Afterwards, however, they became reconciled to each other, for when Paul was a prisoner at Rome, he wrote to Timothy (II, iv. 11) to come thither to him, and to bring Mark with him, adding, "for he is useful to me for ministering." While in COLoss. iv. 11, he styles him one of his "fellow-workers unto the kingdom of God." Also in Philemon, verse 24.

From these references it would seem that Mark was at that time engaged in Asia Minor, but at the request of Paul journeyed to Rome, and was present there with him in both his first and second captivity.

At what time Mark attached himself permanently to Peter cannot certainly be ascertained. The Apostolic Writings furnish but little information on the point. It was, however, after Paul's second missionary tour. When Peter wrote his first Epistle, from Babylon, then belonging to the Parthian Empire, Mark was there with him.—I. PETER v. 13. Peter here calls him his *son*, which is to be understood in a spiritual sense, as meaning that he was a disciple or convert of his.

For Mark's subsequent history we must rely upon tradition. This has been preserved by Papias, Irenæus, Clement of Alexandria, Tertullian, Origen, Eusebius, and Jerome. Although these writers do not agree in all particulars, even contradicting each other on some points, yet their general testimony is that Mark, accompanying Peter in his ministry, wrote down his discourses about Christ as he heard them from time to time, including the minute personal recollections related by Peter. Tertullian affirms that "the Gospel published by Mark may be called Peter's, whose interpreter Mark was." The term *interpreter* here may imply either that he was his scribe, writing down in an explanatory manner what Peter delivered orally, or that,

as Peter spoke in Greek, Mark explained in *Latin* to hearers at Rome, or wherever needed. Origen tells us that "Mark wrote it [the Gospel] as Peter directed him." Others bear nearly similar testimony. It is further maintained by many that Peter in the latter part of his life accompanied Mark to Rome, and there suffered martyrdom, under Nero. The early Protestant writers deny that Peter ever visited Rome. But while there does not appear sufficient foundation for the statement of his long episcopate there, of twenty-five years, the general belief is that he was there near the close of his life, and was crucified there, in accordance with the allusion to his death in JOHN xxi. 19.

It is commonly agreed that Mark finished his Gospel, or finally prepared it for publication, at Rome sometime between the years 63 and 70. After that he is said to have visited Egypt and founded the Church at Alexandria. There are many other traditions about the latter portion of his life, but nothing is certainly known of it, nor the time or manner of his decease.

THE GOSPEL.

Though in this Gospel there are comparatively few things not contained in Matthew and Luke, yet the materials are handled in an independent and original manner. There is a certain directness of statement and graphic vividness of description pervading the entire

composition, which is in contrast with Matthew's style. The author frequently employs the present tense when narrating events, introducing many little incidents not related by the other Evangelists, altogether giving us a more lively and impressive picture of many of the scenes. The minute particulars, with the words of the speakers, filling the narrative, impress us with the thought that the relater must have been not only an eye and ear witness of the events, but that the language is that of one living and moving in the inner circle of apostolic communion and confidence with our Lord; thereby confirming the idea that Peter must have furnished the materials and authority. For, as we know, Peter was one of those three Apostles most intimately associated with the Saviour, and most frequently mentioned as together with Him on all the most important occasions of the Gospel history.

With the exception of some passages of John's Gospel, this account brings us nearer to our Lord's person and the surrounding scenes than either of the other Evangelists; recording for us not only His words and works, but bringing likewise to view His very looks and gestures. Thus we are told, chap. iii. 5, how He "looked round about" Him with anger on the unbelieving congregation in the synagogue; and in like manner how "He looked on His disciples" and rebuked Peter, chap. viii. 33. Again, of the compla-

gency and favor with which "He looked round about on them that sat about Him," His immediate followers, whom He was willing to designate as His "brother, and sister, and mother," in a spiritual sense, chap. iii. 34, 35; and of the piercing look of inquiry which He gave the woman having the bloody issue, chap. v. 32. So also, how He looked up to heaven and sighed when He healed one that was deaf and dumb, viii. 34; and how He sighed deeply in spirit at the perverseness of the Pharisees, viii. 12. Sometimes the very words of our Saviour when He performed His mighty works, are given, and in the very language in which He uttered them, namely, the Syriac, or local Hebrew; as, *Talitha Cumi*, v. 41; *Ephphatha*, vii. 34; and *Eloi, Eloi, lama sabachthani*, xv. 34.

Not unfrequently certain little incidents are given which could have been known only to an eye witness, and which would have impressed themselves upon the memory only of one who felt the deepest interest in every circumstance attending the Lord's Ministry. For instance, when the storm arises on the Sea of Galilee, Jesus in the ship is asleep *on a pillow*, iv. 38; when the daughter of Jairus rises from her bed, walking forth before them, *she is of the age of twelve years*, v. 42; while the multitude that are to be fed sit down *in ranks by hundreds and by fifties*, vi. 40; not to mention others.

As examples of information not contained in

the other Gospels may be mentioned the beautiful parable of the spontaneous development and growth of the seed of grain, iv. 26-29; the miracle of healing the deaf man, vii. 31-37; and that of curing the blind, viii. 22-26; both of striking character, and related with circumstantial minuteness of detail.

From the nature of its contents, the Gospel is naturally divided into three parts.

1. The preliminary statements preparatory to the public ministry of Jesus, comprising the first thirteen verses.

2. His ministry in Galilee, extending from chap. i. 14 to the end of chap. x.

3. His last journey to Jerusalem, and what then took place in and about the city.

In the letter, it is more broad and catholic than Matthew, being intended for and addressed to the whole world, Gentiles as well as Jews; while, on the spiritual plane, it may be regarded as bearing to Matthew a relation similar to that which John bears to Luke, coming nearer to the heart of things, and having its teachings of a somewhat more interior character, in which *good* rather than *truth* is put in the foremost place.

IX.—Luke.

THE name Luke or Lucas (Greek, *Loukas*) is an abbreviated form of *Loukanos* (Latin, *Lucanus*), and indicates that he was not a Jew, but descended from heathen ancestors. His name occurs three times in the New Testament, namely, in COL. iv. 14; II. TIM. iv. 11; PHILEM. 24. In all these, undoubtedly, the Evangelist is the person referred to. In the first passage, Paul speaks of him to the Colossians as “the beloved physician,” as if they were already acquainted with him in that capacity. To Timothy he says, “Only Luke is with me,” implying that Timothy already well knew who Luke was. At the close of the Epistle to Philemon, Luke joins with Paul, as one of his “fellow laborers,” in sending his salutation to that disciple.

It is well nigh universally conceded that the Luke mentioned in these passages was the author of the Gospel bearing his name and of the Acts of the Apostles; and, although he is not mentioned by name in either of these Books, yet it is commonly understood that in the personal pronoun “we,” so much employed in the latter portion of Acts, we have a clear indication that the author meant to include himself as one of the travelling companions of Paul.

He was born at Antioch, the capital of Syria, where, also, there was a medical school

established. That he was educated in the science of medicine would imply in him learning and intelligence, though not necessarily that he belonged to the higher classes, that profession being frequently practised by manumitted slaves. Indeed, we are told that the higher ranks of the Romans were disinclined to practise that art, leaving it rather to their freedmen. At what time Luke became a Christian disciple is uncertain, but it is most probable he was a convert of Paul on the occasion of one of his early visits to Antioch.

After Acts xvi. 9, we learn more about him and his movements. For the tenth verse reads, "And after he [Paul] had seen the vision, immediately *we* endeavored to go into Macedonia, assuredly gathering [or concluding] that the Lord had called *us* for to preach the gospel unto them." Thus clearly indicating that Luke had already received that baptism of the Holy Spirit which enabled him to go forth with the Apostles "to preach the gospel," and that for this purpose he joined Paul at this time at Troas, and shared with him the journey or voyage to Macedonia. He continued with him as far as Philippi, the first city they reached in that part of Macedonia, bordering on Thrace, where it seems Luke was left behind, while Paul and Silas passed on through Amphipolis and Apollonia to Thessalonica. The third person is here resumed in the history in Acts, as if the nar-

rator had borrowed from others than himself, who were eye witnesses.

During the remainder of Paul's second missionary tour, we hear no more of Luke; but, on his third journey, the form of the narrative reminds us that Luke is again of the company. Thus we read, after having mentioned the companions who came with Paul back from other parts of Macedonia to Philippi (Acts. xx. 5, 6): "These going before tarried for *us* at Troas. And *we* sailed away from Philippi after the days of unleavened bread, and came unto him in Troas in five days; where *we* abode seven days." Thus it appears that he rejoined Paul at Philippi, the place where he had been left, and accompanied the Apostle through Miletus, Tyre, and Cæsarea to Jerusalem, as we learn from chaps. xxi. 5 to xxii. 18.

Between these two visits of Paul to Philippi seven years had gone by, from A. D. 51 to A. D. 58. During the first visit, Lydia, a heathen convert to Judaism, with her household, became disciples; and, others being interested, meetings were held at her house, the Apostle, and perhaps Luke also, stopping there. This was the first planting of the Gospel on European soil. And it appears that Luke was left here to care for this little flock, and to preach the Gospel there and in the vicinity. Here he appears to have remained for the whole seven years. During a portion of the time he had the assistance of Timothy,

and, later, of Epaphroditus, a Philippian convert. We may affirm, therefore, probably with truth, that Luke was the pastor for seven years of the first Christian church planted on the Continent of Europe.

There is a passage in II. COR. viii. 18, 19, which is generally supposed to refer to Luke, and to belong to this period: "And we have sent with him [that is, with Titus] *the brother*, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen by the churches *to travel with us with this grace*, which is administered by us to the glory of the same Lord, and declaration of your ready mind." And, in the subscription at the close, we are told that this Epistle was written *from Philippi*, a city of Macedonia, by Titus and *Lucas*. This therefore took place at Philippi on Paul's return thither after his seven years' absence, and when he "abode there three months," according to ACTS xx. 3. It was during this three months, while Paul remained at Philippi, that Luke departed, in company with Titus, to Corinth, carrying with them Paul's second Epistle to the Church in that place, returning, however, in time to rejoin Paul and proceed with him on his journey to Jerusalem. "The praise in the gospel throughout all the churches," which Paul here ascribes to Luke, must refer largely to the faithful and successful manner in which he had preached the Word

and administered the Church affairs at Philippi during that seven years.

It is most probable that Luke remained with Paul from this time onward, during his stay at Jerusalem, and through all the trials and persecutions which grew out of that visit, including his two years' imprisonment at Cæsarea; for when at last, on account of Paul's appeal unto Cæsar, it was determined they should sail for Italy (ACTS xxvii. 1), we find that Luke accompanied him on that memorable journey. After arriving in Rome, he continued at the Apostle's side during his first imprisonment, or close custody, of two years, as we learn from COL. iv. 14, PHILEM. 24. It is probable, also, that he accompanied him on those journeys made in the four years or more between his first and second imprisonments. And in II. Tim. iv. 11, supposed to have been written from Rome during the last imprisonment, Paul says, "Only Luke is with me," showing him still the tried friend and faithful attendant of the Apostle to the end of his afflictions.

After the martyrdom of Paul, A. D. 68, we have no further authentic account of what became of Luke. The time and manner of his death are uncertain. Many ancient traditions are afloat of his preaching in Gaul, Bythinia, and Achaia, but none can be traced to a reliable source. It seems probable that he lived to an advanced age. That he died a martyr somewhere between A. D. 75 and A. D.

100, appears to be favored by the greatest weight of testimony. Enough is authentic, however, to show him to have been one of the early-inspired preachers of Christianity, and the author of the Gospel bearing his name, as well as of the Book of Acts.

THE GOSPEL.

The earliest fathers of the church — Justin Martyr, Tertullian, Origen, Iræneus, etc. — refer to and quote from this Gospel; and it would seem that, by the year 120, it was generally known to and established in the churches.

From ACTS i. 1, we learn that it had already been written when that Book was commenced, probably a number of years before. The latest time mentioned in Acts is the “two whole years” during which Paul “dwelt in his own hired house” at Rome, “and received all that came unto him.”—xxviii. 30. Here the account of Paul terminates abruptly. Nothing is told us of the result of his appeal to Cæsar, nor of the events of the last six years of his life. It is supposed, therefore, that the Book of Acts was finished at that time, and that these later events are not inserted because they had not yet occurred. This would give the early part of the year 63 as the date of the Book of Acts. And, as the Gospel was composed several years before that, it seems most probable it was done at Cæsarea, while Paul was imprisoned there,

and Luke remained there awaiting his release or his being sent to Rome. This would make the date of the Gospel A. D. 58–60. Nothing is known that conflicts with this belief. But it is possible it was finished at Rome, soon after their arrival there A. D. 61.

Much inquiry has arisen and many conjectures have been hazarded with respect to the person named Theophilus, to whom both the Gospel and Acts are addressed. But nothing is certainly known of him; the only thing appearing clear being that he was not a Jew, but a Gentile; probably an Italian, and possibly a resident of Rome.

But the writing was not meant for one man only, nor yet alone for the descendants of Israel, but for the whole world. That the design was to show that the Gospel of Salvation is intended for all mankind, may be partly seen in that Luke, contrary to Matthew, traces up the genealogy of Jesus far beyond Abraham, the father of the Israelitish nation, to Adam, “the son of God,” and the common ancestor, as was supposed, of the whole human race.

Two other objects which the Evangelist had in view were, first, to give a more extended account of our Lord’s teachings and acts than before existed; and, second, to make it more accurate, and after a better chronological order than were the many fragmentary treatises then circulating; that the Churches might know of a certainty concern-

ing those things which lie at the foundation of the Christian faith. This we learn from the writer's preface, chap. i. 1-4. His materials were gathered from those "who from the beginning were eye witnesses and ministers of the Word;" while he took pains to trace out "all things from the very first." And we must remember that all this was done under the guidance of the Holy Spirit.

From the verbal coincidence of the Holy Supper (xxii. 19, 20), and Paul's reference to it (I. COR. xi. 23-25), many have supposed that Luke must have learned the circumstances from Paul; while it is believed also by such, that as the Evangelist was for so many years an intimate companion of the Apostle, much of Luke's Gospel must be attributed to the dictation or influence of Paul; he standing to Luke in a relation something like that in which Peter stood to Mark. This, however, is not at all probable. Paul was not an "eye witness" of any portion of our Lord's history. It is more likely that Paul relied on Luke's materials for a knowledge of historical facts; while whatever influence the Apostle exercised upon Luke must have been in the domain of doctrine and spirit. There are many close resemblances of expression in the writings of the two.

A few particular characteristics of this Gospel may be mentioned. As a history of events it is the most complete of all the Gospels. In the record of our Lord's discourses

it is not quite so full as that of Matthew, but fuller than Mark. The narrative part is easy and graceful, carrying the reader along with a continuous interest. Like the first two Evangelists, the main portion is occupied with the Lord's Galilean ministry; while the accounts of John the Baptist and the infancy and childhood of Jesus are more complete than those of the other three records. A long series of events mentioned in MATT. xiv. 22 to xvi. 12, and MARK vi. 45 to viii. 26 are omitted. While on the other hand, in chap. ix. 43 to xviii. 30, there are introduced "a remarkable series of acts and discourses which are grouped together in connection with the last journey to Jerusalem. Some of the incidents occur in different connections in the other Evangelists; and the whole section proves, by the absence of historical data and the unity of its general import, that a moral [spiritual?] and not a temporal sequence is the law of the Gospels." — *Westcott's Intro. to Gospel, chap. 7.* This Divine interior spiritual design and meaning will be found to be the governing principle in all the Gospels, constituting their inspiration and chief characteristics.

Much of the matter in this remarkable section is peculiar to Luke, and but for his Gospel the record of it would have been lost from the Word and the Church. Among these things are the sending out of "the seventy," the casting out of the dumb spirit, healing the

woman bowed together by an infirmity; with some striking lessons drawn from passing incidents. Also, no less than twelve parables; namely, the Good Samaritan, the importunate friend, the unclean spirit, the rich fool, the barren fig tree, the lost sheep, the lost pieces of silver, the prodigal son, the unfaithful steward, the unjust judge, the rich man and Lazarus, the Pharisee and the publican.

Davidson divides this Gospel into five parts: which may be convenient for the consideration or study of its contents:—

1. Narrative of the birth and childhood of John the Baptist, and of Jesus, i. 4 to ii. 52.
2. Circumstances preparatory to Christ's public ministry, iii. 1 to iv. 13.
3. His appearances in Galilee as the Messiah, iv. 14 to ix. 50.
4. Discourses and events in His last journey to Jerusalem, with His triumphal entrance into the city, ix. 51 to xxi. 38.
5. His apprehension, crucifixion, death, resurrection, and ascension, xxii. 1 to xxiv. 53.

Many of Luke's quotations from the Old Testament appear to have been made from the Septuagint Version. The following is a list of the principal ones:—

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| 1. LUKE i. 17, | from MAL. iv. 4, 5. |
| 2. " ii. 23, | " EXOD. xiii. 2. |
| 3. " ii. 24, | " LEV. xii. 8. |
| 4. " iii. 4, 5, 6, | " IS. xl. 3, 4, 5. |
| 5. " iv. 4, | " DEUT. viii. 3. |
| 6. " iv. 8, | " DEUT. vi. 13. |

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| 7. LUKE iv. 10, 11, | from Ps. xci. 11, 12. |
| 8. " iv. 12, | " DEUT. vi. 14. |
| 9. " iv. 18, | " IS. lxi. 1, 2. |
| 10. " vii. 27, | " MAL. iii. 1. |
| 11. " viii. 10, | " IS. vi. 9. |
| 12. " x. 27, | " { DEUT. vi. 5. |
| | " { LEV. xix. 18. |
| 13. " xviii. 20, | " EXOD. xx. 12. |
| 14. " xix. 46, | " { IS. lvi. 7. |
| | " { JER. viii. 11. |
| 15. " xx. 17, | " PS. cxviii. 22, 23. |
| 16. " xx. 28, | " DEUT. xxv. 5. |
| 17. " xx. 42, 43, | " PS. cx. 1. |
| 18. " xxii. 37, | " IS. liii. 12. |
| 19. " xxiii. 46, | " PS. xxxi. 5. |

X.—John the Evangelist.

LIFE OF THE APOSTLE.

He is supposed to have been the youngest of the Apostles, and to have been about twenty-five years old when called to be a disciple. The name John, or *Iohannes*, means grace or favor; impliedly the Divine grace or favor; and appears to have been a favorite name among the Jews in those days, when great expectancy of the appearance of the Messiah began to prevail.

We know little of his early life, but he comes into full and clear view when the gospel history begins. He was the son of Zebedee and Salome, and a younger brother of

James the Apostle. Their father lived probably at Bethsaida, the city of Philip, Andrew, and Peter, and pursued the occupation of fisherman on the shores of the Sea of Galilee. There it is believed all those Apostles were born, and such were the scenes in the midst of which James and John grew up, in company with the other three; while there is every probability that the five were intimate acquaintances from their youth.

Salome, the mother of Zebedee's children, was, according to the traditions of the fourth century, the daughter of Joseph by a former wife; making her the half sister of Jesus Himself. Others suppose her to have been the sister of Mary, the Mother of Jesus, mentioned in JOHN xix. 25. But while these are only conjectures, it is generally held to be most probable that some near connection did exist between Jesus and these two disciples. Whatever her natural relationship to the Saviour, Salome appears to have been one of those devout and believing women who in that day "waited for the consolation of Israel." The request which she makes to the Saviour in MATT. xx. 20, that her two sons might hold exalted positions in His kingdom, shows that her heart had dwelt much upon the precious promises of the Messiah in the prophets, however inadequate may have been her ideas in regard to the realities of His kingdom. And it may be presumed that she had trained her children in the belief,

piety, and holy expectations of that dispensation. This is rendered all the more probable from the circumstance that as young men they had become disciples of John the Baptist, being with him on the banks of the Jordan when Jesus went thither unto him to be baptized. After the baptism John bore testimony in hearing of some of his followers that Jesus was the Lamb of God, bearing the sins of the world. And it is commonly believed that the unnamed disciple in JOHN i. 35-40, who stood beside Andrew when the Baptist uttered this declaration, was the Evangelist himself.

It is believed that James and John then accompanied Jesus back to Galilee, though they did not at once attach themselves to Him as constant companions, but returned to their former occupation with their father. It is probable they had known Jesus from boyhood and were interested in His extraordinary character, but had never thought of recognizing Him as the Messiah until the remarkable display at His baptism and the emphatic testimony of John. They must have been present, too, at the marriage feast in Cana of Galilee. And it was not long before they received a distinct summons to enter wholly into His service.

Among the earliest statements of the Gospel history is that of MATT. iv. 21 and MARK i. 19, where Jesus, walking by the Sea of Galilee, and having called Peter and Andrew,

came to where James and John were "in a ship with Zebedee, their father, mending their nets; and He called them. And immediately they left the ship and their father, and followed Him." This is the only time Zebedee appears personally in the sacred narratives. He is named several times as the husband of Salome, or the father of James and John, but is not referred to as present on any subsequent occasion. As Salome alone is mentioned as following Jesus and the disciples into Judea, and there "ministering to them of her substance," the inference is, that Zebedee had died not long after the departure of his sons, and that their mother was a widow. Nothing is told us of the character of Zebedee; but from his associations, and the fact that we do not hear of any opposition from him to the sudden departure of his sons in obedience to the Divine call, we may infer that his sentiments were in harmony with those of his family; and so was one who cherished the faith and piety inculcated in the Law and the prophets. It is probable that this invitation from Jesus to forsake all and follow Him, was not altogether unexpected to any of them, but was something for which their minds had been prepared by many previous circumstances and conversations.

From allusions in the Gospels it has always been inferred that the family belonged to the better class, being in easy circumstances, if not even possessed of considerable wealth.

The mention in MARK i. 20, of their ship being manned by "hired servants," would seem to imply that they prosecuted the fishery, in part, at least, as a commercial business, and not merely as a manual occupation for themselves. Pursued in this manner it may have been a lucrative employment. When, too, we remember that the two young men could afford to forsake their occupation, devoting themselves without remuneration to the duties of the Apostleship, and that their mother, though a widow, could accompany Jesus and His disciples on their journey to Judea and Jerusalem, ministering to them of her substance according to their need, the possession of competent means is implied. A further indication in the same direction is the statement (JOHN xix. 27), that John, at the request of Jesus while on the cross, took Mary, the Mother, from that time forth to *his own house*. This house must have been in Jerusalem, where the Apostle dwelt for twenty or twenty-five years after our Lord's ascension. And, as immediately after the crucifixion, John, with the others, returned to his former occupation by the Sea of Galilee, it would seem that the family possessed two homes: one at the place of their occupation in the country, the other at the capital city of their nation and their religion. Their favorable social position is inferred also from the circumstance mentioned in JOHN xv. 18 of the Apostle's personal acquaintance with the High

Priest; and that his influence could obtain entrance for Peter also into the Palace, is taken to imply a good degree of intimacy between the families, and that that of Zebedee belonged to the upper class.

The early years of the Apostle, we may believe, were passed under the religious influence of a pious home. "He would be trained in all that constituted the ordinary education of Jewish boyhood. Though not taught in the schools of Jerusalem, and, therefore, in later life, liable to the reproach of having no recognized position as a teacher, no Rabbinical education (ACTS iv. 13), he would yet be taught to read the Law and observe its precepts, to feed on the writings of the prophets with the feeling that their accomplishment was not far off. For him, too, as bound by the Law, there would be, at the age of thirteen, the periodical pilgrimages to Jerusalem. He would become familiar with the stately worship of the Temple, with the sacrifice, the incense, the altar and the priestly robes. May we not conjecture that then the impressions were first made which never wore off? Assuming that there is some harmony between the previous training of a prophet and the form of the visions presented to him, may we not recognize them in the rich liturgical imagery of the Apocalypse—in that union in one wonderful vision of all that was most wonderful and glorious in the predictions of the older prophets?"—*Smith's Bib. Dict. i. 1104.*

After the distinct call to be with Him, the two brothers journeyed with Jesus to Capernaum, and thence to Jerusalem; returning through Samaria, as we learn from JOHN iv. 4, where he held the remarkable conversation with the woman at the well. On arriving at home in Galilee, it appears that James and John, and perhaps the other disciples, went back for a brief period to their former occupation. From the account in LUKE v. 11, many suppose that they all received a second and final call to leave their worldly business entirely, and follow the corresponding occupation in the Lord's spiritual kingdom, thenceforward becoming "fishers of men."

From this time James and John take their places in the company of constant disciples. Soon they are chosen among the twelve, who are hereafter to appear, not as disciples only, but as the Lord's "witnesses," delegates or Apostles. In all the lists of the twelve, those four names, the two sons of Jonas, Peter and Andrew, with these two sons of Zebedee, James and John, stand foremost. Three especially, Peter, James and John, come within the innermost circle of our Lord's love, intimacy, and confidence. They stand forth as exponents and representatives of the three fundamental graces of His kingdom, Faith, Charity, and Good Works or the affectionate zeal of the Life of Charity. They are found with Him when none else are: in the chamber of death when the daughter of Jairus is to

be raised, at the holy vision of the transfiguration, and in the agony in Gethsemane. Peter usually appears as the leader, while to John belongs the more memorable distinction of being the disciple whom Jesus loved. And in return his attachment to the Saviour was more heartfelt and undivided than that of the others.

The name which our Lord gave these two brothers, Boanerges, Sons of Thunder, implies an intensity of emotion, with vehemence of zeal. Sometimes we can see this spirit breaking out in them; as when they joined their mother in the request to the Lord for chief places in His kingdom, being ready, as they said, to face the dangers of drinking of His cup and of being baptized with His baptism (MATT. xx. 20-24, MARK x. 35-41); when they rebuked the one whom they found casting out devils in the Lord's name, because he followed not with them (LUKE ix. 49); and when they sought to call down fire from heaven upon a village of the Samaritans (LUKE ix. 54); an impetuosity of natural temper which, subsequently, under the operation of Divine grace, became the basis of a holy zeal for a holy cause.

The fulness with which this Evangelist narrates the events which took place in Bethany (JOHN xi.), has led many to the conclusion that he was related by some special ties of intimacy to Lazarus and his sisters. At the Last Supper John was the one reclining near-

est to our Saviour, "leaning on His breast," as it is expressed in JOHN xiii. 23. And to him it was that Peter, eager to know who the betrayer should be, beckoned, that he should ask the Master. As they went out to the Mount of Olives, the chosen three were nearest to Jesus, and they only were within sight and hearing during His memorable struggle with the invisible powers of Evil, in the garden.—MATT. xxvi. 37. When His betrayal and arrest took place most of the disciples simply sought safety in flight. But after the first confusion Peter and John alone follow afar off, until they reach the palace of the High Priest. The personal acquaintance of John with Caiaphas, already mentioned, enabled him to gain admittance for Peter and himself; Peter, however, remaining in the outer porch, while John was permitted to go into the council chamber itself. He alone afterwards follows Jesus to the Pretorium of the Roman Procurator.—JOHN xviii. 16, 19, 28. Still impelled by his overmastering love and his strong desire to see the final issue, he follows Jesus next morning to the place of crucifixion, while with him are, probably, his own mother, Salome, Mary, the Mother of Jesus, and Mary Magdalene. Jesus, beholding them, said to Mary, with reference to John, "Woman, behold thy son." While to John He said, with reference to Mary, "Behold thy mother." These all stood by as witnesses of the whole scene attending the crucifixion.

And from that day John took Mary, the Mother of Jesus, to his own house.

As before said, it is probable that John's mother was the sister of Mary, making John the cousin of Jesus. The day after, the Jewish Sabbath, during which the body of Jesus lay sealed up in the tomb, no doubt was spent by them at John's home. Thither went Peter also and staid with them. To that home also first ran Mary Magdalene early on the first day of the week with the news that the Lord had risen. From thence the two Apostles went forth in haste to the tomb, finding it even as she had told them. John's intensity is here shown in that he outran Peter, arriving first at the sepulchre; while Peter, less restrained by a holy reverence, was first to enter the tomb and explore it.

These disciples remained at least eight days at Jerusalem after the Resurrection; during which time Jesus appeared to them on several occasions, with varying circumstances. Then a month later we find them once more in Galilee, with Peter and the others having returned to their early occupation by the Sea of Tiberias (JOHN xxi. 3), and having apparently abandoned the hope of an immediate beginning of the Messiah's kingdom. In the holy vision which was here shown them of the Saviour in His risen form, we observe some of the personal characteristics of these two friends cropping out. When Jesus appears to them on the beach in the dimness of the

early dawn, John is the first to recognize that it is the Lord; while Peter was the readiest to plunge into the water and swim to the shore where He stood.

As so much in the past, so from this time onward, we find these two Apostles closely associated together. Their last conversations with our Lord are recorded in the twenty-first chapter of John and the first chapter of Acts. They were together at the time of His ascension, and on the day of Pentecost; together when at the hour of prayer, going into the Temple to worship, they met and healed the man, lame from his birth, at the gate which is called Beautiful.—ACTS iii. 1. Together they were brought before the Sanhedrim (ACTS iv.), entering their united protest against the proceedings. The persecution directed against the infant church at Jerusalem, by Saul of Tarsus, did not drive them or the other Apostles from the city. And when it was reported to them (ACTS viii. 14), that Samaria had received the Word of God, Peter and John were the two who were sent to that region to confirm and strengthen the believers. We read also in the Gospel that these were the two whom our Lord sent before Him into the city to make preparation for that Passover which was to be the Last Supper with His disciples. All this is to signify that Faith and Love should operate together in all Christian effort, and never be separated.

In the persecution which followed not long

after, under Herod Agrippa, A. D. 44, James, the brother of John, suffered martyrdom (ACTS xii. 1), but John continued in Jerusalem. Fifteen years later, on the occasion of Paul's fourth visit, as we learn from GAL. ii. 9, John was still at his post as one of the "pillars" of the Church there, and took part in the settlement of the great question arising between the Gentile and Jewish Christians.—ACTS xv. 6, A. D. 52. How long John remained at Jerusalem after this is not certainly known. Probably only a few years. As he had undertaken the care of Mary, the Virgin Mother, it is not probable he would leave the city until after her decease. But we have no record of that event.

The personal functions performed by John in the church at Jerusalem are not made clear to us. His ministry during that period is mostly hidden from the public eye. James, "the brother of the Lord," acted as bishop, or presiding minister; and John's duties may have extended to the visitation and supervision of congregations in the neighborhood. His genius would naturally fit him for the quiet teaching and leading of those already accepting the faith, rather than for the public proclamation of the truth, or the conversion of Jews and Greeks.

About A. D. 62 and 63 began those tumults and disorders which in A. D. 70 culminated in the destruction of the city. James, "the brother of the Lord," was arrested by

Ananus, the High Priest, near the commencement of those troublous times, and it seems most probable that the remaining disciples, remembering our Lord's words in the twenty-fourth of Matthew, with the corresponding portions of the other Gospels, especially in LUKE xxi. 20, and construing them literally, took that occasion to leave not only Jerusalem, but as far as possible to flee out of Judea also.

There are traditions that from Jerusalem John removed to Antioch, and for a number of years presided over the church in that place. This is not at all improbable; though there is nothing to make it quite certain.

Far clearer is it that in the latter part of the century he presided over the church in Ephesus. This was an important city, the metropolis of Grecian Asia, and the headquarters from which could be most easily reached not only the seven churches in Proconsular Asia, but also the other Christian congregations in that part of the world. There for the last third of a century the Apostle lived, maturing a serene and beautiful old age. His efforts were directed to maintain the purity of the churches under his charge, to admonish them in regard to evil practices, and oppose the introduction of hurtful errors. It is reported that there he met Cerinthus, the propagator of one phase of the Gnostic heresy, refusing to be so much as under the same roof with him. The seven churches men-

tioned in the Book of Revelation appear to have been especially under his care. It was during his long and for the most part peaceful residence at Ephesus, that his writings which have come down to us in the New Testament are presumed to have been composed. It was the belief of the Church until a very recent period that his exile to Patmos took place in the persecution under the emperor Domitian, in the year 95. A number of modern critics have endeavored to show that it must have occurred earlier, that is, in the persecution of the Christians in the time of Nero, A. D. 68. Of this we shall have more to say when we come to treat of the Book of Revelation.

Tradition has preserved for us a large number of anecdotes connected with this period of his life, most of which are improbable, and hardly any of them bear the mark of authenticity. The one most commonly repeated is that respecting his attempted martyrdom. It is related by Tertullian that being at Rome in the persecution under Domitian, he was, on account of his boldness of speech, thrown into a cauldron of boiling oil. The oil having no power to injure him, he was taken out and sent to labor in the mines; Patmos being the place of his exile. As this form of punishment was not known in Rome, and no other ancient writer mentions the circumstance, it is not usually credited.

More probable is the story of his efforts to

reclaim a lapsing member of his church. It is told that a young convert of his congregation having fallen away, and become chieftain of a robber band haunting the neighboring mountains, the venerable Apostle went out of the city and allowed himself to be taken prisoner by the band, that he might get an opportunity for an interview with their chief. When carried to the mountains and taken into the presence of the chieftain, the Apostle's persuasiveness of language and manner was such as to induce him to abandon his lawless course and return to obedience and duty.

He outlived all the other Apostles and co-workers of his early manhood. And it is interesting to know that in the latter part of his ministry at Ephesus he had for pupils several men who became eminent and useful in the church in the next century. Polycarp, bishop of Smyrna; Papias, bishop of Hierapolis in Phrygia; and Ignatius, bishop of Antioch, all sat under his teachings and learned their ideas of Christianity from him. And their testimonies concerning him and his times are most valuable. He survived to a good old age, and when from the feebleness of advancing years, he had to be carried into the place of worship of the Church at Ephesus, he was still earnest in inculcating that principle of life which had ever been his governing theme; and would repeat the phrase, "Little children, love one another," "Little children, love one another."

According to the best information we have, he passed out of this world at the age of ninety-five, in A. D. 100.

Says Mr. Sears : * "The character of John is composed of two vastly differing elements rarely found in such combination except under the transfusing power of the Christian spirit, but found there in its perfection and consummation. These are very great masculine strength, joined with affections so overflowing and tender that the strength is concealed under their profusion, except when occasions and emergencies bring it to the test. The granite is hidden under the tendrils that overhang it with flowers."

A full and hearty receiver of the Christian faith himself, he was not of a disposition to brook easily partial reception, or the mixture of fallacies or specious errors with the truth. Especially zealous was he against those who, having once received, afterwards became deniers of the faith. Intolerant of concessions, he could not, like Paul, enter readily into other men's states and ideas, becoming all things to all men, for the sake of reaching them. The Christian Church, however, will always remember with gratitude that he was the great Apostle of Love ; love for our Saviour, love for the holy truths of the Gospel, love for purity and righteousness of life, love for the brethren, and love for the sacred cause of the Church in the world.

* The Fourth Gospel, the Heart of Christ, p. 65.

THE JOHANNEAN WRITINGS AS A WHOLE.

They present certain characteristics which merit a distinct consideration. These belong mostly to the Gospel and Apocalypse, being only faintly reflected in some particulars in the three Epistles attributed to John. A number of very prominent and very precious Christian ideas we owe exclusively to them. And they are those which, carrying the Gospel Truths to their culminating point, have been most affectionately and reverently cherished by the faithful Church in all ages. In them the highest spirituality and inmost character of the Christian religion are brought to light ; while unseen things and realms of the heavenly world are opened to view.

1. It is from them that we learn the doctrine concerning the Eternal Word and its incarnation in Jesus, developed in the first chapter of the Gospel, and afterwards carried forward in holy vision in the nineteenth of Revelation, bringing into clear light the Divinity of the Lord. It reappears also at the beginning of the first Epistle.

2. In them alone do we find our Lord, as to His Divine Humanity, spoken of as the Lamb ; as the Lamb of God, bearing the sins of the world, in the early part of the Gospel ; and then, as the opener of the Book, the Guide of the heavenly church, and the Light of the New Jerusalem, in the Book of Revelation.

3. To John we owe the record of the discourse of Jesus with Nicodemus concerning the new birth, the operation of the Spirit, and the interior nature of regeneration.

4. In this Gospel only do we read of the conversation of Jesus with the woman at the well, bringing out the doctrine of the living water, the water of life. An idea reproduced further on, chapter vii. 37, 38; and more fully still in Rev. vii. and xxii.

5. John alone records the discourse concerning the Living Bread, the Bread of God, in the sixth chapter of his Gospel. A thought deeply underlying the imagery of the latter part of the seventh chapter of Revelation. A household idea in the universal church.

6. The parable of our Lord as the Good Shepherd, and his people as the flock of His pasture, is peculiar to John's Gospel; while it is a symbol carried forward to a heavenly fruition, in the scenes of the eternal world, in the pages of the Apocalypse.

7. Jesus as the fountain and embodiment of Light, as the sun of the moral universe, is an idea which we derive from John's writings. At the beginning of the Gospel He is the "true Light that lighteneth every man that cometh into the world." In chapter eight Jesus declares "I am the Light of the world." In the opening vision of the Revelation His countenance is seen "as the Sun shining in his strength." While in the description of the New Jerusalem "the Lamb is the Light

thereof." And among the earliest words of the first Epistle we hear, "that God is Light, and in Him is no darkness at all."

8. To John's Gospel we owe our Lord's conversation with Philip, in the fourteenth chapter, wherein His oneness with the Father is made known. So soon followed (chapter seventeen), by that sublime prayer for the perfecting of the work of glorification of His human part, as the crowning act of reconciliation. The whole idea is carried forward to the completion of the glorifying process, in the first chapter of Revelation, where all the Divine attributes are revealed as combined in our Lord, the One Infinite and Divine Person, in whom "dwelleth all the fulness of the Godhead bodily;" the one "who is, and who was, and who is to come; the Almighty."

9. The distinct promise and description of, the gift of the Holy Spirit, the *Paraclete* or Comforter, the Spirit of Truth, which we have in the fourteenth and sixteenth chapters of this Gospel.

THE GOSPEL OF JOHN.

A prominent object which it is supposed John had in view in writing his Gospel was to make under divine guidance a record of some important things of our Lord's life and teaching which the other Evangelists had omitted. And this object he fulfilled. Besides the nine prominent ideas mentioned in the previous section as peculiar to the Johan-

nean writings, we will note a few historical particulars found only in this Gospel. Among them are the marriage in Cana of Galilee, the discourse with Martha on the resurrection, the raising of Lazarus from the dead, with many of the events of the last week of our Lord's life in and about Jerusalem, contained in the last ten chapters. Conspicuous among these for fulness are the arrest and trial of Jesus, the scene at the cross, and the vision at the sea of Tiberias. While the other Gospels are occupied mainly with our Lord's ministry in Galilee, John's contains but few notices of that, but is chiefly devoted to His mission in Judea and Jerusalem. In the others, too, we find mention made principally of His public discourses and acts, while in John's we are taken more nearly into His private life, with His acts and words with His disciples and intimate friends.

Another object usually attributed to John in writing his Gospel, was to oppose the gnostic heresy and some other errors in his day creeping into the church. It is more probable that his principal intention was to set forth the Supreme Divinity of the Saviour, with the fulness of gospel truth, and that the confutation of prevailing errors was only secondary and incidental.

Written in pure Hellenistic Greek, the style of this Gospel is said to be characterized by simplicity, softness and ease. A great variety of diction does not appear, but the same

terms and phrases are frequently repeated. By this means no doubt the transcendent truths expressed are presented in greater unity, directness and clearness.

The quotations from the Law and the Prophets are fifteen in number, and are almost entirely made from the Greek of the Septuagint Version.

Chapter i. 23,	from	ISAIAH xl. 3.
“ ii. 27,	“	PSALM lxix. 9.
“ vi. 31,	“	PSALM lxxviii. 24.
“ vi. 45,	“	ISAIAH liv. 13.
“ viii. 17,	“	DEUT. xvii. 6 ; xix. 15.
“ x. 34,	“	PSALM lxxxii. 6.
“ xii. 13,	“	PSALM cxviii. 26.
“ xii. 15,	“	ZECHARIAH ix. 9.
“ xii. 38,	“	ISAIAH liii. 1.
“ xii. 40,	“	ISAIAH vi. 10.
“ xiii. 18,	“	PSALM xli. 9.
“ xv. 25,	“	PSALM lxix. 4 ; xxxv. 19.
“ xix. 24,	“	PSALM xxii. 18.
“ xix. 36,	“	EXODUS xii. 46.
“ xix. 37,	“	ZECHARIAH xii. 10.

Besides these there are ten general references to passages from the Law and Prophets, without full quotation of the words.

The contents of this Gospel may be conveniently studied in connection with the several journeys of our Lord, mostly into Judea and to Jerusalem.

I. First journey into Judea, His baptism,

and beginning of His ministry, ending chap. ii. 12.

2. Second journey to the Passover in the first year of His ministry, manifestation of His glory at Jerusalem, and journey back by Jacob's well, to end of chap. iv.

3. Third journey, in the second year of His ministry, about the time of the Passover, chap. v.

4. Fourth journey, about Passover time, in the third year of His ministry, beyond Jordan, the multiplication of the loaves, the walking on the sea, etc., chap. vi.

5. Fifth journey, six months before His death, at the Feast of Tabernacles, with the five signs of His glory shown at Jerusalem, chap. vii. 14 to x. 21.

6. Sixth journey, about the Feast of Dedication, His testimony in Solomon's porch, and His departure beyond Jordan, chap. x. 22-42.

7. Seventh journey, in Judea towards Bethany, the raising of Lazarus, and the consequences, chap. xi. 1 to 54.

8. Eighth journey, before His last Passover, plotting of the Jews, His entry into Jerusalem, and into the Temple, xi. 55 to end of xii.

These are followed by the preparation for the Last Supper, the apprehension, trial, and crucifixion of Jesus, proofs of His resurrection; chap. xiii. to xx. 29. Then, the Conclusion, addressed to believers, xx. 30, to end.

The date at which this Gospel was written is usually put at about A. D. 80, at Ephesus.

XI.—The Book of Revelation.

The Word of the New Testament, like that of the Old, has both its historical and its prophetic portions. And as the prophecies of the Old Testament related chiefly and inmost to the coming of the Lord into the world, and His visible appearing in the flesh, so do the prophecies of the New Testament look forward in a similar manner to the second coming of the Lord, and the circumstances and events then taking place. Parts of these predictions are contained in the latter portions of the first three Gospels; namely, in the twenty-fourth chapter of Matthew, the thirteenth of Mark, and the seventeenth and twenty-first of Luke. None are found in the Gospel of John. For to the beloved disciple was to be disclosed that fuller vision of these holy things which should unfold their heavenly particulars for the ages to come.

The Book of Revelation, therefore, is pre-eminently the prophetic Book of the New Testament. It is sometimes called *The Apocalypse*, which is only the Greek word for our term *Revelation*, and in the original is the first word of the Book, the Divinely given title. This Book has an especial interest for us all, for in this age its holy predictions are

being fulfilled. It contains, therefore, the words of our Lord Jesus Christ, ascended into glory, speaking out of heaven, directed to us as hearers today.

As related in the Gospels, our Lord had told His disciples, before His crucifixion, of the decline that should come in His Church, its falling away into worldliness and error, with the troublous and dark ages that were to follow. He gave them also the promise of His second coming, in power and great glory, at the end or consummation of that dark age* (erroneously translated *end of the world*), when He would bring the evil doers to Judgment, and restore all things to a new and heavenly order. And no doubt in His conversations with His Disciples, especially in those held with them during the forty days after His resurrection and before His ascension, He explained these things more fully than we have them in the letter of the written record of the Gospels. Consequently this future and second coming of His was a prominent thought in the teaching and preaching of the Apostles. They encouraged believers everywhere to look forward with expectation and hope to that better and brighter day they set forth, much as the old prophets had taught men to look forward to the first coming of the Saviour. And they spoke of their own day, church, and dispensation, as temporary, provisional, and prepara-

*See MATT. xxiv. 3, New Version, Margin.

tory to that brighter and fuller revealing and establishment of the Redeemer's kingdom which was yet in store. Thus Paul (I. COR. xiii. 9, 10.) : "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part will be done away." And so believers were continually pointed forward to the future "coming," "appearing," or "revelation," of our Lord, when He should come to judge the quick and the dead, to reveal more of His glory, and usher in the fuller establishment of His kingdom, both in the heavens and on the earth. See I. COR. i. 7; xv. 23; I. THESS. ii. 19; iii. 13; iv. 15; v. 23; II. THESS. i. 7; ii. 4, 8; I. TIM. vi. 14; II. TIM. iv. 1; Tit. ii. 13; JAMES v. 7, 8; I. PETER i. 5, 7, 13; iv. 5, 13; v. 1, 4; II. PETER i. 16; iii. 4, 12, 13; I. JOHN ii. 2, 8.

In the Apocalypse, given at the close of the Apostolic age, and the final book of the sacred canon, we have a fuller revelation of all these things. Beginning with a literal reference to the circumstances of John and the churches under His supervision, the veil of the future is lifted, a door into heaven opened, and many secrets of the eternal world disclosed. In a wonderful series of representative images and tableaux the last coming of the Lord is set forth, with the state of the Church and the events which accompany His appearing: the disclosure of new truth from the Word, the preparation for the Judg-

ment, the exploration and final accomplishment of the Judgment, followed by the new heavens and new earth, with the descent and establishment of the New Jerusalem, the final Church, upon the earth. The scenes are laid partly in the heaven of angels ; partly in Hades, the intermediate world of spirits ; and partly in the world of men. The symbolism is remarkable. The pages of this book contain, as it were, a compend of all preceding prophecy. The ripe grain of all the holy imagery of the Bible seems to be here gathered up into one golden sheaf, as the crown of the whole collection. It is most like the prophecies of Ezekiel and Daniel, with portions of Isaiah and Zechariah. But nearly every consecrated symbol from Moses to Malachi seems to reappear in this magnificent panorama, only with more glorious and brilliant surroundings. The controlling presence of Divine influence and inspiration is more manifest here, and felt to be more continuously immanent, than perhaps in any other book of the Bible. The supernatural part stands forth to view as almost the sole element: while the opening given us into the unseen and eternal world is more full, steady and continuous than in any other Divine writing.

The contents of the Book naturally divide as follows :—

1. Appearing of the Lord to John and the addresses to the seven churches, chaps. i., ii., iii.

2. Heaven opened, the Lord on the throne, the Great Book sealed, and the opening of six seals by the Lamb, chaps. iv., v., vi.

3. Sealing of the 144000, and the multitude of the redeemed in white robes, chap. vii.

4. Opening of the seventh seal, appearance of seven angels with trumpets, the sounding of six of them, with the results which followed, chaps. viii., ix.

5. The mighty Angel with the little book in His hand, chap. x.

6. The two witnesses and their testimony, chap. xi.

7. The woman clothed with the sun and her persecution by the dragon, chap. xii.

8. Vision of the two evil beasts, chap. xiii.

9. The Lamb with the 144000 on Mount Zion, and the reaping of the harvest of the earth, chap. xiv.

10. The seven angels with the seven last plagues, chaps. xv., xvi.

11. Judgment and overthrow of the mystical Babylon, chaps. xvii., xviii.

12. Glorification of the angels over the fall of Babylon, and their following of the Lord as the Word, upon white horses, chap. xix.

13. The binding of Satan by the angel having the key of the bottomless pit, with the continuation and closing up of the Judgment, chap. xx.

14. The descent of the New Jerusalem,

and its establishment on the earth, chaps. xxi., xxii.

THE SUBJECTS TREATED OF UNDER THIS
SYMBOLISM.

Chapter I. That this revelation is from the Lord [Jesus Christ] alone, and that it will be received by those who will be in His New Church which is the New Jerusalem, and acknowledge the Lord [Jesus Christ] as the God of heaven and earth. The Lord is also described as to the Word.

Chapter II. To the Churches in the Christian world: to those therein, who primarily regard truths of doctrine and not good of life, who are understood by the Church of Ephesus. To those therein who are in good as to life, and in falses as to doctrine, who are understood by the Church in Smyrna. To those therein who place the all of the Church in good works, and not anything in truths, who are understood by the Church in Pergamos. And to those therein who are in faith originating in charity, as also to those who are in faith separated from charity, who are understood by the Church in Thyatira. All these are called to the New Church, which is the New Jerusalem.

Chapter III. This chapter treats of those in the Christian world who are in dead worship, which is without charity and faith, who are described by the Church in Sardis; of those who are in truths from good from the

Lord, who are described by the Church in Philadelphia; of those who believe alternately, sometimes from themselves, and sometimes from the Word, and thus profane holy things; who are described by the church in Laodicea: all these being likewise called to the New Church of the Lord.

Chapter IV. The subject treated of is concerning the ordination and preparation of all things in heaven for judgment, to be executed from, and according to, the Word; likewise concerning the acknowledgment, that the Lord [Jesus Christ] is the only Judge.

Chapter V. That the Lord in His Divine Humanity will execute judgment out of the Word and according to it, because He is Himself the Word; and that this is acknowledged by all in the three heavens.

Chapter VI. Concerning the exploration of those on whom the last judgment is to be executed, to discover the quality of their understanding of the Word, and their consequent life; described by the four horses. Of the state of those who were preserved by the Lord from the wicked, and delivered in the day of judgment. And of the state of those who were in evils and thence in falses, the nature of that state at the day of judgment.

Chapter VII. This chapter treats of those who are and will be in the Christian heaven, and first, of their separation from the wicked (verses 1-3); afterwards, of those who are

in love to the Lord and thereby in wisdom, of whom the superior heavens consist (verses 4-8); and of those who are in charity and its faith from the Lord, because they have fought against evils, of whom are the inferior heavens, verses 9-17.

Chapter VIII. The Reformed Church is here treated of, as to the quality of those therein who are in faith alone; the preparation of the spiritual heaven for communication with them, verses 1-6. The exploration and manifestation of those therein, who are in the interiors of that faith (verse 7), and who are in its exteriors (verses 8, 9), and their consequent spiritual condition, verses 10-13.

Chapter IX. Of the exploration and manifestation of the states of life of those in the reformed Church who separated faith from charity, and consequently were in evils of life, at and just before the time of the Last Judgment.

Chapter X. The exploration and manifestation of those who are in the reformed Churches is still treated of: in the present chapter, what their belief is concerning the Lord, as to His being the God of heaven and earth, as He Himself taught in *MATT.* xxviii. 18; and as to His Humanity being Divine; that these articles of belief are not received in those churches; and that it is no easy matter for them to be received, so long as a belief in justification by faith alone is so strongly fixed in their hearts.

Chapter XI. The state of the Church among the reformed [at the time of the Last Judgment] is still treated of, as to the quality of those who are interiorly principled in faith alone, contrary to the two essentials of the New Church, which teach that the Lord [Jesus Christ] is the only God of heaven and earth, that His Humanity is Divine; and that men ought to live according to the precepts of the decalogue. That these two essentials were declared to them, verses 3-6. But that they were totally rejected, verses 7-10. That they were raised up again by the Lord, verses 11, 12. That they who rejected them perished, verse 13. That the state of the New Church was manifested from the new heaven, verses 15-19.

Chapter XII. The subject here treated of is concerning the New Church and its doctrine; by the woman is here meant the New Church, and by the child which she brought forth, its doctrine; and, also, concerning those in the [then] present Church, who from doctrine believe in a trinity of persons, and in a duality of the person of Christ, likewise, and in justification by faith alone; these latter being meant by the dragon. Then follows the persecution of the New Church by these, on account of its doctrine, and its protection by the Lord, until, from being confined to a few, its reception, at length, extends to many.

Chapter XIII. In this chapter the dragon

continues to be treated of, and the doctrine and faith signified by him, is described ; what its quality is (A. D. 1757) among the laity, and afterwards what its quality is among the clergy ; by the beast which came up out of the sea, that doctrine and faith is described, as it exists with the laity (verses 1-10) ; and by the beast out of the earth, the same among the clergy (verses 11-17) ; lastly, concerning the falsification of the Word by the latter, verse 18.

Chapter XIV. Concerning the new Christian heaven : it is described, verses 1-3 ; the Lord's (second) coming proclaimed, and then a new Church, (verses, 6, 7, 13) ; an exhortation to renounce the doctrine of faith separated from charity, in which the present church (1757) is principled (verses 9-12) ; an exploration of these, and a manifestation that their works were evil, verses 14-20.

Chapter XV. A preparation for disclosing the last state of the Church, and laying open the evils and falses in which those who are of the Church are principled (verses 1, 5-8) ; from whom they are separated who have acknowledged the Lord, and lived according to his commandments, verses 2, 3, 4.

Chapter XVI. In this chapter the evils and falses in the Church of the Reformed are discovered by influx from heaven (verse 1) ; into the clergy (verse 2) ; into the laity (verse 3) ; into their understanding of the Word (verses 4-7) ; into their love (verses 8, 9) ;

into their faith (verses 10, 11) ; into their interior reasonings (verses 12-15) ; into all things relating to the above together, verses 17-21.

Chapter XVII. Concerning the Roman Catholic religion ; describing the manner in which it had falsified the Word, and thence perverted all things of the church (verses 1-7) ; how it had falsified and perverted those things among such as were subject to its dominion (verses 8-11) ; but this in a less degree among those who were not thus subjected to its dominion, verses 12-15. Concerning the Reformed, that they had withdrawn themselves from its yoke (verses 16, 17) ; of its prevalence notwithstanding, verse 18.

Chapter XVIII. The Roman Catholic religion continues to be treated of ; that by reason of its adulterations and profanations of the truths of the Word, and thence of the church, it will be destroyed, verses 1-8. Concerning the chief among those who are of the ecclesiastical order, their nature and quality, and their lamentation, verses 9, 10. Concerning the inferiors of that order, verses 11-16. Concerning the laity and common people, who are in subjection to them, verses 17-19. The joy of the angels by reason of the removal thereof, verse 20. Concerning its destruction in the spiritual world on account of there being no acknowledgment, search after, illustration, reception, and thence

no conjunction of truth and good, which constitute a church, verses 21-24.

Chapter XIX. A glorification of the Lord by the angels of heaven, on account of the removal of the Roman Catholics in the spiritual world, whereby they were restored to their light and beatitude, verses 1-5. Annunciation of the Lord's (second) advent, and of a New Church from him, verses 6-10. The opening of the Word as to its spiritual sense for the use of that church, verses 11-16. The calling of all men unto it, verses 17, 18. The resistance of those who are principled in faith separated from charity, verse 19. Their removal and damnation, verses 20, 21.

Chapter XX. Concerning the removal of those who are meant by the dragon (verses 1, 2, 3) and then concerning the ascent of those from the lower earth, who worshipped the Lord and shunned evils as sins, verses 4, 5, 6. Judgment upon those in whose worship there was no religion, verses 7, 8, 9. The damnation of the dragon, verse 10. The universal judgment upon the rest, verses 11-15.

Chapter XXI. This chapter treats of the state of heaven and the Church after the Last Judgment; that after this event, through the new heaven a New Church will exist on the earth, which will worship the Lord [Jesus Christ] only, verses 1-8. Its conjunction with the Lord, verses 9, 10. The description of it as to intelligence derived from the Word (verse 11); as to doctrine thence de-

rived (verses 12-21); and as to every quality thereof, verses 22-26.

Chapter XXII. The New Church continues to be described as to its intelligence derived from Divine truths from the Lord, verses 1-5. That the Apocalypse was manifested from the Lord, and that it is to be revealed in its proper time, (verses 6-10); concerning the coming of the Lord and his conjunction with those who believe in him, and live according to his commandments, verses 11-17. That the things which are revealed, are altogether to be observed, verses 18, 19. The desponsation, or betrothing of the New Church to the Lord Jesus Christ, verses 17-21.

The date at which this important and remarkable book was written has been a subject of much inquiry. Until quite a recent period, all branches of the church, resting on the nearly unanimous testimony of Christian antiquity, placed the Apostle's exile to Patmos, and consequent composition of the Revelation, in the reign of Domitian, A. D. 95, as put in the margin of our common Bibles. But of late years this date has been called in question. A number of learned critics have taken the ground that the book must have been written before the destruction of Jerusalem, A. D. 70; and therefore place the exile of John to Patmos in the persecution under Nero, in A. D. 66, and consequently give the book the same date. At the present time the

tendency of critical opinion appears to be in that direction. Many of our most learned authorities have given in their adhesion to it.

It must be observed however concerning this view, that it has not grown out of the discovery of any new historical data relating to the matter, but is based almost entirely upon a peculiar interpretation of certain passages of the book itself. In general, it is alleged that an explanation of the scenes described in its pages is to be sought mainly in events contemporaneous with the Apostle: that by "the beast" mentioned in chap. xiii. 18, numbered 666, is meant Nero, the Roman Emperor, a persecutor of the early Christian Church. The main point relied upon is, that in chaps. i. 7, ii. 9, iii. 9, vi. 12, 16, xi. 1, references are made to the literal city of Jerusalem as still standing at the time of the vision, or speaking of its destruction as yet future. On turning to these passages however, it will be seen that they fail to yield an adequate support to this assumption. While the promise of a New Jerusalem so conspicuously made at the close of the book, would rather seem to imply that the Jerusalem formerly looked to, had disappeared. While the entire scheme appears to overlook the clear declarations of the opening portions of the book itself, that it is a prophecy of things future (chap. iv. 1), a disclosure of great truths from on high relating to spiritual things, and not a picture of the outward history of earthly empires.

Another consideration that weighs heavily in favor of the later date is the different character of the two persecutions, under Nero and Domitian respectively. That of the first was like its author, fierce and bloody. A violent death was the penalty inflicted upon the victims. Tortures were commonly resorted to. Sometimes they were smeared with pitch and set fire to; others being sewn up in the skins of wild beasts were thrown out to the dogs; while greater numbers were beheaded, or disposed of in various ways. This form of persecution continued till Nero's death. Under him Paul was slain by the sword.

Under Domitian, twenty and thirty years later, the persecution took altogether a milder form. The main object appeared to be to get possession of the property of the accused. For this purpose complaints were made; the victims suffering chiefly from confiscation and exile.

That John suffered only *temporary exile*, therefore, goes far towards showing it to have occurred under Domitian; for had he become an object of assault in the days of Nero, one of his prominence in the hated sect would hardly have escaped death.

It seems more probable therefore that a reaction will set in against this modern opinion, placing the exile in the time of Nero, and that the Church will settle down at last upon the belief so long entertained, the later date, A. D., 95, already in the margins of most of our Bibles.

THE APOSTOLIC WRITINGS.

XII.—Acts of the Apostles.

THOUGH probably not given to it by its author, this title of the book has come down from the earliest Christian times ; being found in the oldest manuscripts, as well as in the most ancient versions, in Syriac, Coptic, Arabic, etc. As may be seen from its opening paragraph, it is, when considered as a history, intended to be a continuation of the third Gospel, and by the same writer, Luke the Evangelist ; being dedicated to the same Theophilus to whom that Gospel is addressed, probably a worthy Italian residing at Rome.

It begins where that Gospel ends, giving in greater detail the circumstances attending our Lord's ascension into heaven. Its object is to depict to us the conditions and workings of the infant Church after the visible presence of the Lord was withdrawn. As its title clearly imports, its pages do not record the words nor describe the acts of our Lord and Saviour, but those of a portion of the faithful disciples to whom He had committed the trust of the Gospel, after He, as to bodily presence, had left the world.

Hence in the first ages of the Church it was not so highly esteemed nor so much read as the Gospel. Chrysostom, at the commencement of his first homily on it, says that it was utterly unknown to many. This probably is somewhat an exaggeration ; the statement however serves to show the superior position held by the Gospels.

Still a profound interest attaches to this book as being an authentic and truthful record of the planting of the Christian Church by those personal disciples of our Lord to whom He had promised His presence, and the operations of His Spirit, in the work He sent them forth to perform. This Divine influence is perceptible throughout those early days. It aided them in their preaching and writing ; while, in addition, they were empowered to work such signs and wonders as were occasionally useful in confirming their mission ; healing the sick, and sometimes raising the dead. It may be interesting to mention four notable supernatural manifestations. 1. The vision of angels, who foretold the second coming of the Lord ; chap. i. 11. 2. The outpouring of the Holy Spirit on the day of Pentacost ; ii. 1-13. 3. The extraordinary conversion of Paul ; ix. 3-8. 4. Peter's vision, by which he was instructed that the Gospel was intended for Gentiles as well as Jews ; x. 9-16.

The book naturally falls into two main divisions ; the first comprising the first twelve

chapters; the other, the remainder of the book. In the first, Peter is the leading character, and the centre of operations is Jerusalem; the objects of the mission being mainly Jews. In the second, the centre of operations is transferred to Antioch, the capital of Syria, and the Apostle Paul becomes the prominent figure; while the Gentile world is the principal object of the missionary operations.

In the first twelve chapters we have the martyrdom of Stephen, the imprisonment of Peter and John and their miraculous deliverance, the death of Ananias and Sapphira, the founding of the Church at Jerusalem, the persecutions by Saul and his conversion, the conversion of the Ethiopian eunuch, the martyrdom of James by Herod and the miserable death of Herod. Peter appears most frequently as the chief speaker and actor. It is he who proposes the choice of an Apostle to take the place of Judas, chap. i. 15-22; he is the foremost speaker on the day of Pentecost, ii. 14-40; then at the gate of the temple, iii. 4-26; again, before the Jewish Sanhedrim, iii. 8-12; and also in the assembly of the Church, v. 3-11, 29-32.

Not frequently the Apostle John is mentioned as associated with Peter; as in iii. 1; iv. 13, 19; viii. 14. When the news reached Jerusalem that the Samaritans had received the word of God, Peter and John were sent to them by the Church that they might receive the gift of the Holy Spirit; viii. 14-25.

When the Gospel is to be carried for the first time to the Gentiles, Peter is the one selected by manifestation from the Lord, to go to the house of Cornelius, the centurion of the Italian band at Cesarea, chap. x. The Judaising opinion prevailing till then among the disciples may be inferred from the contention with which he was met by the brethren on his return from this mission, and the elaborate vindication of himself he was obliged to make before the assembly, chap. xi. 1-18.

While the things related in this book are of the utmost interest and importance to us, others which are omitted are also noteworthy. Unquestionably, the other nine apostles were actively engaged in some form in the work of the Church, in prayer, teaching, pastoral attentions and missions. Of their labors however, whatever they were, we have no mention. The plan seems to have been to give us the public and more productive portions of the history only; placing on record what is most important, and needed in all ages for instruction, and as a stimulus to the Church to perform always her several Christian duties with becoming earnestness and zeal.

The *second* division, as above stated, beginning with chap. xiii., is occupied with an account of the missionary labors of the Apostle Paul among the Gentiles, carried on from Antioch,* on the banks of the Orontes, in Syria, as a centre.

* This is to be distinguished from another Antioch,

Here Paul took up his residence soon after his conversion. And from xi. 27-30, and xii. 25, we learn that during the great famine that occurred in the days of Claudius, Paul and Barnabas were sent up to Jerusalem to carry the alms that had been collected for the brethren in that city and Judea. They tarried in Jerusalem for a space, and after their return to Antioch, the Lord by the Holy Spirit said, "Separate unto me Barnabas and Saul for the work whereunto I have called them," xiii. 2. "Then, when they had fasted and prayed and laid their hands on them, they sent them away." xiii. 3.

They went forth the first great mission to the Gentile world. Thenceforward the narrative is taken up with the labors and journeyings of Paul and his companions in this new and broader field. Antioch, the metropolis of the Greek Syrian Kings, and afterwards of the Roman Governors of the province, is a city of great interest in the history of the primitive Church. Next to Jerusalem, it is most intimately connected with the apostolic age and labors. Here the first Gentile Church was gathered, and here the disciples first received the name of *Christians*, xi. 19-26. From this city also Paul set out on his three missionary journeys, returning to it from his first two, the third being brought to a termination by his imprisonment at Jerusalem and "of Pisidia," in the southern part of Phrygia; mentioned in Acts xiii. 14; xiv. 19, 21; 2. Tim. iii. 11.

Cesarea preparatory to his journey to Rome, from which he did not return, xiii. 1-3; xiv. 26; xv. 36, 40; xviii. 22, 23. It was at Antioch, too, that Paul took it upon him to rebuke Peter, for first consorting with Gentiles, and then, when emissaries arrived from Jerusalem who were of a different opinion, withdrawing from them abruptly again, Gal. ii. 11, 12.

The book closes abruptly with a brief notice of Paul's arrival and settlement at Rome, A. D. 61, where he abode two whole years in his own hired house, unmolested, preaching and teaching the things of the kingdom to all who came to him. This fixes the date of the book as A. D. 63; and the closing portions at least must have been written at Rome. It contains a number of lengthy quotations from the Scriptures of the Old Testament; and recounts the primitive organization of the Church; the selection of Matthias to succeed Judas in the Apostleship, and the appointment of elders and deacons, for the preaching of the Gospel, the care of needy members, and the spiritual edification of believers.

XIII.—Life and Writings of Paul.

As we have partly seen, the early Jewish disciples were slow to believe that the Gospel was intended for all nations, and slower still to understand that Gentile converts were to be received into the Christian fold without having been first initiated into the ceremonies of the Jewish ritual. Peter stands forth as the chief representative of this type of Jewish Christianity, which may be called the Church of the Circumcision. Along side this there soon arose the Church of the Gentiles, initiated by Paul, and of which he appears as both head and representative. His mission was to the Gentiles. As to influence with them he towers above the other Apostles, being superior in learning, in scope of genius, and in the extent of his missionary labors. His ministerial efforts and epistles to the Churches had the greatest influence in moulding the religious life of that primitive age, while the record of them is still a foremost power in shaping the thought and feeling of modern Christianity.

The main sources of our knowledge of the life and character of this Apostle are the Acts of the Apostles and his own Epistles. To these the Church tradition adds perhaps a few authentic particulars. He was a Hebrew, born in a Gentile city, Tarsus, in Cilicia. His father was a Pharisee, of the tribe of

Benjamin. In boyhood he was instructed in such learning as the Greek schools there afforded. Quite early in youth, probably about the age of twelve, he was sent to Jerusalem, where he was taught "at the feet of Gamaliel," president of the Sanhedrim, the most noted as well as the most moderate and candid Rabbi of his time. Here he was instructed, as the Apostle himself declares, "according to the perfect manner of the law of the fathers." So he became well prepared by education for the important work to which he was to be called in after life. As part of his student life he learned also a trade, that of tent-making; not implying that he expected to follow it for a livelihood, but to conform to the Jewish custom, which required every young man, whatever his condition, to be instructed in some useful manual occupation. In Paul's case, as we know, this became of practical service to him in his days of need.

His father by some means had acquired the Roman franchise or citizenship, which privilege descended to his son; hence Paul could say (ACTS xxii. 28), "But I am a Roman born." (New Version.) His Jewish name was Saul, which he retained until he had fully entered upon the Christian ministry. He enters the Scripture history in the seventh chapter of Acts, in connection with the martyrdom of Stephen. We naturally think of him as among those "of Cilicia" who "dis-

puted with Stephen ;” for it is said he was the “ young man at whose feet the witnesses cast down their garments while they were stoning Stephen ; and we farther read that he “ was consenting unto his death.” At that time, A. D. 30, he is supposed to have been from twenty-five to thirty years of age.

From that time he entered actively into the work of persecution. “ As for Saul, he made havoc of the Church, entering into every house, and hailing men and women, committed them to prison.”—ACTS viii. 3. Next came his sudden and remarkable conversion, related in ACTS ix. 3–19, and twice referred to again by Paul in his speeches.—ACTS xxii. 9, and xxvi. 13. On his way to Damascus, breathing out threatenings and slaughter against the disciples, and armed with letters from the high priest against them, he was suddenly met by a light shining from heaven and a voice from the Lord speaking to him, and saying “ I am Jesus whom thou persecutest.”

As he was blinded by the vision, his companions led him into the city, where in a few days he became associated with the Church at Damascus, was baptized, and formed the acquaintance of Barnabas. There he remained, it is supposed, about a year, in fellowship with the disciples, while “ he preached Christ in the synagogues, that He is the Son of God.” This fearless proclamation of the Gospel by him in their own places of worship, greatly

incensed the Jews against him, and stirred up a persecution which forced him to leave the city. Thence he betook himself to Jerusalem, where “ he essayed to join himself to the disciples ; but they were all afraid of him, and believed not that he was a disciple.” But Barnabas went with him and assured the Apostles of the reality of his conversion, telling them of the boldness with which he had preached in the name of Jesus at Damascus.

In his Epistle to the Galatians Paul tells us that his leading motive in going to Jerusalem at that time was that he might see Peter. Consequently he remained fifteen days, having conference with him, and seeing, also, James, the Lord’s brother. He did not, however, stay to become acquainted with the churches in Judea. His commission was to the Gentiles. So he departed, and went to his own home at Tarsus in Cilicia. Here he abode, as nearly as can be ascertained, for about five years, making Tarsus his headquarters, while preaching the Gospel in various places in Syria and Cilicia. It is during this period that he is supposed to have undergone those sufferings mentioned in II. COR. xi. 24–26 ; namely, two Roman and five Jewish scourgings, and three shipwrecks.

Meanwhile the Church had been growing elsewhere. Large numbers, both of Jews and Gentiles, at Antioch had received the Word ; and Barnabas had been sent down from Jerusalem by the Apostles, to take charge of the

movement going on there. As the work grew, and "much people was added unto the Lord," Barnabas naturally desired assistance in this field. So he went to Tarsus to seek Saul, and brought him with him to Antioch. Here they remained laboring together for a full year. Then, A. D. 45, the year of the famine, they two were sent by the brethren at Antioch to carry their alms contributed for the relief of the suffering churches at Jerusalem and in Judea. "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark."—ACTS xi. 25. Their associated ministry at Antioch appears to have continued some two years longer, when occurred the circumstance already referred to (ACTS xiii. 2), when they two being designated by the Holy Spirit, were sent forth to their work in the Gentile world.

It is supposed that Barnabas and Paul set out on this first foreign missionary journey A. D. 48. Departing to Selucia, on the coast, they sailed thence to Cyprus, landing at Salamis, its eastern port, and probably the birthplace of Barnabas. Thence they passed through the island to Paphos, its western port. From thence "Paul and his company" sailed to the mainland, going first to Perga in Pamphylia. Here John Mark left them and returned to Jerusalem. Their method in all the places was to visit first the Jewish synagogues on the Sabbath day, and declare

Christ to them. From Perga they came to Antioch, in Pisidia, thence to Iconium, Lys-stra, and Derbe, and returning on their route through the same places, taking ship below Perga, went back to Antioch in Syria, from whence they had started. Here they rehearsed to the disciples all that God had done for them on their journey of about a year, opening the door of faith to the Gentiles, "and there they abode long time with the disciples."—ACTS xiv. 28. This stay at Antioch is understood to have lasted about two years. It was during this time that the discussion occurred about circumcision, recorded in ACTS xv., and referred to by the Apostle in GAL. ii. The Judaizing party said to the Gentile converts, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This sentiment was stoutly withstood by Paul and Barnabas. And after much disputation it was agreed that Paul, Barnabas, and a few others should be sent up to Jerusalem to consult with the Apostles and the Church in relation to the question. The decision of the council was in favor of the freedom of the Gentiles from the law of Moses. They then returned to Antioch carrying with them to the believers there official letters containing this decree.

The year following, Paul set out on his second missionary journey. This time he proceeded northward through Syria, into Cilicia, Phrygia, Lycaonia, and Galatia, where

he visited Derbe, Lystra, Iconium, and other places. Thence passing on to Troas, he crossed over into Macedonia, going through Philippi, Thessalonica, and Berea. On his way thence to Corinth, he turned aside to Athens, where he delivered his famous oration on Mars Hill, ACTS xvii. 22. Arriving at Corinth he abode there a year and a half, writing from thence the two Epistles to the Thessalonians; probably the earliest compositions in the New Testament. In the spring of A. D. 54 he left Corinth, going to Jerusalem, to be there on the day of Pentecost. Crossing the Ægean Sea from Corinth, he landed at Ephesus, where he remained a short time, promising to return, when taking ship he sailed to Cæsarea, arriving in Jerusalem at the time appointed. The feast being over, he returned home to Antioch, after an absence of nearly three years.

The summer of A. D. 54 was spent at Antioch. Before the autumn was passed, however, we find him departing on his third great missionary tour, in which he revisited nearly all the places where he had preached before, both in Asia and in Europe, passing at one point still farther north, into Illyricum. His longest stay was at Ephesus, where he experienced the stormy times related in ACTS xix. Here he lived more than two years; before leaving, he wrote the first Epistle to the Corinthians. In the summer of A. D. 57 he left Ephesus, passing over sea into Mace-

donia, where in the autumn he wrote the second Epistle to the Corinthians. In the winter he reached Corinth, and while there penned the Epistle to the Galatians. Before leaving, in the spring, he wrote, and sent by Phebe of the Church at Cenchrea, the Epistle to the Romans. Proceeding from Corinth, by way of Philippi and Miletus, he reached Jerusalem again at the season of Pentecost. He had not been long there when he was arrested and sent as a prisoner to Cæsarea. He remained in prison two years. When his cause came on in court, being a Roman citizen, he appealed to Caesar, Nero being then emperor, and was sent by Festus to Rome. Being shipwrecked at Malta on his way thither, he did not arrive in Rome till the spring of 61. Here he was placed in charge of an officer until his case could be heard. He enjoyed much freedom, being allowed to abide two whole years in his own hired house conferring with the disciples and teaching the truths of the Gospel to all who came to him. While there he wrote the four Epistles, to Philemon, the Colossians, Ephesians, and Philippians. In the spring of 63, his case being heard before the Imperial court, he was acquitted. He soon commenced his fourth and last great missionary journey. As the Book of Acts is silent about this last tour, our knowledge of it is somewhat obscure, being derived from certain incidental allusions in the later Epistles and the earliest

traditions. It is thought by some that, in A. D. 64 and 65 he was in Spain; going thence to Asia Minor, in the summer of 66. Next year recrossing into Macedonia, he there wrote, in the summer of 67, the first Epistle to Timothy. Soon after, being at Ephesus, he writes the Epistle to Titus from that place. Spending the winter of 67-8 at Nicopolis, he appears to have been arrested there a second time, and taken to Rome. Being in prison there in the spring, he wrote his last Epistle, the second to Timothy, and was executed in May or June, 68, just before the death of Nero. At the time of his martyrdom he is supposed to have been from 63 to 68 years of age. His office primarily was that of a preacher of the Gospel; his Epistles appear to have grown incidentally out of his work in the ministry. Their object was to instruct and encourage believers, applying the fundamental principles of the Gospel to the peculiar wants and circumstances of those times. As already seen, they were not written in the order in which they are arranged in the New Testament, but as follows:—

I. THESSALONIANS, at Corinth . . .	A.D. 52.
II. THESSALONIANS, at Corinth . . .	“ 53.
I. CORINTHIANS, at Ephesus (Spring) . . .	“ 57.
II. CORINTHIANS, in Macedonia (Autumn) . . .	“ 57.
GALATIANS, at Corinth (Winter). . .	“ 57.
ROMANS, at Corinth (Spring). . .	“ 58.
PHILEMON, at Rome (Spring) . . .	“ 62.

COLOSSIANS, at Rome (Spring) . . .	A.D. 62.
EPHESIANS, at Rome (Spring) . . .	“ 62.
PHILIPPIANS, at Rome (Autumn) . . .	“ 62.
I. TIMOTHY, in Macedonia, (Summer) . . .	“ 67.
TITUS, at Ephesus (Autumn). . .	“ 67.
II. TIMOTHY, in prison, Rome (Spring) . . .	“ 68.

Of the Epistle to the Hebrews both the authorship and date are uncertain. We shall consider them however in the order in which they stand in the Bible.

EPISTLE TO THE ROMANS,

Was written from Corinth in the spring of 58, where the Apostle made a stop of several months, on his third missionary tour, on his way from Macedonia, carrying the alms collected there, to the sufferers in Jerusalem. While there he was the guest of one “Gaius,” a Corinthian whom Paul had baptized.

We have no information concerning the founding of the Church at Rome. We only know that it consisted of both Jewish and Gentile converts, and that the latter largely predominated. Paul had never seen them, though long animated by a desire to do so. Phoebe, a deaconess of the Church at Cenchrea, the eastern port of Corinth, was about to visit Rome, and to receive from the Apostle a letter of introduction to the Church there; which circumstance he took as the occasion of this Epistle. He addresses them on the general subject of the Christian faith; while the contest of opinion between the

Jewish and Gentile converts, still going on, was prominent before his mind. He shows that the Gentiles were under condemnation on account of the sinfulness of their lives; being judged by the law written in their hearts. The Jews also having the revealed Law, were under a like condemnation, for having proved disobedient to the truth made known to them. So that both stood in similar relations to the Gospel; both needing equally the salvation offered, and both equally falling short of realizing the redemption which is in Christ, if they rejected the Gospel or proved unfaithful to its holy precepts. Arguing that good Gentiles would be saved, while wicked Jews would be lost, he explained the futility of relying on the ceremonial law, showing that Abraham was saved by simple faith in God and obedience to his commands, without the ceremonial law which came afterwards through Moses. So now Gentiles may in like manner be saved under the Gospel dispensation without conformity to the ceremonial law of the Jews; declaring that all who are obedient to the Lord and keep his commandments, are spiritually children of Abraham, and heirs according to the promise. He speaks of the fruits of justification, the great love of God manifested in the divine incarnation and work of redemption, sets forth the surpassing excellence of the Christian virtues, and exhorts his readers to lives of purity and holiness. In closing, he expresses his intention to visit

them, and commends to them Phebe, the sister, "servant of the Church which is at Cenchrea," and who is the bearer of the letter.

THE FIRST EPISTLE TO THE CORINTHIANS,

was written from Ephesus, not far from the time of Pentecost, in the spring of A. D. 57, while the Apostle was there on his third missionary journey. The occasion for writing it was more specific than that which called forth the Epistle to the Romans. Paul had, himself, gathered the Church at Corinth during his residence there of one year and six months.

Corinth, the renowned capital of the Roman province of Achaia, being situated on the isthmus joining the Peloponnesus to the mainland, and so enjoying the advantage of two sea-ports, was in those days the mart of a vast commerce. It was distinguished for its progress in the arts, its wealth, luxury, and dissoluteness of morals. The Church there was composed mostly of Gentiles, who, just emerging from the darkness of heathenism, had very imperfect conceptions of the purity of life required by the Gospel. Living in a corrupt and dissolute community they were strongly influenced by the surrounding manners, not freeing themselves altogether from their former vices. Entertaining low views of morality, they were led into party strifes and rivalries. Some vain-glorious teachers

had been introduced, with much show of worldly wisdom, who even spoke disparagingly of Paul and his Apostolic standing, spreading various errors.

It was to rebuke the growing disorders coming in through these means, to exalt the true standard of Christian purity and doctrine, and to vindicate his own official standing, that this Epistle was written. It discusses a great variety of topics, as the principles of Gospel righteousness had to be applied to many different corrupt and disorderly practices. From the passage in chap. v. 9, it is generally supposed that he had already written them a letter on these matters, which has not been preserved; and that the best of the Corinthians themselves had applied to him for advice on a number of the points in question. He appears to have received accurate information in regard to all the irregularities and corruptions, and treats of them all in order and in detail. He holds up the Lord Jesus Christ as the great head of the Church, before whom all others are as nothing, dissuading them from party strife, discountenancing litigation, and showing how offenders are to be dealt with. He appeals to them with great earnestness to amend their lives, explains and justifies his Apostolic office, speaks of the diversity of gifts, the excellence of love, and the propieties of worship. In the fifteenth chapter he treats of the great doctrine of the resurrection, which had been denied

by some of their false teachers; teaching that there is a spiritual body as well as a natural body, and that at death the material or natural body perishes, but the man rises in the spiritual body into the eternal world.

THE SECOND EPISTLE TO THE CORINTHIANS,

was written a few months after the first, from some place in Macedonia. It may have been from Philippi, according to the superscription which it bears; but this is uncertain. The Apostle was engaged in Macedonia in making a collection for the poor believers at Jerusalem, purposing afterwards to visit Corinth to receive the contribution of the Church there, on his way to Jerusalem. He had sent Titus to Corinth to inquire as to the effect of his first Epistle and to learn the state of things there. He had hoped to meet Titus, and get his report, at Troas, in Asia, but was disappointed in this; not finding him until he passed over into Europe, and was on his way through Macedonia. The report he then received was highly favorable. The main body of the Church had proved faithful, yielding a ready obedience to his injunctions. There still remained a disorderly faction however, who uttered various threats against him and sought to disparage his Apostolic standing and character. These circumstances will help to explain the peculiar tone of this Epistle. It is largely given to an exposition of his Apostolic credentials. He dwells with

great earnestness on the purity of his Apostolic life, and the abundance of his labors and sufferings in the cause of Christ. Interspersed with these personal notices of himself, are exalted views of the dignity and importance of the ministerial office, and the true spirit and manner in which its sacred functions ought always to be performed. He also speaks many weighty words of counsel and exhortation to the faithful members of the Church; rapidly passing from one theme to another. Says Dean Alford, in his introduction: "Consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice." The particular circumstances of the Church at Corinth have passed away, but the earnest exhortations to a righteous and holy life are good for all time.

In these two Epistles occur some statements which enable us to form an idea of the difference between the plenarily inspired Word of the Lord, as given in the Prophets and Gospels, and the *Apostolical* inspiration, which consists of an influx of the spirit illustrating the thought and stimulating the faculties of the writer or speaker, thus aiding him in his work. In the case of the prophet and evangelist, the very words he is to utter are given him by the Lord; while in the case of the Apostle, a heavenly influence is granted enlightening his mind according to his state of reception; but the words, as well as the

particular forms of thought, are of the Apostle's own choosing, and grow out of his special circumstances.

Thus in I. COR. vii., Paul refers repeatedly to his own variable state in this respect. At verse 6, he says with reference to certain advice he had been giving, "But I speak this *by permission, and not of commandment.*" And at verse 25, "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." And again at verse 40, concerning one who is left a widow, "But she is happier if she so abide, after my judgment; and I think also that I have the spirit of God."

So in II. COR. viii., 8; "*I speak not by commandment, but by occasion of the forwardness of others, to prove the sincerity of your love.*" And once more, in verse 10; "And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago."

At other times, when expounding the fundamental principles of the Gospel, he is more fully conscious of the divine influence and assistance.

THE EPISTLE TO THE GALATIANS,

was addressed to a group of Churches in one of the central provinces of Asia Minor. The Greek name *Galatia* answers to the

Roman *Gallia*, that is, *Gaul*. The province received this name from having been settled by a people of Gallic origin, who migrated thither by way of Byzantium and the Hellespont, in the third century before Christ.

The Apostle had already visited them twice; once on his second missionary tour (ACTS xvi. 6) and again on his third journey ACTS xviii. 23. On his first visit they had received him with great joy and acceptance, "as an angel of God;" and he was delighted with their ready faith and simple obedience. At the time of his second visit, he found that false teachers had sprung up, turning their minds somewhat from strict purity of life, to taking refuge more or less in ceremonial and ritualistic works: and he had been obliged to warn them against these tendencies. But after his departure those adverse teachers gained much success. The Judaizing tendencies were strongly developed. Peter was quoted as disagreeing with Paul with respect to the importance of the Mosaic Ritual; and a controversy sprang up similar to that which had been rife in the Churches elsewhere. Not a few maintained the doctrine of the Jewish converts, "except ye be circumcised after the manner of Moses ye cannot be saved." Paul's Apostolical standing was attacked, on the ground that he was not one of the twelve appointed by our Lord, and had therefore received his teachings only at second hand. Many disparaging things were

said concerning Paul, and an effort was made to make it appear that he differed from the other Apostles, who were of the circumcision.

Such were the circumstances calling forth the Epistle. It was written at Corinth* in the winter of A. D. 57. The first two chapters are mainly historic, containing a vindication of Paul's Apostleship; and is very interesting as giving his own version of several important circumstances; showing how he received his commission by revelation from Jesus Christ; and his relations with the other Apostles.

In the second part, chapters third and fourth, he takes up the argument against the Judaistic view; going over the ground somewhat as he does immediately afterwards in his Epistle to the Romans; showing that the promises made with respect to the seed of Abraham are actually fulfilled in the true followers of our Lord Jesus Christ; because they are heirs of Abraham in a spiritual sense, from having been like him, faithful and obedient to God. For the true circumcision, that is in the spiritual sense, is circumcision of the heart, and not of the flesh. The history of Abraham's two sons has an allegorical or spiritual meaning.

The third part, including the larger portion of the last two chapters, is mainly practical; dwelling as was his wont, upon the import-

* And not from Rome, as erroneously put at the end, in our Bible.

ance of exemplifying in daily life the graces and virtues of the Christian character; he exhorts them to use their liberty from the bondage of the ceremonial law in a worthy manner, mortifying the fleshly lusts, restoring fallen brethren with meekness, bearing one another's burdens, being diligent in every good word and work, and putting on the "new creature" in Christ Jesus our Lord.

THE EPISTLE TO THE EPHESIANS,

was written from Rome, in the year 62, while Paul was imprisoned there; and about the same time as those to the Colossians and Philemon. Colossians was probably written before Ephesians, the latter being penned almost immediately after the former.

Ephesus was the metropolis of Proconsular Asia which consisted of the western provinces of Asia Minor. It stood on the coast of the Ægean Sea, to the south of Smyrna, but north of Miletus. It was in those days a flourishing commercial city, and renowned for the famous temple of Diana. As we learned from the Book of Acts, the Apostle had made two visits there, the second one lasting nearly three years.

The occasion for writing this Epistle appears to have been this: he had just been penning an earnest letter on the great theme of the Gospel, to the Colossians. He was about to send it by the hand of Tychicus. Tychicus would pass through Ephesus on his

way to Colosse. His intimate relations and strong sympathies with the Church at Ephesus came up to suggest the evident propriety of a letter to them also. He had no particular errors to combat or irregularities to rebuke, as in the case of the Colossians, and others. But he discourses on the one great subject of Redemption through Christ; going over, in a great degree, the same ground he had done in the Epistle to the Colossians; many of the thoughts and much of the phraseology being the same.

In the first two chapters he expresses his devout thankfulness to God for their having been called to the great salvation which is to come through the Lord Jesus Christ, which is to include those upon earth and in heaven. He is also grateful for the good accounts which he hears of their faithfulness and steadfastness, contrasting this with the former wretchedness in which they were when given over to the corruptions of heathenism. And he shows the exalted blessedness of the Lord and His kingdom. He prays fervently for their growth in spiritual things. He then proceeds, in chapter three to set forth how by revelation it was made known to him that the Gospel was meant for the Gentile world, and that his special mission as an Apostle was to the Gentiles. In the last three chapters he passes on to the more practical portion, closing, as was his wont: first, with an injunction to remain faithful to their high

calling; and then goes on to specify many Christian virtues which he exhorts them to maintain. He enumerates many of the social duties of mutual love and purity; compares the union of the Lord with the Church to a marriage, and describes the spiritual armour by means of which the Christian will be enabled to fight his mental battles of trial and temptation.

EPISTLE TO THE PHILIPPIANS.

The ancient name of Philippi was *Crenides* meaning *Fountains*. Philip of Macedon, having enlarged and fortified it, called it after his own name. It was subsequently added to by Augustus, who sent a colony thither in memory of his victory there over Brutus and Cassius. It lay on the bank of a river, on a plain, in the eastern border of Macedonia, a few miles from Neapolis, which was its sea port. Philippi was the first place in Europe in which the Gospel was preached by Paul. He had been summoned for this purpose across the sea by a vision, as related in ACTS xvi. 9. That took place on his second missionary journey, A. D. 52. He visited it again towards the close of his third journey in the spring of 58.

At the time of the writing of the Epistle, Paul was in custody at Rome, awaiting the result of his appeal to Caesar. It was the autumn of 62, the hearing of the case was near at hand, and the Apostle was confident-

ly expecting a favorable decision. Some important personages in Caesar's household had been converted to the faith. The Church at Philippi, which on previous occasions had ministered to him of their worldly substance, having heard of his present needs at Rome, had made a contribution for his assistance and sent it by the hand of Epaphroditus, who seems to have been one of the ministers or elders of the Church, and an assistant of or co-laborer with Paul.

The receipt of this, their free-will offering, was the occasion of the Epistle. In it he mentions the various circumstances, commending them for their liberality, expressing his gratitude, and exhorting them to steadfastness in the faith and endurance under persecutions. In addressing them the letter, he associates Timothy also with himself, commends him to them, proposing to send him to them at a future time. In chap. ii. 5-11, he takes occasion to bear testimony to the Supreme Divinity of our Lord and Saviour, Jesus Christ. He glories in the cross of Christ, rejoicing that His Gospel is preached; explains his own Apostleship and the principles of his attachment to the cause of the Redeemer; enjoins them to be mutually helpful in all Christian duties, having their conversation in heaven, from whence they are to look for the coming of the Lord, and for a change of their vile [material] body, for one fashioned like unto His glorious body.

The Epistle was sent by the hand of the returning Epaphroditus.

EPISTLE TO THE COLOSSIANS.

As said above, this was written while Paul was in custody at Rome, awaiting the result of his appeal to Caesar, in the spring of 62. It was sent by the hand of Tychicus; who was accompanied by Onesimus, who carried the letter of Paul to Philemon, a resident of the same place.

Colosse was a city of Asia Minor, in the southwestern part of Phrygia, not a great way from Laodicea and Hierapolis. No information has been preserved concerning the planting of the Church there. Paul himself does not appear to have visited the place, or to have seen the members face to face. But he had heard of their faith in Christ, and of their many estimable qualities.

The occasion of writing the Epistle seems to have been information which the Apostle had received that certain false teachings had sprung up and were beginning to trouble the Church. From the letter itself we learn that those teachers were Jews, though not of the usual Judaizing type. The errors which he here combats and elaborately warns them against, appear rather to have belonged to some oriental philosophy, perhaps an incipient gnosticism. They leaned towards asceticism, by which they sought to supplement the Gospel; and they speculated about the

being and orders of angels, whom they seem to have regarded as mediators between God and men: while they held altogether inadequate views of the personality and glory of our Lord, as also of His Divine work of Redemption. All this false human philosophy and these obscure naturalistic views of our Lord he strongly opposes.

The first two chapters are mainly argumentative, being devoted chiefly to the refutation of those errors. And in this connection Paul takes occasion to set forth in contrast the great truths which stand opposed to them. The passages in which he does this are well worthy of our study, for they present to us in few words the central ideas of the Gospel System as it lay in his mind, and as he had been instructed by the Lord. In chap. i. 15, and following verses, he shows that our Saviour is the visible image of the invisible God, that He was the creator of all things in heaven and on earth, visible and invisible; that He is head over all things, all fulness dwelling in Him. That hence redemption reaches to all, He having reconciled all things to Himself, in heaven and on earth, and overcome all evil principalities and powers, and delivered believers from their bondage to them. In chapter two still continuing the theme, he declares (verse 9) with respect to our Lord Jesus Christ, that "in Him dwelleth all the fulness of the Godhead bodily." Thus, that He is one with the Father; and that the three

essentials of Divinity, called the Holy Trinity, Father, Son, and Holy Spirit, are all included in Him.

The second part, comprising the other two chapters, is practical, being directed to the precepts of life. As believers are to be partakers of the Lord's glorious resurrection and ascent into the eternal world, so they are urged to forsake the disorderly ways of life they followed while in heathenism, and cultivate a heavenly temper of mind, that they may be prepared to enter into such high fellowship, and finally appear with him in glory.

He then pictures the mutual harmony growing out of a full reception of the Gospel and the realization of all its holy principles of life. All are counselled to be obedient and God-fearing, fulfilling their duties to each other as members of the same body; as husbands and wives, parents and children, masters and servants. They are to cultivate the graces of the Spirit, the principal of which is love, and to be prayerful and vigilant.

Towards the close he presents a number of salutations, mentioning the names of certain disciples; and directs that this Epistle be read also to the Church in Laodicea. At that time most of the Churches were meeting in private houses.

FIRST EPISTLE TO THE THESSALONIANS.

The original name of Thessalonica was Therma; and that arm of the sea on which

it stands, here putting in to the Macedonian coast, was named the Thermaic Gulf. It rose to importance during the Roman period. Cassander, on rebuilding and enlarging it, named it Thessalonica, after his wife the sister of Alexander the great. It was the chief station on the great Roman road leading from the capital to the countries of the Ægean Sea, and was a place of great commercial importance; and is to-day, next to Constantinople, the most important city of European Turkey; called now Salonika. Here in Apostolic times was the Jews' Synagogue for this part of Macedonia.

Paul was on his second missionary tour, and having been driven out of Philippi, passed along the Roman road, through Amphipolis and Apollonia, coming to Thessalonica. Here, as was his custom, he went into the Synagogue on three successive Sabbath days and reasoned with them from the Scriptures, "that Christ must needs have suffered, and risen from the dead."—ACTS xvii. 1-3. Some of the Jews believed, and consorted with Paul and Silas. Nor was his preaching confined to those of the circumcision. On other days he preached to the Gentiles, many of whom also became converted to the faith. But soon a storm of persecution was raised against them and they were obliged to flee. So after a stay of only a few weeks they went to Berea, where Silas and Timothy left for Macedonia: but Paul kept on to Athens,

and thence to Corinth. The seeds of truth had taken deep root at Thessalonica, and were bearing fruit. Paul was anxious to return thither and strengthen the new converts, especially as they were undergoing a severe ordeal of persecution. In a few months Silas and Timothy, returning from Macedonia, rejoined Paul at Corinth, bringing tidings of the Church at Thessalonica. This was the occasion of the Epistle. It was written from Corinth, the latter part of A. D. 52, and is not only the first of all the Epistles, but the earliest of all the New-Testament writings.

It is sent in the name of the three companions, "Paul, and Silvanus, and Timotheus." He first commends the earnest manner in which they had received the Gospel, by which they had become examples to all the dwellers in Macedonia. He then recalls to their minds the circumstances of his visit, his ministrations among them, how unblamably he had behaved himself while with them, the readiness with which they had received the truth, and his fervent desire to visit them again. In chapter three he speaks of going to Athens alone, and sending Timothy to them, that he might get word from them. Then follow exhortations to abstain from all impurity and fraud, to love one another, to follow their own business, and to excel in all godliness. He next comforts them in relation to those who have fallen asleep, with a view of the resurrection and the immortal life; and enjoins them to

look forward with faith and abounding hope to the second coming of the Lord; a doctrine which it seems he frequently and fervently preached. In concluding, he exhorts them to be sober and watchful, attending to the various particulars of right and holy living.

SECOND EPISTLE TO THE THESSALONIANS.

This, like the first, is inscribed in the names of "Paul, and Silvanus, and Timotheus"; and was also written from Corinth, not many months after the other, some time in the earlier portion of A. D. 53. The principal theme of the letter is the second coming of the Lord. This was the subject with which He was accustomed to encourage and reanimate believers while suffering from the severe trials and persecutions of those troublous times. He would picture the fuller revelation of the Lord Jesus that was yet to come, and the greater glory of that final kingdom. The earnestness with which this subject had been set forth and believed, had induced the belief with many that the day was near at hand; and there were not wanting those who, like "adventists" of our day, looked for an almost immediate reappearing of the Lord in a material body of flesh to destroy the world. And these being very zealous in propagating their views, had created disturbance. It was chiefly to allay this excitement, and reassure the Church there by a healthier view of the truth, that this letter was written. Hence,

after the usual salutations, and an expression of his gratitude to God for their faith, love, and endurance of persecution, he proceeds to explain that the great day of their expectation is not immediately at hand; that certain other events must take place first. He then speaks of the great apostacy that is to be developed in the Church itself in its coming history, and the "strong delusion" with which it will be carried away; shadowing forth the dark ages that are soon impending, and that "mystery of iniquity" sitting "in the temple of God," which is afterwards more fully described by the mystical Babylon, in the seventeenth and eighteenth chapters of the Book of Revelation. He then strengthens them with many kind and Christian admonitions, exhorting them to be steadfast in the faith, and rebukes the tale bearers and "busy bodies" who go about making trouble and creating disorder.

The Apostle could sympathize deeply with them in the active persecutions they were receiving, for the whole of Macedonia had proved a stormy and tempestuous region for him; he being driven forth by violent outbreaks, first from Philippi, afterwards from Thessalonica and Berea, and after having written these two Epistles, finally encountered similar tumults even in Corinth. *See* ACTS xvi. 19-40; xvii. 5-10, 13, 14; xviii. 6-17.

No doubt the contemplation of the Lord's

future coming, and the greater glory of His kingdom then to be revealed, was the source of exalted consolation to the Apostle's own heart amidst his wanderings and tribulations.

THE PASTORAL EPISTLES.

These belong to the later years of Paul's life. The great ministry in which for so many years he had been so ardently engaged was drawing towards its close, and its labors must soon be laid aside. Other men were to enter into his labors. The Churches he had been instrumental in planting, and had striven to edify, were soon to be left to the care of other teachers and leaders. Not only the congregations that had been under his own immediate charge, but the whole Church of God, wherever diffused, was to be thought of and cared for.

Two younger men, who had grown up under his influence, who had been associated with him in the duties, trials, hardships, and perplexities of this service, and who had proved themselves faithful and capable in the things of the Gospel, were to be commissioned and instructed for this high calling. The Apostle's advice and directions to them, extend to their own personal habits in connection with the office, and to the rules they were to observe in establishing a ministry and in preserving the good order and well-being of the Churches. In this respect they contain wisdom for all time. In them, we have not only

the wide observation and mature experience of the Apostle's own life, but also that light and illustration afforded him by the Holy Spirit on these important subjects.

FIRST EPISTLE TO TIMOTHY.

As most commonly believed, this was written from some place in Macedonia, not a great while before Paul's final imprisonment at Rome, and in the latter part of A. D. 66, or in the summer of 67. Timothy was of mixed origin. His father was Greek, while his mother, Eunice, was a Jewess, of distinguished piety and noble character; as was also his grandmother Lois. By them he had been carefully trained in a knowledge of the Old-Testament Scriptures; and when, as quite a young man, Paul on his second missionary journey met him at Lystra, (ACTS xvi. 1, 2) he had a good reputation already, both among the Jews and the brethren. Apparently through the preaching or conversations of Paul, he readily became an ardent receiver of the Gospel; and ere long took the field as one of the Apostle's most trusted and beloved fellow-laborers. From the allusions in Paul's Epistles, it has been generally inferred that his health was feeble, and that by natural disposition he was diffident and timid; but by long companionship with the fearless Apostle to the Gentiles, he gradually attained a good degree of confidence and official boldness. It is supposed that he was Paul's junior by

about thirty years; as in both Epistles he speaks to him as being a young man.—I. TIM. iv. 12; II. TIM. ii. 22.

The occasion of this Epistle was that Paul had left Timothy in charge of the Church at Ephesus, while he himself made a tour of visitation to the Churches in Macedonia. The future movements of the Apostle were uncertain. He had already, five years before (Philemon 9) called himself "Paul the aged." And in view of a possible protracted separation from him, he pens him this important letter. It is devoted mainly to setting forth the duties of a superintending or general pastor.

He commences with a reference to himself, speaking of the love, good conscience, and unfeigned faith with which every Christian office ought to be fulfilled. He then proceeds to commit the charge to Timothy; giving directions in chapter two in regard to the public worship of the sanctuary, the costume of women, and their place in the assembly. Then follow, in chapter three, the requisite qualifications of pastors and deacons. In chapter four he takes occasion to speak again emphatically, by the Spirit, of that great apostacy that was to appear ere long in the Church, and which was to lead the main body of believers away into the mazes of error and corruption. Then certain admonitions of a personal character are addressed to Timothy himself; after which he concludes, by laying

down at length the rules for the preservation of the good order, purity, and healthy discipline of the Churches; closing with a brief and animating reference (vi. 14) to that great theme always so near his heart, the Second Coming of the Lord, who in His glorious approach was to consume the great error by "the Spirit of His mouth,"* and remove the powers of wickedness.

SECOND EPISTLE TO TIMOTHY.

This was the last document proceeding from the hands of Paul; and as such possesses a peculiar interest for us. It was written from Rome during his last imprisonment there, in the spring of 68. It is of a more private and personal character than his first Epistle. The Apostle was in extremity. The great persecution under Nero was progressing. The Christians were alarmed and frightened. Fidelity to the cause or to the Apostle could be shown only at the hazard of life. Many of his friends had already forsaken him. He is expecting his trial to come on in a few months, and that his condemnation is certain. Thus, being in want, with the near prospect of death before him, he pens this Epistle.

After an affectionate salutation, he extends to him hearty counsel and encouragement to make the most of his gifts in the holy office and to maintain steadfastness in the faith.

* II. Thess. ii. 8.

He speaks of the circumstances in which he is placed, and of the friends who have fallen away from him. His admonitions and maxims in relation to Church affairs and life are more general in character than in the first Epistle. He refers again to the "perilous times" coming of error and apostacy, already spoken of; encourages him to be steadfast and faithful so as to be prepared for the Lord's second appearing; and urges him to come to him shortly, and to bring Mark with him, saying that only Luke is with him, that Demas hath forsaken him, and that he had sent Titus and Tychicus away on important missions.

It is presumed that Timothy was at Ephesus, or in its vicinity, at this time; but whether he was able to comply with Paul's request, and go to him, or whether he ever saw his face again, is uncertain.

EPISTLE TO TITUS.

This companion of Paul and Barnabas is not mentioned by name in the Acts of the Apostles; what is known of him is gleaned from the Epistles of Paul.—GAL.ii. 1,3; II. COR. ii. 13; vii. 6, 13, 14; viii. 6, 16, 23; xii. 18; TIT. i. 5; iii. 12. From these we learn that he was a Greek Gentile, for a long time a companion of Paul on his missionary tours, and that at different times he had been entrusted by him with important missions to several Churches. He was originally a con-

vert of Paul. He was in close association with Paul and Barnabas at Antioch, and was one of the "certain other" brethren who were sent up with them to what has been called "the council" of the Apostles and Elders at Jerusalem, ACTS xv. 2.

In this Epistle he was commissioned by Paul to take the oversight of the Churches in Crete. When or how these Churches were formed we are not told in the Acts, nor have we any definite information. The only time mentioned in Acts that Paul touched at Crete was on his voyage to Rome as a prisoner, ACTS xxvii. 8. The Island contained many Jews, and some of them were present at Jerusalem on the day of Pentecost (ACTS ii. 11) and from thence may have carried home the seeds of truth. The subsequent visit of Paul to them (mentioned TRR. i. 5), is understood to have been on his way from Macedonia to Ephesus, in the summer of A. D. 67, on his last missionary tour, and not many months before his final arrest. On departing from Crete, he left Titus there, that he might "set in order the things that were wanting, and ordain elders in every city" (TRR. i. 5) as Paul had appointed him.

The Epistle was written from Ephesus, the following autumn. It is short, comprising three chapters. As its general object is the same as that of the first to Timothy, the matter and style are very similar. After the Apostolic salutation, and the reason for leav-

ing Titus in Crete, Paul describes the qualifications of a bishop, and enjoins upon the Cretans obedience to sound morality and good order. Titus is to maintain sound doctrine, to establish good order in the Churches, and to be an example of good works. Servants are exhorted to be obedient to their masters. And he enjoins all to lead exemplary and godly lives, denying "worldly lusts," and "looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; who gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."*

In this short passage the Apostle condenses definitely his doctrine on three great central points of Christian truth, which were very near his heart, and which he took frequent occasion to repeat and enforce. 1. That the Lord Jesus Christ is the great God our Saviour. 2. That Christians of his day were to look constantly forward to another coming of Him, in which He would appear in greater glory than before. 3. That His work of redemption consists in lifting men out of their iniquities, and purifying them through obedience, that they may perform good works. He then urges him to teach them to obey the magistrates, and to be gentle with all; shows that regeneration is a renewal of the mind and heart of the believer by the Holy

* New Version.

Spirit ; and counsels that “foolish questions,” with “contentions,” and “strivings about the Law,” be avoided. In closing, Paul desires that when he shall send Artemas or Tychicus to him, Titus will come and meet him at Nicopolis, where Paul purposes to spend the winter. Titus is requested also to set forward Zenas the lawyer and Apollos on their journey ; and the people are instructed to perform uses, by following some good honest trade or calling. See New Version.

EPISTLE TO PHILEMON,

a wealthy and influential Greek citizen of Colossae, which also appears to have been his birthplace. He had been converted by the preaching of Paul, probably at Ephesus. The letter is written in behalf of Onesimus, formerly a slave of Philemon, from whom he had run away, and fled to Rome. Having met the Apostle there, and becoming converted, Paul now sends him back to his master, to renew and fulfil his duties. At the same time he urges Philemon to receive him, no longer as a disobedient servant, but as a brother beloved. The letter was borne by Onesimus himself, who went in company of Tychicus, the bearer of the Epistle to the Colossians. The date is Rome, spring of A. D. 62, during Paul's first imprisonment.

In the Epistle the Apostle speaks in unusually exalted terms of the good qualities of Philemon ; who appears to have exemplified

the faith and love of the Gospel to a remarkable degree. He is represented as being at the head of a numerous household, and as ministering liberally of his large means, both to his friends and the poor ; and to have been full of good works, sincere, confiding, docile, forgiving, and charitable. It was through the power of such men that the primitive Church acquired its influence.

It is essentially a private letter, though of an exceedingly interesting character. In closing, Paul requests Philemon to prepare a lodging also for him, as he hopes to visit him at no distant day ; and sends him the Christian salutations of Mark, Luke, and others, fellow-workers with Paul.

THE EPISTLE TO THE HEBREWS.

In our New Testament this stands at the end of Paul's Epistles, and in the common language of the Church has usually been attributed to him. As is well known however, a contrary opinion has been held in all ages of the Church. In early times it was attributed by some to Barnabas, by others to Clement of Rome, and to Luke. Martin Luther held that it was written by Apollos ; and in this he has been followed by a long list of able and candid German critics. Silas has also been named as the writer. The eastern portion of the primitive Church generally attributed it to Paul ; the western Church declared against his authorship.

The final modern opinion appears to be that it was written from Rome or some place in Italy, and addressed to some Church composed mostly of Jewish converts, either in Palestine or at Alexandria; that it was done before the destruction of Jerusalem, A. D. 70, and so falls into the latter years of Paul's life; and that it was penned under Paul's supervision or influence, most probably by Barnabas, but possibly by Luke or Apollos.

In either case it is equally authentic and Apostolic. It was very early known throughout the Churches, was frequently quoted, and universally received as canonical. It commences in the form of an essay, omitting the usual Apostolic address or salutation; but closes more like an Epistle, though without any final signature.

It is in some respects the most important of the Apostolic books, containing the New-Testament commentary on the Old-Testament imagery and symbolism. The outward things of the Old Covenant prefigured the inward things of the New. The law, the priesthood, the service of the tabernacle, the ceremonies of sacrifice and offering, were "a shadow of good things to come;" they all have spiritual meanings, which are fulfilled in the person of our Lord, in His Divine work of Redemption, and in the progressive purification of His Church. All preceding dispensations looked forward to the Christian; and their Scriptures, in their un-

derlying sense, were prophetic of its spiritual things.

In the first four chapters the glory and majesty of the Divine incarnation are set forth. The Lord, our Creator, with whom is all power, condescended to come into the world, out of love, to save and purify us from our sins. In doing this it behooved him to assume just such a human nature as we all have ("like unto his brethren,") possessing similar hereditary tendencies to evil; that by resisting these in Himself and never consenting to sin, He might make "perfect" the imperfect nature with which it had pleased Him outwardly to clothe Himself, replacing that which had been human by that which was Divine; thus breaking up the power of evil in the supernatural world and delivering mankind from the bondage in which sin had held them. At the same time breaking down, within Himself, the partition wall which till then existed between the Divine and the human, making of the twain "one new" Divinely human "man;"* thus effecting "reconciliation," (sometimes called atonement), bringing "peace," and opening a living way for the removal of the sins of the people. And now by a life of faith and obedience through the operation of His Spirit, we are to become spiritually conjoined to Him.

Thus in chapters five to eight the Lord Jesus became our High Priest, by the daily sacri-

* Philippians ii. 14, 15.

fice and daily offering of Himself, which He made in self-denial and love while undergoing temptations and suffering in the world, even to the final one of the cross. He, entering into the holy of holies, or most holy things of heaven and the Church, became Supreme High Priest, ministering all good to all men henceforth forever. Having been tempted in all points like as we are, "He is able to succour them that are tempted." In performing this work spiritually, he fulfils the typical priesthood of former dispensations: that of Melchizedek, of the Ancient Church; the promises to Abraham, of the Patriarchal Church; and the Mosaic ceremonies of the Jewish Church.

The spiritual or true Christian meaning of the Book of Leviticus, as well as other portions of the ritual, may be said to be epitomized here. The author enumerates in the ninth chapter, in their order, the various things accounted holy in the Jewish worship, showing that they derived their sanctity from their significance of Christian things, and that the realities which they represented are all found in their fulness and completion in our Saviour and his religion. That ritual law could not suffice to save souls. Salvation must come from the new life supplied by the Redeemer, by faith in Him and conformity to His holy precepts. The ritual law is superseded and abolished. Wherefore, in the concluding chapters, believers are earnestly

exhorted to lead Godly lives in obedience to the new covenant of love, and to be steadfast, faithful, and patient under temptations and persecutions. The quotations from the Old Testament are constant and numerous, and are all made from the Greek of the Alexandrine Septuagint.

XIV.—The Seven General Epistles.

EPISTLE OF JAMES.

As there are several persons of the name of James mentioned in the New Testament, some doubt has been thrown upon the question as to which of them was the author of this Epistle. The most prominent of these are 1. James the son of Zebedee, the brother of John. The Epistle could not have been written by him, as he suffered martyrdom in the first persecution, under Herod Agrippa, A. D. 44; ACTS xii. 2. 2. James the son of Alphaeus, one of the twelve; MATT. x. 3; MARK iii. 18; LUKE vi. 15; ACTS i. 13. 3. James the brother of our Lord; MATT. xiii. 55; MARK vi. 3; GAL. i. 19. The same, as is generally believed, that is elsewhere called James the son of Mary; MATT. xxvii. 56; LUKE xxiv. 10. Also James the less; MARK xv. 40.

Paul (GAL. i. 19, ii. 9, 12) identifies the James mentioned in ACTS xii. 17, xv. 13, xxi. 18, I. COR. xv. 7, and there described

as presiding over the Church at Jerusalem, as the brother of Jesus according to the flesh. And there is now no doubt that he is the author of the Epistle. Most writers are agreed, too, that James the brother of Jesus is the same as James the son of Alphaeus, one of the twelve. There are many considerations going to show this. But as there have been contrary opinions from the early days, we will not record the identification as certain. It is enough to know that it was written by the James who so long presided over the Church at Jerusalem, and who was a leading authority among believers from the beginning. The book is both authentic and Apostolic.

It is well understood to have been written at Jerusalem, where James always resided, about the year 64, or several years before the destruction of Jerusalem, which occurred A. D. 70. It is addressed to the Jews of "the dispersion;" that is to the Christian converts from Judaism who were scattered abroad in foreign lands.

The main object of the Epistle is to set forth the nature and characteristics of true religion, and convey to the dispersed brethren needful warnings, with helpful admonitions and encouragements.

In the first chapter, after the salutation, the writer exhorts them to rejoice under their trials, asking wisdom of God, and imputing their temptations to do evil, not to Him, but

to their own unrestrained lusts. In the second chapter, after warning them not to be respecters of persons, or to favor the rich on account of their wealth, he proceeds to combat the idea that salvation can be attained by faith alone. It seems that in the early Churches the same tendency was observed which has reappeared in all ages since, to rest satisfied with a profession of the Christian faith, while remaining careless about leading the life of virtue and obedience which its holy precepts enjoin. Here the futility of relying upon an individual act of intellectual faith or belief is clearly shown, while the doctrine is maintained that good faithful works, done in obedience to God and with reliance on Him, are truly justifying and saving.

It is generally held that James here must have had before his mind Paul's doctrine of "justification by faith without the deeds of the law," as set forth in his preaching and in Romans and Galatians. The peculiar phraseology of the Epistle renders this probable. And while Paul had in view only the works of the ceremonial law as not ministering to justification, there can be little doubt that at that early day, some had already begun, as has been so largely done in later times to strain the meaning of some of Paul's most vehement passages, to cover also the deeds of the moral law; as under the old dispensation

these entirely distinct things seemed blended in a certain unity.

This also appears to have been the mistake of Luther. He was the first to promulgate the modern dogma of "justification by faith alone without the deeds of the law," interpolating the word "alone" into Paul's statement. He has been understood to include the moral as well as the ceremonial teaching in his term "Law." No wonder that he could not discover any warrant for such a doctrine in this Epistle of James, and that hence in his commentary he should have declared it to be "an Epistle of straw," accounting it of no authority. And however it may be attempted to explain or apologize for the dogma as it lay in Luther's mind, or modify his original statements, two things are certain. First, that in a multitude of minds the logical effect of the dogma has been a practical solifidianism and antinomianism, with a discarding of good works as ministering to justification, a grievous heresy. The second is that the dogma in its terms stands in direct contradiction to the doctrine of this Epistle.

In the third and remaining chapters, the Apostle continues his exhortations to a righteous and holy life, with a pious trust in God; speaking of the efficacy of prayer, and warning against the oppression of the poor by the rich, and all immoral and unchristian practices. As will be observed, the Apostle's phraseology in enforcing the necessity of

doing the Divine sayings, frequently approaches very closely to that employed by our Lord himself in the Gospels; reminding us of the fact that James had been a personal listener to many of our Lord's teachings. And hence we need not wonder at his earnestness in setting forth this vital point. Like the other Apostles he also points his readers forward to the second coming of the Lord.

LIFE OF THE APOSTLE PETER.

Simon Peter was the son of a man named Jonas, an inhabitant of Bethsaida, a village not far from the shore on the north side of the Sea of Tiberias. Its name, meaning the House of Fish, or Fish Town, would indicate that it was both the residence and market of those engaged in the fisheries on the Lake. Peter and his brother Andrew, and James and John, the sons of Zebedee, were fishermen. As they owned vessels and employed "hired servants," it has always been inferred that they pursued a lucrative calling and were well off; not living, like the common laborers in a hut by the sea-shore, but in commodious houses in the larger town. A little later we find Peter living at Capernaum in a house with his wife's mother, which was large enough to receive not only our Lord and his disciples, but also the crowd of those who flocked to hear His preaching. There are, too, passages implying that they had made worldly sacrifices in throwing up their occu-

pation and following the Lord. It is presumed that they all received the usual provincial Jewish education, and were more or less associated with educated people.

The name Simon, is from the Hebrew *Simeon*, meaning the "hearer," or one who gives heed. Peter is from the Greek *Petros*, a stone. In JOHN i. 42, we read that when he became a disciple, our Lord gave him a significative or spiritual name, i. e., Cephias; which is the Greek word *Petros* translated into Syro-Chaldaic, meaning, more distinctively, a rock. This latter is the language in which our Lord usually conversed with His disciples, and consequently there is no doubt that Cephias was the name by which He addressed Peter in MATT. xvi. 18, where He says that the truth which Peter had just confessed was the rock on which His Church would be founded. This is the name by which he was known to the Corinthians, and is the one usually given him by Paul. See I. COR. i. 12; iii. 22; ix. 5; xv. 5; GAL. I. 18; ii. 9, 10, 14; New Version. In the Peshito version of the New Testament it is the name given him throughout.

Peter married early in life, and his wife accompanied him when engaged in his Apostolic journeys and labors. The primitive tradition, probably correct, is that her name was Perpetua, that she bore a daughter and perhaps other children, and suffered martyrdom. Like his four associates (James, John,

Philip, and Andrew), he was a disciple of John the Baptist, and so had been prepared to become a follower of the Lord. He is presumed to have been between thirty and forty years of age when called to be an Apostle. After meeting Jesus at Bethabara, he did not immediately give up his occupation and become His companion. This did not occur until his second call, on the shore of Tiberias, when James and John, Peter and Andrew were all summoned together to enter upon their spiritual duties.—MATT. iv. 18; MARK i. 16.

From this time forth Peter held a prominent, if not a foremost, place among the Apostles. He is always named first, and is one of the three who were immediate companions of our Lord on every important occasion. According to the official name given him by the Saviour he stood as a representative of faith, or the open confession and acknowledgment of the truth; while James is the representative of charity or good-will towards others; and John the symbol of love as exhibited in acts or good works. The history of Peter while associated with the Lord is clearly given in the Gospels. According to LUKE xxiv. 34, and I. COR. xv. 5, he was the first of the twelve to whom the Lord appeared after His resurrection. In the interview granted to the Apostles in holy vision, related in the twenty-first of John, the Lord questioned him thrice as to his love for

Him, giving him the commission to feed His lambs and His sheep, and foretelling the manner in which he would suffer martyrdom.

Nearly all we know of the subsequent history of Peter is contained in the book of Acts. He was one of those who had been commissioned to work miracles, to bear witness to the fact of the Saviour's Resurrection, and to preach the Gospel to all the world. In the first years of the Church he took a leading position. He preached the first public discourse, on the occasion of the out-pouring of the Spirit on the day of Pentecost; ACTS ii. 14. The first miracle after Pentecost was wrought by him, on the cripple at the Gate Beautiful; ACTS iii. He also was the one to speak boldly in the presence of the Jewish Sanhedrim (ACTS iv.), and soon after was miraculously delivered from prison by an angel.

When the Gospel began to spread to other parts of Palestine, Peter and John were the two sent into Samaria. Thenceforward his ministrations were continued, not only at Jerusalem but also in the outlying communities. He had a number of interviews with Paul; and although at the council at Jerusalem he had taken the ground that the Gentiles were equally called to the Gospel with the Jews, and were not to be bound by the law of circumcision, yet on one occasion Paul felt bound to remonstrate with him for having given way too far to the persuasions of the

Judaizing party.—GAL. ii. 11. Peter's missionary labors certainly extended as far as Antioch, and as his first Epistle is addressed to believers in "Pontus, Galatia, Cappadocia, Asia, and Bithynia," it seems altogether probable that in his various journeys he had visited those several countries. While Paul was "the Apostle to the Gentiles," Peter was the Apostle of the circumcision, and his ministrations appear to have been confined chiefly to his own countrymen.

Late in life, it appears that he had gone eastward as far as to those prosperous colonies of Jews settled in Babylonia, where for a time he took up his residence. His first Epistle is subscribed at Babylon.

Ever since the Protestant Reformation there has been a great controversy with respect to the later years of the Apostle's life. Romanists have averred that Peter lived at Rome, was instrumental with Paul in building up the Church there, and presided over it as its first papal or metropolitan bishop. Protestant writers have maintained on the contrary, that not only did Peter not preside over the Church there, but that there is no evidence that he ever saw Rome; the belief being that he died in the East.

A mature and impartial sifting of the evidence seems to lead to the conclusion that while there is not sufficient foundation for the Romish allegations in regard to his prolonged labors or official supremacy at Rome,

it appears altogether probable that in or about the very last year of his life, he did visit that city, and suffered martyrdom there in the persecution under Nero, in the year 67, not long before the death of Paul.

FIRST EPISTLE OF PETER.

As already intimated, this was without doubt written at Babylon. This belief is confirmed by the order in which the several provinces of Asia Minor are named in the introductory address; Pontus, Galatia, Cappadocia, Asia, and Bithynia; thus beginning with the one nearest Babylon and proceeding regularly westward to the most distant.

Its date must be placed somewhere between A. D. 63 and 67. From the numerous allusions in the Epistle to the "sufferings" and "fiery trial" of persecution (iv. 12, etc.) through which these believers were then passing, it is generally supposed it was written in the first years of the persecution under Nero, which ended A. D. 68.

The general aim of the Epistle is so to present the truths and promises of the Gospel as to inspire courage, steadfastness, and hope; strengthening the Churches in the principles of an upright and Godly life. He sets forth the Resurrection of the Saviour, His sufferings, sacrifice, and glorification according to the prophets; and urges them, building upon this "headstone of the corner," to resist temptation, and by offering true spiritual sacri-

fices, abstaining from fleshly lusts, to present themselves as a "royal priesthood, a holy nation," acceptable unto God.

He refers to the duties of husbands and wives, exhorts all to be of one mind, returning good for evil, and reminds them of the sufferings of Christ. And admonishing them to be sober and watchful unto prayer, shows them the many comforting things in the hope of the new salvation.

On turning to the New Version of the New Testament there will be found a revised rendering of chap. iii. 15. In our Old Version the first clause reads, "But sanctify the Lord God in your hearts." In the Revised we have, "But sanctify in your hearts Christ as Lord." With respect to this change of reading, we quote from the authorized "Companion to the Revised Version of the New Testament," page 41.

"The importance of the departure here made from the Authorized Version may not at first be obvious to the reader, but will become so on a very little consideration. It amounts to nothing less than the identification of Christ with Jehovah. For, as all admit, the Apostle here borrows his language from ISAIAH viii. 13, where we read 'Sanctify the Lord of Hosts Himself.' Since, therefore, the language made use of in the Old Testament with respect to Jehovah is here applied by St. Peter to Christ, there could not be a clearer attestation to the deity of

our Redeemer than that which is furnished by this passage as read in the Revised Version. And the necessity of the change here made in the text admits of no question. For the reading of the Authorized Version there are only a few manuscripts and Fathers; while for that of the Revised there are all the great Uncials, several of the Fathers, and all the best versions."

We call attention also to chap. i. 5, 7, 13; iv. 5, 13; v. 1, 4, of this Epistle, in all which the Apostle refers to the second coming of the Lord, speaking of it repeatedly as a "Revelation of the Lord Jesus Christ," which is to be made "in the last time," when He will appear in greater glory than before, because in the clearer light of his further revelation of Himself He will be seen to be truly God,—Jehovah manifested in a Human Form. Thus as we shall have still farther occasion to see, do the Apostolic Writings constantly bear witness to these two fundamental truths of Divine revelation: that the Lord Jesus Christ, our Saviour and Redeemer, is truly the one God of heaven and earth; and, that in later times He was to make a fuller and more glorious revelation of Himself.

SECOND EPISTLE OF PETER.

A certain class of modern criticism has endeavored to throw a cloud of doubt around the authenticity of this Epistle. It is alleged

that there is a lack of sufficient evidence to place it among the works of Apostles. It is indeed true that it is not so early or so prominently mentioned by Christian writers as are some of the other Epistles; but this seems to be sufficiently accounted for by the circumstances of the case. In its address it is not confided to the care of any particular Church or persons, upon whom it might be supposed rested the duty of making it publicly or generally known. It was not of that length or special importance that would render it immediately conspicuous in the primitive age. It might easily and naturally remain in comparative obscurity for a considerable time in those eastern communities to whom the first Epistle was directed.

On the other hand, the considerations in its favor are sufficiently strong. Its internal characteristics are what they should be on the supposition of its authenticity. The style though differing somewhat from the first, is still such as we might expect from the other Epistle. At its opening it claims to be written by Simon Peter; and farther on (iii. 1), the author speaks of this as his "second Epistle;" while its contents are all in keeping with these allegations. As it became known in the western Churches it was gradually received, and is mentioned as among the Scriptures by Origen and Eusebius. It was formally placed in the canon by the council of Hippo, A. D. 393. The eastern

sources from which they derived it, would be a sufficient guarantee of its authenticity to those western Churches.

It is not known at what place it was written, and its date cannot be put many years after the first Epistle ; probably about A. D. 65 or 66.

The letter begins with an enumeration of Christian blessings and an exhortation to Christian duties and a maintenance of the truth. The Apostle then refers to his own approaching death, and assigns as a ground of assurance to believers, his being himself an eye witness of the glory and majesty of the Lord on the Mount of Transfiguration. The sure word of prophecy also is the testimony of the Holy Spirit. In the second chapter the danger of being misled by false teachers is dwelt upon ; their gross and sensual tendencies are pointed out ; and in the third chapter, after a warning against scoffers that are to appear in the last days walking after their own lusts, the Apostle recurs to the favorite theme of the importance and certainty of the second advent of the Lord.

The doctrine of the Epistle is noteworthy. It speaks of our Lord by His full trinal name, "The Lord Jesus Christ ;" (i. 8, 14, 16 ; ii. 20 ; iii. 13) ; calls Him "Our God and Saviour," (i. 1, New Version) ; refers to the Divine majesty in which He appeared at the Transfiguration ; and predicts the "Judgment" to occur at the second coming of the

Lord, with the vast commotions and changes to take place in the human world, till wickedness is cast down and holy conversation and Godliness exalted, and the new heavens and new earth which are to be thus established, the "new earth, wherein dwelleth righteousness."

It admonishes against spiritualistic and antinomian or faith-alone tendencies, commends Paul and his Epistles, and closes with an ascription of glory to "Our Lord and Saviour Jesus Christ."

THE EPISTLES OF JOHN.

It is generally understood that these three Epistles were all written at Ephesus, where the Apostle resided for many years towards the close of the first century, and in the latter part of his life ; probably somewhere between A. D. 90 and 95 ; and so after the Gospel, but before the book of Revelation.

The first Epistle comes to us authenticated in the most abundant manner. The first testimony is that of Polycarp, a personal disciple of John, at Ephesus ; and this is followed by that of all the Fathers of the early Church. The internal evidence also is unmistakable ; it everywhere bears the impress of the Apostle who penned the fourth Gospel.

A certain unity of thought is maintained throughout, the several teachings being made to revolve around the one great central truth

of the Divine Incarnation in the person of our Lord. He came for our salvation, out of pure love; and the "new commandment" of love, is therefore enforced with great earnestness. He was "manifested that He might destroy the works of the devil," and so the renunciation of sin and its works, and a loving and holy obedience, are held up as the criterion of discipleship. Spiritual conjunction with the Lord and a life in the atmosphere of His love is the pervading idea.

The true coming to the Lord, and the Father in Him, for salvation, is a practical coming; the proof of union with Him is a likeness to Him in spirit and obedience to His commandments. Those who profess to know God and His salvation, while they walk in darkness and still allow themselves to remain in sin, are liars and the truth is not in them.—Chap. i. 5-7; ii. 6; iii. 5-10, 24; v. 4, 5, 18. The sum of all the Divine attributes is love. He that loves his brother dwells in the light; while he who hates him abides in darkness. The efforts after sanctification and the true life must be made in humble reliance on the Divine Spirit. Those whose hearts are filled with love, are raised above fear, into true confidence and the atmosphere of genuine prayer.

These fundamental characteristics of the true Christian religion are restated in a variety of forms and connections, mingled with appropriate admonitions and promises. And no

where else in the Apostolic Writings will be found so luminous a setting forth of the duties of religion and the principles of the genuine spiritual and regenerate life. In order to invite and appropriate the Divine operation on the soul, we must continue in the light and life of His commandments.

All classes of believers are addressed, as by one who has a most affectionate care for their souls; first the "little children," next the "young men," and lastly the "fathers."—ii. 12-14.

In closing our notes on this Epistle there is one important change in the text to be mentioned, which has been made in the "Revised" New Testament. On turning to chapter five in the New Version the reader will discover that the passage constituting verse 7 and a part of 8 in the Old Version, has been left out. And he will observe, too, that the sense now is more harmonious and connected than in the Old. It is omitted because it is found to have been an interpolation.

The passage relates to "the three that bear record in heaven," and the other "three that bear witness *on earth*;"* and was the most prominent passage formerly relied upon to sustain the tri-personal theory of the Divine Trinity. Remarking on this change, the "Companion to the Revised Version of the New Testament" has the following remarks, page 41.

* The italicised words are omitted in verse 9.

“The whole of these verses bearing upon what is known as ‘the heavenly witnesses,’ has been omitted in the Revised Version. This omission is one of the most indubitable results of textual criticism. The words left out can be proved to have no claim whatever to a place in the text of Scripture. None of the uncial manuscripts contain them. None of the ancient versions represent them. None of the Fathers quote them, even when arguing on the subject of the Trinity.” And again on page 42, it continues:—

“No defender of the genuineness of I. JOHN v. 7, 8, will probably arise in the future. The controversy regarding the passage is finished, and will never be renewed.” And in conclusion, page 43;—“so decidedly have the minds of all scholars been made up as to the spuriousness of the words, that they have been omitted in the Revised Version, without a line even on the margin to indicate that they had ever been admitted to a place in the sacred text.”

Their removal from the Scripture will facilitate the return to true doctrine. The primitive Church did not have the dogma of “three co-equal Divine persons, dwelling together from eternity, each of which was by himself Lord and God.” This was a later invention. The Apostolic and primitive doctrine is that of Father, Son and Holy Spirit, as three not fully defined Divine Essentials, embodied in

the One Person of our Lord God and Saviour Jesus Christ.

The second and third Epistles of John are, like the first, believed to have been written at Ephesus. From the comparative silence of primitive antiquity concerning them, and because the author at the beginning of each calls himself “The Elder,” instead of “an Apostle,” many have conjectured that they were written by John “the Presbyter,” who succeeded the Apostle John at Ephesus, and that their date is therefore a generation later. This however is improbable. As they are so short and special in their contents, it is not surprising that the earliest Fathers should omit quoting them. For an Apostle to call himself by another title was not uncommon; Peter, James, and Jude did the same. Besides, eight of the thirteen verses comprising the second Epistle are also found in the first, so interwoven in the text as to show that the two had the same author, and that the second was written very soon after the first, while the general subject was still quite fresh in the writer’s mind.

As soon as the Church came to pay more particular attention to these things, being found among the sacred writings, they were retained there as authentic and apostolic. They are quoted as Scriptures by Aurelius in the council of Carthage, A. D. 256, showing that at that time they must have been widely received. They have also the testimony of

Clement of Alexandria, Alexander of Alexandria, Dionysius, Irenæus, Jerome, and Ephrem Syrus. In the fifth century they were almost universally received.

The second is addressed to an "elect lady and her children." They are exhorted to persevere in Christian love, and to beware of false teachers, refusing to receive them. There is a closing greeting from the children of an "Elect Sister."

The third is addressed to one "Gaius," a "beloved" brother, member of a certain Church in which there was also one "Diotrephes, who had set himself against the Apostolic authority and doctrine. Gaius is commended for his faithfulness, piety, and charity. Diotrephes is rebuked. And another brother, Demetrius, is spoken of as having "a good report of all men, and of the truth itself." The Apostle closes by saying that he soon hopes to come to them in person.

Much conjecture as well as inquiry has been expended in the effort to identify the Gaius here addressed, as several of that name are mentioned in the New Testament; and also to discover the particular Church of which he was a member. Nothing however is really known about either; the only strong probability being that the latter was one of the Seven Churches of Asia, to which the Apostle's personal oversight extended.

THE EPISTLE OF JUDE.

The author of this Epistle speaks of himself as "the servant of Jesus Christ and brother of James." He has been widely supposed to have been the Apostle Jude or Judas, called also Lebbaeus and Thaddeus. This view has been sustained by many learned critics of both ancient and modern times. It is held by those who identify the Apostle with Jude the brother of our Lord according to the flesh. In opposition to this view there may be cited a list equally as long that this Jude was not the Apostle.

This is supposed to be implied by the contents of verse 17, where the writer speaks of words that have been spoken before by "the Apostles of our Lord Jesus Christ."

However this question may be finally decided, there is no reasonable doubt that the writer of the Epistle was the "Judas" named in *MATT.* xiii. 55; *MARK* vi. 3, as one of the brethren of Jesus; the brother also of James, the author of the Epistle of that name. The probability is that it was written at Jerusalem, not far from A. D. 65, and addressed to converts from Judaism residing in Palestine. It began to be received as authentic as early as A. D. 170; continuing to gain in favor as it became known, it was finally included in the canon of Scripture by common consent.

The writer exhorts his readers "to contend earnestly for the faith once for all delivered to

the saints ;” and the remainder of the Epistle is almost entirely devoted to a description of the adversaries of the faith. They are certain “ungodly men,” who, having crept into the Churches unawares, are bent upon “turning the grace of God into lasciviousness.” He speaks of their unnatural lusts, and cites from the Old Testament a number of instances in which evil doers have been visited even in this world with Divine Judgments and punishment. Towards the close he reminds them that the Apostles of our Lord had already foretold the appearance of such corrupters and destroyers of the faith. In this case the denunciations are not directed so much against false teachings as against corrupt practices in the life. In this respect the Epistle has an important use and warning for all time.

The style of the writing is impassioned and impetuous to a high degree ; the strongest images and most expressive epithets being employed to depict the polluted character of the apostates alluded to, and to set forth the writer’s burning antipathy to such unholy perversions of the life and doctrines of the Gospel.

The similarity between a part of this Epistle and certain portions of the second Epistle of Peter, has occasioned much remark among Biblical critics. The passage in II. PETER ii. 1-19, is almost identical with a large part of Jude. The similarity is so great that many

believe that one of these writers must have been familiar with the composition of the other. It is the opinion of some critics that Jude’s is the earlier document, and that therefore it must have been perused by Peter. A more probable solution however is that Jude being a resident of Jerusalem, may have frequently listened to Peter’s preaching, and warmly embraced his sentiments.

The references to our Lord in this short Epistle are worthy of attention. Instead of the single appellation “Christ,” so much in common use at the present day, the full trinal name, “Lord Jesus Christ,” is employed. He is our “only Lord and Master,” (verse 4, New Version) ; and “the only God” is “our Saviour,” (verse 25, New Version). We have only to note that this is in entire accordance with Apostolic usage, and with primitive doctrine.

XV.—The Apostolic Fathers.

THIS term is meant to apply to the immediate disciples and fellow-laborers of the Apostles, and in a more restricted sense, to those among them who have left writings behind them. They are divided into two classes : 1. The disciples of Paul : Barnabas, Clement of Rome, and Hermas. 2. Disciples of John : Ignatius of Antioch, Polycarp of Smyrna, and Papias. Dionysius the Areopagite is sometimes reckoned among them, and if so must

be placed with the disciples of Paul. While these writings are of no divine authority, they are nevertheless interesting and important as giving us information concerning the doctrine and condition of the primitive Churches, and as being the utterances of men who had seen and labored with the Apostles of our Lord.

These must be clearly distinguished from a mass of writings which at a later period sprang up and obtained more or less currency in the Christian Church. Many spurious productions were attributed both to the Apostles and their successors. Not a few of these are simply worthless and puerile, illustrating only the declension of the times. Under the head of Apocryphal Gospels, Tischendorf has published twenty-two works, and thirteen under that of Apocryphal Acts of the Apostles. In like manner were the Book of Revelation and the Epistles numerous imitated, and a mass of productions passed off as emanating from the Apostolic Fathers. It is only necessary to allude to these, in order to discriminate more distinctly those few which are authentic and interesting, and which it will be useful for us to notice.

I. CLEMENT OF ROME.

At the end of the Alexandrine Manuscript of the Scriptures, preserved in the British Museum, is an Epistle of Clement of Rome to the Corinthians, followed by a part of a so called second Epistle to the same Church.

The first is acknowledged to be genuine. It was known to the early fathers and commended by them. Their quotations from it agree with the contents of the Epistle as we now have it nor does it exhibit any marks of a later age.

We have no biography of this Clement. The ancient writers speak of him as bishop of Rome. He is widely supposed to have been the Clement mentioned in PHIL. iv. 3, as the fellow-laborer of Paul at Philippi. Though probable, this is by no means certain. By some critics this Epistle is supposed to have been written soon after the persecution under Nero, A. D. 68. By others, with more probability, after that under Domitian, A. D. 96 or 97.

The Epistle, though somewhat diffuse and repetitious, still breathes a good deal of the Apostolic spirit and fervor. As in the days of Paul, so now, the Corinthian Church was troubled by a "wicked and unholy sedition," which had proceeded so far as to thrust out from their ministry some worthy men. It seems there were some among them who denied the doctrine of the resurrection, or the immortality of the soul. Clement kindly re-proves these "few rash and self-willed men," and endeavors to restore the spirit of love and unity in the divided Church. He commends the body for its general orderly and moral behavior before this trouble arose, and pictures the mischiefs to which strife and con-

tention lead. He reminds them of the sacred rules of life laid down by our holy religion, of the example of the Saviour, and of the holy men of all ages. He emphasizes the spiritual relation of believers to God, his high value of the spirit of love and unity, the sure rewards of obedience and the certain punishment of disobedience, with other similar exhortations to holiness of life. He compares the Church to an army earnestly insisting on the necessity of different ranks and orders, and of order and subordination among them from a spirit of obedience. He introduces likewise its correspondence to the human body, where so many organs and members, each in its own function and place, work from a common purpose, all conspiring to the preservation of the whole. So the Church, composed of many members, should strive after unity of purpose, each one in his own place and office working to secure the strength and well-being of the entire body. Its lessons are of good order, peace, and harmony. A thoroughly Christian spirit pervades the whole, with a noble simplicity and fervor. Says Professor Schaff, "it evinces the calm dignity and the practical executive wisdom of the Roman Church in her original Apostolic simplicity, without the slightest infusion of hierarchical arrogance." Perhaps it may be justly said to approach more nearly to the character of an Apostolical Epistle than any other of the remains of antiquity.

As to the second Epistle, bound up with the first, it is generally understood to be spurious. Eusebius is the first of the ancient fathers who mentions it, and he speaks of it doubtfully; saying "But it should be known that there is said to be also a certain second Epistle of Clement. But it is clear to us that this is not equally known with the first; for we know that the ancients have not made use of it." Several other writings also claimed to have been his, are not considered authentic.

2. BARNABAS,

the companion of Paul. He was a Levite, born in the island of Cyprus, where a colony of Jews had settled. To his original name Joses, or Joseph, the Apostles added that of Barnabas, Son of exhortation, by which he was subsequently known; ACTS iv. 36. He was among the earliest converts to Christianity, and joined the Church at Jerusalem soon after its establishment. He evinced his zeal for the Gospel by selling his land and laying the proceeds at the Apostles' feet.—ACTS iv. 37. He appears to have been ready in speech, and in ACTS xiii. is mentioned among the "prophets and teachers," and those having the gifts of the Spirit. He soon acquired such influence that he was able to dissipate the distrust with which the other disciples at first regarded Paul, introducing him to Peter and James, and vouching for his sincerity.

When word came to Jerusalem that the

Gospel was spreading among the Gentiles at Antioch, Barnabas was sent thither, where he labored successfully, and has been justly regarded as the founder of the Church in that place. Finding need of assistance, he went to Tarsus to seek Paul, bringing him back with him into the field. There they labored together a whole year; and from that time to the close of their united ministry their history is woven together in the book of Acts. They went up in company to Jerusalem to carry the contribution of the Church to the suffering brethren in Judea; and after their return, taking with them Mark, a nephew of Barnabas, started on that memorable missionary journey through Cyprus, Pamphilia, Pisidia, and Lycaonia, preaching to both Jews and heathen. Barnabas appears from the first to have belonged to the broad, non-Judaizing party. In Acts xiv. 4 and 14, he is spoken of as an Apostle. After the return from their great tour, they abode together for some time at Antioch. Paul then proposed a second tour for revisiting and confirming the Churches. Barnabas wished to take Mark with them, as before. To this Paul objected. So they separated; Paul and Silas proceeding on the visitation, while Barnabas and Mark went on a mission to Cyprus, the birthplace of the former.

From this time the narrative in Acts is silent about him, and we know nothing positively concerning his subsequent history.

From allusions in Paul's Epistles we learn that on one occasion at Antioch he was led to yield temporarily to the prejudices of the Judaizing converts (GAL. ii. 13); and that, like Paul, he supported himself mostly, if not wholly, by his own labor (I. COR. ix. 6). Tradition has been busy in the endeavor to supply the deficiency in his biography, and many remarkable stories are told, among others that he suffered martyrdom in Cyprus; but nothing really reliable is known. Several of the ancient Fathers state that he was a personal disciple of our Lord; some say one of the seventy sent out by Him. This is not improbable; but when or where his labors ended has not been preserved.

An Epistle in twenty-one chapters has come down to us bearing the name of Barnabas, and appears in the collection of the Fathers. After lying concealed for centuries, it was brought to light again in 1645. Until recently the first four and a half chapters existed only in a bad Latin translation, the remainder being in Greek. But in 1859 Tischendorf discovered the "Sinai Codex" at Mount Sinai, which contains, in addition to the two Epistles of Clement of Rome, the entire Epistle of Barnabas in the original Greek. The authenticity of this Epistle has been much discussed. Clement of Alexandria quotes it as the work of Barnabas. But the majority of modern opinion attributes it to a later and weaker writer, of the Alexan-

drine school, somewhere between A. D. 70 and 120. It evidently was held in considerable esteem at Alexandria in the fourth century.

The endeavor of the writing is to strengthen believers in the faith of a purely spiritual Christianity. It begins by declaring that the literal sacrifices of the law are abolished, and attributes to the Old Testament something like a spiritual meaning. His attempts to arrive at it however are not coherent, and often far-fetched and fanciful. He possessed no genuine key to the Divine allegories. But maintains throughout that the Lord Jesus Christ and His kingdom are prefigured in all. One chapter is devoted to the meaning of the Sabbath, another to that of the Temple. The last five chapters are of a practical character, setting forth the two divergent ways of life, the way of light and the way of darkness; closing with an exhortation that those who read it will so live that they may be blessed to all eternity. It is a simple, pious, and earnest work; and interesting as showing something of the spirit and manner of at least one school of Christians at that early day.

Tertullian, with some others of antiquity, attributed the Epistle to the Hebrews to Barnabas, and in this has been followed by a few learned modern critics.

3. THE EPISTLES OF IGNATIUS.

Ignatius, a native of Syria or Asia Minor, was bishop of the Church at Antioch after A. D. 69. According to Theodoret he was consecrated by the Apostle Peter himself. He was a hearer and is supposed to have been a disciple of John. He bore the surname of *Theophorus*,—i. e., one who carries God in his heart; or as he himself explained it, carries Christ. Christ and God being in his estimation one and the same. According to some traditions he was the little child whom Jesus set in the midst of His disciples. All accounts agree in attributing to him an affectionate and winning nature. It is said that “he was a true shepherd of his people, one of those meek, earnest, loving spirits to whose beautiful unobtrusive piety Christianity owed its first and best triumphs. Domitian’s persecution of the Church of Antioch (A. D. 97) proved him to be no less courageous than pious, and when that storm had passed over, the second and fiercer persecution of Trajan gratified Ignatius’s wish of being sacrificed for his flock.”

It is related that when brought before Trajan at Antioch, the emperor, just and virtuous no doubt according to his own standards, could not at all appreciate the meek, simple, unselfish, and unworldly principles professed by the bishop, contemptuously calling him a *kakodaimon* (i. e., *a poor devil*), and in the

end condemned him to be taken as a prisoner to Rome, there to be made the food of wild beasts, for the amusement of the people. The sentence was executed, according to some in A. D. 107, according to others not till 116.

It was during this last journey to Rome, that he wrote the seven Epistles now regarded as the only authentic ones bearing his name. He stopped at Smyrna, where Polycarp was bishop, and there penned four of them, viz; one each to the Ephesians, Magnesians, Trallians, and Romans. After his departure from that place he wrote three others;—one to the Church at Philadelphia, one to the Church at Smyrna, and a personal one to Polycarp their bishop. These all are mentioned by Eusebius and Jerome. There is a Syriac version containing three of them. Other Epistles have come down to us bearing his name, which however are not now considered authentic. Others put them forth, hoping to gain currency for them from the authority of his name. An Armenian version exists containing thirteen Epistles. A number of other pretended letters of his appeared also in the early centuries. Some versions of the authentic writings are believed to have been tampered with, having received more or less interpolations. The editions more recently published however are presumed to be accurate. Some of these Epistles maintain the deity of our Lord Jesus Christ. Many critics have taken the ground that this is an inter-

polation. But even if this be so, the fact shows the sentiment prevailing at the time the addition was made.

Ignatius was a man of great depth and sincerity of piety, and wrote with much vigor and energy. He placed great value on the Church as a visible organization, and endeavored to render it a useful institution for the world by insisting on the duty of Christians to regard its order and efficiency, and to work together for the common good with due subordination and obedience. He urges believers to maintain unity, and to avoid false doctrines, specifying particularly Judaizing teachers and such as deny the proper humanity of our Lord.

His Epistle to the Church at Rome is of considerable interest. In it he refers to the death he is about to suffer there for the cause of Christ and His Gospel. Some have thought he manifested an almost "undue desire to obtain the crown of martyrdom," as he protests against any interposition of the brethren there in his behalf. "I beseech you," he says, "show no unseasonable good will towards me. Suffer me to be the food of wild beasts, by means of which I may attain to God. I am the wheat of God, and am ground by the teeth of wild beasts, that I may be found the pure bread of God."

His Epistle to Polycarp, his fellow-bishop or pastor, is largely taken up, like Paul's to Timothy, with precepts as to the right dis-

charge of his duties as an overseer in the Church. He enlarges, too, upon the mutual duties and responsibilities existing between pastor and people, regarding these relations as of a sacred and important character.

4. THE EPISTLE OF POLYCARP.

Polycarp, a disciple of the Apostle John, was bishop or pastor of the Church in Smyrna. He was born about A. D. 80, at what place is unknown. His pupil Irenæus, has left a very interesting and important testimony concerning him, serving as a valuable link uniting the Apostolic age with the Church of the second century. According to this he was brought up at Smyrna, where he was taught Christianity principally by John, but to some extent by other Apostles also. This fragment is preserved by Eusebius. Says Irenæus, "I can tell also the very place where the blessed Polycarp was accustomed to sit and discourse; and also his entrances, his walks, the complexion of his life, and the form of his body, and his conversations with the people, and his familiar intercourse with John, as he was accustomed to tell, as also his familiarity with those who had seen the Lord. Also concerning His miracles, His doctrine, all these were told by Polycarp, in consistency with the Holy Scriptures, as he had received them from the eye-witnesses of the doctrine of Salvation."

He must have developed an apt and re-

markable Christian scholarship very early, for it is related by Tertullian, Jerome, and others, that he was installed pastor of the Church in Smyrna by John himself, assisted by some other Apostles and by pastors of neighboring Churches, when he must have been less than twenty-five years of age. As already stated, he was exercising his pastoral functions there when that other, more aged, disciple of John, Ignatius of Antioch, passed through on his way to martyrdom at Rome. And we are told that the two "had much delightful Christian converse" together on that occasion.

Nearly half a century later, Polycarp himself visited Rome, while Anicetus was pastor or bishop there. The two had a friendly conference in relation to the proper time to hold Easter. They could not come to a common conclusion, so they agreed to differ.

His martyrdom is described at great length and with much feeling in the fourteenth chapter of Eusebius's Ecclesiastical History, and took place probably in A. D. 166, during the persecution under the emperors Marcus Aurelius and Lucius Verus. The pro-consul, Statius Quadratus, before whom the aged pastor was brought for trial, was so deeply impressed by his venerable appearance that he wished if possible to save his life. And for this purpose earnestly entreated him "to revile Christ," that he might have a reason for setting him at liberty. But Polycarp replied:

“Eighty and six years have I served Him, and He never did me wrong; and how can I now blaspheme my King that has saved me? If you would know what I am, I tell you frankly I am a Christian.”

He was burned alive. It is said that “in such profound reverence was he held by his fellow Christians, for his almost perfect graces of character, that the Jews (who had been conspicuously zealous in collecting ‘wood and straw from the shops and baths’ to burn him) instigated the pro-consul not to give up the corpse of the martyr to his co-religionists, ‘lest, abandoning him that was crucified, they should begin to worship this one.’” Thus affording the very strongest testimony to his exalted or saintly character.

He distinguished himself while at Rome by his opposition to the Marcian and Valentinian heresies; stopping his ears, as Irenæus relates, whenever false doctrines were uttered in his presence.

Polycarp is believed to have been, and probably was, bishop or pastor of the Church in Smyrna when the Apocalypse was written; and hence, in the literal sense, is the person there addressed as “the angel of the Church in Smyrna;” saying to him, “I know thy works, and tribulation, and poverty (but thou art rich). . . . Fear none of those things which thou shalt suffer. . . . Be thou faithful unto death, and I will give thee a crown of life.”

On being brought to the stake where he was to be burned, he refused to be fastened, but met his fate with fortitude and calmness.

He was the author of several homilies and Epistles. Most of these have been lost; the only thing coming down to us being his short Epistle to the Philippians. This was written soon after the martyrdom of Ignatius, A. D. 107 or 116. As we have stated, Ignatius on his way to Rome had stopped at Smyrna, where the two pastors had enjoyed some edifying Christian intercourse. After leaving Smyrna he wrote Polycarp a letter. Of this letter the Church at Philippi had heard, and sent to Polycarp for a copy of it. And his Epistle to them was in answer to their application, transmitting also a copy of the Ignatian Epistle, and of several others which had come into his hands.

This Epistle to the Philippians is marked by the simplicity and fervor so characteristic of the Apostolic and primitive times. The Philippians are commended for their love manifested towards the suffering servants of our common Lord and Saviour, and exhorted to steadfastness and faithfulness. They are reminded of Paul’s Epistle to them, and then the writer points out the various duties belonging to the several officers and classes of members in the Church. The writer employs very largely the Scriptural phraseology, and so has given an incidental confirmation of the antiquity and authenticity of most of the

books of the New Testament. On this account the Epistle possesses great value, and was long held in so high esteem that as late as the time of Jerome it was read in the public assemblies of the Asiatic Churches.

5. HERMAS.

The work current under this name is known by a single title, *The Shepherd of Hermas*; or *The Pastor of Hermas*. The author lived and wrote at Rome during the pastorate of Clement, A. D. 92 to 101, and hence was contemporary with the Apostle John. According to the testimony of antiquity, and the general belief, he was the Hermas to whom Paul sends salutation, ROM. xvi. 14. If so, he must have been then a young man. This belief is probable, for in his book he styles himself an aged man at the time of writing. He appears to have been a married man and father of a family.

The work is divided into three parts: the first contains four visions; the second, twelve moral and spiritual precepts; the third, ten similitudes or parables, each intended to shadow forth some spiritual truth. The author deals largely in the supernatural, recognizes our Lord's work in Hades or the unseen world, and teaches the doctrine that each person has both a good and a bad angel attendant upon him, each endeavoring to influence his life. He was more deeply imbued with the writings of the Old Testament than

with those of the New; and seems to have had some general idea of "Correspondences" in his symbolism, but not being in possession of a definite key, he wanders into many vagaries and fancies.

Dr. Schaff pronounces it "one of the most popular and authoritative books of the early Church." Christian truth is presented in an attractive and interesting manner. The author represents himself as the "angel of repentance," and regards Christianity as a new law of life. All his teachings are highly ethical and practical. He endeavors to arouse the slumbering Church to a better, more spiritual, order of life, in view of the speedily impending judgment. In theology, he is nearest to James and farthest from Paul; he "has no idea," says Schaff, "of justifying faith," that is, in the Lutheran sense; but he places genuine faith among the highest virtues, and maintains the pre-existence and "strictly divine" character of our Lord Jesus Christ, the Son of God. He lays chief stress on doing His will, and breathes the high and noble spirit of the Gospel of love.

The literary garb in which these teachings are clothed is that of allegorical romance. It is the oldest Christian allegory, and has been termed the "Pilgrim's Progress" of the ante-Nicene times. It held a similar, though higher, position among the masses of the primitive Church, to that occupied in recent times by Bunyan's work. It may have suggested

Bunyan's work, as it undoubtedly did some portions of Dante's *Divina Commedia*.

Though never admitted into the canon, it nevertheless was placed next to it through all the early times. Irenæus, Origen, and the Alexandrine school speak of and quote it as Scripture, regarding it as in a certain sense inspired; it was read in public worship in the Churches down to the time of Eusebius and Jerome; and was not unfrequently, as in the case of the *Codex Alexandrinus*, bound up in the volumes with the Sacred Scripture.

However, it gradually fell out of use, and is not suited to modern times. Its principal importance and use at present is as an illustration of what was believed and valued in the early ages of the Church, when Christian truth was new, and before the Spiritual meaning of the Divine Word had been definitely revealed.

6. PAPIAS.

Born, probably, about A. D. 70, Papias was a disciple of the Apostle John, and a friend of Polycarp, and became bishop or pastor of the Church at Hierapolis, in Phrygia; where he remained till some time after the middle of the second century. According to tradition, he suffered martyrdom at Pergamon about the same time with Polycarp at Smyrna; A. D. 155. So that in addition to John the Apostle, he may have known Philip the evangelist, and other of the primitive disciples

of our Lord who survived the destruction of Jerusalem.

He was a pious, devout, and learned student of the Scriptures; and his personal associations with the last survivors of the Apostolic age have always given his testimony great weight in the Church. Though he has been held to have been of a somewhat credulous disposition, and to have possessed limited powers of discrimination, yet his perfect sincerity and honesty are unquestioned. He had access to the primitive sources of the Gospel.

He says of himself and the method he pursued, "I shall not regret to subjoin to my interpretations [of the Lord's oracles] whatsoever I have at my time accurately ascertained and treasured up in my memory, as I have received it from the elders (or presbyters) and have recorded it to give additional confirmation to the truth, by my testimony. For I did not, like most men, delight in those who speak much, but in those who teach the truth; nor in those who record the commands of others (or of strangers), but in those who record the commands given by the Lord to our faith, and proceeding from truth itself. If then any one who had attended on the elders came, I made it a point to inquire what were the words of the elders; what Andrew, or what Peter said, or Philip, or Thomas, or James, or John, or Matthew, or any other of the disciples of our Lord;

and what Aristion and the elder John, the disciples of the Lord, say. For I was of opinion that I could not derive so much benefit from books as from the living and abiding voice."

Says Schaff, "He stood on the threshold of a new period when the last witnesses of the Apostolic age were fast disappearing, and when it seemed to be of the utmost importance to gather the remaining fragments of inspired wisdom which might throw light on the Lord's teaching, and guard the Church against error."

The faithful zeal of Papias in thus gathering up and recording these oral traditions of the Apostles and their disciples, has been the means of preserving many valuable things for our service. He bears important testimony to the books of Sacred Scripture. In this he is one of our earliest witnesses. He knew three of the four Gospels, and the first Epistles of John and Peter; though he is silent concerning Paul's writings. He is, too, one of the oldest witnesses to the inspiration and credibility of the Book of Revelation. And, according to an ancient and not improbable tradition, he was an amanuensis to whom John dictated at least a portion of his Gospel; while it is probable also that we are indebted to him for the preservation of the precious fact of our Lord's life, recorded in JOHN vii. 53 to viii. 11, omitted in so many manuscripts, and inclosed in brackets in our New

Revised Version, but of the real authenticity of which there should not be any doubt.

Papias published his collection of traditions concerning the words and works of the Lord Jesus, in five books under the title: *Explanation of the Lord's Discourses*. This work still existed as late as the thirteenth century, but unfortunately has since been lost; and we now have therefore only such fragments as have been quoted by other writers; and these are of an early date, principally by Irenæus and Eusebius. May we not hope that the lost work of this eminent father of tradition will some day be recovered, for the use and instruction of Christendom?

XVI.— Post-Apostolic or Ante-Nicene Age.

THIS is a most interesting and important period of Christian history, extending from about A. D. 133 to A. D. 325, the date of the council of Nicæa. The immediate and controlling influence of the Apostles had ceased, and the Church was clearly launched upon the sea of the world, with only the teachings of the Word for a chart and the Holy Spirit as an invisible guide. It was the age of persecution and martyrdom. The civil power was everywhere arrayed against the Church, and an open confession of the faith risked not only the social standing and worldly possessions, but even the life, of the

believer, as well. They realized the Lord's words, "Behold I send you forth as sheep in the midst of wolves." Thus was developed, under Divine influence, a spiritual heroism, a moral patience under the most grievous wrongs, and a cheerful self-sacrifice in the holy cause of religion, rarely witnessed since. The Christian body had to fight, too, against moral declension and incipient heresy springing up within its own fold. It was an age therefore of great sincerity, fervor, energy, simplicity, and purity both of life and doctrine. Hence it is an instructive period for modern Christians to study.

In striking contrast to this is the time which follows. With the conversion of Constantine persecutions ceased. The state became an ally of the Church. Political reasons began to influence both ecclesiastical action and the formulas of doctrinal statement. The restraints upon the open confession of the truth were removed; and by degrees a public profession of the new religion, which was the religion of the court, was rather an aid to civil promotion. Profession of the faith was frequently made from motives less pure than formerly. Politicians were ready to make it a stepping-stone in the line of their worldly ambition. And thus corruptions of life and perversions of doctrine inevitably crept in. "The mystery of iniquity," referred to by the Apostle, had begun to work, and the Church, now no longer her own mis-

tress, was rapidly taken possession of by professed and nominal friends, who in reality were her spiritual and secret foes. And so, being in the hands of her spiritual enemies, she was carried away into a moral captivity designated by the mystical "Babylon" of the Book of Revelation; and, in two or three centuries more, realized the beginning of that most gloomy and dismal period of Christian history, known as the "Dark Ages," foretold in so many ancient prophecies, depicted by our Lord in the Gospels as the overwhelming trouble to intervene before His second coming, and by the Apostle as the "great falling away," and the rising up of that "man of sin," which were to appear before the Lord would effect His second advent.

Let us return now to the men of that purer and brighter age. They are known as the "Ante-Nicene Fathers." Some of them have left writings of considerable magnitude, of others only a few fragments remain. All are interesting, while many of them are important. They give us a picture of Christian life, manners, usage, ecclesiastical order, worship, and doctrine as they existed in their day. The modern world possesses portions of at least thirty-three of these authors. We shall name only the principal of them, and most important on account of their writings. These are:—

1. *The unknown author* of the Epistle to Diognetus, at Rome, about A. D. 150.

2. *Sixtus of Rome*, chief pastor there from A. D. 119 to 128, under the Emperor Hadrian.

3. *Justin Martyr*, born in Samaria, labored at Ephesus, Rome, and elsewhere. Lived from about A. D. 100 to about 175.

4. *Athenagoras*, was "a Christian philosopher of Athens," during the reign of Marcus Aurelius, A. D. 161-180.

5. *Theophilus of Antioch*; died about A. D. 181.

6. *Melito*, bishop of Sardis, a "shining light," in the third quarter of the second century.

7. *Dionysius of Corinth*, pastor there after Primus, till about A. D. 170.

8. *Irenæus*, disciple of Polycarp, one of the chief of the "Fathers," born in Asia Minor, A. D. 115-125, and flourished till near the end of the century. Pastor at Lyons.

9. *Hippolytus*, pastor at Ostia, near Rome, A. D. 193-236, died a martyr, left important works.

10. *Clement of Alexandria*, important as a representative of the famous Alexandrine school of theology. His works date from A. D. 190 to 195. He was author of the oldest Christian hymn.

11. *Origen*, belonged to same school, flourished from A. D. 203 to 254. The greatest scholar of his age. Commented on Scripture, and had many ideas concerning its spiritual meaning.

12. *Gregory Thaumaturgus*, or "the wonder worker," a disciple of Origen, and bishop of Neo-Cæsarea in Pontus from A. D. 244-270. He left a short "Declaration of Faith," among other things.

13. *Dionysius the Great*, of Alexandria; was sometime an assistant of Origen. Died in the year 265.

14. *Julius Africanus*, an older friend of Origen; the first Christian chronographer and universal historian. Lived at Emmaus in Palestine, in first half of second century. Died aged, about A. D. 240.

15. *Lucan of Antioch*, author of a creed which goes by his name, and which many wished to substitute for that of Nicæa. Died, under tortures in prison, at Nicomedia, A. D. 311.

16. *Tertullian*, stands at the head of the Latin fathers. Born at Carthage about A. D. 150. Lived some time at Rome; was learned in the heathen ancient literature; died in decrepit old age, according to some A. D. 220, according to others not before 240. His writings are voluminous.

17. *Minucius Felix*. The earlier fathers had written in Greek, they now speak in Latin. His eloquent style gained for him the title of the "Christian Cicero." Wrote from A. D. 200-250.

18. *Cyprian*, bishop and martyr, born at Carthage about A. D. 200. Belonged to a wealthy family, learned, and lived in much

worldly splendor. Baptized in 245, was the greatest bishop of his time, and died by martyrdom, Sept. 14, 258.

19. *Novatian*, known as the second Roman anti-pope, because he opposed the pretensions of the metropolitan pastor or bishop. In his writings he attempts to bring out a spiritual meaning in the Mosaic institutions. He flourished somewhere from 220 A. D. to 260.

20. *Commodian*, probably a clergyman in North Africa. Wrote about the middle of the third century. Some of his writings were not brought to light till 1852.

21. *Eusebius*; 22. *Lactantius*; 23. *Hosius*; are three personages belonging to the transition period. Says Schaff, "Eusebius, the historian, Lactantius, the rhetorician, and Hosius, the statesman, form the connecting links between the ante-Nicene and Nicene ages; their long lives—two died octogenarians, Hosius a centenarian—are almost equally divided between the two; and they reflect the lights and shades of both. Eusebius was bishop of Cæsarea and a man of extensive and useful learning and a liberal theologian; Lactantius, a professor of eloquence in Nicomedia, a man of elegant culture; Hosius, bishop of Cordova and a man of counsel and action."

ANTE-NICENE THEOLOGY.

To this period belongs what is known as the "Apostle's Creed," which, though not written by the Apostles, nor in their day, still appeared very early as a general statement of the Christian faith. At first, the different Churches, in an independent congregational way, began to provide such brief simple formulas for themselves. These in the main were in agreement. According to Irenæus (A. D. 170), Tertullian, Cyprian, Origen, Eusebius, and others, the creed at first spake in the name of the congregation, saying, "We believe" etc. (instead of "I believe"). The earliest form therefore appears to have read as follows (the later additions are placed in brackets):—

"We believe in God the Father Almighty [Maker of heaven and earth]; and in Jesus Christ, his only begotten Son, our Lord; who was [conceived] by the Holy Spirit, born of the Virgin Mary; [suffered] under Pontius Pilate, was crucified [dead], and buried. [He descended into Hades]; the third day He rose from the dead. He ascended into heaven; and sitteth on the right hand of God the Father [Almighty]; from thence He shall come to judge the quick and the dead.

[We believe] in the Holy Spirit; the Holy [Catholic] Church, [the communion of saints]; the forgiveness of sins; the resurrection of the body; [and the life everlasting. Amen]."

Many statements were drawn up varying a little from this. In some it was said "the restoration of the flesh;" in others, "the resurrection of the dead" (instead of "the body"). But the variations are too numerous to mention. It assumed its present form probably about A. D. 340. The aim of all those early formulas was a simple recital of facts, rather than a philosophical statement of doctrine. As a rule, the Eastern or Greek forms were longer and more metaphysical than the Latin forms of the West. The development was cautious and slow. The germs from which they proceeded were Peter's confession in regard to our Lord (MATT. xvi. 16), and the baptismal formula pronounced by our Lord, MATT. xxviii. 19.

The theology of the books, too, was more simple, more general in its statements, and less complicated and expanded than in modern times. The fundamental principles of revealed truth were however deeply embedded in the affections and convictions of believers and clearly expressed in their writings.

The Supreme Divinity of our Lord Jesus Christ was their favorite and constantly recurring theme. They believed in and worshipped Him as God; the exclamation of Thomas, in JOHN xx. 28, "My Lord and my God!" seemed to give the key-note of their utterances. They believed, too, in "the perfecting" of the human nature of Jesus, through his sufferings or temptations. And so un-

doubtedly believed that after His ascension, His humanity was Divine. Though they did not attempt philosophical explanations of the glorifying process.

In regard to the Divine Trinity, they kept very near to the baptismal formula of Father, Son, and Holy Spirit, as three constituents of the Divine Being, or manifestations of God. But the Nicene, and subsequent, doctrine of three distinct and co-equal persons dwelling together from all eternity, cannot be found in the primitive times. This tri-personal theory, or theoretical and metaphysical division of the Godhead into three, which seem to most minds to be practically three beings, lies at the root of the errors, obscurities, divisions, and unbelief which have since arisen in the Christian world. The Divine Unity is what the early Church emphasized.

They held the sacred Scripture to be authoritative, inspired and holy, and filled with latent spiritual meaning which the wisdom of man would not be likely fully to discover or exhaust.

The work of redemption, with them, was the deliverance of mankind from the power of sin and evil; or, as they expressed it sometimes, from "bondage to the devil;" that is from the dominion of hell. Reconciliation, regeneration, and salvation were the work of the Holy Spirit, operated in man by the truth, through his repentance from evil works and obedience to the holy precepts of life.

The modern doctrines of "election" and "reprobation," of vicarious atonement, with its ideas of "substitution" and "satisfaction," "imputation" and "justification by faith alone without the deeds of the law," were unknown in those purer primitive times.

XVII.—Ancient Versions of the Christian Scriptures.

As soon as the Gospel spread into communities where Greek was not the familiar language of the people, a call arose for the Scriptures in the popular tongue. How early efforts at translation began is uncertain. Most probably only a single book, or a few books, were undertaken at first; and these in various places. This is inferred from remarks of some of the fathers.

I. THE "OLD LATIN" VERSION.

Until after the middle of the second century the language of the Church and its writings was Greek. But by the last quarter of the century the diffusion of the Gospel in the western portions of the Roman Empire created a necessity for the Word in Latin. And the first version sufficiently complete to merit the name is the one mentioned above. Precisely when it was executed is not known, but it is referred to as in use before the end of the second century. It is understood to have

been made in Northern Africa; the Old Testament being a translation from the Greek of the Septuagint, including the Apocrypha; in the New Testament it lacked Hebrews, James, and II. Peter. It served the purposes of the Church for two hundred years, during which time however its text suffered many variations, when it was superseded by the later Vulgate or Latin Version of Jerome. Portions of this Version have been preserved to our time in a few very ancient manuscripts; viz. one at Verona, one in the Imperial Library at Paris, another in Vienna, and one in Turin. But the most interesting of all is that preserved at Vercelli in Northern Italy, said to have been written by Eusebius, bishop there in the fourth century.

2. THE LATIN VERSION OF JEROME.

About A. D. 383, Jerome, a very learned and earnest Christian scholar, at the suggestion of Damasus, bishop of Rome, undertook a revision of the Old Latin Version. Much of the work was performed at Bethlehem, the birthplace of the Saviour, where Jerome had taken up his residence. And some portions of it at least are said to have been done in the very "cave of the nativity," which Jerome used to frequent. As he proceeded, however, he discovered that instead of a simple revision, an entirely new translation was required. This he accordingly undertook, going back to the original Hebrew text, instead of fol-

lowing as had been previously done, the Greek of the Septuagint. After a diligent labor of twenty years, with some periods of intermission, he finally completed his work A. D. 405. He made a new translation of all the Old Testament, except the Psalms; which being in use in the Churches as a *Psalter*, there seemed to be an objection to the introduction of an entirely new version. These therefore he only revised and corrected in the most important places. The Gospels he revised from the Greek manuscripts. The remainder of the New Testament he also revised, though with less care and thoroughness. His edition contains also the Apocrypha; though only two of the books, Judith and Tobit, did he take the trouble to re-translate.

This Version has been termed the Latin Vulgate, because it was in the language of the common people of the Western Roman Empire; and it became the authorized version of the Western Church, as the Greek Septuagint was the authorized version of the Eastern Church. It is, too, the basis of the Roman-Catholic Bible of today.

3. ANCIENT SYRIAC VERSIONS.

The oldest of these is called the *Peshito*, generally allowed to belong to the second century; and so, made almost in the days of the Apostles. The term *peshito* means simple, and is understood to refer to the charac-

ter of the translation, which is simple, clear, and literal. The Old-Testament portion was made directly from the Hebrew, and was the first attempt made to translate the original text for Christian use. The translation of the New Testament from the Greek was effected at the same time, so that the two constitute one work. It was of course intended for the use of the very early Syrian Christian Churches. Its admitted antiquity renders it of great interest and authority.

A very ancient copy of the four Gospels according to this version was found among the manuscripts brought to Europe by Dr. Cureton in 1842, from the Nitrian monasteries of the East, and deposited in the British Museum. This manuscript is conceded to have been executed as early as the fifth century, and is regarded with very great interest by scholars, as it is believed to preserve the very oldest readings of the Syriac. An English translation of the Syriac New Testament by Professor Murdock of New Haven, is easily accessible to American readers.

The Philoxenian Syriac Version

of the New Testament was executed A. D. 508, under the direction of Philoxenus (or Xenaïas), bishop of Hierapolis in Syria. This bishop belonged to the Monophysite denomination of Christians, and it is widely thought that this version was made in the interest of their views. The translator was one Polycarp,

a rural pastor in the neighborhood. A portion of it only has come down to us in the original form. About a century later a revision of it was made by Thomas of Harkel in a monastery in Alexandria. And this is what we have in modern times, known, from the name of its author, as the Harclean Syriac.

The chief characteristic of this version is its extremely literal character. The aim of the translator was to represent every Greek word by a corresponding Syriac word, even where it violated the idiom of the language. The result is a somewhat barbarous style. This very character of literalness however gives to this version very high authority in the science of textual criticism, the portion of the original preserved (supposed to include the four Gospels) being equal to the Greek manuscripts of the same period.

About the time that Harkel revised this version of the New Testament, Paul of Tela, also a Monophysite, executed what has been known as the

Hexapla Syriac Version

of the Old Testament. This was so called because it was made from the text of Origen's Hexapla. This translation follows the same principle of literal rendering of the Greek, word for word. The two, appearing about the same time, really form, in design and character, one work. Combined, they may be said to make up the Monophysite Bible.

These Christians have always formed a large and important body, or rather several bodies, in all ages of the Eastern Church. Their theology has undergone variations, but is still represented in our day in the Armenian and Coptic Churches of Asia and Egypt. Their views and history are worthy of study. They believed that the human nature of our Lord was in some way made Divine; and this separated them from the Romish Church; but they did not possess the spiritual knowledge necessary to give an accurate statement of the doctrine and guard it from errors.

4. EGYPTIAN AND ETHIOPIC VERSIONS.

At one period only a single version was known to exist in the language of the ancient Egyptians. This being in the language of lower Egypt, was called *Coptic*. It was afterwards discovered that another version existed in the dialect of upper Egypt, to which the Arabic term *Sahidic* was applied. But as both dialects are from the same Coptic stem, it has been proposed to call the first *Memphitic*, from Memphis, the ancient capital of lower Egypt; and the other *Thebaic*, from Thebes, the celebrated capital of upper Egypt. It is uncertain at what precise time these translations were made, or by whose hands they were executed. But they are known to have existed in the fourth century, and belong probably to the latter part of the third.

The high antiquity of these two versions

renders them exceedingly interesting to Christian scholars, and gives them great value in textual criticism. The Old Testament was translated from the Septuagint, the New Testament from some of the earliest Greek manuscripts.

The Ethiopic Version.

There existed in early times a powerful commercial kingdom, lying on both sides of the Red Sea, including the modern Abyssinia, in Africa, with Yemen and Saba in Arabia. It was called the Axumite Empire, from Axum (or Axoom) its capital city, situated in a Northern province of Abyssinia. It acquired considerable political importance from the fact that it formed on the south a boundary to those two vast powers which at that time were absorbing the world: the Roman Empire, on the west of the Red Sea, ascending through Egypt into Nubia; and that of Parthia on the east side, extending into Northern Arabia. Into this country Christianity was introduced in the age of Constantine, early in the fourth century. The Greek language had gone there before it. Some time before the close of the century Christianity had become the religion of the court and was widely established. Hence it became necessary to have the Scriptures in the popular dialect, called by the natives *Geez*. This is what is called by European scholars the *Ethiopic Version*. It contains the whole Bible, includ-

ing the Apocrypha. The Old Testament is a translation of the Septuagint, and in many places is very close to the original Hebrew. Much of the entire work shows an affinity with the older Greek manuscripts. When it was executed is not known, but probably early in the fifth century. The work was done by a number of different hands. It is said that an elaborately prepared edition of this version has been recently published in Germany.

The Ethiopic language is a branch of the Semitic, belonging to the same family as the Hebrew, Syriac, and Arabic. The Abyssinian Church exists to the present day. In the seventh century it stood forth as an important bulwark against the spread of Mohammedanism. It has always continued Monophysite in doctrine, remaining separate from Rome, but in close alliance with the Coptic Church of Egypt.

5. GOTHIC, ARMENIAN, AND OTHER VERSIONS.

Ulphilas was born A. D. 318. He was made bishop of the Goths in 348. The great work of his life was his version of the sacred Scriptures in the Gothic tongue. This was made soon after the middle of that century. The importance of this work will be understood when we remember that in those days and for a long time after, Gothic was the vernacular of a large part of Europe.

Ulphilas was one of those bishops who could

never conscientiously subscribe to the decrees of the council of Nicæa. In 388, being charged with Arianism, he visited Constantinople to defend himself against the alleged heresy, where he died at the age of 70.

Great interest has attached to this version in modern times from the unexpected discovery of certain portions of it still remaining, in the sixteenth and seventeenth centuries. In the latter part of the sixteenth century a copy was found in a library at Werden in Westphalia, and a few extracts from it were published. In 1648, when the Swedes took that part of Prague lying on the left of the Moldau, near the close of the thirty years' war, among the spoils taken and sent to Stockholm was the famous manuscript known as the *Codex Argenteus*, or silver manuscript. This is in Gothic, and contains a copy of the four Gospels according to Ulphilas's Version. It is written on purple vellum, in silver letters, except the beginnings of the sections which are in gold. The manuscript is of quarto size, and when the Bible was entire is said to have contained 320 leaves, but when found had only 188 folios. In its present state some portion of each Gospel is missing, and the purple color is a good deal faded. After several changes of place and ownership, it was in 1662 splendidly bound and deposited for safe keeping in the library of the University of Upsal, where it is now preserved in a silver case.

The uniformity of the writing is so wonderful, that it has been thought that the letters must have been stamped in with a hot iron; somewhat as bookbinders now stamp their letters on the back or outside of a book. The fact that the letters are deeply furrowed-in adds to this probability. It is held to have been executed as early as the sixth century, and is thought to have been made for the Gothic King of upper Italy.

In subsequent years other fragments of this version came to light, and all have been edited and published. The portions thus recovered, running back to the fourth century, are highly regarded as aids to Biblical criticism.

The Armenian Version.

To the end of the fourth century the Armenian Church employed the Syriac alphabet and Scriptures. But after the invention of the Armenian alphabet at the beginning of the fifth century several attempts were made to translate the Bible into the native Armenian, at first from Syriac, but afterwards from the Greek. It would be interesting to trace the earnest labors of Isaac, the Armenian Patriarch, and his associates, Miesrob, Joseph, and Eznak, in this direction. About A. D. 450, their united efforts resulted in what is known as the Armenian Version. It has been preserved in many different manuscripts, and is regarded as a valuable assistance in ascertain-

ing the readings of Greek manuscripts existing in the early part of the fifth century.

The first printed edition of this version was issued at Amsterdam in 1666. Since then several others have made their appearance, each critically edited and revised. A few years ago the learned German critic, Tischendorf, visited the Armenian monastery of St. Lazarus, on a island near Venice, and was there told by the scholar, Aucher, that he and some of his fellow monks were engaged on a new critical edition. When finished it will be an object of interest to Biblical students. The zeal and faithfulness with which the Christian Armenians of every age down to the present time have cultivated the language, literature, religion, and tradition of their fathers and their Church cannot fail to excite our admiration and approval.

Slavonic Version.

As early as 863, Christian missionaries, at the request of some of the people, entered Moravia, in what is now the Northern part of the Austrian Empire. The inhabitants then, as now, belonged to the Slavic race. Cyrillus, one of the first of those missionaries, it is said invented the Slavonian alphabet. This was with the view of transferring the Scriptures to that tongue. And soon after, he commenced the translation. He died in 868, not having completed the whole Bible. It was continued however by his brother, Methodius. The

Old Testament was a version of the Septuagint; the two brothers having gone from Thessalonica, in the East.

From thence it found its way to the other Slavonian nations, and is the foundation of the more modern revised versions in those tongues. The oldest manuscript of any portion of this version now known to exist, contains the four Gospels in the Cyrillic characters, and was executed in 1056. Another copy at Rheims is nearly as old, and is the one on which the kings of France used to take their coronation oaths. One at Moscow, also containing the four Gospels, belongs to the year 1144.

Arabic Versions.

In the tenth century, Rabbi Saadiah Haggason translated portions of the Old Testament directly from the Hebrew into Arabic. His versions of so many of the books have been found that it is believed he translated the whole Old Testament. An edition of his Pentateuch was printed at Constantinople in 1546. At a later time a translation was made of the Syriac Peshito Old Testament; and afterwards, another of the Greek Septuagint into Arabic. Subsequently, a number of versions of the New Testament were made; some from the Latin, others from the Syriac.

A survey of the work of the early Church in this particular is both interesting and instructive. They regarded the Divine Word

as the fountain of light ; as the foundation of the faith and life of the Church ; and to whatever people the Gospel went, their first desire was to give them a version of the Scriptures in their own tongue. This object they prosecuted with the utmost zeal and perseverance ; devoting lives of application, labor, and self-sacrifice to its accomplishment. So that in a few centuries we find the nations surrounding the Roman Empire in all directions, and usually called barbarians,—on the East, on the South, on the North and North-west, possessed of the Holy Word in their own language. This was the bright morning of the Church, the full broad glow of her brilliant dawn.

And it forms a striking contrast to the period which followed, when the Romish power had become predominant ; when it came to be held that the Scriptures were not for the common people or the vulgar tongues ; when the early versions were allowed to linger in obscurity, and neglect, and the night of the dark ages settled down over Europe,—a night, the gloom of which was at length broken, and is now being dispelled, by the discovery of the art of printing, the Protestant Reformation, the second advent of the Lord by the opening of the spiritual meaning of the Word, its translation into nearly every known modern tongue, and its unparalleled diffusion in our day to all parts of the earth.

XVIII.—Manuscripts of the Bible.

IN the twelfth verse of the second Epistle of John we read ; “Having many things to write unto you, I would not write with paper (*charte,—papyrus*) and ink, but I trust to come unto you, and speak face to face, that our joy may be full.” And in Paul’s second to Timothy, iv. 13, we have,—“The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments.”

In these passages we have allusion to two kinds of manuscripts existing in the Apostolic age. From other sources than the sacred writers we have abundant information concerning them. The first, spoken of by John, and mentioned also by Paul under the term “books,” were of a real “paper,” made from the inner bark of the papyrus plant, by a process from which our modern methods of paper making have been derived. The seat of the manufacture in those days was in Alexandria in Egypt. From thence it was exported to all parts of the world. It was the principal material employed for literary purposes ; for letter writing, for documents of all kinds, and for books. The books of that day usually consisted of one long, continuous sheet of paper wound on a roller, or small cylinder, thus constituting a roll or scroll. These in Latin were called *volumina*, hence

our English word *volume*. Numerous Egyptian papyri have been found and are preserved in the museums of Europe. A few such as were in use in the days of the Apostles have been discovered in the ruins of Herculaneum.

It is almost certain that nearly all the early Christian books were of this kind. It was the cheaper form, and best fitted for general circulation. They were however liable to wear out by frequent handling, and to become brittle and fall to pieces. No copy of the Scriptures in this form, nor of any early Christian writing, has come down to us.

In the times of which we are studying, a tougher, more durable material was beginning to be introduced. The preparation of skins for this purpose was anciently known, and was gradually improved in quality until something more than a hundred years before the Christian era it assumed the form which we call parchment. This is the name given to it when made of sheep-skin. A heavier, finer, and more durable article is manufactured from calf-skin, and called *vellum*. The parchment being more expensive than papyrus, was reserved for the most important works. The emphasis laid upon the parchments in the last of the sentence quoted from Paul shows that they had already begun to be used for the preservation of Christian documents, and also the superior value placed upon them. None, even of these however, have come down to us from that primitive

time. So far as present discovery has gone, all "the parchments" of the first three Christian centuries have disappeared. Those early books were written in large square letters, in continuous lines, without spaces between the words, and without marks of punctuation. They are called "uncials," because each letter is about an inch in length; and they are all capitals.

In the fourth century the parchments had come into more general use, and the rolls gradually gave place to books consisting of a number of distinct leaves bound together, presenting an appearance, both as to their pages and their exterior, much like our modern quarto volumes. In the persecution which took place under Diocletian, A. D. 303, copies of the Christian Scriptures had become sufficiently numerous to furnish a special object to the persecutors, who were bent on destroying them. And some professed Christians purchased their own lives by a surrender of the sacred books in their possession. It may be partly owing to the destruction thus caused, and partly perhaps to other circumstances, that we have none of those early copies left to us.

In view of the prevailing destitution which ensued, it is recorded by Eusebius that one of the first acts of Constantine after the establishment of the empire at Constantinople, was to order the preparation of fifty manuscripts of the Holy Scriptures, for the use of

the Church. They were to be done "on fair skins, by skilful caligraphists;" which no doubt meant calf-skins, or vellum, of the best and most durable quality. And it is no doubt that it is to the good example thus set that we owe the preservation of the most ancient manuscripts we now possess.

So far as yet known, there are only two of the manuscripts of that century still remaining. One of these is the *Codex Vaticanus*, described farther on, and so called because it is lodged in the library of the Vatican, at Rome, where it appears to have been from the foundation of the institution. The other is the *Codex Sinaiticus*, or great manuscript of the Scriptures recently discovered by Tischendorf in a convent at Mount Sinai, also described below. As these belong to the century in which Constantine lived, it has been conjectured that they may be of the fifty copies ordered by that emperor to be prepared. While we possess no information rendering this certain, there is nothing unreasonable in the supposition. Though some recent critics have thought they find reasons for placing the Sinaitic manuscripts as late as the beginning of the fifth century, or nearly a hundred years after Constantine.

There are four very ancient and important manuscripts, of which it may be interesting to mention the principal particulars. These originally all contained the entire Bible, Old and New Testament, in Greek.

I. THE CODEX ALEXANDRINUS, OR ALEXANDRINE MANUSCRIPT.

We consider this first, because it is the best known, and until quite recently was the most accessible and most thoroughly studied of all of them, and has been placed by scholars first in the list of uncial manuscripts, being marked "A" in the catalogues. It is in the British Museum, in London, where it is kept under a glass case, and is allowed to be examined only for the most important critical purposes. Visitors can look at it through the glass, observing its binding and a couple of its pages, which as one of the volumes is open, are exposed to view.

It was sent as a present to Charles I., king of England, in 1628, by Cyrillus (or Cyril) Lucaris, patriarch of Constantinople; by whom it was brought from Alexandria in Egypt, where he had formerly held the same office. In a note which is attached to it, Cyrillus himself writes to the king, that the tradition at Alexandria was that it had been copied out in the fourth century by a noble Egyptian woman. A subscription at the end, in Arabic, makes her to have been Theckla the martyr; an evident error, as she lived in the Apostolic age.

All its internal marks indicate its great age. It is written in two columns on a page, without spaces between the words or marks of punctuation, except an occasional dot. The

sections begin with large letters placed at the side of the column. The vellum on which it is written is in general well preserved, though in many places holes are seen in the leaves. The whole is bound in four volumes, three containing the Old Testament according to the Septuagint, with the Apocrypha, the fourth containing the New Testament, to which is appended the genuine letter of Clement of Rome to the Corinthians, with a fragment of a second, spurious letter. The Old Testament is defective in a portion of the Psalms, while in the New, a part of Matthew is wanting, with a few chapters in John and II. Corinthians. To the spurious Epistle at the end we owe the preservation of the Book of Revelation entire, as it has received the wear and tear of the ages, losing a portion of its contents, while the book within has been shielded from harm.

Some assign its date to the fourth century, according to the claim of the tradition, but more attribute it to the fifth; while there is no doubt that Egypt was the place of its production.

2. THE CODEX VATICANUS, OR VATICAN MANUSCRIPT,

marked "B" in the catalogues. This is perhaps a hundred years older than the Alexandrine manuscript, and belongs unmistakably to the fourth century. Some believe it to have been in existence as early as the coun-

cil of Nice. If so, it may have furnished the model after which Constantine formed the plan for his fifty copies.

"The whole text is bound in one volume in red morocco, a quarto, measuring ten and a half inches in length, ten inches in breadth, and between four and five inches in thickness. There are 759 very thin and delicate leaves of vellum, of which 146 belong to the New Testament. The text is uncial, written in three narrow columns on a page, and the characters are clear, simple, and beautiful, little smaller than those of the Codex Alexandrinus, and a little larger than those of the manuscript of Philodemus, a treatise on music, which was the first of the Herculaneum rolls successfully opened and given to the public. In fact the Vatican manuscript is the most similar to these rolls of Herculaneum of all of the copies of the Scriptures thus far discovered. There are no divisions between the words, but where a change from one subject to another occurs there is sometimes a space of an entire letter, sometimes of only half a letter, to mark the transition. In the original writing the initial letters were of the same size as all the others, but a later hand has written larger initials over the old and simple characters. No punctuation appears except such as has been interpolated by later scribes, and this is rare, only four points being inserted in the first six chapters of the Gospel of Matthew. As it stands at present

the text is provided with accents and marks of aspiration, which were at one time considered the work of the original writer ;”* but which are now known to be executed in a different ink and by a more modern hand. Great lapse of time faded the ancient ink, and at some early date the letters were retouched by a careful hand throughout large portions of the text.

Originally the work contained the whole Bible, including the Apocrypha, and also the Epistle of Clement of Rome to the Corinthians. At present the Old Testament wants the greater part of Genesis and a part of the Psalms. In the New Testament the Epistle to Philemon, those to Timothy and Titus, the latter part of Hebrews, and the Book of Revelation, are gone. On account of its acknowledged antiquity the critical authority of this manuscript is of the foremost rank.

3. THE CODEX SINAITICUS, OR SINAI MANUSCRIPT.

This has been designated by Tischendorf, its discoverer, by *aleph*, the first letter of the Hebrew alphabet. One of the most interesting events in biblical science, of the present century, is the unexpected discovery of this valuable manuscript. On a visit to the convent of St. Catharine at Mount Sinai in 1844, Tischendorf found forty-three leaves of a beautiful parchment copy of the Septuagint, not before known to European scholars.

* Rev. G. E. Merrill, “Story of the Manuscripts.”

These he carried home with him on his return to Germany. In 1859 he made another visit to this convent, when it was his high privilege, after encountering delays and perplexities, to bring to light the remainder of this important work ; adding now over three hundred leaves more, containing the New Testament entire, part of the Old, the so called Epistle of Barnabas, and a part of the writing called the Shepherd of Hermas.

Tischendorf induced the monks to part with this manuscript as a loan to the Emperor of Russia, and it is now in the keeping of the Government at St. Petersburg. It is not a little singular that two stray leaves of this manuscript and half a leaf, widely separated from them, have been discovered and added to the original. It now consists of three hundred and forty-seven and a half leaves, thirteen and a half inches wide by nearly fifteen inches long. (We believe these do not include the forty-three leaves of the Old Testament first found, and taken by Tischendorf to Leipsic.) It is written on a very fine parchment, which Tischendorf thinks is composed of the skins of young antelopes, the prose parts four columns on a page, the poetical portions having but two columns to the page. The letters are uncial, large and plain. As it proceeded from the hand of the original copyist it had neither ornamented capitals, accents, nor divisions of words or sentences. But, as is common with ancient manuscripts, it has

received revisions and so-called corrections from later pens. Tischendorf believes that he has detected the corrections of at least ten different revisers, extending over a period ending in the twelfth century. It bears the marks of very high antiquity, belonging probably to the fourth century, though some are disposed to place it in the early part of the fifth.

Through the munificence of the Czar, the illustrious discoverer has been enabled to prepare and issue at Leipsic a fac-simile edition of this noble manuscript, and to present copies of it to many of the leading libraries and institutions of the Christian world. It was completed in 1862, in four folio volumes, and several libraries in our own country have been fortunate enough to obtain a set.

4. THE CODEX EPHRAEMI, OR EPHRAEM MANUSCRIPT,

marked in the catalogues as Codex "C," and preserved in the National Library at Paris. This is a *palimpsest*. Which means that it once had another writing written over it. Its history is this. The original manuscript is believed to belong to the first half of the fifth century. By the thirteenth century the ink had faded and the writing had become so pale and hard to read that it was thought to have become useless as a copy of the Scriptures. The vellum leaves therefore were

taken for another purpose, and had inscribed on them sermons and other writings of Ephraem, commonly called "the Syrian saint," an eminent father and theologian of the old Syrian Church, who flourished in the fourth century. The leaves were put into the new volume without any reference to the order of their former arrangement, being selected by hap-hazard, and some being turned upside down, others front side behind. So that when their true character was discovered it was exceedingly difficult to bring them back to their proper order.

In 1535, Lascaris, a noted scholar, died at Rome, having devoted many years to the collection of valuable manuscripts in the east. Among his treasures was this Ephraem manuscript. At Lascar's death it passed to Cardinal Ridolfi, of Florence, and subsequently came into possession of the Medicis. Catherine de Medici, when she left Italy, becoming queen of Henry II. of France, carried these sermons of Ephraem with her for her own reading. From her hands probably it came into the library where it now remains.

In the latter part of the seventeenth century, Peter Allix, a careful reader, discerned traces of another text beneath that of Ephraem. A close examination revealed the fact that there was a separate text underneath, and that it was a copy of the sacred Scripture. The discovery at once excited the attention of scholars. The original text was so

faint and so much obscured by the later writing that it was a very perplexing task to decipher it. Repeated attempts had been made, with only partial success, when in 1834 a chemical solution being applied to about a hundred leaves, a still further success was achieved, many more of the letters appearing with greater distinctness. In the year 1840 Tischendorf undertook the task of deciphering it and in a few years succeeded in bringing out an edition, following the manuscript page for page and line for line. This great scholar was able even to note the work of revisers of the manuscript, declaring that no less than four hands had been at work on the ancient text.

The volume as now preserved contains two hundred and nine leaves, one hundred and forty-five of which belong to the New Testament. Nearly two thirds of the New Testament are present, while of course the larger part of the Old Testament is missing. The text instead of being in several columns, is in one broad one, more like our modern pages. The order of the Books is the same as in the Codex Alexandrinus. The work is written on thin vellum, with great accuracy in almost all its parts. Its very great antiquity places it in the front rank of critical value and authority.

To illustrate to the modern reader the manner in which these ancient uncial manuscripts are written, all in capital letters with-

out spaces between the words or marks of punctuation, we give below a short specimen. The passage constitutes the fourth and fifth verses of the last chapter of Mark, and is found in both the Vatican and Sinaitic manuscripts. Only, the order of the English words is here substituted for that of the Greek.

ANDWHENTHEYLOOKEDTHEYS
AWTHATTHESTONEWASROLLE
DAWAYFORITWASVERYGREAT
ANDENTERINGINTOTHESEPU
LCHRETHEYSAWAYOUNGMANS
ITTINGONTHERIGHTSIDECL
OTHEDINALONGWHITEGARME
NTANDTHEYWEREAFRAI
D

The manner in which these four great uncials, and most valuable of all the manuscripts, are, under Divine Providence, distributed geographically, is worthy of note and consideration. They are lodged in four great capitals of Europe; while these may justly be taken as seats of four distinct ecclesiastical influences, and therefore as representing the four great sections of Christendom. Rome is the centre of Ultra-Montanism and papal power; Paris, the head of the Gallican or low-Church Catholic party, which has stood out in opposition to the supremacy of the pope in temporal matters; St. Petersburg is the metropolis of the Greek Church;

while London stands as the head-quarters of Protestantism.

5. OTHER ANCIENT MANUSCRIPTS.

In addition to these four principal ones, there are a number of important and interesting fragments or portions of ancient manuscripts, dating from the fourth to the seventh century; some thirty or more, preserved in the various repositories of Europe.

One of great critical value is the *Codex Dublinensis rescriptus*, or *Dublimpsest*, designated by the letter "Z," and deposited in the library of Trinity College, Dublin. Along with other small portions of the Bible it contains thirty-two leaves of the Gospel of Matthew. A chemical process has been employed to improve the legibility of the manuscript, and after some previous attempts, Tregelles in 1853 brought out an edition of all that can be deciphered. It belongs to the sixth century, and is written in a singularly bold, symmetrical, and elegant style.

The *Codex Cantabrigiensis*, or Cambridge manuscript, so called because lodged in the library of that English university, is better known as the *Beza manuscript*, and is designated by the letter "D." It is in two languages, containing the four Gospels and Acts of the Apostles in Greek and Latin on opposite pages. According to the account given by the great scholar, Theodore Beza, it was found by him during the French civil wars

in 1562, in the monastery of St. Irenæus, at Lyons. In 1581 Beza sent it as a present to the University of Cambridge. It has peculiar readings in some places, but which are not reputed to be very ancient. It was undoubtedly executed somewhere in France, but its age has not been determined.

Among the remains of high antiquity are the fragments of the *Codex Purpureus*, or purple manuscript, designated by the letter "N." This famous book was in four parts, written on fine thin vellum of a rich purple color, in silver letters, with the words God, Jesus, Saviour, Son, Christ, and other names of the Deity, in gold. Thus presenting a very beautiful appearance. Double columns stand upon the page. It was probably made in the sixth century. But the book has had a remarkable history. It has been taken to pieces, its various portions being scattered widely apart. Four of its leaves are among the Cottonin manuscripts preserved in the British Museum, six are in the Vatican, and two in the Imperial Library at Vienna. For a long period it was supposed that these were the only remnants left. But a recent discovery made in the monastery of St. John, in the Isle of Patmos, has brought to light thirty-three similar leaves, which have since been identified as belonging to this ancient book. The locality in which they were found serves to invest them with peculiar interest. We now possess forty-five leaves. Their great

age has told upon them. The original richness of the purple has largely faded away, the silver letters have mostly turned black, but the Divine names in gold still stand out with lustre on the page.

Perhaps the latest discovery is that of the *Codex Rossanensis* brought to light in 1879 in the Episcopal Palace in the little town of Rossano, on the Gulf of Taranto, in South Italy. It is a thick quarto volume bound in leather, containing the Gospels of Matthew and Mark, very nearly complete, lacking only a few verses at the end. It is a splendid purple manuscript, with double columns of silver text on each page. It has one hundred and eighty-eight of these beautiful vellum leaves, which have been somewhat injured by binding. The letters are uncial, and very similar to those of Codex "N," the purple manuscript just described above. The double columns each contain twenty lines, having only from nine to twelve letters on a line. The words are not separated, nor are there accents, or breathings, or punctuation, except an occasional point. It is believed to belong to the sixth century; and is in the keeping of the local Archbishop in whose possession it was found.

A notice of all the interesting ancient fragments would require far more space than we are able to devote to this department. And therefore we will close with the mention only of one or two others.

In the Royal Library at Stockholm in Sweden there is a very curious old manuscript, known as "*Gigas Librorum*," the "Giant of Books." It gets its name from its immense size. The length of its leaves is thirty-five inches, their breadth eighteen; and when opened it covers a square yard of surface. It has three hundred and nine leaves of very thick and heavy parchment, peculiarly prepared; made, it is believed, of asses' skins, and requires two or three men to carry it. It is written in Latin, and contains, besides the whole of the Old and New Testaments, the "Antiquities" and "Jewish Wars" of Josephus, with several other works in esteem among the early Christians. Some place it in the ninth century, others in the twelfth. Some suppose it to have been a long time in transcription. It is possible therefore that it may have been commenced in the ninth century and some of the appended books added as late as 1239.

As far back as its history can be traced, it belonged to a small Benedictine Monastery at Podlazic, in Bohemia. Thence it passed to Braunau. In 1648, the last year of the "Thirty Years' War," it was found by Gustavus Adolphus and his Swedes among the treasures at the capture of Prague, and was carried by them to Stockholm, where it now rests.

There is also in this same library at Stockholm another rare and valuable Biblical man-

uscript, known as the "Codex Aureus," or golden manuscript. It contains a Latin translation of the four Gospels, made very early and written, in part, at least, in letters of gold on purple-colored vellum. It has attracted much attention from scholars, and an elaborate edition of the text has been issued by Mr. Belsheim. Many of its readings are like the "Vetus Itala," the ancient Italian Version already described. It is commonly believed to belong to the sixth century. It consists of one hundred and ninety-five leaves, fully written in double columns, averaging twenty-six lines to the column. A few of the leaves are yellow, on which the writing is black; and on some of the purple pages silver letters have been used instead of gold.

In concluding thus our brief survey of the most ancient Biblical manuscripts, several important reflections forcibly suggest themselves. In this history we behold the minute watchful care of the Divine Providence over the contents of His own Word. With what love for their possession and preservation were the hearts of Christian men inspired through all those times! What expedients were employed to obtain suitable and durable material on which to inscribe them! While the prolonged labor, the unwearied care, faithful application, and patient industry bestowed upon their production, must forever command our sincere admiration and grateful

praise. The dangers often incurred and the bitter persecutions sometimes undergone on account of possessing these Scriptures, come also into view, increasing our sympathy for the sufferers and our esteem for their resolute Christian courage.

And then, the Providence over those rolls and codices when once produced! Kept from destruction through a long series of barbaric ages; at length brought to light, in the dawn of this New Christian Age, out of the recesses in which they had been hidden for so many centuries, and restored to usefulness; sometimes their scattered leaves brought together from the four winds. These are a few of the many footsteps of our Lord in this, His second coming, which advent, as we know, is effected in and through His own Holy Word, by a revelation of its interior or true Christian meaning.

In the ninth century a new style of manuscripts began to be introduced, denominated *Cursives*. This term is applied simply to the manner of writing. Instead of having all capitals, and letters the size of an inch, as did the *Uncials*, these newer manuscripts have small letters, except at the headings, which are joined together by the pen, much as in our present style of writing. This method was adopted on account of the greater facility and rapidity with which it can be executed.

By the tenth century the cursive style had

very generally superceded the uncial in the preparation of copies of the sacred Scripture. This practice continued down to the invention of printing in the fifteenth century. Consequently the Cursives that have been preserved are far more numerous than the Uncials. And although they are of more modern date, yet are they very valuable testimonials to the accuracy of the text of Holy Scripture. It must be remembered that they are copies of ancient Uncials that have disappeared; and therefore present to us a transcript of the ancient texts. They are in agreement, too, with the Uncials we possess, and so contribute much additional corroborative testimony to their faithfulness and purity.

As is well known, they do not all read exactly alike. We find repeated variations; while in many copies slight inaccuracies of the copyist have crept in. Much has been said about these things of late years, and in some quarters these variations and inaccuracies have been greatly exaggerated and over-rated. For the most part these differences are very slight, consisting sometimes in the addition or omission of a single letter; in others, in a simple re-arrangement or transposition of the words. Very seldom is there any important change in a passage; and it is believed that in no case is any important Christian doctrine or principle involved.

The number of Cursives is so great that they serve to correct each other's mistakes.

Where one presents a peculiar reading in a certain place, there will be fifty others perhaps which preserve the true reading, all in agreement with each other. So that it is comparatively easy to correct these numerous individual blunders, and bring forth out of the whole a continuous and complete Word of the Lord. And it is with good reason firmly believed that our present Bible is such a copy. There are at least fifteen hundred manuscripts containing the whole or important portions of the Scripture. These have come from all parts of the older Christendom, have emanated from all the different sections of the early Church, and all bring to us in reality the very same Scripture from end to end. Considering the various sources from which they come, and the widely different channels through which they have reached us, their agreement may be said to be truly wonderful. And as the last forty or fifty years have been so rich in the discovery of valuable memorials supposed to be lost, may we not only hope, but firmly believe, that Divine Providence has more of such concealed things in store, and that in due time still other most valuable discoveries will be made.