

A VIEW OF THE EVIDENCE
AFFORDED BY THE
LIFE AND MINISTRY
OF
ST. PETER
TO THE
TRUTH OF THE CHRISTIAN REVELATION
BY
PHILIP STANHOPE DODD, M.A.
RECTOR OF PENSHURST, KENT,
AND CHAPLAIN IN ORDINARY TO THE KING.

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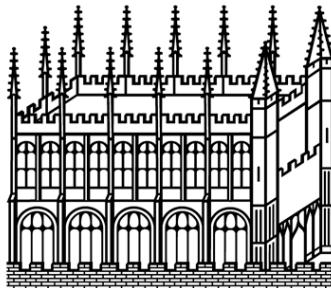
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PREFACE

THE following arguments are presented, as ILLUSTRATIONS of that Truth, which more direct arguments establish. My design is to point out the internal characters of authenticity, with which the Scriptural accounts of St. PETER abound; to bring together various facts, connected with that Apostle's history, which attest his commission to preach the Gospel; to note different occurrences in his ministry, which manifest the hand of Providence in the propagation of our Faith; and to show that his life, as well as his writings, confirmed the great Doctrine of the Evangelical Records, that “Jesus is the Christ, the Son of God.”

In Domo Domini quod possumus laboramus. According to our several talents and opportunities, we employ ourselves in the service of our Divine Master. Mine is an humble endeavour to do honour to His Holy Name. If the endeavour prove useful, **TO HIM BE THE PRAISE!**

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CHAPTER I.

THE FORTITUDE AND CONSTANCY OF ST. PETER, AS A PREACHER OF CHRIST CRUCIFIED, AFFORD THE STRONGEST GROUND FOR BELIEVING THAT HE WAS AIDED BY THE SPIRIT OF GOD.

ST. PETER, during his attendance upon Christ, gave little promise of the character which he afterwards sustained. He was naturally of an ardent and zealous spirit, but he showed no marks of the patient courage, the stedfastness in the hour of trial, the settled resolution in the face of danger, for which he is distinguished in the history of the Acts of the Apostles¹. He once obtained permission to walk to Jesus on the water, but his confidence forsook him, when he was suffered to make the experiment. After the most vehement protestations of affection and fidelity, he could not watch with his Lord one hour in the garden of Gethsemane. He left Him in the hands of His enemies, to secure his own safety by flight. He denied Him in the hall of the high-priest.

Was this a disciple to go forth into an unbelieving world, and “stand in jeopardy every hour²,” as an assertor of the Gospel truths? Was this a man qualified to resist “the kings of the earth

setting themselves in array, and the rulers taking counsel together, against the Lord, and against His Anointed³? ”

Yet look to this disciple after our Saviour’s ascension into glory, and see how “power” was given to the “faint,” and “strength” increased to him that had “no might⁴. ”

When the Blessed Redeemer had finished the work assigned to Him, and ascended to “the right hand of the throne of the Majesty in the heavens⁵, ” His first act of regal bounty was to send down the Holy Ghost to fit His disciples for the discharge of their commission. This is the Scripture account, and one evidence of the truth of it is discerned in the astonishing alteration in the mind and conduct of St. Peter, from the time at which he is represented as “endued with power from on High⁶. ”

View, on the day of Pentecost, this once disheartened servant of Jesus. He and his brethren had before held private meetings. They had assembled with the doors of their apartment shut, “for fear of the Jews⁷. ” No longer did any fear of man perplex their minds. They appeared in public with invincible courage; and Peter, standing up with the eleven, declared in the presence of a vast multitude, gathered together at Jerusalem on occasion of the high festival, that “God had made that same Jesus,” whom His enemies had crucified, “both Lord and Christ⁸. ” This truth he resolutely proclaimed in the city in which, fifty days before, Jesus had been condemned to death, and in the hearing of the people, at whose instigation He had been scourged, blindfolded, spit upon, treated with every expression of indignity which malice could devise, and led, fainting beneath the cross, to mount Calvary. Peter cared not for the anger of those who had

exclaimed with blind obstinacy, “We have no king but Cæsar⁹,” who had insultingly cried out, “Not this man, but Barabbas¹⁰,” who had uttered the horrid imprecation, “His blood be on us and on our children¹¹. ” He distinctly charged them with their dreadful crime: “Jesus of Nazareth, a man approved of God among you¹² by miracles, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered¹³ by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands¹⁴ have crucified and slain¹⁵. ”

The Apostle here asserted, in direct and positive terms, that miracles had been wrought by Jesus in the midst of the Jewish nation, and that the fact of His having wrought them was *known* to the people addressed. Would Peter have ventured upon this assertion—could he have made it with any advantage to his cause, if the miraculous works of our Saviour had not been evident to all, witnessed and acknowledged by the body of the Jewish people?

The priests and elders had propagated a report, that the body of our Lord had been stolen by His disciples from the sepulchre while the soldiers, appointed to watch it were oppressed with sleep. Peter exposed the wicked falsehood: “**THIS JESUS HATH GOD RAISED UP, WHEREOF WE ALL ARE WITNESSES.**”

Hear the messenger of the Gospel again address the populace, after the cure of the lame man at the Temple-gate:—“Ye men of Israel, why marvel ye at this? or, why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, of Isaac, and of

Jacob, the God of our Fathers hath glorified His Son Jesus, whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One¹⁶ and the Just¹⁷, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses. And His Name, through faith in His Name, hath made this man strong, whom ye see and know; yea, the faith, which is by Him, hath given him this perfect soundness in the presence of you all. Repent ye, therefore, and be converted, that your sins may be blotted out¹⁸.”

While Peter and John were thus instructing the people from Solomon’s porch, the priests, and the captain of the temple, and the *Sadducees* (who were fierce opponents of the preachers of *the resurrection from the dead*,) laid hands on them, and placed them in confinement. The next day, these Apostles were summoned before the supreme tribunal of the Jewish government. The Sanhedrim demanded of them: “By what power, or by what name, have ye done this “cure?” Ye rulers of the people, and elders of Israel,” said Peter, “if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of **JESUS CHRIST OF NAZARETH**, whom ye crucified, **WHOM GOD RAISED FROM THE DEAD**, even by **HIM** doth this man stand before you whole.” It was a weak and absurd reproach, thrown against Jesus by the unbelieving Jews, that He came from the despised city of Nazareth¹⁹. Peter cast back upon them a just and severe reproach for this contemptible cavil, by declaring that the Name of Jesus Christ **OF NAZARETH** had been effectual to the cripple’s recovery. He added: “This is the stone which was set at nought

of you builders, which is become the head of the corner. Neither is there salvation²⁰ in any other; for there is none other Name under Heaven given among men whereby we must be saved.”

It is to be observed that Annas is mentioned as present at this time, to whom Jesus was first taken, and who sent Him bound to Caiaphas, his son-in-law. Caiaphas also was of the assembly, who pronounced our Lord a blasphemer, and said that there was no further need of witnesses against Him. The council was composed of persons, who had persecuted Jesus “unto the death.” This did not intimidate Peter. He confessed his Redeemer before these unrelenting and powerful enemies, though once (in circumstances of, comparatively, no danger,) he had said with trembling: “I do not know the man.” How are we to account for this total change of character, this extraordinary alteration in the mental constitution of the Apostle? Can any adequate reason be assigned for it, except that which is given in the Sacred History, that he was now “**FILLED WITH THE HOLY GHOST²¹?**”

The rulers and elders, who sat in judgment, marvelled at the Apostle’s confidence, and freedom of speech. They made no attempt to disprove what Peter had affirmed. They did not answer, that the account of the *resurrection* of Jesus was untrue, and that the disciples had secretly removed the body from the tomb. They had nothing to offer in reply, but looked with wonder one upon another on hearing the unwelcome doctrine so intrepidly and explicitly announced, that there was no salvation, except through the crucified Nazarene. “When they saw the boldness²² of Peter and John, and perceived²³ that they were unlearned and ignorant men²⁴, they marvelled, and took

knowledge of them that they had been with Jesus." Some of the assembly, perhaps, recognized them, as the disciples who had followed Christ with fearful steps to the house of Caiaphas²⁵, and, in that case, well might they have been struck with astonishment at the present behaviour of these their prisoners.

The perplexed council "conferred among themselves²⁶, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no further among the people²⁷, let us straitly threaten them, that they speak henceforth to no man in this Name. And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus." The holy ministers of the Gospel would make no compromise. They knew their duty, and were resolved, by God's help, to fulfil it. They were required only to desist from asserting publicly the facts upon which the Christian religion rested; not to unsay what had been advanced, but to proclaim the same things no more in the presence of the people. These were terms, however, to which they refused to submit. They were not at liberty to be silent on a subject, supreme in importance, on which they had been commanded to deliver instruction by their revered Prince and Saviour. "Whether it be right in the sight of God," said they, "to hearken unto you more than unto God, judge ye: For we cannot but speak the things which we have seen and heard." In defiance of the menaces of the Sanhedrim, they pursued, with unshaken zeal, the functions of their high calling. "Being let go, they went to their own company²⁸, and reported all that the chief priests and elders had said unto them." The Christian fraternity offered up prayer for renewed support under persecution—not for exemption from trouble and

suffering, but for courage to meet them, and grace to perform their work with unfainting hearts. A Divine signal was vouchsafed of the acceptance of the petition. “When they had prayed, the place was shaken where they were assembled together, and they were all filled (a second time,) with the Holy Ghost.” Thus fortified from above, the faithful witnesses of Christ persevered in their sacred labours. They “spake the word of God with boldness²⁹.”

Soon after this, the High-priest and the party of the Sadducees, “filled with indignation,” made a fresh attempt to subdue the Apostles to obedience, and committed them to “the common prison.” But powerless is the rage of man against those whom God protects. “The Angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the Temple to the people all the words of this life; and, when they heard that, they entered into the Temple early in the morning and taught.” The Jewish elders, on that morning assembled, commanded that the preachers of the cross should be led into their presence. They learned that the prison-house, though guarded with all care, was empty; and, when informed that the persons, on whom its gates had been closed, were engaged in their usual office of instructing the people in the Temple, they received the intelligence with uneasiness, and “doubted whereunto this would grow;” but they hardened their hearts against the feeling which the account ought to have excited, and determined to proceed in calling to trial the troublesome objects of their resentment.

The Apostles were arrested in the temple, and brought before the Jewish authorities, “all the senate of the children of Israel,”

convened on the occasion. “The high-priest asked them,” addressing himself particularly, we may suppose, to Peter and John, “Did not we straitly command you, that ye should not teach in this Name³⁰? And behold, ye have filled Jerusalem with your doctrine³¹, and intend³² to bring this man’s blood upon us.” Peter, the most active and prominent of the Apostolic band, was ready with a reply. “Then Peter and the other Apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew³³ and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him³⁴. ”

The alarm of the Jewish hierarchy at the growing influence of the Apostles became more and more evident. When they heard them thus speak, “they were cut to the heart³⁵, and took counsel³⁶ to slay them.” One of the elders, however, named Gamaliel³⁷, a doctor of the law, of great celebrity, suggested a more prudent course, and advised: “Ye men of Israel, take heed to yourselves what ye intend to do³⁸ as touching these men.” He instanced cases of vain boasters of a holy commission, who, with their adherents, had sunk into insignificance, and argued that, if the Apostles were imposing a fable on the world, they would soon share the same fate; but that, if they were really Divine messengers, it would be impious and fruitless to attempt to stop their progress. “I say unto you,” said Gamaliel, “refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought; but, if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against

God.” Observe the language of this Jewish scribe, “had in reputation among all the people:” “*If this counsel, or this work, be of God.*” Even Gamaliel and his companions on the bench of judgment, (for “to him they all agreed”) thought it at least a possible case, that the Christian religion might have God for its author. Nothing, then, had occurred to prove it a human contrivance. But the ambassadors of Jesus were to be punished, though they could not be answered. The fury of the rulers was restrained, but not quelled. They were still too angry to follow Gamaliel’s advice, to “refrain from these men and let them alone.” The Apostles were scourged for neglect of former commands, and dismissed with another injunction to desist from the proclamation of their doctrines. It is probable that the punishment imposed was public, for “they departed from the presence of the council, rejoicing³⁹ that they were counted worthy to suffer shame⁴⁰ for the Name” of their Saviour. In no respect depressed by this insulting treatment, “they ceased not, daily in the temple and in every house, to teach and preach Jesus Christ⁴¹.”

If these displays of steady courage be not sufficient indications of Divine support, if it be not clear, from the passages of St. Peter’s history already adduced, that he must have been furnished with preternatural assistance thus determinately to maintain a cause, which he had once so meanly abandoned, behold him in prison at Jerusalem in the hands of Herod Agrippa⁴². When the Angel of the Lord entered this place of the Apostle’s confinement to set him free, the night before his intended execution, he was “sleeping between two soldiers, bound with two chains.” No hope of escape presented itself. He was aware that Stephen had suffered martyrdom. He knew that

it had pleased God to permit James to be cut off by this very tyrant Herod. It appeared certain that he was to be the next victim. Yet was he able to “lay him down in peace⁴³,” though chained to two of the military guard, who in a few hours, as it seemed, were to lead him forth, that he might be sentenced by the people to his last suffering.

So quiet and perfect was his rest, that he was not immediately awakened by the brightness of the angelic presence. “A light shined in the prison, and the Angel smote Peter on the side, and raised him up, saying, Arise up quickly.” Would he have needed to be *awakened* in this apparent extremity of danger, if he had not possessed a conscience void of offence? And how is his composure of mind at this season to be reconciled with his former disposition, and regard to his own personal security? In no other way than by believing that he was sustained and comforted by the Almighty,—by Him, who giveth to His beloved the blessing of peaceful repose⁴⁴. Peter scrupled not, at one time, to renounce his Lord in order to save himself. Now, he is “ready, not to be bound only, but also to die for the Name of the Lord Jesus⁴⁵;” now, though called to shed his blood for Him, yet will he not deny Him. Contrast his present magnanimity with his former selfishness, his religious heroism with his former fears and misgivings, his placid Christian resignation with the impetuosity which marked his natural temper, his present indifference to this world with the anxiety to prosper in it, which before had place in his heart. Is this the follower, of whom it might once have been said, “Lo, he took not God for his strength⁴⁶? ” Is this the disciple, now so confirmed in faith, ardent in zeal, fixed in resolution, stedfast in devotion, now

prizing, and praying for, and hoping to prevail in, the strength of God alone⁴⁷?

The life of Peter was preserved for further usefulness. Delivered from the hand of Herod, he persisted in devoting himself to the extension of that faith, which will be “found unto praise, and honour, and glory, at the appearing” of the Son of God in judgment⁴⁸. He, who had said, “I know not the man,” was employed with unceasing solicitude in causing others to “know assuredly that God had made that same Jesus both Lord and Christ⁴⁹.”

Of Peter’s exertions out of the city of Jerusalem, the account in the Acts is brief. He and John, we find, were sent by their brethren to Samaria, after the fall of Stephen, that they might confer the extraordinary gifts of the Holy Ghost upon believers, whom Philip had converted and baptized. They returned to Jerusalem, having declared the word of the Lord in many villages of the Samaritans. During the short season of repose which the churches in Judæa, Galilee, and Samaria enjoyed, after the conversion of Saul, we read of Peter at Lydda, Joppa, and Cæsarea⁵⁰. He went back to Jerusalem, and was imprisoned in that city (A.D. cir. 44.) by Herod Agrippa. About the year 49 he was present at the convention of the Apostles and Elders on the question relating to the imposition of the Mosaic ceremonial upon Gentile converts⁵¹. After this, there is no mention of Peter in the Acts of the Apostles. Whether his visit to Antioch, of which St. Paul speaks⁵², was a short time before, or after, the council of Jerusalem, is a point of some uncertainty. Lardner places Peter’s journey to Antioch *soon after* that meeting, and says: “To me it appears not unlikely that he returned in a short

time to Judæa from Antioch, (after the occurrence mentioned by St. Paul,) and that he stayed in Judæa a good while before he went thence any more. And it seems to me that, when he left Judæa, he went again to Antioch, the chief city of Syria. Thence he might go into other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned in the beginning of his first Epistle. In these countries he might stay a good while. It is very likely that he did so, and that he was well acquainted with the Christians there, to whom he afterwards wrote two Epistles. When he left those parts, I think that he went to Rome, but not till St. Paul had been in that city, and was gone from it; not before the year 63, or perhaps 64⁵³,” a year or two before he was called to his crown of martyrdom⁵⁴.

That Peter fought manfully “the good fight of faith⁵⁵,” Clement of Rome⁵⁶ attests in an Epistle written to the Church of Corinth: “Not to insist any longer upon the examples of former times, let us come to those characters that are nearest to us, and take the brave examples of our own age. Through zeal and envy, the most faithful and righteous pillars of the Church have been persecuted even to the most grievous deaths. Let us set before our eyes the excellent Apostles. Peter, by unjust envy, endured, not one or two, but many labours, till at length, being martyred, he went to the place of glory that was due unto him.”

We may infer from the exhortations of St. Peter to the Christians, to whom his Epistles were sent, that he had many severe trials of faith and constancy. Conspicuous as he was, and undaunted in the discharge of his duty in the midst of an “evil generation,” he had, doubtless, a full measure of the troubles

which he counselled others to bear for the sake of Christ. “Beloved,” he wrote, “think it not strange concerning the fiery trial⁵⁷ which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ’s sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy.—If any man suffer as a Christian⁵⁸, let him not be ashamed; but let him glorify God on this behalf⁵⁹. Let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful Creator.—Humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you. Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about⁶⁰, seeking whom he may devour; whom resist⁶¹, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you⁶². ”

Peter was of the number of those, of whom St. Paul describes the condition in the following terms: “I think that God hath set forth **US, THE APOSTLES**, last, as it were appointed to death⁶³; for we are made a spectacle unto the world, and to angels, and to men⁶⁴. We are fools for Christ’s sake⁶⁵, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed,

we intreat. We are made as the filth of the earth, and are the offscouring of all things⁶⁶ unto this day⁶⁷.”

Eusebius relates, on the authority of Origen, that Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia; and that, at length, coming to Rome, he was crucified with his head downwards, himself having desired that he might suffer in that manner⁶⁸.

If we examine the early part of St. Peter’s history, can any thing appear more improbable than that he should have become so illustrious an example of holy fortitude? Should we have heard of his constancy and intrepidity, his labours, conflicts, and sufferings, in the propagation of the Gospel, if he had been left to himself and his own unassisted powers. The difference is most striking between the Apostle *before*, and the Apostle *after*, the descent of the Holy Spirit. Can we see in the disciple, who denied his **LIVING** Master, any resemblance to the preacher of Christ **CRUCIFIED**? Can we discover in the follower, who wanted resolution to bear up against the taunt of a maid-servant, any feature of the champion of the Gospel in the face of the synagogue, and before the highest human tribunals? Can we discern in the apostate disciple any trace of one of the boldest of “the noble army of martyrs?”

This change of disposition and conduct in St. Peter is inexplicable, unless we ascribe it to the operation of the Divine Spirit, unless we acknowledge in it a verification of the promise to the Apostles: “**YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU**⁶⁹.” Admit the fulfilment of this

promise, believe that the dejected, equivocating Peter was the resolved, unshrinking Gospel advocate, made “strong in the Lord, and in the power of His might⁷⁰,” and all difficulty is removed. A cause is then confessed, adequate to the effect.

CHAPTER II.

THE DOCTRINES WHICH ST. PETER TAUGHT, AND THE POWER WITH WHICH HE PROCLAIMED THEM, EVIDENCED THE LIGHT AND SUPPORT WHICH HE RECEIVED FROM THE SAME DIVINE SPIRIT.

THAT St. Peter was endued with the “power from on high,” which the Apostles had been taught to expect through the intercession of their risen Saviour, appears, not only from his change of **CONDUCT**, and invincible religious fortitude, but from his change of **LANGUAGE** also, and his perception of the spirit and design of the evangelical dispensation, which he had imperfectly comprehended during the personal ministry of Jesus.

In what manner did he acquire a full knowledge of the nature and extent of the deliverance which Jesus wrought, and arrive at “the proper stature and strength” of a “minister of Christ, and steward of the mysteries of God⁷¹? ”

That he wanted an accurate understanding of the system of Christian redemption, even to the very last day of our Saviour’s continuance upon earth, is evident from several passages in the Scripture history.

When Jesus began to inform the twelve of His approaching sufferings, (about a twelvemonth before the event predicted,) Peter expressed himself in a tone of surprise and distress: “Then Peter took Him⁷², and began to rebuke Him, saying, Be it far from Thee, Lord⁷³; this shall not be unto Thee⁷⁴. ” He was unable to reconcile this notice with his imagination of the greatness of

the promised Deliverer. The Hebrew oracles had represented the Messiah's kingdom as EVERLASTING⁷⁵; Peter conceived it impossible, therefore, that His enemies should put Him to death. He had not at that time learned from the prophetic writings that the Redeemer's afflicted was to precede His triumphant state. He did not understand, what he was afterwards enabled to explain, that "the Spirit of Christ," which was in the Prophets, had "testified beforehand the sufferings of Christ, and the glory which should follow"⁷⁶." He was "slow of heart to believe ALL that the Prophets had spoken"⁷⁷," and dwelt upon the descriptions of the Messiah's triumph, while he overlooked those of His humiliation. The exclamation of Peter was meant to be expressive of zeal and attachment, but it was inconsiderately uttered, and, because it militated against the appointed scheme for the salvation of mankind through a suffering Messiah, Jesus addressed to him the reprobation, "Get thee behind Me, Satan⁷⁸; thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men⁷⁹."

On another occasion, Peter said: "Behold, we have forsaken all, and followed Thee; what shall we have therefore"⁸⁰?" With what stations shall we be rewarded when the people acknowledge Thee as the conquering King of Israel?

When Judas and his sinful party approached to lay violent hands on Jesus, Peter supposed that His pretensions were to be vindicated by force. He joined with the disciples in asking, "Lord, shall we smite with the sword"⁸¹?" and, without waiting for an answer, wounded a servant of the high priest.

After the enemies of Jesus had condemned and crucified Him, Peter feared that their triumph was complete. When he went with John to the sepulchre, upon the report of Mary Magdalene that the body was removed, he was unprepared for the event of the resurrection. It does not appear to have occurred to him that this event was accomplished, even *after he had entered the empty tomb*, for St. John writes, “Then went in also that other disciple (John himself) which came first to the sepulchre, and *he saw and believed.*” Is not this an intimation that, though John’s faith revived, truth forbade him to speak in the plural number, and to record that the same light broke in upon Peter⁸²? The whole passage stands thus: “The first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth⁸³ the linen clothes lie⁸⁴ and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed⁸⁵.” It is added, “For as yet they knew not the Scripture, that He must rise again from the dead.” This last declaration is not inconsistent with the opinion that John began to believe in the resurrection of His Lord. He

might have inferred it from the state of the sepulchre. The order, in which the grave-clothes were found, shewed that the body had not been hastily, and by stealth, taken away. The napkin, which had been about our Lord's head, was "wrapped together⁸⁶," and deposited "in a place by itself." The appearance of things at the tomb might have brought to St. John's remembrance the saying of Jesus, "After three days I will rise again⁸⁷," though he did not yet apprehend the *Scripture* prophecies of the resurrection sufficiently to collect *from them* that this miracle was to be exhibited⁸⁸.

There are many instances in which Peter, *in conjunction with the other Apostles*, betrayed an inadequate conception of the real office and kingdom of Christ⁸⁹. We read, more than once, of a strife among the twelve, "which of them should be accounted the greatest⁹⁰" in the earthly empire, to the establishment of which they were looking. This ambitious debate was carried on in the very night, in which our Lord was betrayed. Though He spake to them, after His resurrection, of "the things pertaining to the kingdom of God⁹¹" and "opened their understanding, that they might understand the Scriptures⁹²," yet how ill qualified they were, even with this advantage, to enter upon an explanation of the nature and dignity of His office and dominion, is evident from the question which they proposed, just as He was about to withdraw from them His visible presence: "Lord, wilt Thou at this time restore again the kingdom to Israel⁹³?" Is it Thy pleasure immediately to collect the Jewish nation from their dispersion, and raise them from their fallen state to power and prosperity? They had still their original Jewish prepossession in regard to the Messiah's secular rule. They persisted in thinking that a part, at least, of

His triumph would be the rescue of their nation from the Roman yoke. They expected ***more*** than this from the promised Messiah, but an object, on which their thoughts were intent, was His appearance as an earthly potentate, and all-powerful national deliverer.

How, then, in a few days after this question, was the mind of Peter enlightened to discern that the kingdom of Christ is “not of this world⁹⁴,” and that its subjects have their “conversation⁹⁵,” where their best and dearest rights and privileges are, not on earth, but “in heaven?”

Read the Apostle’s speech on the day of Pentecost, and mark his entire freedom from the prejudices which had before clouded his understanding. Note his accurate exposition of the argument, by which Jesus was proved to be the Messiah; his insight into ancient prophecy; his adduction of that prediction of David, “Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption⁹⁶,” which showed that the very event, which at first appeared so perplexing and disheartening—the fall of Jesus before his persecutors—was, in truth, an argument of confidence, as one of the evidences of His heavenly mission. Peter ***then*** perceived that “Christ ought to have suffered these things,” that, through suffering, He might “enter into His glory⁹⁷. ”

How was Peter enabled afterward to comprehend “the breadth, and length, and depth, and height⁹⁸” of the Temple of the Christian Church, which he long thought constituted for believers of ***one nation only?*** In what way was that inbred jealousy dispelled, which caused him to regard the

uncircumcised, as debarred from “the grace of God which bringeth salvation⁹⁹? ” How did he obtain a perfect and enlarged view of the mighty scheme of mercy in the New Covenant, and “perceive that God is no respecter of persons¹⁰⁰;” that the blood of the cross is a ransom for Jews and Gentiles alike, all nations, kindreds, and people; all the fallen progeny of Adam, who flee to the Redeemer for deliverance from the wrath to come.

We may apply to the Apostle the question relating to his Lord: “WHENCE had this man this wisdom¹⁰¹? ” The only satisfactory answer is: **FROM THE TEACHING OF THE HOLY SPIRIT.** “The inspiration of the Almighty” gave him “understanding¹⁰². ” “The Spirit of the Lord spake by him, and His word was in his tongue¹⁰³. ”

The Holy Ghost was promised to infuse into the preachers of the Gospel more than human knowledge, to give them a perfect apprehension of the whole scope and design of the system of redeeming love, and to fit them for “the work of the ministry, for the edifying of the body of Christ¹⁰⁴. ” Our Saviour assured His Apostles, that, at the end of His personal ministration, His place should be supplied by the Holy Spirit: “I will pray the Father, and He shall give you another Comforter¹⁰⁵, that He may abide with you for ever, even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for he dwelleth with you, and shall be in you. I will not leave you comfortless¹⁰⁶; I will come to you¹⁰⁷. ”—“The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you¹⁰⁸. ”—“I have yet many things to say unto you, but ye

cannot bear them now. Howbeit, when He, the Spirit of Truth, is come, He will guide you into all Truth¹⁰⁹."

To the accomplishment of this prediction, St. Paul refers, when he affirms that "the things of God were revealed by His Spirit" to the ministers of the Gospel, and that they proclaimed these things, "not in the words which man's wisdom teacheth¹¹⁰." So St. Peter says of the Apostles, that they "preached the Gospel with the Holy Ghost sent down from Heaven¹¹¹," and he calls the word, which he and others delivered, "the word of the Lord, which endureth for ever¹¹²."

The Epistles, no less than the Discourses, of Peter bear indubitable marks of Divine illumination. He must have written, as he asserts that his brother Paul did, "according to the wisdom given unto him¹¹³." The compositions are above the natural power of the man. Can any reader, free from prejudice, who has afforded them a careful examination, believe that they are the writings of the unenlightened Hebrew fisherman?

Even if it could be imagined that Peter might have corrected his first false opinions, and entered fully into the economy of the Christian dispensation, and composed his admirable Apostolic Letters¹¹⁴, without Divine light and succour, is it possible to believe that he was unaided by the Spirit of God, when, under circumstances the most difficult and embarrassing, this humble disciple stood up, on the day of Pentecost, a defender of the faith of Jesus, and vindicated, with complete effect, His title as the expected Saviour? Could he have thus acquitted himself without preternatural assistance? To say nothing of the new languages with which he was then gifted; and his new understanding of

Scripture truth—can it be thought that a poor, rude, uneducated¹¹⁵ man, taken from his boat and his nets, could, of himself, address a multitude of people, at considerable length, with the self-possession, force of argument, and perspicuous arrangement of his subject, for which Peter was so remarkable on this very first day of his entrance upon his public commission? Could this low-born, untutored Galilean¹¹⁶ have compelled attention, shortly after, from the highest and proudest body invested with authority in Judea? Could he have so pleaded the cause of Christ before the Sanhedrim, as to “cut to the heart” that vain and arrogant assembly? Could this friendless, defenceless disciple of the crucified Prophet of Nazareth, have baffled and confuted his angry and powerful enemies, and excited deep alarm in the Jewish magistracy and government? Could this (in himself insignificant¹¹⁷) man have borne a principal part in filling Jerusalem with the doctrine of the cross, and made himself dreaded as one of those, who brought upon the senate of Israel the guilt of the blood of Christ¹¹⁸?

The Apostles had been told by their Divine Lord: “When they shall deliver you up” to councils and rulers, “take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you¹¹⁹. ” The history discloses the fulfilment of the promise.

Not to insist upon the power and efficacy of St. Peter’s preaching beyond the limits of the Jewish capital—the impression, which his sound and strong reasoning made, in the city of Jerusalem, upon those who knew his birth, country, and

education—the conviction, which his arguments produced in the minds of the ingenuous, and the perplexity, which they occasioned to his obstinate opposers¹²⁰; his unanswered and unanswerable vindications of the Gospel belief; his firm, manly, collected account of the motives and principles which guided his conduct; are proofs of his having received, according to the prediction of his Lord, “a mouth and wisdom,” which all his adversaries united were unable to “gainsay or resist¹²¹. ”

It must have been God, who thus “opened unto him a door of utterance to speak the mystery of Christ¹²². ”

“This is Thy hand, and Thou, Lord, hast done it¹²³!”

CHAPTER III.

ST. PETER'S RETURN TO THE SERVICE OF JESUS AFTER THE CRUCIFIXION, AND HIS WILLINGNESS TO ENDURE EVERY SUFFERING RATHER THAN CONTINUE TO DENY HIS MASTER, MAKE IT UNQUESTIONABLE THAT HIS REPENTANCE WAS SINCERE, AND THAT HIS OWN MIND WAS FULLY CONVINCED OF THE AUTHORITY OF THE DOCTRINES WHICH HE INVITED OTHERS TO EMBRACE.

I HAVE endeavoured to show, in the former chapters, that Peter could not have *acted* and *discoursed* as he did, from the time of his commencing a publisher of the doctrine of the cross, without strength and illumination from Heaven. Waving, at present, the force of this argument, and postponing the consideration of the miracles which he wrought, and other evidences of the veracity of his testimony;—I ask, Is it credible that he should have been *willing to take the part in which he engaged after his defection*, if he had not seen his Saviour risen from the dead, and been assured that Christianity is true, and the greatest of all truths—“the Wisdom of God, and the Power of God unto salvation¹²⁴. ”

Peter might have separated himself from the body of disciples, and gone back to his original avocation, and the quiet and security of domestic life. He had every temporal distress to apprehend from returning to his allegiance to Jesus, and every worldly encouragement to hope for, if he had chosen to persist in renouncing Him. None of the rulers or priests had shown a symptom of remorse of conscience, when he stood forward as a witness of the resurrection. The rancour, with which they pursued the Master, they had a full disposition to exercise against His followers. Peter might have met the caresses and

applauses, instead of the anger and enmity, of these leading men of his nation. And, if Jesus had been a false prophet, he would have done well to abandon His cause. If all had terminated in the crucifixion, the Apostle's labour would have been in vain. It would have been useless to others, and ruinous to himself.

Of the consequences of resuming the office, which he had abdicated by his denial, Peter could not have been unapprized. His case was one of peculiar difficulty. He, who had occupied a chief place among the Twelve, who had been the most ready to make confident promises, had fallen lower than any, with the exception of Judas Iscariot. He must have expected to hear it objected to him, that he had thrice disowned Jesus, after having listened, during the closest attendance upon Him, to the "words which proceeded out of His mouth¹²⁵," and been observant of "all things which He did, both in the land of the Jews, and in Jerusalem¹²⁶." He had this reproach to bear, in addition to the hard treatment incident to the life of an Apostle. For revilings, and insults, and for opposition of a still more trying nature, his mind must have been prepared. He must have known that the utmost weight of the indignation of his countrymen would fall upon him for asserting that the victim of their barbarity, whom they had nailed to the cross as a malefactor, was a Prince and a Saviour, at the right hand of God. Peter must have been aware that this doctrine would be ill received, that the hearts of "the betrayers and murderers of the Just One¹²⁷" would not be easily melted to repentance, and that the persons, who dared to proclaim their guilt, would be "as sheep in the midst of wolves¹²⁸." But "none of these things moved him¹²⁹."

Can the motive of his zeal in “hazarding his life for the Name of his Lord Jesus Christ¹³⁰” be mistaken? What could have actuated him, but love and reverence for God’s truth? What object could have presented itself to his view, but the “saving of himself, and them that heard him¹³¹? ” To what recompense could he have had respect, but “a crown of glory, which fadeth not away¹³²? ” He left All in this present world, to be “partaker of the afflictions of the Gospel¹³³. ”

It is contrary to universal experience, repugnant to all the ordinary principles of human action, that a man should endure poverty, toil, reproach, and persecution, to make a deception pass current in the world, from which he foresaw that no benefit could accrue to him. It must be evident to all, except the most blind and bigotted objectors to Sacred Truth, that no man would dedicate his life to the propagation of an imposture, *to his own certain loss and prejudice*¹³⁴—an imposture, which placed before the assertor of it “tribulation and distress, persecution and famine, nakedness, peril, and the sword¹³⁵. ”

And let it be remembered, that, unless Peter had lost all respect for those Scriptures, which from infancy he had been taught to revere, there were threatenings against **FALSEHOOD** in the Old Testament, to which he could not have been insensible. He must have considered, if he had *any* religious feeling, that, to declare the Divine mission of Jesus, without believing in it, was to offer a fearful affront to the Supreme Majesty of Heaven. If “destruction from God was a terror to him,” he must have reflected on the sentence, “He, that speaketh lies, shall perish¹³⁶;” and he must have known, that, to assert untruly, with a consciousness of the untruth, that the Sufferer on the cross was

“the Christ, the Son of God,” was to utter, not a falsehood only, but blasphemy¹³⁷.

If, in defiance of the Divine wrath, and from some motive, not to be penetrated, Peter made a false show of sorrow for his denial, and attempted to spread a religion in which his own faith had been destroyed, how extraordinary were the measures which he took for the execution of his project!

He combined with associates, on whose firmness he could have placed no dependance. They, who had fled from Jesus, when they believed Him to be a true Prophet, were not to be trusted, as confederates of the impostor, Peter. Men, who shrank from “the beginning of sorrows¹³⁸,” had given proof of their unfitness for an undertaking, to which constant peril was annexed. Would not this consideration have restrained Peter from enlisting, a second time, with such comrades, under the Christian banner, if he had not recognized in Jesus “the Captain of his salvation¹³⁹? ”

Or, if he had ventured to connect himself with these companions in an endeavour to impose a fable on the world, would *Jerusalem* have been selected, as a fit place for the opening of the pretended commission—the city in which Jesus had so lately been condemned to death, and where so many would have been concerned, in justice to their own characters, immediately and effectually to disprove what Peter and his friends averred? Jerusalem, too, was at that time crowded with strangers, who would have carried to their different countries the confutation given to the story of the Apostles, and prevented the reception of it in other quarters of the world.

Upon the supposition, that Peter had witnessed no such demonstrations of the divine authority of Christianity, as he declared himself and his brethren to have received, not only must we be surprised at *his choice of companions*, and *the place fixed upon for the first scene of the deception*, but at *the style of address* also, *which he employed, with a hope of making converts to his system*. His assertion, that the Holy Ghost had descended from Heaven, and his appeal to the senses of thousands for the truth of what he advanced, could but have exposed him to derision and contempt. When he said to the Jewish people: Jesus, “being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this, which ye now SEE and HEAR¹⁴⁰,” could he have flattered himself that men, prejudiced to the greatest degree against the Christian doctrine, would, on a sudden, have fancied that they were eye and ear witnesses of a most marvellous token of its divinity, when nothing was really before them to produce any change in their opinions? Could he have gained a single proselyte by so extravagant an attempt at deceit? Is it to be accounted for, upon any principle of common sense, that he should thus have acted?

Peter made equally bold appeals, at other times, to the *senses* of his hearers¹⁴¹ in proof of his veracity—appeals upon which no person, gifted with an ordinary understanding, would have ventured, who was conscious that he was proclaiming an untruth, and which could not possibly have answered the purpose of a falsifier, if he had possessed audacity enough to try their effect.

It might be added, that the lessons of moral virtue, which Peter so emphatically taught, satisfy us of his just and upright views. His proclamation was, that God had raised up His Son Jesus, whom He sent to bless mankind **IN TURNING AWAY EVERY ONE FROM HIS INIQUITIES**¹⁴². He exhorted the converts, to whom he wrote his Epistles: “As He, which hath called you, is holy, so be ye holy in all manner of conversation¹⁴³.”—“Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you, as evil-doers¹⁴⁴, they may, by your good works, which they shall behold, glorify God in the day of visitation¹⁴⁵.”—“He, that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew¹⁴⁶ evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over¹⁴⁷ the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil¹⁴⁸.”—“Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity¹⁴⁹. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ¹⁵⁰. ”

If the man, who thus addressed his hearers and readers, and the companions, who concurred with him in persuading mankind to give heed to doctrines and rules of this nature, were **DECEIVERS**, they were unlike any other deceivers, of whom the annals of history furnish an account. They engaged in a fraud, the design of which was to teach men honesty; they committed

sin themselves, to induce their fellow-creatures to desist from sinning; they went about the world with a lie upon their tongues, framed to enforce the practice of “whatsoever things are true, honest, just, pure, lovely, and of good report¹⁵¹. ”

From a full and impartial view of St. Peter’s teaching and ministry, we can arrive at no other conclusion, than that, when reinstated in the apostolical office, he had a deep and abiding conviction of the sacredness of that Name, which, at an evil time, he had disowned—that he preached **CHRIST CRUCIFIED**, with the power obtained for him by **CHRIST RISEN FROM THE DEAD**—that, looking to Jesus, as “the King of Glory,” and assured that those, who “suffered,” should also “reign, with Him¹⁵²,” he laboured with singleness of heart to extend the faith of the Gospel, and attested with righteous lips the facts which established it, as “the true grace of God¹⁵³. ”

“As of sincerity, as of God, in the sight of God” spake he “in Christ¹⁵⁴. ”

CHAPTER IV.

THE DISCOURSES, CONDUCT, AND WRITINGS OF ST. PETER WERE FREE FROM ALL MARKS OF ENTHUSIASM.

UNBELIEVERS, when they have been unable to maintain that the Apostles of Christ wilfully deceived mankind, have affirmed that they might themselves have been deceived, and that, if they cannot be thought insincere men, they might have been led astray by enthusiastic feelings.

A sufficient answer to the charge of enthusiasm, alleged against the Apostles, is, that they had the plainest **EVIDENCE OF THEIR SENSES** for the facts which they asserted. There was no room for self deception. They beheld, in repeated instances, the confirmation which Christ afforded to His pure and holy doctrines by public, unquestionable miracles. Of the reality of His triumph over the grave they were assured by palpable, “infallible proofs¹⁵⁵. ” They, who, of all men, best knew the person of Jesus, saw, and felt, and conversed, and ate and drank with Him, risen from the dead. He appeared among them, in various interviews, for “forty days¹⁵⁶” after His passion. They were present when He ascended from the earth. “While he blessed them¹⁵⁷—while He was speaking to them face to face—“while they beheld, he was taken (or lifted) up, and a cloud received him out of their sight¹⁵⁸. ” The Holy Ghost afterward came down upon them in visible splendour, and, in completion of their Lord’s promise, endued them with the power of speaking in new and strange languages; an ability,

which, if it had not been conferred, no extravagance of enthusiasm could have led men to believe that they possessed.

It is easy to show, that, as the faith of the Apostles was founded upon evidence, in which sober reason could not but acquiesce—in which men, endowed with a common capacity to distinguish truth from falsehood, could not be mistaken—so, in proposing this faith to the acceptance of others, they were guided by the rules and maxims of sound discretion¹⁵⁹.

I confine myself, however, to the history of St. Peter, from every passage of which it is apparent that his zeal in propagating Christianity was wholly exempt from the weaknesses and imprudences of fanaticism.

I. The **PUBLIC ADDRESSES** of this Apostle were forcible appeals to the reason and judgment of his hearers.

He did not ask them to trust to his own inward persuasion that Jesus was the Messiah. He did not call upon them to believe, without proposing arguments sufficient to justify their faith¹⁶⁰. He constantly insisted that he and his associates had received sensible evidence of the truth which they proclaimed. “This Jesus hath God raised up,” said he, “***whereof we all are witnesses***¹⁶¹.”—“Ye killed the Prince of Life, whom God hath raised from the dead, ***whereof we are witnesses***¹⁶².”—“We cannot but speak the things ***which we have seen and heard***¹⁶³.”—“***We are witnesses of all things which He did***, both in the land of the Jews, and in Jerusalem: whom they slew, and hanged on a tree: Him God raised up the third day, and showed Him openly¹⁶⁴; not to all the people, but unto witnesses chosen

before of God, even *to us, who did eat and drink with Him after He rose from the dead*¹⁶⁵. ”

The discourses of Peter, recorded in the book of the Acts, are in a strain of sound sense—brief, yet comprising much matter—fearless declarations of the truth, and of his intention to persist in the avowal of it, yet delivered with a perfect government of thought and temper.

Peter might have dilated on the transcendent qualities, of which the life of his Master gave example, and a man, of less calmness of mind, would have availed himself of materials so copious for the transports of panegyric. This was not our Apostle’s manner of discourse¹⁶⁶. His language and arguments set forth the power, wisdom, and holiness of Jesus, but he abstained from direct encomiums on these excellences, and from placing them, separately, in a prominent point of view. They had excited in his own breast profound veneration, and that veneration he hoped to draw others to entertain, by proclaiming the plain unembellished truth, and trusting to its influence on the affections of those, who should hear and understand it.

Neither did Peter inveigh, in such expressions as the heated mind of an enthusiast would have adopted, against the persecutors and murderers of so wise and gracious an Instructor. He exposed their crime, as he was bound to do, but, in depicting their wickedness, his aim was to lead them to repentance. With this compassionate view—with the benignity of spirit which his Lord’s example and doctrine had recommended—and with a full remembrance that he had himself been a miserable transgressor—“**BRETHREN,**” said he, “I wot that through

ignorance¹⁶⁷ ye did it, as did also your rulers.—Repent ye, and be converted, that your sins may be blotted out¹⁶⁸.”

As a teacher, his reasoning was adapted, with happy skill and propriety, to the principles and prepossessions of his hearers.

In discoursing to the *Jews*, he appealed to the “miracles, and wonders, and signs, done by Jesus in the midst of them¹⁶⁹,” as manifesting Him a Messenger of the Father, and, in proof that He was The Great Messenger, promised to be “the Consolation of Israel¹⁷⁰,” Peter showed that the descriptions of the Messiah in those writings, which they acknowledged to be Divine, had received an exact accomplishment in the person of Him, whom they had crucified. He reasoned with the Jewish people, “the children of the Prophets¹⁷¹,” out of their own Scriptures.

In the presence of *Gentiles*, among whom, from their unacquaintance with the Hebrew records, the prophetic testimony was not so likely to engage attention, he laid a chief stress on our Saviour’s character, His miracles, and His resurrection from the dead; not omitting, at the same time, to inform them, that to the advent and dispensation of Jesus all the Prophets bear witness¹⁷².

II. At as great a distance from enthusiasm was every part of the Apostle’s **CONDUCT**.

The first act, in which we find him engaged after the Ascension, presents an evidence of the good judgment, and discretion, by which he was directed in the management of the affairs of the Christian Church¹⁷³. It was necessary that an Apostle should be chosen, to supply the place of the traitor.

Peter drew the attention of the disciples to this business, and the following was his description of the person, to whom the office might most properly be assigned: “Of these men, which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection¹⁷⁴. ” It is certain that the disciple, best fitted to take a lead in the propagation of Christianity at the commencement of the institution, was one, who could personally attest the facts, upon which the authority of that religion depended. But a visionary and an enthusiast would have insisted upon other qualifications in his new associate, as superior in importance; would have sought for some man of a sanguine temper like his own, and been contented with a companion, “zealously affected,” though his zeal had differed from that, which is “according to knowledge¹⁷⁵. ”

It is common to see vanity and arrogance attend upon an enthusiastic disposition. Peter’s frame of mind was humble and self-denying. He assumed no personal importance or superiority. He declined all honour, but that which “cometh from God only¹⁷⁶. ” When he was the instrument of imparting strength to the lame man at the Temple-gate, he disclaimed all praise for himself, and magnified, not his own name, but that of the Lord Jesus. “*In the Name of Jesus Christ of Nazareth,*” said he, “rise up and walk¹⁷⁷. ” When he raised Eneas from his bed, he ascribed the sick man’s restoration to the Sovereign Healer: “Eneas, *Jesus Christ maketh thee whole*¹⁷⁸. ” It was not by virtue of *his own power or holiness*¹⁷⁹, he distinctly and openly averred, that he wrought his miraculous works. It was the

power, derived from Christ, to which he referred the glory. When Cornelius fell down at his feet, he forbad the act of submission¹⁸⁰. After the raising of Dorcas from the dead, he disdained not to take up his abode with a man of the humblest station. “He tarried many days in Joppa with one Simon, a tanner¹⁸¹.”

Is it thought that the account of Peter’s **VISION**¹⁸² at Joppa is a part of his history which may subject him to a suspicion of having been misled by the phantom of a distempered imagination? No such opinion can be entertained by those, who are attentive to the facts related. The vision was at noonday. A voice was heard three times. Subsequent occurrences proved that the spectacle and the voice were real. There was an association of supernatural events, which precluded the possibility of mistake. Peter received a second command from Heaven (while he was reflecting on the import of what he had seen and heard,) with which the direction, before issued by the Divine voice, was connected. “While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing, for I have sent them.” He learned further, that an Angel had visited Cornelius, the object of whose embassy was to direct the Roman officer to ask the very thing, which the exhibition of the mystical sheet, and the mandates consequent upon it, had taught him the lawfulness of granting. If Peter was imposed upon by a conceit of the imagination, Cornelius was affected in the same manner, at a different place, and by an illusion, to the subject of which Peter’s was allied. But the Apostle had a proof, superior to all others, of the reality of the communication, on which he acted.

While he was unfolding the Christian doctrine to the men of Cæsarea, “the Holy Ghost fell on them, as on” the Apostles “at the beginning,” and they spake with tongues, and magnified God. Thus the preaching of Peter to the Gentiles, in obedience to the vision, was immediately and openly sanctioned by “the God of all the kingdoms of the earth”¹⁸³.

It ought to be remembered, in order to a complete vindication of Peter from a suspicion of having been misled in this affair by enthusiastic feelings, that the line of conduct which he pursued, in consequence of the revelation asserted to have been imparted to him, was directly counter to his prior tenets and deeply-seated national prejudices¹⁸⁴. He would not hastily and credulously have set out upon a mission to the uncircumcised. The sentiments, in which he had been brought up, were all hostile to such a step. It must have been a cogent sense of duty, which influenced him to take it, a full and certain persuasion that he was acting in obedience to God. What Lord Lyttelton remarks in regard to St. Paul’s change of disposition, immediately after his conversion, towards those, whom he had before hated and persecuted, as proving that he could not have imposed upon himself by any power of enthusiasm, is equally in point here: “The power of imagination in an enthusiastic mind always acts in conformity to the opinions imprinted upon it at the time of its working, and can no more act against them, than a rapid river can carry a boat against the current of its own stream”¹⁸⁵.

The *prudence*, with which St. Peter conducted himself on this occasion, is worthy of notice. When he went on his journey to Cornelius, he had the precaution to take six companions with him, to witness what might pass at so extraordinary an

interview. He thus carefully guarded against the misrepresentations, to which his conduct might otherwise have been subjected. In his defence afterward at Jerusalem he was able to appeal to the persons, who accompanied him to Cæsarea, in confirmation of the truth of his statement¹⁸⁶. This prudent forethought was unlike enthusiasm.

Upon this portion of the history of St. Peter I would remark further, that the Apostle's justification of himself before his Jewish brethren, for admitting the Centurion and his household to the rite of baptism, is admirable for its temperance, and clearness and force of reasoning: "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?" This defence is complete; and could it have been expressed in more pertinent, concise, and perspicuous terms?

Is it said, that Peter might have been under the influence of enthusiasm when he believed that an Angel visited him in prison, and liberated him from the oppression of Herod¹⁸⁷? He had sure ground of confidence that Heavenly succour was vouchsafed to him. He found himself freed from the chains, by which he had been bound to his keepers. No enthusiasm could have unloosed these fetters. He was rescued from a strong guard, and conducted, through soldiers and barred gates, to a place of safety. It is not in the power of enthusiasm to lay sentinels asleep, and unlock prison and iron doors. Though, in

his first astonishment, he could scarcely understand that his liberation was a *real* transaction, (and how naturally and artlessly is this acknowledged!) yet, “when he came to himself,” and reflected that he had escaped from enemies, whom no power of man could have disarmed, he “knew of a surety¹⁸⁸, that the Lord had sent His Angel, and had delivered him out of the hand of Herod, and from all the expectation of the people of the Jews.”

In the part which Peter took, when Ananias and Sapphira were struck dead¹⁸⁹, the presence of God was manifestly with him. The terrible judgment inflicted was the seal of the Lord of life and death to the authority of his rebuke.

It is equally plain that he was divinely commissioned to expose the crime of Simon Magus¹⁹⁰. His reproof of that impostor was preceded by his exercise of a high spiritual gift, a gift, of the actual display of which Simon himself made acknowledgment, by his impious proposal to purchase the power of conferring it.

The *miracles* performed by Peter could not have been the delusions of enthusiasm. A fanatic may persuade himself that he has received a commission to accomplish a preternatural work. He cannot, however, prove this to others; and if, under the influence of excited passions, he should attempt to give health to the sick, and restore life to the dead, we know what the issue of the experiment would be. But that Peter *did* exhibit these “signs of an Apostle¹⁹¹,” is as certain as any past fact can be made to us. The first cure, which he wrought after the Ascension, had the attestation of the rulers and elders, assembled in council against

him. It was a genuine and “notable miracle,” his enemies themselves being judges¹⁹².

III. If we examine the WRITINGS of this Apostle, we shall find them abounding with advice, bearing unequivocal marks of correctness and sobriety of judgment. They contain forcible recommendations to strict personal holiness, to patience under sufferings, to peace, unity, submission to civil authority¹⁹³, and to charity “above all things¹⁹⁴. ” A man of a heated fancy, filled with a vain and false imagination of Divine light and endowments, would disdain to stoop to some of the topics, which Peter, even in very short Letters of apostolical counsel, deemed it of consequence to notice¹⁹⁵. No admonitions, calculated to assist believers of all conditions and classes in recommending their religion to the respect of those around them, were in his judgment unimportant. He addressed converts, who had “obtained like precious faith¹⁹⁶“ with himself, but he took earnest pains to make them understand, that, exalted as their privileges were, it was necessary, in order to the preservation of them, to add to their faith the practice of every Christian virtue¹⁹⁷.

He did not attempt to conceal that heretical teachers would arise, and endeavour to corrupt the simplicity and purity of the Gospel of Christ, and that even the best instructed and best principled would have reason to guard against these seducers. “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness¹⁹⁸. ” Would an enthusiast have communicated to others, or imagined to himself, events of so discouraging a nature¹⁹⁹?

If it be observed that a considerable degree of warmth appears in that part of St. Peter's second Epistle²⁰⁰, in which these erroneous and impious teachers are spoken of, let it be remembered what the feelings of so sincere and zealous a man would have been, in the contemplation of the mischief and disorder, which their tenets were likely to occasion. An Apostle of Peter's disposition, who had laboured for more than thirty years to spread the pure and undefiled religion of Jesus Christ, might well be expected to use earnest and animated expressions when describing persons, whose attempt would be to counteract what he had so much at heart, and "beguile unstable souls"²⁰¹, with their pernicious opinions. It would have been difficult to an Apostle, of Peter's energy of character, not to elevate his style, and show the holy indignation of his mind, when referring to these presumptuous and wicked men, who, by their depraved doctrines and conduct, should cause "the way of Truth" to be "evil spoken of"²⁰²."

The grand object of St. Peter was to urge the importance of adhering, in situations however difficult, to the faith and practice of the Gospel; to exhort communities of believers to adorn their profession by dutiful lives, and, if they suffered "for righteousness' sake," to bear persecution cheerfully, encouraged by the sure and certain hope of their ample and glorious recompence at the Second Coming of their Lord. It was not his design to set forth in his Epistles the multiplied evidences of the truth of that doctrine, in which the persons, to whom he wrote, were already grounded: "I have written briefly, exhorting and testifying, that this is the true grace of God, wherein ye stand"²⁰³." But he takes occasion to give weight to his counsel by affirming that he was "a witness of the sufferings of Christ"²⁰⁴,"

alluding, perhaps, more particularly to his having been present at the scene of bitter affliction in the garden of Gethsemane; and he asserts that he was one of the “eye-witnesses” of the “majesty” of Jesus, when He was transfigured on the holy mount, and one who heard the voice from “the excellent glory,” declaring, “This is **MY BELOVED SON**, in whom I am well pleased²⁰⁵.” With a further view to show that the religion of Christians is such as evidence and argument warrant, he commends to the attention of his readers the “sure word of prophecy²⁰⁶,” and exhorts them to be “ready always to give an answer to every man,” who should ask them “a reason of the hope” that was in them, “with meekness and fear²⁰⁷.”

This is quite remote from, and wholly incompatible with, enthusiasm.

CHAPTER V.

NO INFERENCE UNFAVOURABLE TO THE CHRISTIAN RELIGION IS TO BE DRAWN FROM ST. PETER'S DENIAL OF OUR LORD.

IT might have been objected, I remarked, to St. Peter's preaching at the beginning, that he had thrice publicly renounced the Teacher, of whose pretensions he had been able to form, by long and close observation, an accurate and complete judgment. This scoff has in later times been opposed to our Apostle's testimony. But it is the scoff of "foolish men²⁰⁸." Peter's denial of his Lord, disgraceful as it was to himself, in no way affects the credit of the Christian religion. On the contrary, from the behaviour of the Apostle in the high priest's palace, when all the circumstances of the case are taken into view, the spotless purity and perfect holiness of the life of Christ, and the truth of the doctrines which He taught, are to be inferred.

Peter, before the time of his fall, had unquestionably satisfied his mind on the subject of the claim of Jesus. He must have clearly ascertained whether the works, which attached followers to Him, were exertions of Divine power, or the contrivances of human art. Repeated opportunities of determining this point had been afforded to the Apostles. Peter, in particular, had been presented with several such opportunities in his private and confidential intercourse with his Lord. It is related, "When Jesus was come into Peter's house (at Capernaum) He saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto them²⁰⁹."

Was there just reason to believe, that the recovery of this woman was miraculous? We read, that in the evening of the same day, during our Lord's abode, as it appears, at Peter's house, "they brought unto Him many, that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick²¹⁰." Was this proof of His mission from God really exhibited? It is recorded, that when our Saviour, to avoid giving offence to the priests and rulers, determined to pay the tribute money, He said to Peter, "Go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money²¹¹: that take, and give unto them for Me and thee²¹²." Was this prediction made good? Was this evidence of unlimited power and knowledge displayed? Peter could have had no difficulty in resolving these inquiries.

He had further means of arriving at a certain conclusion, in regard to his Master's real character. He had received a commission from that Master to work miracles. "Then called He His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick²¹³." The disciples must have known whether they had been gifted with superhuman ability, or left destitute of the endowments, with which Jesus claimed authority to invest them. Here was an infallible test, to which the question of the truth, or falsehood, of His declarations was open; and judging, as they could not fail to do, by this criterion, they must necessarily have brought the matter to a *decision*. They could not have remained *in doubt* whether they were followers of a Divine, or pretended, prophet.

Suppose Peter to have been conscious that he had joined himself to a *false* teacher, what answer would he, probably, have returned to the questions put to him in the house of Caiaphas? Trembling under the charge of having been one of the accomplices of a deceiver, now delivered up to enemies bitterly incensed against him, and eager to compass his death, would Peter, in this difficulty, have said, “I do not know the man?” Is it not more reasonable to think that he would have confessed his knowledge of Jesus, and his knowledge also of the impositions, which had been practised upon the credulity of the people²¹⁴? In one case, he was in the utmost danger of being detected in, and punished for, his prevarication. He had been too active and busy a disciple to hope to pass unobserved; and his recent impetuosity, in assaulting and wounding Malchus, must have drawn many eyes upon him, and caused his person to be the better known. In the other case, he had every reason to conclude, not only that his safety would be ensured, but that praise and reward would await his disclosure. From the temper of the Jewish rulers, and the reception which they had given to Judas, Peter could not have failed to perceive that, to join in accusation against their prisoner, would be the way to draw favour upon himself. The chief-priests and elders, who had “sought false witness against Jesus, to put Him to death²¹⁵,” would have deemed it a ground of great rejoicing to gain a credible witness to their side. And if Peter had been following an unworthy leader, there was nothing to restrain him from confessing it. From such a leader, brought to the bar of judgment, he had nothing to hope or fear; and it was his interest to make his peace with the Jewish council and people, and his duty to repair, as

well as he was able, the mischief in which he had been concerned.

But truth and conscience forbade the Apostle to utter a syllable of reproach against the Master, of whose most private hours he had been admitted a companion; all whose actions had been open to his examination; and of whose life, if not immaculate, he must have been able to expose the imperfection.

His constancy was, indeed, shaken. His faith in the Messiahship of Jesus began to falter when he saw Him led, unresisting, and seemingly forsaken of God, to the tribunal of His persecutors. He could not understand how the Messiah, of whose office and kingdom he had the prevailing Jewish idea, could be reduced to a state of such degradation. He felt that his own hope of sharing in the triumph of the Deliverer of Israel was frustrated, and this added disappointment to his surprise. Fear entered into the mind thus agitated. It was a mind unprepared for the trial. Peter had neglected the warning, “WATCH and PRAY, that ye enter not into temptation²¹⁶. ” He had supposed that his sufficient defence would be his own natural courage; and he exemplified the truth of Solomon’s remark, “He, that trusteth in his own heart, is a fool²¹⁷. ” He leaned upon the “arm of flesh²¹⁸, ” and discovered it to be “a staff of reed²¹⁹. ” He relied upon himself and was confounded²²⁰. The father of lies had a short triumph over him. He denied and abjured his “Lord and Saviour.” In his confusion and dismay of mind, he adopted this weak and wicked expedient, with a view to his own escape. But the prince of darkness could not influence him to endeavour to lay a fault to the Redeemer’s charge. This was an impiety too monstrous to be entertained for a single moment,

even in his utmost alarm and distress, exposed as he was to the busy workings of Satan, to the malevolence of the arch adversary, trying him, and “sifting him as wheat²²¹. ”

And mark the agony of soul, speedily attendant upon the words which escaped the Apostle’s lips. “The Lord turned, and looked upon Peter²²². ” That glance awakened him to a full sense of his ingratitude. It was a look, which told him that he had “sinned against **THE LORD**,” for it showed the power of Jesus to reach and search the heart. “And he went out, and wept bitterly²²³. ” The sincerity of his repentance was proved by the dedication of his whole after-life to the service of the Church of Christ. He “knew the things that should befall²²⁴ him; had the certain prospect of a violent death²²⁵ for his persevering testimony to “the Gospel of the grace of God²²⁶. ” His last attestation to the truth was to be given from the cross. Of this he was sensible. Still he wavered not. If the fear, which he once felt, had retained its place in his breast, the reasons for alarm were constantly increasing upon him. But in Peter’s views and hopes, sentiments and disposition, a complete change had been wrought. The consequence was, that he was “able to withstand in the evil day²²⁷. ” “The floods of ungodly men,” no longer “made him afraid²²⁸. ” He “reckoned that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us²²⁹. ” He, that “stumbled,” was “girded with strength²³⁰. ” Peter owed it to the mercy of Christ that his **FAITH** did not entirely fail, and, sensible of that mercy shown him, his **LOVE** also was unfailing.

CHAPTER VI.

THAT ST. PETER SPAKE, ON THE DAY OF PENTECOST, AS THE SPIRIT GAVE HIM UTTERANCE, IS A FACT, TO WHICH A PREVIOUS OCCURRENCE IN HIS HISTORY AFFORDS CONFIRMATION.

WHEN the Apostles, on the day of Pentecost, expressed themselves in the tongues of various and distant nations, the surprise, with which their hearers were struck, is strongly and naturally described. We read in the compass of seven verses²³¹, that the assembled multitude were “confounded,” and “amazed,” that they “marvelled,” and again, that they were “all amazed,” and were “in doubt²³²” and suspense as to the design and issue of the prodigy. They said one to another: “Behold, are not all these, which speak, *Galileans?* And how hear we every man in our own tongue²³³, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak, in our tongues, the wonderful works of God²³⁴.”,

The sacred historian affirms that **THE SPIRIT** gave the Apostles utterance²³⁵, and St. Peter’s ascription of the new and astonishing faculty, which they displayed, to the descent of the Holy Ghost obtained credit with ***three thousand***, before prejudiced, Jews, who on this memorable day were gained over to the faith.

Whence, but from the Holy Spirit, could the Apostles have derived their ability to unfold the doctrines of Jesus Christ to strangers from not fewer than fifteen countries of Europe, Asia, and Africa, and to declare to them all, in their own proper languages, the riches of the Divine compassion in the salvation of a sinful world?

It will scarcely be asserted that the most persevering industry, directed by the keenest natural sagacity, could have accomplished the task, which these emissaries of the faith performed. To speak in any one foreign tongue with correctness and fluency²³⁶, is a difficulty not to be overcome without long-continued application and practice; and rarely, without residence in the country where the language is used. But the time of the Apostles had been employed in labours widely different from the study of languages. Their “manner of life” from their youth had been open to the observation of “all the Jews²³⁷. ” In the acquirements of education they were known to be deficient. The occupations, from which they had been called to attend upon Christ, and their engagements in His service, had not been of a nature to admit of literary inquiry²³⁸. They had visited no foreign lands. A power to speak in many different languages, displayed by such men, could be no other than a **SUPERNATURAL** endowment²³⁹.

In the case of Peter, the interposition of God, as the giver of this faculty, is evidenced in a particular manner; for Peter’s Galilean origin had been detected, fifty days before, through his incapacity to pronounce one brief sentence in any but his vernacular tongue.

The language spoken in Palestine, at the time of our Saviour's advent, was not the Hebrew of the Old Testament, which, during the Babylonish captivity, had greatly fallen into disuse, or, at least, been much corrupted, but a mixture of the ancient Hebrew, the Chaldee, and the Syriac. It was composed chiefly of the two last, and hence has been denominated Syro-Chaldaic. Chaldee was the prevailing dialect in Jerusalem and Judea, and Syriac in Galilee. The difference between the dialects consisted, not so much in words, as in the manner of pronouncing them²⁴⁰. The Galileans frequently gave a sense to expressions, by their inaccurate and confused mode of speech²⁴¹, totally unlike the meaning which the same expressions conveyed from the lips of natives of Judea.

It was immediately perceptible, when Peter replied to the charge of belonging to Jesus, that he had been brought up in the province of Galilee. "They, that stood by, said: Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto²⁴²." The disciple would have denied his country, as he denied his Master; but it was impossible. His speech bewrayed him²⁴³. It was marked by a provincial peculiarity, which he was quite unable to disguise²⁴⁴. It was so obviously unlike the manner of speaking of the inhabitants of Jerusalem, that the difference was instantly noticed even by the most common class of observers.

Yet this man of Galilee, whose native rustic dialect was that alone in which he could express himself before the crucifixion, was a ready and powerful speaker, on the day of the succeeding Pentecost, in the languages of foreign nations.

Could the presence of God with the Apostle have been more plainly manifested? Could it have been made more evident, that it was not Peter, who spake, but “the Spirit of the Father, which spake in him²⁴⁵? ”

Is it to be collected from the History, that one of the powers of expression, with which Peter was gifted on this day of Pentecost, was *a correctness of utterance in the very dialect, in which he had shown his want of skill at the time of the examination of Jesus?* There are passages in his *recorded* speech, after the multitude came together, which have a particular application to *the natives of Judea and Jerusalem*²⁴⁶. He began by adverting to the reproach of intoxication brought against himself and his brethren, which most probably came from *native Jews*, to whom the foreign languages, in which the Apostles had been speaking, were unintelligible; and he appealed, in the course of his address, to men, who *knew* what miracles and wonders Jesus had performed *in the midst of them*, and who, notwithstanding, with wicked hands, had crucified and slain Him. If he addressed this class of auditors in language free from Galilean barbarisms, he was master of a talent, which we have proof that he did not possess when, a few weeks before, he was interrogated in the hall of judgment. That such was the case, the History seems to intimate, for *the dwellers in Judea* are distinctly mentioned as joining in the question expressive of amazement: “Are not all these, which speak, *Galileans?*” Why should the people of *Judea* have united in this exclamation, and said, with the men from other countries, “How hear we every man *in our own tongue, wherein we were born*” and, “we do hear them speak *in our tongues* the wonderful works of God,”

unless the *Galileans* had suddenly lost their native peculiarity of speech?

Some writers have suspected that *Judea*, in ver. 9, is not the original reading, thinking that the inhabitants of *Judea* could scarcely have esteemed it *miraculous* that the Apostles should express themselves in *their* language; but if Peter and his Galilean associates were able to correct instantaneously a corrupt dialect, fixed and confirmed from childhood, and to discourse almost in another tongue, by assimilating their pronunciation to the usage of Jerusalem, *the men of Judea* might properly have raised their voices, with the concourse from foreign countries, in admiration of the new and marvellous attainment of the preachers of the faith of Christ.

CHAPTER VII.

ST. PETER'S DETECTION OF THE SIN OF ANANIAS AND SAPPHIRA, AND THE SIGNAL JUDGMENT WHICH FELL UPON THOSE PERSONS AFTER HIS EXPOSURE OF THEIR FRAUDULENT DESIGN, ARE EVIDENCES THAT HE ACTED UNDER DIVINE GUIDANCE.

“A CERTAIN MAN, named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the Apostles' feet. But Peter said, Ananias, why hath Satan filled²⁴⁷ thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in²⁴⁸. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much²⁴⁹. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them, which have buried thy husband, are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost²⁵⁰: and the young men came in, and found her dead²⁵¹, and, carrying her forth, buried her by her husband. And great fear came upon all the Church, and upon as many as heard these things²⁵².”

The primitive Church at Jerusalem was like “a city at unity in itself²⁵³.” The members lived as **BRETHREN**, in the happiest state of concord. They were “of one heart, and of one soul; neither said any of them, that ought of the things which he possessed was his own, but they had all things common.”—“Neither was there any among them that lacked: for as many, as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles’ feet²⁵⁴: and distribution was made unto every man, according as he had need²⁵⁵. ”

Believers at that day were so seriously impressed with the truth and importance of the Christian religion, which had been miraculously confirmed in the sight and hearing of many among them, that they were wholly intent upon securing an interest in the precious promises of the Redeemer; and, as His disciples were to be characterized by their **LOVE ONE TO ANOTHER**, they performed this duty with a zeal²⁵⁶, of which the practice of later times has exhibited but a faint resemblance.

There was then an occasion of a most pressing nature for the benevolent exertions of the richer converts. Those of the poorer description, who had embraced the faith of Jesus, were excluded from all favour and protection from the Jews²⁵⁷; and it is probable that many, who had travelled from distant countries to attend the feast of Pentecost, and had made a provision for a short absence only from their homes, might have desired to remain at Jerusalem for some space of time, to gain full instruction from the Apostles in the evidences, doctrines, and duties of Christianity. It was highly important that converts from different parts of the world should receive this advantage, and

be furnished with support, in cases where it was wanted, during their protracted stay in the city. A supply was, moreover, necessary for those, whose time and thoughts were to be occupied by public services, in extending the knowledge of the Gospel, and prudence suggested the formation of a fund for the relief of such Christians, as might be scattered abroad by persecution.

The circumstances of the infant Church called for the most generous exercise of brotherly kindness, and the spirit, which prevailed, was answerable to the exigency²⁵⁸.

Ananias and Sapphira professed to be actuated by the piety and charity which so brightly adorned the lives of the primitive Christians. But it was an empty pretence. They were children of this world, while they affected to mind heavenly things. They “desired to make a fair shew²⁵⁹,” to appear generous in the eyes of others. They came forward, of their own accord, to dedicate their worldly substance to the service of the Church, counterfeiting the virtue of cheerful and free givers. Ananias, having sold a property, and clandestinely reserved a portion of the purchase money, (a stratagem which he had concerted with his wife,) laid the remainder, as if it had been the whole, at the Apostles’ feet. He “kept back,” or, as the original word might be rendered, *secreted*, or *purloined*, part of the price²⁶⁰.

That the sum which he presented was a *spontaneous* offering, does not make his conduct in any degree excusable. On the contrary, it was an aggravation of his offence, that he went before the Apostles without compulsion; for if he had been required by the authority of any law to surrender his worldly

possessions, he might have thought such a decree hard and oppressive, and pleaded some temptation to act as he did. St. Peter dwells upon the circumstance of his not having been *compelled* either to dispose of his estate, or, after the sale, to deliver up the produce of it: “Whiles it remained” unsold, “was it not *thine own*? And after it was sold, was it not *in thine own power*? Why hast thou conceived this thing in thine heart?”

With an ostentation of concern for “the necessities of the saints,” with a parade of Christian liberality, of which he had no real feeling, Ananias approached the treasurers of the public offerings. In presenting the contribution which he laid at their feet, he is said to have lied to the Holy Ghost.” He was guilty of a “lie,” because, after the sale of the land, he carried a certain sum to the Apostles, with a view to be considered the resigner of all his property, in agreement with the practice of other believers; and, upon this ground, he probably meant to claim a maintenance from the public treasury of the Church. He plotted to pass for one, who, like the charitable widow in the Gospel, had “cast in all that he had, even all his living.” We read of no verbal affirmation from Ananias, (as there was from his wife), that the contribution to the common fund was the whole price of the estate: but by other signs than words men may make a promise. The *action* of Ananias subjected him to the charge of falsehood²⁶¹. And he “lied,” not to men only, but “to the Holy Ghost.” He attempted to deceive the Holy Ghost, by trying to pass a fraud upon the Apostles, in whom he made profession of belief that the Spirit of Truth resided. In lying to them, he lied to Him who had lately descended upon them in visible glory; with whose presence they were blessed, and by whose power they were strengthened and directed. The concluding words of St.

Peter's remonstrance were: "Thou hast not lied unto men but unto **GOD**." His offence against the Holy Ghost was an offence, not against man, but against God, because the Holy Ghost, the third Person in the ever-blessed Trinity, is "of one substance, majesty, and glory with the Father and the Son"²⁶²."

Such was the guilt of Ananias and Sapphira²⁶³. A vainglorious and avaricious temper instigated them to hypocrisy and fraud of the most daring and impious character. "Therefore was wrath upon them from before the Lord"²⁶⁴.

An ancient adversary of our faith accused St. Peter of cruelty for executing vengeance against these wicked dissemblers. It has been rightly answered; he did not pray for their death, but by the prophetic spirit declared the judgment of God, that the punishment of two persons might be for the instruction of many²⁶⁵. No sentence, indeed, was denounced by St. Peter against Ananias; and, in predicting the death of Sapphira, he uttered only what the Spirit of the Lord suggested. They both fell, not by his authority, but as monuments of the Divine indignation. They had offended, not against Peter, but against the Holy Ghost, and He was the Avenger, to whom the indignity had been offered²⁶⁶.

It is not difficult to account for this signal display of God's anger against such sinners, as are here depicted, in the first days of the Christian Church. Lovers of "this present world"²⁶⁷ were to be deterred from intruding themselves into a community, upon whom they would have brought disgrace, and profane men were to be taught the danger of disowning the presence and power of the Holy Ghost. We observe instances in the Old

Testament of the severe punishment of first offenders, as a terror to those, who might afterward be tempted to commit the like crimes. Nadab and Abihu were deprived of life for offering incense with common fire, in opposition to the command newly issued by the Almighty, that “the fire should ever be burning upon the altar²⁶⁸. ” Uzzah was smitten by the Lord for his rashness in touching the ark, at a time when the people required to be reminded of the sacredness of that repository of the covenant²⁶⁹. The man, who first profaned the Sabbath-day, in contempt of the law for the observance of it, was stoned to death by the Divine sentence²⁷⁰. These were awakening and salutary warnings. By these visitations men were taught righteousness²⁷¹. They were sent, that others might “hear, and fear,” and abstain from “any such wickedness²⁷². ”

That Peter was an **INSPIRED APOSTLE**, the present narration establishes beyond all controversy.

How could Peter have discovered, except by the light of inspiration, that Ananias had conceived an evil thing in his **HEART**? It belongs not to man to search into the secrets of another’s bosom. Among the miraculous gifts conferred upon the Apostles, was that of “discerning spirits²⁷³;” and by this faculty must Peter have detected the spirit of falsehood in Ananias, as St. Paul was enabled to pronounce, that Barjesus, in the Island of Cyprus, was “full of all subtilty and all mischief, the child of the devil, and the enemy of all righteousness²⁷⁴. ”

Is it said, that Peter might have received private intelligence of the amount of the sum derived from the sale of the possession, and thus have been prepared to frustrate the scheme

of dishonesty²⁷⁵? Nothing can be less probable than this notion. The contract, it is to be presumed, was made with caution and secrecy, that Ananias might have the better prospect of deluding the Christian society; and, as it was a contract with an unbeliever, it is unlikely that Peter should have been informed of the terms of it. But can we doubt his power, through the Holy Spirit, to judge of the hearts of Ananias and Sapphira, when we observe the sequel of the history? These sinners were stricken to the earth at his rebuke; and, in the instance of Sapphira, after the tremendous communication: “Behold, the feet of them, which have buried thy husband, are at the door, and *shall carry thee out.*” Had Peter been a false teacher, the persons against whom he raised his voice, would have been less guilty than himself; and can we suppose that the God of Truth would have executed judgment against *them*, on Peter’s exposure of their faithless dealing, and left *him*, the greater sinner, to practise further deceit upon mankind? It is to be remembered that Peter himself had once uttered a falsehood, a base and wicked falsehood, nay, had repeated it with oaths and curses. Need we a surer proof of the acceptance of his “godly sorrow,” than his commission to punish a Lie in the instance, which we are now considering?

This judgment was regarded, at the time of its infliction, as an awful vindication of the authority of the preachers of the Gospel. “It convinced all by-standers, that they made no pretensions to the Spirit, which the Spirit would not enable them to support²⁷⁶.” We are twice informed that “great fear²⁷⁷ came on all them that heard these things²⁷⁸.” The insincere presumed not to join themselves to the Apostles, but true “believers were the more added to the Lord, multitudes, both of men and women²⁷⁹.”

It is important to observe that multitudes were gained over to the faith immediately after this transaction, because the great increase of believers shows that the death of Ananias and Sapphira, *by the sentence and judgment of God*, was an event, respecting the truth of which no question arose.

The fact, indeed, is stamped with the plainest marks of veracity.

If these persons were not carried out for burial at the time described, it is incredible that an assertion should have been made, so weak in itself, and so favourable, as it could not fail to prove, by the speedy exposure of its falsity, to the enemies of the Christian cause: and, if they were indeed both suddenly deprived of life upon the detection of their unrighteous dealing, they must have perished by a judgment from Heaven, or died by the hand of violence. Had there been any ground of suspicion that they had fallen victims to an outrageous assault, the opponents of the Gospel were watchful, and “the law was open²⁸⁰.” In a case, where a body was found slain, and the author, or authors, of the death were unknown, the Mosaic statute appointed that inquisition should be made, and directed a solemn process for the discovery of the criminal party²⁸¹. The Christians, who were the persons present when Ananias and Sapphira were cut off, had no power, or desire, to prevent inquiry into the cause, and circumstances, of the event. The Apostles continued to discharge their duty in the face of the public; they made their own statement of what had passed, and their veracity was not impugned. On the contrary, “the people magnified them,” and the Church received an immediate accession of strength.

Dr. **Randolph**²⁸² argues: “This death of Ananias and Sapphira was either a murder, or a miracle. If the former, the Apostles, in the present circumstances, could not possibly have escaped unpunished. If the latter, then God gave attestation to the truth of their doctrine.”

CHAPTER VIII.

IT IS EVIDENT, FROM THE PROPOSAL OF SIMON MAGUS, THAT ST. PETER AND ST. JOHN DISPENSED IN SAMARIA THE EXTRAORDINARY GIFTS OF THE HOLY GHOST.

AMONG the signal proofs given by the Apostles of the faithfulness of their testimony, was the power of obtaining for believers the miraculous endowments of the Spirit.

The fact of the exercise of this apostolic privilege by St. Peter and St. John in Samaria is confirmed by an event, which occurred while they were fulfilling their sacred commission in that country.

After the martyrdom of Stephen, when most of the disciples were driven by persecution²⁸³ from Jerusalem, Philip, the deacon²⁸⁴, went down to a city in the region of Samaria²⁸⁵, probably to *Sychar*, or *Sychem*²⁸⁶, the place which Christ had honoured with His presence about four years before, and in which the inhabitants had obtained the invaluable reward of His praise for their readiness of heart to receive Him as the Messiah²⁸⁷. Philip there preached the Gospel with powerful evidence, and the happiest effect²⁸⁸. “The people, with one accord, gave heed unto those things which he spake, hearing and seeing the miracles which he did²⁸⁹: For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many, taken with palsies, and that were lame, were healed. And there was great joy in that city.” The inhabitants, “when they believed Philip preaching the things concerning the

kingdom of God and the Name of Jesus Christ, were baptized, both men and women."

The Twelve, who had endured the persecution, and courageously remained at Jerusalem, on hearing the tidings of Philip's success, deputed two of their own body, Peter and John²⁹⁰, to confirm the Samaritans in the faith, and obtain for them, by prayer, and the imposition of hands, a benefit which Philip was not qualified to dispense. These Apostles "when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." The Samaritan converts had not been strangers to the internal regenerating influences of the Divine Spirit. These had attended upon their initiation into the Church by baptism; but none of them had been furnished with those outward spiritual endowments, which were necessary to the propagation of the faith at that day, and were bestowed in such manner and measure as the wisdom of God saw fit.

Philip had performed his part by preaching to the people, establishing his pretensions by miracles, and administering to converts the baptismal rite. It did not belong to his office to be instrumental in imparting the extraordinary gifts of the Spirit. To communicate these, was the peculiar province of APOSTLES.

There was a certain man in the Samaritan city, called Simon, who before the arrival of Philip had "used sorcery²⁹¹, and bewitched²⁹² the people of Samaria, giving out that himself was some great one." He had astonished them by his "curious

arts²⁹³,” and all classes had been his followers, “from the least to the greatest, saying, This man is the great power of God²⁹⁴. ”

After the appearance of Philip in the city, Simon was, or pretended to be, a believer. He was baptized, and continued in Philip’s company, and “wondered, beholding the miracles and signs which were done.”

Simon might have been, for a short time, a convert; or considerations of policy might, from the beginning, have led him to attach himself to the Christian Teacher, and affect to be struck with the power, by which his doctrine was attested. He might have thought it imprudent to oppose an instructor, to whom so welcome a reception was universally given; and he might have hoped to improve himself in “cunning craftiness” by becoming Philip’s disciple, conceiving that he wrought his miracles by some superior magical contrivance²⁹⁵.

Upon the coming of the two Apostles, Simon’s wonder was increased. He observed that they were greater even than Philip, and the evil desire of his heart then fully discovered itself. “When he saw that, through laying on of the Apostles’ hands, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost.”

Of this proposal of Simon the motive is not to be mistaken. He desired to possess the secret (as he imagined it) of the Apostles for the purposes of worldly gain. He did not request to be endowed, in his own person, with the gifts of the Holy Ghost for the glory of God, and the advancement of the Gospel. He wished to be enabled to convey these gifts to others, to sustain

his popularity, and prosecute the more successfully his plans of ambition or avarice.

Simon had little notion of poor men being proof against the temptation of money; and that, which the Apostles performed themselves, he judged that they could instruct another to do as well. He thought that they conferred this power at their own pleasure, not understanding that it descended from God, from whom every “good and perfect gift” cometh, and was bestowed, according to His will, in answer to the prayers of these His servants²⁹⁶. “Simon **SAW** that through laying on of the Apostles’ hands the Holy Ghost was given.” This crafty man trusted not to report. He had satisfied himself, by ocular proof, that the new visitors in Samaria wrought a wonderful work, the art of accomplishing which might most materially promote his own private and selfish views, and he was anxious to purchase a faculty, the efficacy of which was indubitable.

It is plain from the proposition of Simon that the Apostles dispensed the Holy Ghost in His **EXTRA-ORDINARY AND MIRACULOUS OPERATIONS**. If they had not procured by their intercession these **EXTRA-ORDINARY** aids of the Spirit, how could Simon have **SEEN** that the Holy Ghost was given? And, unless there had been some signs of the Holy Spirit’s presence, some apparent, sensible effects, consequent upon the ceremony of imposition of hands, unless the external gift of tongues, of prophesying, or of healing, had been bestowed, would he have offered money in exchange for the apostolical prerogative? His aim was to impose upon the multitude by a vain and ostentatious display. A power to confer the Holy Ghost in His ordinary influences, in His secret, silent, unseen, sanctifying graces,

would have been of no value in Simon's esteem, as useless to the project upon which he was intent.

The offer of this wretched man was the acknowledgment of an artful adversary, that the intercession and benediction of the messengers of Christ were followed by immediate **VISIBLE** signs and tokens of the benefit which they were sent to communicate.

It appears, moreover, to have been understood by Simon, that the extraordinary gifts of the Spirit were not to be imparted by the agency of Philip. He seems to have admitted, by his proposition to the *Apostles*, the very distinction, which Scripture History makes between men of their eminent dignity, and ministers of inferior degree, in respect to the privilege of conferring the gift of miraculous operations by the power of the Holy Ghost; for, if he had not been aware that this privilege was confided to Apostles exclusively, is it not to be supposed that his application would have been made to Philip, by whom he had been baptized, and with whom he had for some time associated?

St. Luke relates, that Simon Magus, upon being informed of the magnitude of his crime, entreated the Apostles to intercede with God for his deliverance from the punishment of it.

“Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter²⁹⁷; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee²⁹⁸. For I perceive²⁹⁹ that thou art in the gall of bitterness, and in the bond of iniquity³⁰⁰. ”

“Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”

If Simon expressed contrition with undissembled abasement of heart, he made a second, and more serious, acknowledgment in favour of Christianity. But the sincerity of his penitence is questionable, for, from the concurrent report of the ancient Christian writers, he was afterward a violent opposer of the sacred teachers³⁰¹. He thought, perhaps, of the fate of Ananias, and was struck rather with fear, than with holy grief. He might have repented, as Pharaoh³⁰² did, frightened, but not reformed. His boast of being “some great one” was, however, at this time, abandoned, and he yielded, with seeming devotion, to the superior power of the Apostles. “The loftiness of man was bowed down, and the haughtiness of man was laid low, and **THE LORD ALONE** was exalted³⁰³.”

CHAPTER IX.

ON THE MIRACLES WROUGHT BY ST. PETER.

So entirely convinced were believers at Jerusalem of Peter's ability to perform miracles, that "they brought forth the sick into the streets, and laid them on beds and couches, that at the least his shadow passing by might overshadow some of them"³⁰⁴." Unless Peter had performed such works, as proved beyond all dispute his possession of the gift of healing, is it probable that the expectation would have been formed, upon which the people are here described as acting? They must have received experience of his having, in person, miraculously restored the sick, as the ground of their opinion that there was efficacy even in his shadow.

From this passage in St. Luke's History, we should have had reason to conclude that many illustrious "wonders and signs" were wrought by Peter, though no instances had been specified, in which he thus asserted his apostolical authority. But mention is made in the Book of the Acts of three miracles performed by this Apostle, and they are works, which, the more scrupulously they are examined, appear the more complete, as credentials of his sacred commission.

I. Peter exerted an act of miraculous power, in imparting strength to a cripple at Jerusalem, who solicited alms, as he and John³⁰⁵ went up into the Temple at one of the hours of prayer³⁰⁶. The man had been lame from his birth, and his affliction had been of too long standing to admit of the hope of a cure, for he

was forty years of age. It was an infirmity which made him quite helpless. He was *carried* daily to the gate of the Temple, which was called Beautiful, from its costly and curious workmanship³⁰⁷, and placed there to gather relief from the frequenters of the house of worship. This mendicant, seeing Peter and John about to enter the sacred edifice, applied to them for pecuniary assistance. He did not ask for bodily help, for he was not aware that they had power to bestow it. He begged an alms, and hoped for nothing more. But he received a better gift. “Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them³⁰⁸, expecting to receive something of them. Then Peter said, Silver and gold have I none³⁰⁹, but such as I have give I thee: **IN THE NAME OF JESUS CHRIST OF NAZARETH, RISE UP AND WALK.** And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength; and he, leaping up, stood, and walked³¹⁰, and entered with them into the Temple, walking, and leaping³¹¹, and praising God.”

The miracle was public. It was performed just before one of the appointed hours of devotion, the hour of evening sacrifice, answering to our three o'clock in the afternoon. The gateway, at which the cure was conferred, was a magnificent entrance, through which a considerable portion of the worshippers passed, and at which, therefore, the lame man was daily placed, as a spot of great concourse, where he might most advantageously sue for bounty. “**ALL THE PEOPLE SAW HIM WALKING**, and praising God.” He had been a marked object of attention. The inhabitants of the city, who had passed him daily, “**KNEW** that it was he which sat for alms at the Beautiful gate of the Temple: and they were filled with wonder and amazement at that which

had happened unto him. And as the lame man, which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's³¹², greatly wondering."

The fact of the miracle was so certain, that the most stubborn enemies of the Gospel were obliged to confess it. The man STOOD³¹³ before the council of the Jews, the day after he had been gifted with the use of his limbs. They, probably, ascribed his strength to diabolical agency, but, in whatever way they accounted for it, they were compelled to acknowledge that he had been healed. They found that he had been made to stand upright, walk, and leap, by some power vested in the Apostles. "That indeed A NOTABLE MIRACLE³¹⁴," said they, "hath been done by them (Peter and John) is manifest to all them that dwell in Jerusalem, and WE CANNOT DENY IT. But that it spread no further among the people, let us straitly threaten them, that they preach henceforth to no man in this Name³¹⁵."

If further proof of the certainty of the miracle were necessary, we might appeal to the effect which it produced on the minds of the people. "Many," it is said, "who heard the word (Peter's address from Solomon's porch) believed; and the number of the men was³¹⁶ about five thousand³¹⁷." Whether five thousand were gained over upon this occasion, exclusively of the three thousand, who were added to the hundred and twenty disciples on the day of Pentecost, is a point on which different opinions exist. However, if nearly ***two thousand*** were convinced, and baptized into the Christian faith, at this time, the miraculous cure must have been unquestionable, for we are always to take into consideration the reluctance of a people, prejudiced, as the

Jews were, against the Gospel, to adopt the profession of it, and meet the reproaches, privations, and persecutions, to which it exposed them³¹⁸. “Every convert to our religion in the early times (during the lives of the Apostles at least, if not much later) is a witness, who should have considerable weight in our account. Christianity was received on the evidence of miracles, real or pretended. It was not only the duty, but the interest, of every man, before he embraced it, to examine them. The examination lay open, the matters were public, the miracles were continually repeated. All must have been sensible, that, if they were deceived, they should exchange every thing valuable in this life for a fable. In such cases, men are not inclined to be convinced too hastily. Great numbers, however, were convinced, and each is, indisputably, a better witness than we can usually produce for other remote facts³¹⁹.”—“The credulity of mankind is acknowledged, and the suspicions of mankind ought to be acknowledged too, and their backwardness even to believe, and greater still to practise, what makes against their interest³²⁰. ”

Trying, in a worldly point of view, as the situation was, in which converts to Christianity, at that day, placed themselves, the fears and prejudices of a very large body of the Jews were vanquished by the force of the miracle at the Temple-gate.

A clearer token of Peter’s holy commission could not have been exhibited. He laid claim to the office of an inspired messenger—a bearer from God to man of a new dispensation, eminently calculated to promote the Divine glory, and suited to the state and wants of human nature—and undertook to perform a miracle in establishment of his high pretensions. He entered

upon this proof of the asserted dignity of his mission by openly and solemnly stating that it was the Religion of Jesus, which he desired, and sought, to extend: "**IN THE NAME OF JESUS CHRIST OF NAZARETH, RISE UP AND WALK**³²¹." Did he accomplish the miraculous work? Was the impotent man gifted with strength when these words were pronounced? If such an effect followed (and the enemies of Christianity distinctly admitted the fact) God Himself interposed to signalize Peter as His minister, and authorize the doctrines which he delivered.

II. When Peter, during a season of repose to the Christians, after the conversion of Saul, left Jerusalem to visit different congregations in Palestine, which the dispersed disciples had formed, he found at Lydda "a certain man, named Eneas, which had kept his bed eight years, and was sick of the palsy"³²²." As the object of the Apostle's journey was to settle believers in the knowledge and faith of the Redeemer, and to entreat sinners to be "reconciled to God"³²³," who were yet strangers to the Gospel tidings, he judged this a fit occasion to work a miracle for the confirmation of the first class of persons, and for the conviction of the other. He said to the paralytic: "Eneas, Jesus Christ maketh thee whole: Arise, and make thy bed"³²⁴. And he arose immediately."

Lydda was about a day's journey westward from Jerusalem. It was a town famous for several Jewish schools, and as the residence of men of education and influence of the Jewish nation. It is said by Josephus to have been not inferior to a city for consequence³²⁵. This was a place, at which a mere pretender to miraculous gifts would have been fearful to make experiment of his skill. But Peter's course was prospered, not by "fleshly

wisdom, but by the grace of God³²⁶.” His teaching, and the sign which had accompanied it, demonstrated the spirit and power divinely imparted to him. So manifest, in his instance, were these tokens of a true Apostle, that all the inhabitants of Lydda, and of the adjacent spacious, and fertile plain of Saron³²⁷, became his converts in the Lord³²⁸.

III. While Peter was at Lydda, a Christian, whose Syriac name was Tabitha, and who by the Greeks was called Dorcas, a woman of excellent reputation, “full of good works and alms-deeds which she did³²⁹.” fell sick and died at Joppa³³⁰, a town about ten miles distant. Her friends, certain that life was extinct, prepared the body for the funeral solemnity, according to the custom of that day and country. Before her interment, the disciples, hearing that Peter was at Lydda, “sent unto him two men, desiring that he would not delay to come to them³³¹.” Whether they wished that the sorrowful relations and acquaintance of the deceased should have the benefit of the Apostle’s counsel and arguments of comfort, or requested his attendance with a hope that he might be able to restore Dorcas to life, we are not informed. Peter, whose delight it was to imitate his Divine Exemplar in going about doing good, readily obeyed the call. On his arrival at Joppa, “they brought him into the upper chamber,” where the corpse was laid; “and all the widows stood by him weeping, and showing the coats and garments³³², which Dorcas made, while she was with them,” the evidences of her benevolent concern for the wants of the poor. The Apostle ordered the mourners to withdraw, that he might address himself to God without interruption, and “kneeled down and prayed”³³³, and, turning him to the body, said, Tabitha, arise. And she opened her eyes; and, when she saw Peter, she sat up. And he

gave her his hand, and lifted her up; and when he had called the saints and widows, he presented her alive³³⁴.”

This is the first *recorded* instance of a person restored to life by an Apostle of Christ. It is the only instance on record of the exercise of power to raise the dead by one of the *Twelve*. The miracle was “*known throughout all Joppa*, and many believed in the Lord.” The loss of a person, who had made herself so conspicuous for good and charitable deeds³³⁵, for fruits of her faith so lovely, must have been deplored by a wide circle; and the restoration of such a character to her friends must have excited the public attention in a particular manner. All the circumstances of the miracle were, no doubt, subjected to the most rigid scrutiny. The issue of the examination of them was the advancement of the Christian cause. **MANY** were, in consequence, added to the congregation of the faithful. Many, spiritually dead, were raised to life and hope. Right minded men drew the conclusion, which the widow of Zarephath did from the power of the restorer of her son. By this mighty deed they knew that Peter was “a man of God, and that the word of the Lord in his mouth was truth³³⁶. ”

The Apostle, encouraged by this teachable spirit in a great number of the inhabitants, and anxious that the ministry committed to him, should bring more souls to Christ, “tarried many days in Joppa.” He did not conceal himself from public notice, he shrank from no trial, in a region, which was the seat and strong hold of Judaism. In the neighbourhood of Joppa was, on one side, Lydda, and on the other, Jabneh, or Jamnia, a district thickly peopled³³⁷, distinguished, like Lydda, for its

learned inhabitants, and where the Sanhedrim sat at its first removal from Jerusalem.

The account of these miracles, written in a language generally understood³³⁸, was published in the very age³³⁹, and circulated through the places, in which they are related to have been wrought. That, which is a history to all times and people, was an appeal to that age and country, whether the contents of it were true, or not³⁴⁰. The man, lame from his mother's womb, is said to have been made to leap and walk, very soon after the descent of the Holy Ghost; and the recovery of Eneas, and the raising of Dorcas, occurred, probably, six or seven years later. The Book of the Acts is believed to have been sent abroad in A.D. 63, or 64³⁴¹. At the time of its publication, these events, narrated in it, must have been, notoriously, matters of fact, or inventions. When it is said, for instance, that "all the people," frequenting the Temple, "saw" the lame man walk, and that the rulers and elders of Israel confessed the miracle—when it is asserted, that all the inhabitants of Lydda and Saron knew the cure of Eneas to be real, and embraced the Christian faith in consequence—when it is declared, that the resurrection of Dorcas was "known throughout all Joppa," and that it brought many converts to the Lord—these were truths, to which numbers could have borne testimony, or falsehoods, which might directly have been confuted. If they had not been well-certified facts, is it to be imagined that the Book, containing the history of them, would have been received by the unanimous consent of the Christians, as a Sacred Writing³⁴²? Or if the Christians of the first age can be supposed to have adopted this Writing, though they were aware that some of the things reported in it had never happened, would their enemies have

preserved silence, and refrained from the exposure of the deception? The Histories in the hands of the Christians could not have been concealed from opponents, for those, who had embraced the faith, and “in time of temptation fallen away”³⁴³, would have made their contents known. Excommunicated persons would have revealed what they had been admitted to hear and see, if they could have cast a reflection on the Church, the censure of which they had incurred³⁴⁴. But believers had no desire to keep the records of their religion to themselves. On the contrary, they earnestly wished to spread abroad a knowledge of all that related to a belief, upon which alone rested their consolation in “the life that now is,” and their hope of happiness in “that which is to come”³⁴⁵. Tertullian, in his day, declared that the Scriptures were open to the inspection of all parties³⁴⁶: and Chrysostom said: “The Gospels, when written, were not hid in a corner, or buried in obscurity, but were made known to all the world”³⁴⁷.

At the time of the sending forth of St. Luke’s History of the Acts, persons connected with those, who are mentioned as the subjects of miraculous interferences, if not some of the subjects themselves, must have been alive³⁴⁸; and the particularity of the narratives, and the statement of names and places, would have made detection of falsehood a very easy task. Even at a much greater distance of time, it would have been within the power of a diligent inquirer to ascertain whether St. Luke had been a faithful, or dishonest, relater of transactions of so extraordinary a kind. A *tradition* of them might reasonably have been expected, after a lapse of many years, in the places where they are reported to have occurred; and a declaration satisfactory to the world of the failure of this traditional evidence, at the end of

a century, or even a longer term³⁴⁹, would have been more effectual (it has been observed³⁵⁰) towards the overthrow of the Christian religion, than all the arguments which infidels have ever been able to employ.

If any proof of St. Luke's want of fidelity had been established, so important an advantage on the side of the unbeliever would never have been lost or forgotten. The impugners of Christianity would have known the value of such a document, and would have used it, from age to age, as their most formidable weapon of attack.

And let it not be forgotten that, for the three first centuries after the promulgation of our faith, the civil government was every where opposed to its progress, and all its enemies were invited to make public their reasons for rejecting it. If any of the alleged evidences of the divinity of the Christian doctrine could have been set aside, in this interval were presented the most favourable opportunities for investigation, and the strongest encouragement to labour for the subversion of the Gospel.

The reality of the Christian miracles was not to be disproved, and the only ground, which the first adversaries of our faith were able to take, was to deny that arguments were justly drawn from them for its Divine origin. It was asserted, that miracles furnished no conclusive evidence of the heavenly mission of those, through whose agency they were wrought, because such wonders might have proceeded, not from power given by God, but from a communication with evil spirits, or skill in the arts of magic. *Celsus*, in the second century, said, that the Christians "seemed to prevail by virtue of the names and enchantments of

certain demons³⁵¹,” and that Jesus had learned the charms of the Egyptians, by reason of the possession of which He had proclaimed Himself a God³⁵². *Porphyry*, in the third century, admitted that our Saviour and His Apostles had performed miraculous works, and termed them, as *Jerom* informs us, “the cunning works of demons³⁵³.” *Hierocles*, at a later date of a few years, allowed the truth of the miracles of Jesus by comparing them with the works of *Apollonius of Tyana*, by whom he declared that our Saviour was excelled³⁵⁴. *Julian*, in the fourth century, made the same acknowledgment³⁵⁵, and admitted the miracles of the Apostles also, but ascribed the whole to magic. He said of the Apostles, that after their Master’s death they practised the magic art, and taught it to their first converts³⁵⁶, and he asserted that St. Paul exceeded all the magicians and deceivers that ever lived³⁵⁷.

The Jews themselves, in their Talmudical Books, confessed the power of miracles in Jesus and His followers. They imputed it to a magical correspondence with some demon, or to the efficacy of the Name **JEHOVAH** (the ineffable Name), the true pronunciation of which they pretended that Jesus stole out of the Temple, and thus was enabled to perform works of the most wonderful kind³⁵⁸.

Persons, who were driven to attempts so despicable to account for the Christian miracles, would have been ready and glad to call them false, or doubtful, if there had been a shadow of excuse for the application of either of these epithets³⁵⁹.

CHAPTER X.

ON THE COMMISSION OF ST. PETER TO THE HOUSE OF CORNELIUS.

THE dispensation of Gospel grace was to be *gradually* opened to the world. “Ye shall be witnesses unto me (said our Saviour to His Apostles,) both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth³⁶⁰. ” In the order of this prophetic direction the tidings of salvation, through the blood of the cross, were proclaimed. Jerusalem was the first scene of the Apostles’ ministry. When the disciples were scattered abroad by persecution, after the death of Stephen, Judea and Samaria were blessed with the preaching of the word. About A.D. 41³⁶¹, “the door of faith” was opened to devout Gentiles, and, after the lapse of three or four years more, Gentile idolaters were “turned from darkness to light, and from the power of Satan unto God.” It appears to have been a decree of the Divine wisdom, that Gentiles, who had renounced the abominations in which they had been educated, and embraced the worship of the God of the Jews, should receive the offer of admission to Christianity before the call of their idolatrous brethren³⁶², as better prepared for the “unspeakable gift,” and as persons, to whom it might be conveyed with less offence to the prejudices of Jewish believers, than an invitation, in the first instance, to the whole heathen world would have occasioned.

The season had now arrived, when it was God’s merciful purpose that the first-fruits of the Gentiles should be gathered into the Church³⁶³.

Cornelius, a centurion of the Italian band³⁶⁴ in the Roman garrison at Cæsarea³⁶⁵, “a devout man,” and one, who having forsaken the Pagan idolatry, “feared God with all his house, who gave much alms to the people, and prayed to God alway,” but a stranger to the dispensation of the Gospel, and not of the house of Israel³⁶⁶, “saw in a vision evidently³⁶⁷, about the ninth hour³⁶⁸ of the day (while he was engaged in devotion³⁶⁹) an Angel of God coming in to him, and saying unto him, Cornelius.” When the Centurion looked on the Angel “he was afraid, and said, What is it, Lord?” The celestial Visitant relieved him from the fear, which at the moment took possession of his mind, by the following gracious salutation: “Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter³⁷⁰. He lodgeth with one Simon, a tanner, whose house is by the sea-side; he shall tell thee what thou oughtest to do.”

“When the Angel, which spake unto Cornelius, was departed, he called two of his household servants, and a devout soldier of them that waited on him continually³⁷¹; and, when he had declared all these things unto them, he sent them to Joppa³⁷².”

Thus was Cornelius prepared to receive instruction from the Apostle. In like manner was Peter to be prepared, by the goodness and grace of God, to impart instruction to a Gentile.

The next day, as the messengers from Cæsarea were on their journey, and approaching the town of Joppa, “Peter went up upon the house-top to pray, about the sixth hour,” or noon³⁷³. “And he became very hungry, and would have eaten³⁷⁴: but while they made ready, he fell into a trance³⁷⁵, and saw heaven

opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners³⁷⁶, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts³⁷⁷, and creeping things, and fowls of the air³⁷⁸. And there came a voice to him, Rise, Peter, kill, and eat³⁷⁹” of what thou seest without distinction. The Apostle, hitherto observant of the Mosaic institutions, said: “Not so, Lord, for I have never eaten anything that is common or unclean.” And there came a voice to him again: “What God hath cleansed, that call not thou common;” intimating that the distinction of meats, originally intended to prevent the mixture of Jews with other nations, was now to be abolished, because Jews and Gentiles were to be invited to become “one fold” under “one shepherd,” Jesus Christ. “This was done thrice,” to make the more solemn impression, “and the vessel was received up again into heaven.”

About this time, the men from Cornelius, who had made inquiry for Simon’s house, “stood before the gate³⁸⁰.”

While Peter was ruminating upon the vision, and endeavouring to understand the purport of it, “the Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing³⁸¹,” not objecting to their nation or religion, “for I have sent them.” The Apostle, thus admonished, scrupled not to converse with, and entertain, the Gentile strangers. They delivered their message, and, “on the morrow, Peter went away with them, and certain brethren from Joppa,” six in number³⁸², “accompanied him³⁸³,”

The day after, Peter and his companions arrived at Cæsarea, where the centurion, and “his kinsmen and near friends” were waiting to receive them. Cornelius, as Peter approached his house, “met him, and fell down at his feet, and worshipped him.” This reverence was offered by one of the proud nation of the Romans, and by a Roman of distinction and authority, to the poor and ignoble Galilean. But Peter refused the proffered homage³⁸⁴. He “took him up, saying, Stand up; I myself also am a man.”

Peter, when he went in, and saw many persons assembled, said to them: “Ye know how that it is an unlawful thing for a man, that is a Jew, to keep company, or to come unto one of another nation³⁸⁵; but God hath showed me³⁸⁶ that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?” Peter was acquainted with the object for which they desired to see him, but he might have chosen to make Cornelius recount the circumstances of his vision, that all persons might rightly understand in how solemn a manner, in this instance, the Divine will had been revealed.

Cornelius related the particulars of the Angel’s appearance and direction to him, and concluded with an expression of anxiety to listen to the legate of heaven. “Now therefore we are all here present before God, to hear all things that are commanded thee of God.”

Then Peter opened his mouth, and bare testimony to the truth of the report published throughout the whole Jewish land concerning Jesus of Nazareth, the Saviour of all who believe in

Him, Gentiles as well as Jews; and while he was confirming the doctrines, of which Cornelius and his friends had received imperfect intelligence, and giving awakening witness of the goodness and majesty of the Redeemer; while Peter yet spake these words³⁸⁷, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, (his six Jewish companions) because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.”

Authorized by this miracle to admit the Gentile assembly into the Christian Church, Peter said: “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.”

When Peter returned to Jerusalem, “they that were of the circumcision,” believers in Christianity, who still held in religious regard the ceremonial injunctions of the law, “contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them³⁸⁸:” upon which he “rehearsed the matter from the beginning, and expounded it by order unto them,” and proved to the satisfaction of the objectors that he had acted in conformity with the Divine appointment.

If this history be true, Peter’s sacred character needs no additional confirmation. He, to whom a special commission was miraculously directed from heaven, could be no other than a faithful and holy teacher.

I have already shown that the vision, which the Apostle described as presented to him, is not to be accounted for on the principle of enthusiasm³⁸⁹: and, as there is no room for the supposition that Peter might himself have been deceived, neither is there a pretence for imagining a design to deceive others, on the part of the Apostle, or his historian.

This is not a narrative of transactions, in which *Christians* only are stated to have been concerned. *Gentiles* are conspicuous persons in the history, and a Roman officer, belonging to the court of the Procurator at Cæsarea, is by name introduced, as father of the Gentile church. It is most improbable that the name of Cornelius should have been singled out to give currency to a fabricated account. If he was “a devout man, and one who feared God with all his house³⁹⁰,” he would have thought it his duty to protest against a deceptive statement of a business, in which he and his family are reported to have been principally engaged. Peter, in his defence before the Apostles and brethren, appealed to six persons, then present, who had been his companions at Cæsarea: “These six brethren accompanied me.” It may be said, that these were his Friends, who might have joined, as partisans, in a misrepresentation. But he, in fact, appealed to Cornelius also, for it is scarcely to be supposed that the Roman centurion could long have been in ignorance of the use made of his name, considering the intercourse which subsisted between the great cities of Cæsarea and Jerusalem³⁹¹. If Peter transgressed the truth, Cornelius stood in the light of an ENEMY, an enemy, as “a just (or righteous) man” to fraud of any kind, and an enemy, as “a man who feared God,” to a fraud contrived for the purpose of upholding a false religion.

Admitting, for a moment, that Peter's representation to the Apostles and brethren at Jerusalem might not have reached the ears of Cornelius, still, when the History of the Acts was circulated (little more than twenty years after) this important portion of it was open to contradiction. Whether Cornelius had been converted, or not, to the Christian faith, must have been well known in the place where he resided. He was a distinguished character among both Gentiles and Jews, from having been an officer of rank in a band attending upon the Roman governor, and from having conducted himself in so pious and exemplary a manner, and dealt out his gifts so liberally, as to be well reported of³⁹² even by the people, to whom his public station was little likely to recommend him. If he became a Christian upon the evidence which he is said to have received, the conversion of a Gentile, in so wonderful a manner—the first Gentile believer, and one of his rank, profession, country, and reputation—must have been an affair of extraordinary interest, not only throughout the populous and splendid city of Cæsarea, but in every place, where the light of the Gospel had shone.

The conversion of Cornelius is referred to, as an **UNDISPUTED FACT**, by an ancient and celebrated opponent of our religion. *Julian* challenged the Christians to produce the names of any men of eminence gained over to their faith, in the times of Tiberius and Claudius, *except Cornelius, and Sergius Paulus*³⁹³.

It is enough, indeed, to satisfy us of the truth of this history of St. Peter's Divine commission to the house of Cornelius, to observe the immediate change of sentiment in the minds of the

Apostles and Jewish believers, with respect to the reception of Gentiles into the fellowship of Christ's religion.

If Peter and the other Apostles had been concerned in *inventing* a story of a revelation from Heaven, it would have been for the purpose of introducing some law favourable to their national prejudices, and certainly not to give consequence to a race of people, whom they had always treated with disdain. There had been a long and stubborn bias on the minds of the Jews against the doctrine, which Peter declared himself divinely instructed to promulgate. It was diametrically opposite to their former principles, and old modes of thinking. They would not have acquiesced in the lawfulness of an union with Gentiles, if it had admitted of any kind of doubt. The warrant for this measure must have been incontrovertible. Nothing short of the certainty of an express declaration from above could have subdued the fond persuasion of their exclusive title to the favour of God, as the seed of Abraham, and His own peculiar people. Our Saviour had declared, that "salvation" was "of the Jews"³⁹⁴, meaning that **THE GENERAL BLESSING** was to arise among that people; but they appear to have put a different construction upon the saying, and to have supposed that in the covenant of salvation, and the "promise in Christ by the Gospel"³⁹⁵, they alone had an interest.

The expressions—"Go ye and teach all nations"³⁹⁶—"Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"³⁹⁷—the Christian teachers seem to have understood, *at first*, as importing that they were to preach to **Jews, dispersed among all nations, and through every part of the world**. The ancient prophetic notices, relating to the acceptance of the Gentiles, they

probably applied to *such, as should first be proselyted to Judaism.*

Peter, when he went into the house of Cornelius, mentioned it, as a known rule, not before departed from, that a Jew was not “to keep company with, or come unto, one of another nation,” and when he opened his address with a declaration of the **IMPARTIALITY** of God, he disclosed it as a doctrine, of which he had himself but just been convinced. “Of a truth I perceive that God is no respecter of persons, but in every nation he, that feareth Him, and worketh righteousness, is accepted with Him³⁹⁸.” The astonishment of his Jewish brethren at the issue, when the Holy Ghost was poured out upon Cornelius and his household, and the expostulation with Peter afterwards by the party at Jerusalem, were exactly in accordance with the feelings of men, who deemed believers of their own nation, heirs of the promises of the Messiah, and all other people excluded from His favour and kingdom³⁹⁹.

The Apostles and Christians at Jerusalem, however, who could not at first endure to hear that one of their body had visited, and eaten with, foreigners, after attending to Peter’s vindication of his conduct, acknowledged that their scruples were at an end⁴⁰⁰. They yielded to indubitable evidence; not only ceased to debate the point, but glorified God for his abundant mercy in granting to Gentiles, as well as to Jews, “repentance unto life⁴⁰¹.”

This intelligence of the removal of “the middle wall of partition⁴⁰²” between Jews and Gentiles, proclaimed by Peter, was received, and acted upon as true, by those, who had full

power to satisfy themselves of the authority, by which so unexpected a doctrine was supported, and who submitted to it, as Divine, against the strongest prepossessions of education, and in opposition to the conceit of their own national superiority⁴⁰³.

The descent of the Holy Ghost upon Cornelius and his friends, was the ground of the decision of the Apostles and elders, formally assembled in council⁴⁰⁴, some years after this miraculous occurrence. The fact of its having taken place was solemnly attested at that meeting. Peter's argument in favour of the Gentile converts was, that God had “put no difference” between them and the Jews on the memorable day of their incorporation into Christ's Church by his ministry at Cæsarea. James admitted the force of the argument, and in the wording of the decree, which released these converts from the burthensome part of the Mosaic observances, the style used by the council was: “It seemed good to the Holy Ghost and to us”—to **THE HOLY GHOST**, who shed His gifts at Cæsarea on the uncircumcised, and to us, who have looked to Him, as our Instructor in the determination of the case before us.

We have the firmest foundation of belief, then, that Peter was supernaturally guided to the house of the Gentile centurion. Directed thither by a communication from on High, he preached to the assembled family “**THE THINGS COMMANDED HIM OF GOD**⁴⁰⁵. ” and his announcement was, that Jesus, who is “Lord of all,” both of Jews and Gentiles, whom “God anointed with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil,” whom “God raised up the third day, and showed openly”—is “He, which was ordained of God to be the Judge of quick and dead,” and that “to

HIM give all the Prophets witness⁴⁰⁶ that, **THROUGH HIS NAME,**
WHOSOEVER BELIEVETH IN HIM⁴⁰⁷ **SHALL RECEIVE REMISSION OF**
SINS.”

CHAPTER XI

ON THE DELIVERANCE OF ST. PETER FROM THE HAND OF HEROD.

THAT Peter, in preaching the doctrines of the Religion of Jesus, acted in conformity with the Divine will, is manifest from the deliverance miraculously granted to him, when Herod was determined to cut him off—at a time when “the king’s wrath” was, to all human appearance, as the certain “messenger of death⁴⁰⁸. ”

The account of this interposition of the Almighty in behalf of His Apostle, is related in the following words: “Now about that time⁴⁰⁹, Herod the king stretched forth his hands to vex certain of the Church⁴¹⁰. And he killed James, the brother of John, with the sword⁴¹¹. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread⁴¹². And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter⁴¹³ to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing⁴¹⁴ of the Church unto God for him⁴¹⁵. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the Angel of the Lord⁴¹⁶ came upon him, and a light⁴¹⁷ shined in the prison⁴¹⁸; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands⁴¹⁹. And the Angel said unto him, Gird thyself, and bind on thy sandals⁴²⁰. And so he did. And he saith unto him, Cast

thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the Angel; but thought he saw a vision. When they were past the first and the second ward⁴²¹, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord⁴²²; and they went out, and passed on through one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews⁴²³."

He must have been an approved servant of God, whom an Angel was commissioned to rescue from "the fury of the oppressor:" and with what design could the life of Peter have been miraculously lengthened, except that he might pursue the business, to which his life was dedicated—the propagation of the Christian faith?

If the writer of the Acts of the Apostles transmits an account of what really passed, Peter was a teacher, who spake with Divine authority. St. Luke had all the evidence open to him, of which the matter related was capable, and it cannot be shown that he had any motive to publish a statement which that evidence did not justify. He was satisfied of a **MIRACULOUS INTERFERENCE** in the present case, for he has reported it, as a solemn occurrence in the history of the rise of the Christian Church. This is a sufficient ground of belief in the miracle, if we consider the weight of St. Luke's testimony to a fact, upon the credibility of which he was in a situation accurately to decide.

Regarding St. Luke in the light of a common historian only, his account of the deliverance of Peter from the cruelty of Herod is too *minute* and *particular* to be suspected of unfairness; and, if we wanted reasons for confiding in him, the observation of this circumstance would afford one of no light character. A man, who hoped to misrepresent things with success, would not have chosen to enter so much into detail; especially, in narrating events disgraceful to a public ruler, who was popular with the Jews, and who would have found ready defenders, if acts had been imputed to him, with which he was not chargeable.

Did Herod commit Peter to prison? Was Peter guarded as carefully as the history describes? And was he “delivered out of the hand of Herod, and from all the expectation of the people of the Jews?” These are questions, to which explicit answers might have been obtained long after the date of St. Luke’s writing. He relates, that, “as soon as it was day, there was no small stir among the soldiers what was become of Peter;” and that, “when Herod had sought for him, and found him not, he examined the keepers⁴²⁴, and commanded that they should be put to death⁴²⁵. ” Did Herod issue this order? If he did not, why should the writer of the Acts of the Apostles have entangled himself with a story, open to the investigation of his early readers, which would have been found, upon inquiry, destitute of truth?

If it be allowed that Peter was placed in the state of confinement represented in the history, it is not to be believed that he recovered his liberty, by any other than a *miraculous* interposition. Every precaution was taken for the security of the Apostle’s person. He was delivered to the charge of four quaternions of soldiers, who were on watch by turns at

appointed stations. Two were his attendants in the chamber of the prison, and to each of these he was fastened. Two others kept sentry at the door⁴²⁶. He was confined in an *interior* prison, for safer custody; and, last of all, the iron gate, that led to the city, was barred against him.

It is certain, that the members of the Church at Jerusalem, where the strictness of the manner of Peter's imprisonment was best understood, thought it impossible that he should elude the vigilance of his guards. They prayed to God to open a way of escape by changing Herod's heart, or some other method of His Providence, but they were hopeless of Peter's return to them, through the help and agency of man. This appears from his reception at the house of Mary, to which he repaired when he was left by the heavenly messenger. "As he knocked at the door of the gate⁴²⁷, a damsel came to hearken⁴²⁸ named Rhoda; and, when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate." The maid was so overcome with joy, that she forgot the duty of letting in Peter immediately, to secure him from his enemies, but left him exposed to danger, while she went to tell others of the unexpected and marvellous occurrence. The assembly of believers, gathered together in supplication in his behalf, gave no credit to her report. The *miracle* vouchsafed was an act of grace, to which their thoughts had not aspired. "They said unto her, Thou art mad," and when "she constantly affirmed⁴²⁹ that it was even so, they said, It is his Angel." It has been supposed, that they meant by the expression, *Angel*, a *messenger* sent by Peter with some information for the Church; or that they might have considered this visitor his *guardian Angel*; or that they, perhaps, had a notion that it was *the ghost*, or *spirit*, of Peter,

which came to them, after his execution⁴³⁰. They refused belief to the assertion, that it was Peter himself; nor could they be persuaded that he was really restored to them till they witnessed his bodily presence. “When they saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison.”

But admitting the imprisonment of Peter, and his escape, to be true, might not the guards have favoured his release? This is an imagination which no person will entertain, who considers to what danger they would have exposed themselves by such dereliction of duty. The Roman punishment for want of fidelity in a trust of this kind was death⁴³¹; and flagrant, in Herod’s eyes, would have been the crime of men, who had defeated his plan of ingratiating himself with the Jewish nation by cutting off the most influential promoter of the worship, “after the way which they called heresy⁴³².” How was Peter to have gained over the sentinels? Not by bribery. “Silver and gold had he none.” He had nothing to give, nothing to promise. The highest bribe, indeed, would have been an idle and unavailing offer to men, with the use of their senses, in the place of these guards, charged with such a weight of responsibility: and can it be thought, that, out of love and favour to St. Peter, they united in agreeing to save his life, regardless of the sacrifice of their own? That the soldiers were afterwards condemned for an alleged breach of trust, by no means invalidates this reasoning. The improbability that they should have exposed themselves to the accusation, upon which they were arraigned, is obviously as great as has been represented, and the abominable injustice of Herod excites no surprise. He had put James to death, and intended to make

Peter his next victim. He had no scruple or compunction in shedding innocent blood; and to a man, free from every pang of conscience on this score, it would appear wise and politic to endeavour to counteract the effect, which the report of the Divine rescue was calculated to produce, by pretending that the soldiers, appointed to watch over the prisoner, had been accessaries to his escape.

The opening of the prison-doors to Peter by the Angel is in unison with other interferences of God's providence to uphold and prosper the gospel of His Blessed Son. The success of the fervent and unceasing prayers of the Church for the Apostle's preservation is in correspondence with other instances of the efficacy of the supplications of the righteous: and the happy, serene state of mind in which Peter is said to have rested, though the sword of the tyrant's vengeance was suspended over his head, is what might have been expected in the instance of a man, sustained by Divine grace, whose hope was placed in heaven, whither his Redeemer had, through much tribulation, gone before. All this is consistent; but the history is full of difficulty⁴³³, perplexing in every part and circumstance, unless we discern, in Peter's Deliverer, that Lord, to whom the Psalmist prayed: "Let the sighing of the prisoner come before Thee: according to the greatness of Thy power, preserve Thou those that are appointed to die"⁴³⁴."

Our confidence in the reports of the historians of the New Testament is strengthened by observing that numerous allusions and references, occasionally and incidentally made by them to

the public characters, the manners, customs, and opinions of the country and age, in which we suppose them to have lived, are in perfect agreement with the descriptions given by foreign and independent writers, who flourished at, or near, the same time. The agreement is too exact, and embraces too many particulars, to have been contrived by persons writing at another place, and at a later date. If the Books of the New Testament had not been composed in the country, and at the period, to which they are referred, mistakes would be found in some of the allusions, of which they are full, to the state of things then and there existing. "This argument," observes Paley, "if well made out by examples, is very little short of proving the absolute genuineness of the writings. It carries them up to the age of the reputed authors, to an age, in which it must have been difficult to impose upon the Christian public forgeries in the names of those authors, and in which there is no evidence that any forgeries were attempted. It proves, at least, that the books, whoever were the authors of them, were composed by persons living in the time and country in which these things were transacted, and consequently capable, by their situation, of being well-informed of the facts which they relate⁴³⁵."

To do justice to this argument, it is necessary to produce the instances, upon which it is built. For these the reader is referred to Lardner⁴³⁶. From his copious collection I shall select two or three examples of agreement between St. Luke and other writers, in parts of the present relation of Peter's deliverance from Herod.

I. St. Luke says, at the beginning of the narration, that "Herod, *the king*, stretched forth his hands to vex certain of the

Church.” Here is an instance of strict historical accuracy; for we learn from Josephus⁴³⁷, that Herod Agrippa possessed *kingly* power in Judea for the last three years of his life, within which period this persecution of the Apostles took place. There had been no *king* of Judea from the banishment of Archelaus, in the sixth, or seventh, year of the Christian era, till this three years’ reign of Herod, nor was there ever afterward. Herod was the son of Aristobulus, and grandson of Herod the Great. Josephus says, that Caligula, “sending for him to his palace, put a crown upon his head, and appointed him king of the tetrarchy of Philip, intending to give him the tetrarchy of Lysanias also;” and that Claudius confirmed to Agrippa the dominion which Caligula had conferred upon him, and “*added Judea and Samaria in the utmost extent, as possessed by his grandfather Herod*⁴³⁸. ” Judea was constituted a Roman province again, upon Herod Agrippa’s death⁴³⁹, and so remained till the end of the Jewish state. Agrippa, his son, is called *king* in Acts xxv. 13. He was not, however, *king of Judea*, for Josephus informs us, that Claudius intended at first to have put him immediately in possession of his father’s dominions, but that, as Agrippa was then only seventeen years of age, the Emperor was persuaded to alter his mind, and to appoint Cuspius Fadus prefect of Judea and of the whole kingdom⁴⁴⁰. This Agrippa, though not the successor of his father in Judea, had other considerable territories, which he ruled by the title of king⁴⁴¹. He was therefore rightly styled *king Agrippa*⁴⁴², but it is to be observed that St. Luke calls the father, “Herod *the* king,” and shows that he meant to refer to him, as *king of Judea*, by recording an instance of the exercise of his regal power at *Jerusalem*.

II. St. Luke writes: “***Because he*** (Herod) ***saw it pleased the Jews***, he proceeded further to take Peter.” That Herod should have sought to please the Jews, is in accordance with the character of this ruler, drawn by Josephus: “There was a great difference between him and Herod his predecessor, who was notoriously partial to the Greeks in preference to the Jews. Herod the Great expended a vast profusion of treasure upon foreign works, whereas he was never known to lay out money for the honour of the Jewish nation. Agrippa⁴⁴³ was a friend and patron to all strangers, and in truth to all mankind, but was especially kind to the Jews, his countrymen, and ready to sympathize with them in all their troubles. For which reason he lived much at Jerusalem, observed the Jewish institutions, and practised the purity which they require; and did not let a day pass without worshipping God according to the law⁴⁴⁴.” We are further told by Josephus, that the zeal of Agrippa for the Jewish religion led him to intreat Caius to desist from his plan of setting up his statue in the Temple, and that he preferred this intreaty at the manifest hazard of his life⁴⁴⁵. Philo says, that he fainted on hearing of the Emperor’s intention thus to desecrate the temple, and wrote a long and pathetic letter, in which he offered back the kingdom which had been bestowed upon him, if his country’s rites might be preserved⁴⁴⁶.”

These representations agree with St. Luke’s account of Herod’s persecution of the Church ***to maintain his popularity with the Jews.***

III. St. Luke relates, that, when the Angel visited Peter, he was “sleeping between two ***soldiers.***” It was usual at Rome, and in the Roman provinces, to commit prisoners to ***military***

custody⁴⁴⁷. This custom was continued in the time of Trajan. Pliny, governor of Pontus and Bithynia, writes to the emperor: “I beg your determination, sir, on a point whereon I am doubtful: it is, whether I should place the public slaves as sentinels round the prisons of the several cities of this province, as has hitherto been the practice, or employ a party of *soldiers* for that purpose⁴⁴⁸.”

Peter was placed between his two guards, “bound with two chains.” The Roman method was to fasten one end of a chain of a certain length to the right wrist of the prisoner, and the other to the left wrist of the keeper. Seneca says: “Hope and fear, however unlike these affections may seem, march linked together, *as the same chain holds both the prisoner and his guard*⁴⁴⁹.” Herod Agrippa himself had been imprisoned by order of Tiberius, and Antonia⁴⁵⁰ contrived that the centurion, who presided over the guard, and *the soldier, to whom he was to be bound*, should be men of a mild and gentle temper⁴⁵¹.

St. Peter was bound to two soldiers for the greater security⁴⁵². He was a prisoner of note, who had before been liberated from confinement⁴⁵³; and some of the Jews might have persuaded themselves that he had been set free by human contrivance.

CHAPTER XII.

ST. PAUL S REPROOF OF ST. PETER AT ANTIOCH CONSIDERED.

“WHEN Peter was come to Antioch (writes St. Paul in his Epistle to the Galatians) I withheld him to the face because he was to be blamed⁴⁵⁴.

“For before that certain came from James, he did eat with the Gentiles; but, when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews⁴⁵⁵? ”

The brethren from Jerusalem, upon whose appearance at Antioch St. Peter withdrew from the Gentiles, were Jewish proselytes, “zealous of the law” of Moses, who added the observance of the legal ordinances to the profession of the Gospel, and who maintained that converts from Gentilism, if they failed to adopt the ritual customs of the Jews, were unfit to be admitted to communion with believers of that nation.

Though the obligation of the ceremonial law, as a religious appointment, had expired, when the Truth, which the law shadowed out, was proclaimed—when the kingdom of Christ was erected, and the New law⁴⁵⁶ for all people became in

force—yet Christians, who had been educated after the Jewish system, were not required to desist from the legal practices, to which they and their forefathers had been habituated. Provided they relied not on those practices, as a part of sacred duty, and as possessing a justifying virtue, they were permitted to persevere in them, as forms, for which it was natural that they should have a feeling of solemn respect, as usages which, for fifteen centuries, had marked their national existence under the peculiar protection of God.

An express and formal prohibition of the legal customs, while the Temple was standing, and the Jewish polity lasted, would have been a measure, for which believers in general among the Jews were not prepared, and which to unbelievers of that nation would have given extreme offence. Allowances were graciously made for the prejudices of early education, and the attachment of a people to ceremonies, originally of Divine institution, in a profound veneration for which they had been trained up, and which, they had supposed, were to remain for ever a distinguishing badge of their adoption.

If Jewish converts, however, were suffered to comply, in their own persons, with the requisitions of the ceremonial code, they were not to be allowed to urge the obligation of it upon Gentiles. If they declined to avail themselves of their immunity from legal bondage, others, who had never been in subjection to it, were not to be brought under its restraint. To make converts from heathenism subservient to the law of Moses, was to recommend it as proper to be observed, not on the ground of its being a venerable national ordinance, (for such it could be to none but *Jews*,) but from an imagined saving efficacy in the

deeds of that law, auxiliary to the means of justification derived from the sacrifice of the death of Christ.

Pregnant with mischief as the attempt was to impose the ritual service upon Gentile believers, and thus teach them a principle, derogatory from the completeness of the Redeemer's expiation for sin, some Jewish adherents of the law, not content with observing it themselves, refused to join in society with any, who did not imitate their practice in this respect, and of their party were the disciples from Judea, who caused Peter to lay himself open to censure.

It was in the city of Antioch⁴⁵⁷ that the reproof was incurred. After the consecration to Christ of the Gentiles at Cæsarea, the church of Antioch, gathered originally from among the Jews, had been enlarged by the admission of a great number of heathen proselytes⁴⁵⁸. Peter was on a visit to this mixed Christian community, and had lived in familiar conversation with uncircumcised believers, before the arrival of the Jewish brethren from Jerusalem. On their appearance, he "withdrew and separated himself" from his former companions. He did not consider that his commerce with Gentiles had been improper and unjustifiable, but "he feared them which were of the circumcision." And his example led others astray. The other Jewish Christians "dissembled likewise with him," disguised their real sentiments, in accommodation to these zealots of the law, "insomuch that Barnabas⁴⁵⁹ also was carried away with their dissimulation⁴⁶⁰."

The Gentile converts must necessarily have been distressed and embarrassed at this sudden neglect. St. Paul, who was then

preaching to them at Antioch, the strenuous assertor of the liberty wherewith Christ had made them free⁴⁶¹, regarded it as a matter of very grave concern. He told the Galatians: “When I saw that they (Peter and others) walked not uprightly⁴⁶² according to the truth of the Gospel⁴⁶³, I said unto Peter before them all”—in the hearing of all, who had been seduced by Peter’s example⁴⁶⁴—“If thou, being a Jew,” educated in the Jewish religion, “livest” sometimes “after the manner of the Gentiles,” in respect to meats, “and not as do the Jews, why” now, by an alteration in thy practice, “compellest thou the Gentiles to live as do the Jews⁴⁶⁵? ”

St. Paul argued that this behaviour of St. Peter virtually imposed the Mosaic ritual upon the Gentiles; for what were they to conclude, when shut out from communion with the Apostles and Jewish believers, but that something was wanting on their part to give them an equality of religious privileges with these converts—that more was requisite to their participation in the promises and grace of the Gospel, than a true and lively faith in the expiatory merits of the Redeemer?

It has been said that Peter’s conduct, in this instance, is the more extraordinary, as he had taken so active a part in the synod at Jerusalem, and had been earnest and forward to declare, that the “yoke” of the Mosaic ordinances ought not to be laid “upon the necks” of the Gentile disciples⁴⁶⁶. It is not, however, by any means certain that this Meeting of the Church was prior to the exhortation at Antioch⁴⁶⁷. The opposition of St. Paul to St. Peter is no where mentioned but in the Epistle to the Galatians, and we are not informed of the exact time at which it happened. But whether it were prior, or subsequent, to the consultation of

the Apostles and elders at Jerusalem, St. Peter's consistency is not to be defended, for he had known, from the day of his visit to Cornelius, that it was no longer "an unlawful thing" for a Jewish believer to "keep company with one of another nation⁴⁶⁸." He then learned that Gentile converts were capable of God's favour, and therefore worthy of the right hand of fellowship, without circumcision, for he saw the Holy Ghost fall upon uncircumcised Gentiles, in the way in which the same Divine Spirit had descended upon the Jewish disciples on the day of Pentecost⁴⁶⁹.

Paley conjectures, that Peter "might have considered the vision at Joppa as a direction for the occasion, rather than as universally abolishing the distinction between Jews and Gentiles; not with respect to final acceptance with God, but as to the manner of their living together in society: at least, that he might not have comprehended this point with such clearness and certainty, as to stand out upon it against the fear of bringing upon himself the censure and complaint of his brethren of the Church of Jerusalem, who still adhered to their ancient prejudices⁴⁷⁰." But Peter is charged with *dissimulation*, which implies that there was no *doubt* upon his mind of the title of the Gentile Christians to a brotherly communication with the Jewish.

The enemies of our religion have made a futile attempt to represent this history of St. Paul's rebuke of St. Peter, as affecting the question of the authority and inspiration of the Apostles.

If the fact before us afford just occasion for an objection to Christianity, how are we to account for the publication of it by St. Paul himself? It is from him alone that our knowledge of it is derived. The gainsayer obtains matter for his cavil from one of the persons, against whom he excepts. St. Paul relates the occurrence at Antioch in an Apostolic Letter, in which he defends himself against enemies, who had attempted to lower him in the estimation of the Galatians, by describing him as “an Apostle of men⁴⁷¹,” and reporting of him (as, I think, we collect from the Epistle) that he had, on some occasions, favoured circumcision. He asserts his appointment to preach the Gospel by the Divine Author of it Himself, and adduces, in vindication of his Apostolic character, and of the sincerity and consistency of his teaching, particularly in reference to the doctrine of justification without the works of the law, his rebuke of St. Peter to the face, whose compliance with Judaizers was injurious to the liberty of the Gentiles.

It is evident that St. Paul thought this occurrence not unfavourable to his reputation as an Apostle. It is equally plain, that, while he desired to maintain the character of a resolute and uncompromising teacher, he had no design to injure the name, and lower the consequence, of St. Peter⁴⁷², for he represents St. Peter, in the very chapter in which this affair is recounted, as having “the Gospel of the circumcision” committed unto him, as “the Gospel of the uncircumcision” was to himself, and says: “He, that **WROUGHT EFFECTUALLY** in Peter to the Apostleship of the circumcision, the Same was mighty in me toward the Gentiles.” Another proof of the esteem, in which St. Peter was held by St. Paul, is given in the first chapter of this Epistle: “Then after three years I went up to Jerusalem, to see Peter, and

abode with him fifteen days." This distinction shown to Peter is more strongly marked in the original writing. The Greek expression, translated, "to *see* Peter," signifies to *observe*, and obtain a personal knowledge of, the Apostle Peter⁴⁷³.

But if these leading ambassadors of Jesus Christ had no disagreement in **DOCTRINE**, there is nothing in the history under review, which can reflect dishonour on Christianity; and it is certain that, in regard to doctrine, their creeds were strictly in unison⁴⁷⁴.

St. Paul believed that the obligation of the ritual law had ceased, and that Jew and Gentile alike had salvation, only "through the grace of the Lord, Jesus Christ⁴⁷⁵." St. Peter had the same faith⁴⁷⁶. He had shown this his conviction by living in fellowship with believers, who were not observant of the Mosaic distinctions. He had holden a free intercourse with the uncircumcised; had associated with them in their houses, and at their repasts⁴⁷⁷. When the brethren from Judea⁴⁷⁸ arrived, he seceded from the tables of his, Gentile friends, not from an opinion that he had before been wrong in joining them, but for a reason which is distinctly explained: he "**FEARED** them which were of the circumcision." Why he stood in fear of the Jewish Christians, who were wedded to their ancient national customs, we are not told. He might have been fearful overmuch, lest he should put a stumbling-block in the way of these adherents of the law by striking too directly at their prejudices. It might have been from tenderness to their scruples, (ill-judged, indeed, considering the magnitude of the sacrifice,) and in order the more effectually to keep them in the faith of Christ, that he abandoned, for a time, a practice which was likely to give them

offence. Or his behaviour might have been influenced by a different motive, and he might have wished, for his own sake, to be at peace with the Judaizing disciples. He knew their spirit⁴⁷⁹, and might have shrunk from the pain of exposing himself to their displeasure, without weighing the danger of even a temporary condescension to their opinions. The cause of his alarm can be a matter of surmise only; but it appears too certain that he was guided by a weak and timid policy.

If there had been any difference in **DOCTRINE** between the Apostles, St. Peter would have replied; and the varying opinions of men of so great celebrity must have given rise to a schism in the Church, an account of which would, probably, have descended to us⁴⁸⁰; the effect of which, at least, could not have been concealed. St. Luke, the friend and companion of St. Paul, is wholly silent upon the subject in the Acts of the Apostles, whence it is reasonable to conclude that the affair had no serious consequences⁴⁸¹. St. Paul himself, as we observed, bears testimony to St. Peter's high and sacred character in the very Epistle in which he pronounces him misjudging in a particular instance; and St. Peter, in his writings, applies to Paul the name of "beloved brother," and recommends "ALL his Epistles" in the strongest possible terms, by ranking them with **THE SCRIPTURES**⁴⁸².

Let it be admitted, then, that Peter was reprehensible, that his conduct at Antioch justly called for St. Paul's remonstrance. What argument can thence be drawn to the dishonour of the Christian Religion? Is there any place of Scripture, in which it is declared that the Apostles were divested of all infirmity and imperfection? Where are they represented as possessing wisdom

and discretion, incapable of being shaken or surprised? They were Men⁴⁸³, and therefore not impeccable. Whatever was necessary to a clear and full developement of “the truth, as it is in Jesus,” they were infallibly directed to make known In their statement of the facts, and the doctrinal and moral laws, of the Gospel, they were secured from error: but the Holy Spirit, under whose immediate and special superintendence they spake and wrote, as ministers of the word, and dispensers of the mysteries of salvation, was not, in the same miraculous way, their Guide and Director in every part and circumstance of life and conduct. They had “the treasure” of the Gospel “in earthen vessels, that the excellency of the power might be of God, and not of themselves⁴⁸⁴.” To the strongest of them the caution was necessary: “Let him, that thinketh he standeth, take heed lest he fall⁴⁸⁵.” A portraiture is drawn in the Bible of but ONE FAULTLESS character. “The Lamb of God” alone was “without blemish and without spot⁴⁸⁶.”

The reflections which arise in the mind, after a serious and candid examination of this passage of Scripture, far from unsettling, assist to strengthen, our faith.

I. It appears that the wise and good Providence of God was concerned to remove every impediment to the advancement of the knowledge of justification “by the faith of Jesus Christ, and not by the works of the law⁴⁸⁷,” and that when Peter acted in a manner, which had a tendency to obstruct the progress of this welcome and precious intelligence, the evil was immediately corrected. St. Paul interposed⁴⁸⁸. The consequence was, that the fulness, perfectness, and sufficiency of the redemption, wrought by the Son of God for believers of all nations under Heaven,

were the more publicly and effectively proclaimed. The behaviour of St. Peter gave occasion for the plainer promulgation of the cardinal doctrine, that “Christ, in the work of man’s salvation, is alone⁴⁸⁹.”

II. If the religion of Jesus had been “the counsel or work of men,” it would have “come to nought,” when St. Paul withstood St. Peter to the face. The conspiracy, had any existed, would then have been broken and exposed. The authors of a fraud must preserve harmony, or they are ruined. But truth is always safe. Honest men are afraid of no disclosure. There was nothing which the Apostles of Christ had any desire to conceal. There was nothing to be told to the discredit of their cause. Their union, cemented by truth and holiness, was indissoluble. They were one, by a bond which could not be broken.

The planters of the Christian religion never differed respecting articles of faith⁴⁹⁰; and the facts, which they asserted, as the grounds of belief, they were all steadily agreed in, all prepared to suffer martyrdom for, sooner than contradict. They “all spake the same thing, perfectly joined together in the same mind, and in the same judgment⁴⁹¹. ”

III. If St. Paul had not known that Christianity was a system, which no power of man or Satan could overthrow, would he have left a record of the transaction at Antioch? He committed it to writing, quite fearless of consequences, and unconcerned about the objections, which the sceptic and scoffer might attempt to found upon his representation. He was confident that our religion could receive no injury from a frank and open communication of all the particulars connected with its rise in

the world; on the contrary, that, from the consideration of the weakness of its first propagators, the power of God, as its support, would be the more conspicuous.

IV. It does not appear, that St. Peter replied to St. Paul's remonstrance. The chief Apostle of the circumcision might have resented the freedom taken with him, and found many to rank themselves on his side. If he acquiesced in silence, as there is every reason to believe, he displayed the qualities, which always attend upon a mind renewed by the Holy Ghost, of mildness and patience under reproof. But this was not his former temper. He was not so patient, when he heard a declaration from Jesus, inconsistent with his mistaken view of the glory of the Messiah's kingdom. He then presumed to expostulate even with his Divine Lord⁴⁹². He was not so patient, when his act of denial was predicted. He had then that self-confidence, which "goeth before a fall"⁴⁹³." At the time, to which the present history refers, Peter's natural impetuosity had been corrected by the Spirit of grace. He was able to meet St. Paul's charge with the "meekness of wisdom"⁴⁹⁴." He was not of a disposition to be drawn into a personal dispute by a censure, which he was conscious that he had deserved. He was ready rather to say, with the Psalmist, "Let the righteous smite me, it shall be a kindness"⁴⁹⁵."

Had St. Peter seen St. Paul's Epistle to the Galatians when he wrote his own Second Apostolic Letter? He there refers with commendation to *all* St. Paul's Epistles, then sent abroad, and the Epistle to the Galatians was one of an early date⁴⁹⁶. If St. Peter was acquainted with this writing, we are justified in concluding, from the manner in which he makes mention of its author, that he was satisfied with the statement contained in it,

and received, without displeasure against any but himself⁴⁹⁷, the reprobation from his brother Apostle's lips, and the public account of it from his pen⁴⁹⁸.

V. Though we observe a most remarkable change in the character of St. Peter, after the effusion of the Holy Ghost, and one evidence of it, in his submission to St. Paul's rebuke, yet it cannot escape observation, that the infirmity which he betrayed at Antioch, in yielding to the violence of the Jewish zealots, corresponds with some occurrences in the early part of his history. Except in this instance, no vestige of his former deficiency in steady, persevering courage is discoverable. He braved for a long term of years the utmost rigour of persecution, and at last vindicated on the cross the truth of his testimony. But his natural constitution of mind appeared on this occasion, and he committed a fault, which reminds us of former failures, of his alarm on the sea of Galilee, and his terror in the house of Caiaphas.

If it had been related of St. Paul, that he had subjected himself to a reproof from St. Peter for timidity of conduct, we should have been surprised indeed at the intelligence; but that St. Peter should, in one single instance, have shown a want of Christian fortitude, even in his regenerate state, excites less wonder. When we read of this defect, we are only the more disposed to believe that the writers of the New Testament communicated the truth, and transmitted an account of real transactions.

CHAPTER XIII.

THE CONSISTENCY OF THE ACCOUNT GIVEN OF ST. PETER IN THE NEW TESTAMENT AFFORDS PRESUMPTIVE EVIDENCE THAT IT IS AN ACCOUNT FOUNDED UPON FACTS.

The authenticity of the Christian Histories is illustrated by the strict **CONSISTENCY**, with which the characters of our Lord and His followers are supported. In each, and throughout all, of these records, a harmony of narrative is preserved. The person, whom St. Matthew, or any one of the writers, singly attended to, places before us, is not only the same person, in features of mind and conduct, from the beginning to the end of the relation, but the very person, whom the other writers, delivering separate and independent notices, describe.

This remark may be well exemplified by a review of some of the leading facts related of the Apostle Peter.

I. The instances are frequent and uniform in the Historical Books of the New Testament of his warmth of feeling, and ardency of zeal. He attempted to walk on the water to Jesus⁴⁹⁹. At the sight of his Lord, transfigured on the mountain, and attended by Moses and Elias, he exclaimed, in rapture: "Master, it is good for us to be here; and let us make three tabernacles, one for Thee, and one for Moses, and one for Elias; not knowing what he said⁵⁰⁰." He could not endure the thought of his Lord's rejection and sufferings⁵⁰¹. When Jesus girded Himself, to wash the feet of the disciples, Peter at first protested against an act of such unparalleled condescension⁵⁰². He affirmed, that, though the courage and constancy of others should give way, yet that

his resolution to adhere to Jesus was invincible⁵⁰³. He drew a sword in his Lord's defence⁵⁰⁴. He followed Him to the palace of the high-priest⁵⁰⁵. When Peter and John went to the sepulchre, on hearing that Jesus had quitted it, John, stooping down, looked in: Peter entered at once; John followed⁵⁰⁶. Peter cast himself into the sea to go to Christ, at one of the appearances after the resurrection: his companions rowed to shore in the boat⁵⁰⁷.

II. This eager and ardent spirit sometimes caused Peter to make protestations, which he failed to fulfil, and attempts, to which his strength proved unequal. When he descended from the boat to meet our Saviour on the water, the commencement was more honourable to him, than the end, of the enterprise: "When he saw the wind boisterous, he was afraid, and, beginning to sink, he cried, saying, Lord, save me." He presently fled from the enemies, against whom he unsheathed his sword in the garden of Gethsemane. He followed Jesus to the High-priest's hall, but there exhibited a mournful instance of the infirmity of the natural man.

III. Peter is described as deeply afflicted at the thought of his act of denial. He retired from the presence of his injured Lord with an awakened and accusing conscience. He "went out, and wept bitterly⁵⁰⁸." How perfectly does this account of his penitential sorrow accord with his answer to the question from his risen Saviour, "Simon, son of Jonas, lovest thou Me **MORE THAN THESE**⁵⁰⁹?" He replied not in his former boastful strain. There was a time, when he affirmed, "Though all men shall be offended because of Thee, yet will I never be offended"⁵¹⁰." But this was a profession, which he now felt to be unbecoming. He declined any comparison of himself with others, and answered

to *the first part only* of the inquiry: “Yea, Lord, Thou knowest that I love Thee.” How natural is this change of language, when we consider what a cure of presumption his fall had worked in his heart!

IV. Peter was forward to ask questions, showing always a curious and inquisitive turn of mind. He requested an explanation of what our Saviour said respecting the things which defile a man⁵¹¹. When Jesus instructed His disciples in what manner to treat their offending brethren, Peter wished to obtain the most minute information on the subject: “Lord, *how oft* shall my brother sin against me, and I forgive him⁵¹²?” He desired to know whether, under a certain similitude which Jesus had used, the Apostles alone were pointed to, or the disciples in general: “Lord, speakest Thou this parable unto us, or even to all⁵¹³?” He inquired what recompense he and others were to have for leaving all, to follow Christ⁵¹⁴. He made an observation on the withered fig-tree⁵¹⁵. He beckoned to John to find out, who it was that should be the traitor⁵¹⁶. When Christ spake of His departure from His disciples, and said, that whither He was going they could not, at that time, follow Him, Peter addressed the questions: “Lord, whither goest Thou? Lord, why cannot I follow Thee now⁵¹⁷?” These scenes, in which the Apostle is presented to us, correspond well with each other. We recognize in all of them the same individual.

V. The lead, which Peter took among his brethren, is strongly marked in all the Christian Histories. He was usually “the mouth of the Apostles⁵¹⁸,” as some of the old writers call him. When, upon the secession of certain disciples, who had taken offence at His doctrine, our Saviour said to the Twelve, “Will ye also go

away?" Peter stood forth with the reply: "Lord, to whom shall we go? Thou hast the words of eternal life: and we believe, and are sure⁵¹⁹, that Thou art that Christ, the Son of the living God⁵²⁰." He was foremost in offering a remark upon the inquiry of Jesus, "Who touched Me?" when a woman in the throng was cured by touching the border of our Saviour's garment: "Peter, and they that were with him, said, Master, the multitude throng Thee, and press Thee, and sayest Thou, Who touched Me⁵²¹?" When Jesus desired to know whom His disciples conceived Him to be, "Simon Peter answered and said: Thou art the Christ, the Son of the living God⁵²²."

When an Apostle was to be chosen to supply the place of Judas, Peter stood up, in the midst of the hundred and twenty, and opened the case and business⁵²³. On the day of the visible descent of the Holy Ghost, "Peter, standing up with the Eleven, lifted up his voice," and instructed the people⁵²⁴. He defended the honour of his Saviour, when he was brought with John before the Sanhedrim after the cure of the cripple⁵²⁵. He was the reprobate of Ananias and Sapphira, and Simon Magus⁵²⁶. When the Twelve were apprehended, and conducted into the presence of the Council, we read that "Peter and the other Apostles answered" to the accusation⁵²⁷. Through the ministry of Peter and John, the Holy Ghost was given to the Samaritan converts⁵²⁸. Peter made the first publication of "the word of the Gospel" to the Gentiles⁵²⁹. The historian of the Acts of the Apostles gives a description of some of the miracles which Peter performed, though he does not recount the particulars of the "signs and wonders wrought among the people" by the hands of any other of the Twelve; and it is to be remarked, in the relation of the first miracle after the day of Pentecost, when Peter and

John were companions at the Temple, and were jointly appealed to by the lame man, that it was Peter, who uttered the command: “In the name of Jesus Christ of Nazareth, rise up and walk”⁵³⁰. In the debate at Jerusalem, on the question of conformity to the Mosaic law by the Gentile converts, Peter took a conspicuous part⁵³¹.

VI. Our Saviour’s distinction of Peter is often to be observed. Jesus said to him at the beginning: “Thou shalt be called CEPHAS”⁵³². He afterwards promised that Peter should “catch men”⁵³³. Our Lord appears to have dwelt at Capernaum⁵³⁴, in Peter’s house. He pronounced this Apostle “blessed” for his early and decided confession of faith, and pointed out a signal honour that awaited him⁵³⁵. He admitted Peter, with James and John, to His more intimate conversation, and was pleased to afford, in the presence of these disciples, the most convincing demonstrations of His Divine nature and office⁵³⁶. He declared that He had prayed for Peter, that his faith might not utterly fail⁵³⁷. Peter was one of the three witnesses of our Lord’s agony in the garden; and even in the reproach, which the disciples incurred for slumbering at such a time, we have an instance of our Saviour’s especial consideration of Peter: “He cometh unto the disciples, and findeth them asleep, and *saith unto Peter*, What, could ye not watch with Me one hour”⁵³⁸? Jesus did not forsake Peter at the hour when He was Himself forsaken by His ungrateful servant: “The Lord turned, and looked upon Peter”⁵³⁹. On the morning of the resurrection, when the Angel informed Mary Magdalen, and the other pious women, that Jesus was risen, Peter was particularly named as one, whose heart was to be gladdened with this crowning proof of our Saviour’s Divinity: “Tell His disciples, AND PETER, that He goeth before

you into Galilee⁵⁴⁰.” Christ appeared to Peter before He showed Himself to the other Apostles: “He was seen of Cephas, then of the Twelve⁵⁴¹.” His discourse was more immediately directed to Peter, when He met him and others, after the resurrection, at the sea of Tiberias, and Peter was then restored, in a marked and gracious manner, to full favour and trust⁵⁴².

VII. Peter’s name stands at the head of the catalogues of the Twelve, in the three Gospels, in which they are enumerated⁵⁴³. St. John does not furnish a list of the Apostles, but, when he first makes mention of Peter, he introduces his name as that of a very distinguished servant of Christ. It is in the following passage: “One of the two, which heard John (the Baptist) speak, and followed Jesus, was Andrew, *Simon Peter’s brother*⁵⁴⁴. St. Matthew, in his enumeration of the Apostles, gives Peter singular respect: “Now the names of the Twelve Apostles are these; the first, Simon, who is called Peter⁵⁴⁵. ” The names of the other Apostles are placed by the Evangelists in different orders, except that of Judas Iscariot, which is always inserted last.

In these, and in all parts of the Christian narratives, where Peter is introduced, an identity of description is preserved. The different writers exactly agree in their representations of him. They are strictly consistent with themselves, and with each other, in recording the actions and discourses of a disciple, whose character, marked by striking peculiarities, is prominently brought forward, who was high in his Master’s favour, and held a station of eminence among his brethren. This **CONSISTENCY** affords a strong presumptive argument, that Truth, which is always uniform, is the basis of the accounts transmitted to us.

CHAPTER XIV.

A VIEW OF OUR SAVIOUR'S PROPHECIES RELATING TO ST. PETER.

THE prophecies uttered by our Saviour, on occasions when the foresight of the events exceeded all human sagacity, are numerous and explicit. The language in which He delivered them was suitable to the Son of God. "Holy men of God spake, as they were moved by the Holy Ghost⁵⁴⁶." Their style was, "Thus saith the Lord." Jesus prophesied in His own Name, and as One having plenary authority.

It would be an edifying employment to consider distinctly, and with careful attention, the various prophecies delivered by Christ, to reflect, at what seasons, and under what circumstances, they were pronounced, how improbable most of the events, to which they pointed, appeared to man's discernment, and how strictly and punctually those events, brought to pass by free agents, completed the truth of our Saviour's sayings, and proved them to be oracles of God. A discourse on the prophecies of Jesus, which relate to the destruction of Jerusalem⁵⁴⁷, forms an interesting portion of Bishop Newton's work; and on separate predictions many have enlarged. Summaries of all His prophecies have been drawn up by Kidder, Tillotson, Whitby, and other writers, but it is to be regretted that we have no ample and complete dissertation on this branch of Christian evidence. Archbishop Newcome adverted to this desideratum in sacred literature, and did something towards the supply of it, but by no means upon the comprehensive plan which the subject merits. Eusebius wrote a

treatise, which has not descended to us, on the proof of the Divine mission of Jesus afforded by the fulfilment of His prophecies. He says, in his *Evangelical Preparation*, after quoting the words, “Upon this rock I will build My Church,” &c. “Having collected, in a separate Treatise, numberless other particulars, said and foretold by our Saviour, and subjoined the events of things agreeably with His inspired foreknowledge, we demonstrate the undoubted truth of what we are persuaded concerning Him⁵⁴⁸.”

It comes within my present design to dwell upon those prophecies alone, which have reference to St. Peter.

SECTION I.

PREDICTION I.

“Jesus said unto Simon: Fear not; from henceforth thou shalt catch men.”

Luke v. 10.

When our Saviour had quitted the retirement, in which He submitted to live for thirty years⁵⁴⁹, had been baptized by his servant and forerunner, and had defeated Satan in the conflict in the wilderness, two of the disciples of John the Baptist, struck with their Master’s attestation to the greatness of His Person, sought and obtained an interview with Him at the place where He then abode, on the bank of the river Jordan. They had the privilege of continuing in His presence for some hours⁵⁵⁰, and parted from Him, entirely convinced that He was indeed the great Prophet and Teacher, of whom there was an earnest and general expectation. One of these disciples of John was Andrew⁵⁵¹, who, happy himself in the discovery of the Messiah, wished to make his brother a partaker of his holy joy, and hastened to lead him to the Son and Lamb of God.

Our Lord, as soon as He beheld Simon, showed a knowledge of his name, and family, and disposition⁵⁵². “Thou art Simon, the son of Jona,” said He; “Thou shalt be called CEPHAS⁵⁵³,” or PETER, or a ROCK.

We hear no more of Simon for some space of time, till he had removed from his native town, Bethsaida⁵⁵⁴ to Capernaum, the place of residence, it seems probable, of his wife’s family⁵⁵⁵.

What time he had spent with Jesus, from the day when he was first blessed with the knowledge of Him, is uncertain. He had, perhaps, attended upon Him occasionally, though not regularly appointed to His service. Jesus had disciples with Him at Cana and Capernaum, and at Jerusalem at the first Passover, and during His stay in Judea after the Paschal feast, and on His return to Galilee⁵⁵⁶. Simon might have been among these followers. It has been conjectured that Jesus, when He found that the number of His disciples had excited jealousy in the minds of the Pharisees⁵⁵⁷, might have commanded Simon, and some others, to leave Him for a season, and retire to their homes and occupations. He was then going back to Galilee, and might have been unwilling to cause the same feeling of jealousy on this score in the jurisdiction of Herod. Or, as some writers have thought, a part of His disciples might have left Him of their own accord, when, in His way from Judea to Galilee, He stopped two days at Sychar in Samaria⁵⁵⁸, among a people, against whom the Jews had a bitter hatred.

However Simon might have been occupied previously, we find that he was engaged in his business as a fisherman, with his brother Andrew, when he received an intimation of what his future constant employment was to be⁵⁵⁹.

Our Lord, standing by the lake of Gennesareth⁵⁶⁰, while the people pressed upon Him to listen to the word of life, saw two fishing-boats on the shore; “the fishermen were gone out of them, and were washing their nets.” He entered into one of the vessels, and, on the return of Simon to it, to whom it belonged, desired him to “thrust out a little from the land,” that He might avoid the press of the multitude, whom the fame of His teaching

had collected. “And He sat down, and taught the people out of the ship⁵⁶¹.” At the conclusion of the discourse, He was pleased to confirm by a miracle the authority with which He had spoken. He told Simon to “launch out into the deep” water, and to let down his nets for a draught. Simon declared that he had “toiled all the night”—the most favourable time for fishing—to no purpose; but that, nevertheless, in obedience to the direction of Jesus, another trial should be made. When he, and those that were with him, had done as they were commanded, “they inclosed a great multitude of fishes, and their net (almost) brake⁵⁶².” They were obliged to call for assistance to their partners, who were in the other ship. These companions came to their help, and “both the ships” were “filled,” so that they seemed ready to sink⁵⁶³.

When Simon witnessed the miracle, he “fell down at Jesus’ knees, saying: Depart from me; for I am a sinful man⁵⁶⁴, O Lord. For he was astonished⁵⁶⁵, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, the sons of Zebedee, which were partners with Simon⁵⁶⁶. ”

“Jesus said unto Simon: **FEAR NOT; FROM HENCE FORTH THOU SHALT CATCH MEN**⁵⁶⁷.” Be not cast down; My design is not to alarm, but to encourage, thee. Henceforward thou shalt have a worthier employment. Thou shalt be engaged in spreading the net of the Gospel. It shall be thy office to draw mankind out of the abyss of ignorance and corruption into the way of truth and righteousness⁵⁶⁸.

When Simon and his companions, Andrew, James, and John, had “brought their ships to land,” they “forsook all”—their rich capture, and all else that belonged to them—and followed Christ⁵⁶⁹.

Simon Peter, from this time, became a constant disciple of Jesus, and, some months after, was consecrated one of the Twelve Apostles⁵⁷⁰.

The prize, with which he was rewarded, when, at the command of Christ, he cast his net into the sea of Galilee, was a presage of the abundant fruits, which his labours in the propagation of the Gospel were to produce⁵⁷¹. It was a signification that the work of the Lord should prosper in his hand. He had succeeded, as a fisherman, by the aid and power of Jesus. By the same aid and power, he was to prevail as a Gospel missionary.

What the miracle foretold was first evidenced at the Pentecost succeeding the Ascension. The spiritual fisher then began to spread the net of the Divine word. When the Holy Ghost made His visible descent upon the Apostles, and enabled them to discourse in languages, to which they were before strangers, and “when this was noised abroad,” and had drawn together a great multitude of inquiring persons, Peter stood up to instruct the collected assembly⁵⁷².

After confuting the idle charge of intoxication, brought against the speakers in foreign tongues by the ignorant populace, he explained that what was then **SEEN**, and **HEARD**, was the accomplishment of ancient prophecy—that it was the copious effusion of the Holy Ghost, spoken of by the prophet Joel, to be

granted in the time of the Messiah. He called upon the men of Israel to consider, that the Divine mission of Jesus had been attested by “miracles, and wonders, and signs,” which God did by Him in the midst of them, as they themselves knew. He asserted, that, though they had been permitted to nail the Saviour to the cross—an act, by which they unwittingly fulfilled the counsel of Heaven—God had raised Him again to life: That it was not, indeed, possible that He should be holden under the dominion of the grave; and that David, influenced by the Spirit of Truth, had predicted concerning Him, that His soul should not be left in the unseen world, and that the “Holy One” of God should not “see corruption.” Peter defended this prophecy from the false interpretation of those, who referred it to David himself, of whom he showed that it could not be meant, the body of David having undergone corruption⁵⁷³, like other human bodies, and the sepulchre, from which he had not risen, being still visible among them. Peter added, that the resurrection of Jesus, whereof the Apostles and their company had been witnesses, was followed by His Ascension into Heaven—that the gift of the Holy Ghost, at the effects of which they expressed so much amazement, was a fulfilment of His promise, and an infallible proof of His session at the right hand of God—and that of this His glorious exaltation also David had spoken, in words which, plainly, were inapplicable to that Prophet’s own person: “The Lord⁵⁷⁴ said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool.”

“Therefore,” concluded Peter, “let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

A noble evidence of the truth of our Saviour's prediction was here displayed. The poor fisherman of Bethsaida became the enlightened defender of the Christian faith to an anxiously attentive people in the capital of the Jewish nation. His clear, convincing discourse pierced many of his auditors to the heart⁵⁷⁵, who, perceiving the guilt in which they had involved themselves, and struck with a deep remorse, "said unto Peter, and to the rest of the Apostles, Men and brethren⁵⁷⁶, what shall we do?" How shall we escape the wrath of a justly-incensed God?

Peter again addressed them: "Repent, and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins⁵⁷⁷, and ye shall receive the gift of the Holy Ghost. For the Promise is unto you, and to your children, and to all that are afar off⁵⁷⁸, even as many as the Lord our God shall call," by conferring on them the Gospel blessings. "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

The effect was a glorious earnest of the efficacy of Peter's ministry. "They, that gladly received his word, were baptized: and **THE SAME DAY** there were added⁵⁷⁹ unto the disciples about **THREE THOUSAND**⁵⁸⁰ souls." The conviction produced was permanent. These new believers "continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers⁵⁸¹." "They, continuing daily, with one accord, in the Temple, and breaking bread from house to house⁵⁸², did eat their meat with gladness and singleness⁵⁸³ of heart: praising God, and having favour⁵⁸⁴ with all the people⁵⁸⁵."

We may believe that the exertions of Peter, united with those of his brethren, on this day of the descent of the Holy Spirit, were productive of benefits, even more extensive, than the letter of the history announces. No miracle could have been so well calculated to spread, at this time, the knowledge of pardoning mercy, through Christ, as the gift of languages, because Jerusalem was thronged with provincial Jews, whose attention it arrested, and on whose minds it impressed the word of God's grace. The foreign Jews, who were won to the truth, conveyed the tidings of it to their respective countries, and prepared the way for the future teaching of the Apostles. The attendants at the feast were collected from every nation, in which the Jews were dispersed, and they were scattered over almost all the then known parts of the globe. "There were dwelling (or rather, sojourning⁵⁸⁶) at Jerusalem, Jews, devout men, out of every nation under Heaven⁵⁸⁷." The body of worshippers at the high festival seasons was immense⁵⁸⁸, and of these the majority were from different, and many distant, provinces. Through them, Peter became one of the "witnesses unto Christ unto the uttermost part of the earth⁵⁸⁹." It has been supposed that the resort to Jerusalem, at this celebration, was more numerous than usual, on account of the prevailing opinion, that the advent of the Messiah was at hand⁵⁹⁰.

Thus Peter commenced, and, with the Divine blessing on his labours, he continued through a long course of years, a **FISHER OF MEN**. As he had been enabled, by the power of Jesus, to fill his vessel with fishes on the lake of Gennesareth, against every probability of success, so was he aided to prevail, weak and insufficient in himself, under circumstances apparently the most adverse, and against the most formidable human resistance, in

making converts to the holy Gospel, and bringing a multitude of souls into “captivity to the obedience of Christ⁵⁹¹. ”

SECTION II.

PREDICTION II.

“And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven: and whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven.”—Matt. xvi. 18, 19.

Our Saviour, after the cure of the blind man in the neighbourhood of Bethsaida, was entering⁵⁹² into the country about Cæsarea Philippi, when He inquired of His disciples, by the way⁵⁹³: “Whom do men say that I, the Son of Man, am?” They replied, “Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets.” He then desired to know what sentiments *they* entertained concerning Him. “But whom say ye that I am?” Simon Peter answered, “Thou art **THE CHRIST, THE SON OF THE LIVING GOD**⁵⁹⁴.” Jesus assented to the truth of this acknowledgment. “Blessed,” said He, “art thou, Simon Bar-jona; for flesh and blood⁵⁹⁵ hath not revealed it unto thee, but My Father which is in heaven.” Thy confession is not a human conjecture, not the effect of natural sagacity, but is founded on those testimonies concerning Me, which thou hast been taught of God to understand. “And I say also unto thee, That thou art Peter; and upon this rock⁵⁹⁶ I will build my Church, and the gates⁵⁹⁷ of hell⁵⁹⁸ shall not prevail against it⁵⁹⁹. And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be

bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven."

I. When our Saviour said, "Upon this rock I will build My Church," did He design to confer a personal distinction upon Peter?

Three explanations of this passage have been proposed.

Some think, that Jesus referred the word **rock** not to Peter, but to **HIMSELF**; and that He might have made His meaning intelligible by pointing, when He uttered the expression, to His own Person⁶⁰⁰, as He may be presumed to have done, when He said, "Destroy this temple⁶⁰¹," &c. speaking of the temple of His body. Doddridge looks upon this "as one of those Scriptures, the sense of which might be most certainly fixed by the particular *tone of voice*, and *gesture*, with which they were spoken." With what accompanying tone, or gesture, the words were delivered, it is impossible to know; and it is not to be supposed that we are dependent, for the true interpretation of any passage of Scripture upon a rule which we have no power to apply⁶⁰².

Jesus Christ is, unquestionably, in strictness of speech, the Rock of the Church. "Who is a **ROCK**, save our God⁶⁰³?" He was the Rock of the primitive Church of Israel. The hosts of Israel "did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ⁶⁰⁴." He is the Rock of the Christian Church. He applied to Himself the words of the Psalmist, "The stone, which the builders rejected, the same is become the head of the corner⁶⁰⁵." St. Peter adduced this text, as belonging, in the proper sense, to the Messiah⁶⁰⁶, and he quoted those words also of Isaiah, in which

the Christian Church is described under the image of a Temple, which God was to build at Jerusalem, and of which the Messiah was to be the foundation: “Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation⁶⁰⁷.” He represented believers, as “built up, a spiritual house” upon this “LIVING STONE⁶⁰⁸;” St. Paul declared: “Other foundation can no man lay, than that is laid, which is Jesus Christ⁶⁰⁹;” and he wrote to the Ephesians, “Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being THE CHIEF CORNER-STONE, in whom all the building, fitly framed together, groweth unto an holy Temple in the Lord⁶¹⁰. ”

That Christ is the true **ROCK**, or foundation-stone, is certain: but still it is difficult to conceive that the word **rock**, as it is introduced in the present passage of discourse, immediately after the emphatical mention of the name **Peter**, a title by which our Saviour had before said that this Apostle should be designated—“I say also unto **thee**, that thou art **Peter**, and upon this **rock**⁶¹¹ I will build my Church”—it is scarcely to be thought that the word **rock**, thus introduced, had not a significant reference to the person addressed, or at least to something, in which that person was, individually, and in a particular manner, concerned. If no such reference was intended, what reason can we assign for the commencement of the address of Jesus: “And I say also unto **thee, that thou art Peter.**” This preface, the design of which we are at a loss to account for, if the Speaker turned immediately from Peter to Himself, is perfectly explained and understood, if we suppose that Peter, or something relating to Peter especially, was in our Saviour’s contemplation throughout His speech.

Viewing the passage in this light, as having a particular reference to Peter, some expositors conceive, that by the *rock* was meant the *Apostle's person*; that Jesus declared, that Peter should be (in a secondary sense, and in subordinacy to Himself) a rock, upon which the Church should be founded; and they assert, that this explanation is justified by a review of what Peter actually performed. The writers of the Romish communion, with very few exceptions, have insisted upon the reference of the word rock to the person of Peter; but their fondness for this interpretation ought not to make us the less willing to adopt it, if it be the right one; and it has received the sanction of several learned Protestant divines. It is a fact, which certainly corresponds with this exposition, that Peter was the instrument chosen to make the first publication of the Gospel, both to Jews and Gentiles. It is observable also, that the first mention of the existence of a *Church*⁶¹² closely follows the account of the successful preaching of St. Peter on the day of Pentecost. "If we consider St. Peter himself the rock, (writes Barrow, in his "Treatise of the Pope's supremacy") then, as I take it, the best meaning of the words doth import, that our Lord designed St. Peter for a prime instrument, the first mover, the most diligent and active at the beginning, the most constant, stiff, and firm in the support of His truth, and propagation of His doctrine, or conversion of men to the belief of the Gospel; the which is called, building of the Church; according to that of St. Ambrose, or some ancient Homilist under his name, *He is called a Rock, because he first did lay in the nations the foundations of faith*⁶¹³. In which regard, as the other Apostles are called foundations of the Church (the Church being founded on their labours) so might St. Peter signally be so called. This

interpretation plainly doth agree with matter of fact and history, which is the best interpreter of right or privilege in such cases; for we may reasonably understand our Saviour to have promised that, which in effect we see performed; so *the event showeth, the Church was built on him*, that is, *by him*, saith Tertullian⁶¹⁴.”

But in applying the word *rock* to the person of Peter, and referring, for the meaning of the allusion, to his having been the first preacher among the Apostles, in the order of time, to Jews and Gentiles, we seem to anticipate what is contained in the promise, which immediately follows, that “the keys of the kingdom of Heaven” should be committed to him.

For this reason, among others, I join in opinion with a third class of writers, who understand by the term *rock*, the good **CONFESION** of his Saviour which Peter had made. Jesus inquired of the Apostles, “Whom say ye that I am?” having before described Himself, as “the Son of Man.” Simon Peter answered, “Thou art the Christ, the Son of the living God.” His acknowledgment was, that Jesus, the Son of Man, was the Son of the living God: and this is the doctrine, which is the foundation of the Christian Church. This is the doctrine, a conformity with which distinguishes all the true members of that holy community. “Beloved,” says St. John, “believe not every spirit, but try the spirits, whether they are of God⁶¹⁵.—Hereby, know ye the Spirit of God: every spirit, **THAT CONFESSETH THAT JESUS CHRIST IS COME IN THE FLESH** is of God⁶¹⁶. ” This was Peter’s avowal. He declared the sublime mystery of **THE WORD INCARNATE**. He proclaimed the truth of “**GOD MANIFEST IN THE**

FLESH⁶¹⁷,” the fundamental article of our religion, the Rock, upon which the Church is built.

If it be admitted that Jesus employed the word **ROCK** to describe the **CONFESION** of the Apostle⁶¹⁸, the whole passage is clear and connected. There is then, from the beginning to the end of it, an application to Peter individually. It then appears that, in the exordium, stress is laid upon the name Peter, to show that his name and his confession agreed. He merited the title of **rock**, because he first apprehended the Rock of man’s salvation⁶¹⁹. Foreseeing this his discernment of “the chief corner-stone⁶²⁰,” our Lord originally promised that he should be called **Cephas**. When He was first pleased to admit Simon to His presence, Jesus said, “Thou art Simon, the son of Jona; thou **shalt be called** Cephas.” He now declares, “Thou **art** Peter⁶²¹.” By thy confession thou hast fulfilled My prophecy. Thou hast advanced a just claim to the denomination of **Peter**, for thou hast made discovery of that **rock**, upon which My Church shall be built—the doctrine of “God in Christ, reconciling the world unto Himself⁶²².”

II. The words which follow, contain a prophetical declaration of an additional honour to be conferred on Peter, “And I will give unto thee **THE KEYS OF THE KINGDOM OF HEAVEN.**”

The **KEY** was in very early times, and is still, regarded as an ensign of power and authority, a badge of office and distinction. It was so esteemed among the Jews. When Isaiah declared, in the Name of the Lord God of hosts, that Eliakim, the son of Hilkiah, should be appointed to the station of superintendent of the royal household, and denounced against Shebna, to whom

Eliakim was to succeed, “I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah,” the Prophet added, “And **THE KEY OF THE HOUSE OF DAVID** will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open⁶²³. ”

It was the custom of the Jews, when they admitted a man as a doctor of the law, to put into his hand a key of the closet in the temple, where the sacred books were kept, and also tablets to write upon, denoting by this ceremony, that they gave him authority to open the door of knowledge to those, who sought to understand the Scriptures and the law of God⁶²⁴. Our Saviour might have alluded to this custom, when He spoke of “taking away the key of knowledge⁶²⁵, ” and reproached the scribes and Pharisees with “shutting up the kingdom of Heaven against men, neither going in themselves, nor suffering them, that were entering, to go in⁶²⁶. ”

When Christ, then, using a figure of speech familiar to His hearers, gave “the keys of the kingdom of Heaven,” or of the dispensation of the Messiah, to Peter, we may understand that He appointed him one of the chief officers of His spiritual House, the Church, and invested him with authority to open it to all nations of men, who should truly repent, and unfeignedly believe the Holy Gospel.

There can be no doubt that the power of the Keys belonged to *all* the Apostles⁶²⁷, though mention is not made in the evangelical records of the grant to others, in the terms which

conveyed it to St. Peter⁶²⁸. The distinction of St. Peter was, that he *first exercised this power*⁶²⁹. He was the Apostle, whose high honour it was to call, in the first instance, his own nation at Jerusalem, and Gentiles at Cæsarea, to the knowledge of “the glorious Gospel,” and to bring these earliest converts, through “the door of faith⁶³⁰,” and by the rite of baptism⁶³¹, into “the Church of the Living God⁶³². ”

After the effusion of the Holy Spirit on the day of Pentecost, Peter rose up with the eleven, and preached to the Jewish people. The other Apostles united with him in proclaiming a crucified, risen, and glorified Saviour, but Peter took the lead. “Ye men of Judea,” said he, “and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.” Peter’s addresses alone on this great day are recorded in the Book of the Acts, and the author of that Book informs us: “They, that gladly received his word, were baptized⁶³³. ”

When God, of His bounteous goodness, thought fit to impart to the heathen world the knowledge of His grace, Peter was summoned to Cæsarea, by a direct command from Heaven, to proclaim to Cornelius and his family (the first-fruits of the harvest of Gentiles gathered to Christ) the tidings of the Gospel salvation. “Send men to Joppa,” said the Angel to the Roman centurion, “and call for one Simon, whose surname is Peter: he shall tell thee what thou oughtest to do”—he “shall tell thee words, whereby thou and all thy house shall be saved⁶³⁴. ” And when the messengers from Cornelius arrived at Peter’s gate, “The Spirit said” unto the Apostle, “Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.” Peter was the servant of God, to

whom this august commission was granted, and, accordingly, he claimed it as his especial privilege, that he had been the first preacher of Christianity to the Gentile world—the first proclaimer of God's saving health to all nations. "Ye know," said he, to the assembly of the Apostles and Elders at Jerusalem, "that, a good while ago⁶³⁵, God made choice among us, that the Gentiles, **BY MY MOUTH**, should hear the word of the Gospel, and believe⁶³⁶."

In this view was the promise to Peter fulfilled, that he should have the keys of the kingdom of Heaven. He first threw open the gate of the Lord, at which the righteous enter⁶³⁷.

III. The further promise to Peter, that whatsoever he should bind on earth, should be bound in Heaven, and whatsoever he should loose on earth, should be loosed in Heaven, relates to a power, which our Saviour afterward granted, in the same form of words, to **ALL** the Apostles⁶³⁸.

Upon the meaning of the terms, *binding* and *loosing*, much has been written. The commonly received opinion is, that they refer to the authority given to the Apostles to dispense the pure word of God—to teach men to observe all things, which Christ commanded, and to interdict all things, "contrary to sound doctrine⁶³⁹"; and, as a necessary part of their duty at the beginning, to pronounce what precepts of the Mosaic institution continued in force, and what were no longer obligatory upon the congregation of Christian people. To *bind*, and to *loose*, were expressions of common occurrence among the Jews. In their phrase, to *bind*, was to bind up from men, or to forbid⁶⁴⁰; and to *loose*, was to permit to be done, or to declare lawful.

It is reasonable to suppose that there was something peculiar to Peter in the promise of the authority to bind and to loose, made to him personally, before it was bestowed upon the other Apostles, and constituting an article of that benediction, which was pronounced upon him for his early, comprehensive, and accurate confession.

This authority (like the gift of the Keys) may be said to have been conferred upon Peter pre-eminently, inasmuch as he was the Apostle, first commissioned to exert it.

When Peter, with his Jewish companions, went into the house of the Gentiles at Cæsarea, and ate with them, he *loosed*, or showed to be lawful, what had before been *bound*, or forbidden. And that, which he loosed on earth, was loosed in Heaven; for a miraculous sanction from God was afforded to the communication which he held with the Gentile family⁶⁴¹.

It is further to be observed, that Peter was chiefly instrumental, at the convention of the Church at Jerusalem⁶⁴², in settling the law, which *bound*, or abolished, a certain part of the Mosaic ritual in the case of Gentile believers, and *loosed*, or declared proper for the observance of those converts, four particular rules. The only members of the assembly, whose speeches are handed down to us, are St. James and St. Peter, and St. James paid evident respect to St. Peter's sentiments. "Simeon," said he, "hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. And to this agree the words of the Prophets.—Wherefore, my sentence is," &c. James pronounced the decree, but referred to Peter, as having explained the authority for it; and a consideration of the

part which Peter took, and of the influence which he had, in this debate⁶⁴³, may assist to throw light upon the words of our Saviour, spoken at one time to him singly: “Whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven.”

SECTION III.

PREDICTION III.

“The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and, when thou art converted, strengthen thy brethren.”—LUKE xxii. 31, 2.

These words must be considered in the light of a prophecy.

I. Our Saviour signified that a season of distress was coming upon the Apostles. “Simon, Simon⁶⁴⁴, Satan hath desired to have you⁶⁴⁵”—all of you, my Apostles—“that he may sift you as wheat⁶⁴⁶;” that he may agitate you with strong temptations, and endeavour to prevail with you to resign your trust in Me.

The experiment was permitted, and the day of trial came. When Jesus was betrayed into the hands of sinners, “all the disciples forsook Him, and fled⁶⁴⁷. ”

II. It was intimated that Peter, though to be exposed to the severest assault, would not fall finally before the terrors of his spiritual adversary. “I have prayed for thee⁶⁴⁸”—for THEE especially, who art most in danger because least sensible to it—“that thy faith fail not.”

Peter abjured Christ; and his denial may at first appear irreconcileable with the account of the intercession, “I have prayed for thee, THAT THY FAITH FAIL NOT.” The prayer of Jesus

could not have been unanswered. Yet was Peter, for a time, the victim of Satan's malice. This seeming difficulty is removed, if our Lord's expression be rendered, as it may be with strict propriety: "I have prayed for thee, that thy faith fail not" *utterly*, or *entirely*, or that thy faith *die* not, be not wholly extinguished⁶⁴⁹. Peter did not, like Judas, "with respect to the faith make shipwreck⁶⁵⁰." He drew back, but not "unto perdition⁶⁵¹." He was surprised, and led away, but not held captive, by the tempter—"cast down, but not destroyed⁶⁵²." The Conqueror of Satan had prayed for him. "The enemy came in like a flood," but "the Spirit of the Lord lifted up a standard against him⁶⁵³." His kind and gracious Lord "turned, and looked upon Peter." Instantly was the daring denier changed into the trembling suppliant for mercy and forgiveness.

III. It was prophetically declared, that opportunity would be afforded to Peter, re-instated, upon repentance, in the favour of God, to establish others in principles of faith and holiness. "**When thou art converted**⁶⁵⁴, strengthen thy brethren."

Doddridge thinks that the Apostle's first endeavours to strengthen his brethren immediately succeeded his deliverance from the toil of Satan. He "questions not, but Peter, after he had lamented his fall so bitterly, applied himself to rally his dispersed brethren, and to prevent their fleeing from Jerusalem till **the third day** was over, in the morning of which he was up betimes, and at the sepulchre⁶⁵⁵." Whether Peter entered thus early, or not, upon the duty of strengthening his brethren, we know that he performed it with full effect after the out-pouring of the Holy Ghost. A leading place was assigned to him among "the servants of the most High God," sent to show unto mankind

“the way of salvation⁶⁵⁶,” and, having this ministry committed to him, he fainted not⁶⁵⁷. He spake, and wrote, and lived, with a singleness of purpose to advance the knowledge of the everlasting Gospel; to feed the flock of Christ with the bread of life; so to exercise the high spiritual gifts bestowed upon him, as to prove himself “a good steward of the manifold grace of God⁶⁵⁸.” He was “not negligent (as he humbly says of himself,) to put believers always in remembrance⁶⁵⁹” of the doctrines, which they had embraced, and of the “exceeding great and precious promises⁶⁶⁰,” of which they were heirs, and to “stir them up” to the practice, through every scene and trial, of “all things, that pertain unto life and godliness⁶⁶¹.” He exhorted his fellow-Christians to greater watchfulness, than he had himself exercised, against the enemy of souls. “Be sober, be vigilant,” said he, “because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, **STEDFAST IN THE FAITH**⁶⁶².” This advice was feelingly given. The writer’s experience had taught him the value of it. The word, **FAITH**, in the address of our Lord to Peter individually, is significant and emphatical: “I have prayed for **THEE**, that thy **FAITH** fail not.” The other disciples showed themselves deficient in firmness and courage, but Peter’s **FAITH** was more immediately tried. Accordingly, when the time arrived, at which he was to be a strengthener of his brethren, his heart’s desire was, that they should arm themselves with “the shield of **FAITH**”—that sole effectual defence, as **HE** had too good reason to know, against “all the fiery darts of the wicked⁶⁶³. ”

SECTION IV.

PREDICTION IV.

“Verily, I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.” Matt. xxvi. 34.

To view this prophecy in its true light, it is necessary to have an accurate knowledge of the person, to whom it referred. If we advert to the circumstances of Peter’s previous conduct, and former intercourse with Christ, we shall perceive that the event predicted was, according to human judgment, altogether improbable, and that He, who foretold it, spake with Divine authority.

I. Peter was distinguished among the Twelve for warm attachment to his Lord, and zeal to show the reverence in which he held Him.

When the disciples were in a ship, driven by a contrary wind⁶⁶⁴ and Jesus walked to them on the sea of Galilee⁶⁶⁵, Peter, regardless of the storm, exclaimed; “Lord, if it be Thou, bid me come unto Thee on the water.” His request was granted, and “he walked on the water to go to Jesus.” He acted, indeed, upon the impulse of a too confident temper, for, “when he saw the wind boisterous⁶⁶⁶, he was afraid, and, beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?” The faith and resolution of Peter gave way on this occasion; but the experience, which he

received of the transcendent power of Christ, might well have served to prevent any future distrust of mind. His experience of his own weakness, too, was calculated to inspire him with caution, lest he should promise, a second time, more than he might be able to perform.

Soon after this, many of the disciples, who heard our Lord preach in the synagogue at Capernaum, took offence at His doctrine, and “from that time went back, and walked no more with Him⁶⁶⁷.” “Then said He unto the Twelve, Will ye also go away?” Simon Peter answered, in the name of all, “Lord, to whom shall we go? Thou hast the words of eternal life. And we believe, and are sure, that Thou art that Christ, the Son of the living God.”

Peter made a like confession, in his own name⁶⁶⁸, when our Saviour, in His journey from Bethsaida to the territory of Cæsarea Philippi, asked the disciples what conception the people entertained respecting Him, and then, whom they (the disciples) thought Him to be. “Whom say ye that I am?” Peter replied, “Thou art the Christ, the Son of the living God⁶⁶⁹.”

Lest this assurance, however, of the greatness and power of Jesus should lead His followers to encourage improper expectations (as they were too much influenced by human views, and fondly cherished the hope of temporal privileges) He, from that time, “spake openly⁶⁷⁰” of the approaching day of His tremendous affliction. He “began to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.” Peter listened with

impatience to a doctrine, which then appeared to him strange and unwelcome, and gave expression to his feeling in the unadvised words: “Be it far from Thee, Lord: This shall not be unto Thee”⁶⁷¹.

When Jesus saw fit to check the too aspiring disposition of the Apostles, and to set before them, in His own Person, an example of humility, by condescending, after the manner of a servant in eastern countries, to gird Himself with a towel, and wash their feet⁶⁷², Peter was surprised and distressed that his Lord should stoop to such a ministry. Twice he objected to the performance of this service, when it came to his turn to receive it, the second time positively affirming: “**THOU** shalt never wash my feet.” But upon hearing the declaration, “If I wash thee not, thou hast no part with Me”—if thou art not made pure, through Me, of which benefit this action is emblematical, thou hast no interest in Me⁶⁷³—Peter, understanding that this ablution was, in some sense, necessary to his having part with Jesus, cried out with eager submission, now more earnest to obtain, than he had before been to prevent, the washing—“Lord, not my feet only, but” the whole man, “also my hands and my head.”

Just before Jesus suffered Himself to be apprehended by His enemies, Peter declared his readiness to go with Him, “both into prison, and to death”⁶⁷⁴. He expressed pain at not receiving a promise that he should share the fate of his Lord, whatever it might be. “Lord,” inquired he, “whither goest Thou?” Jesus said: “Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards.” Peter, not aware of the meaning of these words, asked: “Lord, why cannot I follow Thee now? I will lay down my life for Thy sake”⁶⁷⁵. And when Christ

foretold, that all His disciples would be offended at what should befall Him that night, Peter professed in the most confident strain: “Though all men shall be offended because of Thee, yet will I never be offended⁶⁷⁶. ” Even, upon the arrival of the officers to execute the wicked purpose of the Jewish hierarchy, Peter displayed his accustomed ardour of zeal. He drew a sword, and “smote the high-priest’s servant, and cut off his right ear⁶⁷⁷. ”

Yet this zealous and affectionate Apostle was the man, of whom it was predicted, that he would thrice deny his Master. Was there the least ground of probable conjecture that Peter would act this base and unfeeling part?

II. Consider, further, that Peter had not only possessed the opportunities, afforded him in common with the other Apostles, of convincing himself of the Divinity of Jesus, but had been favoured with some manifestations of his Lord’s Divine title, which all had not been permitted to witness. He was one of the three, before whom the miracle was wrought of the raising of the daughter of Jairus⁶⁷⁸. He was present, with the two sons of Zebedee, at the Transfiguration on the mountain, when his Lord’s countenance shone “as the sun, and His raiment was white as the light,” when Moses and Elias, representatives of the Law and the Prophets, appeared as His illustrious attendants, and did honour to Him, who was the END of the Law, and the great SUBJECT of Prophecy—when God interposed from Heaven to signify that Jesus was HIS BELOVED SON, to whom mankind were henceforth to hearken⁶⁷⁹. Peter afterwards appealed to this magnificent spectacle, and to the voice which issued from the cloud, as a proof of the Divine origin of the Christian doctrine.

“We have not followed cunningly-devised fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, but were **EYE WITNESSES OF HIS MAJESTY**. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent Glory, This is My beloved Son, in whom I am well pleased. And this voice, which came from Heaven, **WE HEARD**, when we were with Him in the holy mount⁶⁸⁰. ”

Was it open to **human** discernment, that the faith of Peter, **built upon such evidence**, would be shaken by the assault to which he yielded?

III. There are other records in the Gospels of peculiar favour and distinction shown to St. Peter. He was among the first, who were called to be disciples, and was one of the three, honoured with their Lord’s more private confidence and intimacy. When Jesus dwelt at Capernaum⁶⁸¹, He appears to have made Peter’s house the place of His abode. We read, that “He arose out of the synagogue, and **entered into Simon’s house**⁶⁸².” There the sick were carried to Him in the evening⁶⁸³. There He gave the order for the payment of the tribute money⁶⁸⁴.

Christ wrought a miracle to restore Peter’s wife’s mother to health⁶⁸⁵. Peter was one of the four Apostles, to whom the destruction of Jerusalem, and the signs and prognostics of that visitation were distinctly foretold⁶⁸⁶. He was taken apart, with James and John, from the other disciples, to accompany Jesus, when He retired to pray, and endured His dreadful agony, in the garden⁶⁸⁷. He was sent with John to prepare the last Passover, on which occasion he was favoured with a remarkable token of the

prescience of Christ, by meeting “a man bearing a pitcher of water,” and finding “a large upper room furnished and prepared,” in exact agreement with the description previously given⁶⁸⁸.

Was this the Apostle, of whom it could have been said, without power to penetrate into the inmost recesses of the heart, that he would, three several times, disclaim all knowledge of his glorious and gracious Master and Benefactor?

IV. Peter had been informed, that the Apostles, like their Lord, would be hated and persecuted; had been exhorted to trust to Heaven for assistance and protection, and had been solemnly cautioned against the sin of renouncing the faith. He had heard it said: “My friends, be not afraid of them that kill the body, and, after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which, after He hath killed, hath power to cast into hell: yea, I say unto you, Fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.” Then follow the awful words: “Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the Angels of God: But he, that **DENIETH ME BEFORE MEN**, shall be denied before the Angels of God⁶⁸⁹.”

Might it not have been supposed that exhortations and admonitions, like these, would have been effectual to preserve Peter in the path of faithfulness and truth? Was it within the compass of human foresight, that, forgetful of the promises, and

unmoved by the threatenings, of his Lord, he would consent to any temptation to desert and abjure Him?

V. Peter had not only been exhorted, in general terms, to beware lest he should “fall from his stedfastness⁶⁹⁰,” but the snare had been described, in which he became entangled. The nature and circumstances of the very crime, into which he fell, had been specified. When he made his boast, that, though all should be offended, yet would not he, the weakness was expressly pointed out, which, within a short space of time, he was to betray: “Verily, I say unto thee, That *this day, even in this night, before the cock crow twice, thou shalt deny Me thrice.*”—“But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise⁶⁹¹. ” He was, doubtless, sincere in his protestation; and it might have been supposed that this was a sin, by which he would never have suffered himself to be overtaken. It is natural to think that he would have been on his guard against this particular offence, watchful, lest he should be surprised into the commission of it. But, heedless of the danger of which he had been apprized, Peter encountered it, and fell. He remembered his promise of fidelity when his forsaken Lord “turned, and looked upon him.” He then called to mind the prophecy of his apostasy, and, “when he thought thereon, he wept⁶⁹²” But who could have predicted, without penetration, exceeding that which mortal man possesses, that he would have found cause for those tears of anguish and repentance?

VI. The *time* of the defection of Peter is a point not to be overlooked. It was after the solemn and affecting meeting at the last supper. It was after the sad scene in the garden of

Gethsemane, where Peter had attended, as one of the favourite followers, in the hour of the Redeemer's bitter agony. It was at a time, when a disciple of a grateful and feeling mind could not have been supposed capable of deserting his suffering and insulted Lord. In an hour, when Jesus appeared, to human view, to need the consolations of friendship, when an Apostle ought manfully to have confronted the false witnesses, who rose up against Him, Peter withdrew from His service—left Him, in that “day of trouble, and of rebuke, and of blasphemy⁶⁹³,” a victim to the malice of His enemies, exposed to “the contradiction of sinners⁶⁹⁴”—nay, did more, disavowed all connection with Him, asserted that he had never been of His party, and consequently, that he was uninterested in the issue of the pretended trial. Could Peter, the warm-hearted, generous Peter, have been suspected of this conduct? It could be no other, than “the voice of **God**,” which predicted that thus it should come to pass.

VII. To discern still more clearly the proof of Divine foreknowledge, which this History presents, view the situation of Peter, and consider in what state of difficulty he was placed, at the time of his offence. We should be prepared to hear that, when he foreswore his Lord, he was threatened with a death of torture, that his mind was overpowered with the fear of something most terrible to human nature. But no personal violence had been offered to him, or menaced. He was not even a prisoner; and he was indebted for his liberty to the tenderness and compassion of Jesus, who had provided for the safety of His disciples in the midst of His own distresses. Our Saviour had said to the officers of the chief-priests: “I have told you that I am He. If therefore ye seek Me, let these go their way⁶⁹⁵. ” And that His followers might not be brought into danger by Peter’s

assault on Malchus, He had wrought a miracle to cure the wound, which the sword had inflicted, thus affording an additional demonstration of His Divine power, eminently adapted to inspire the Apostle Peter in particular with increased courage.

When Jesus was led away from Annas to Caiaphas, Peter and another disciple⁶⁹⁶, having recovered in some degree from their panic, and preserving a feeling of love and reverence in their bosoms, followed Him to the high-priest's palace. The companion of Peter, "who was known unto the high priest⁶⁹⁷," was permitted to enter into the hall, but Peter, who had no acquaintance there, "stood at the door without," until that other disciple "went out, and spake unto her, that kept the door, and brought in" his friend. Peter desired "to see the end⁶⁹⁸"—to observe what the event of the proceeding would be. He met, voluntarily, the temptation, to which he gave way: and mark the temptation, by which this boldly professing disciple was overcome. It was a maid-servant, who first charged him with being a follower of the Nazarene Jesus⁶⁹⁹. This woman might have had her suspicion of Peter's connection with Jesus excited by the circumstance of the recent application for his admission into the hall; and she might have observed traces, perhaps, of trouble and anxiety in his countenance⁷⁰⁰. He, who so lately had been ready to defend his Lord against a band of soldiers, now said: "Woman, I know Him not." Peter then "went out into the porch, and the COCK CREW." It is remarkable that this should not have served as a signal to call him back to duty. Inattentive to this monition, he remained in "the congregation of evildoers⁷⁰¹," persisted in holding intercourse with the wicked, and was, a second time, challenged as a disciple. He then "denied

with an oath, and said, I am not. I do not know the man.” After a while, “about the space of one hour after,” the charge was renewed. Another person “confidently affirmed, Of a truth this fellow also was with Him, for he is a Galilean.” Others concurred in declaring that his speech proved him to be of that province, and that he certainly had been a companion of Jesus. “One of the servants of the highpriest (being his kinsman, whose ear Peter cut off,) saith: Did I not see thee in the garden with Him?” Peter, with increased vehemence, denied again. “He began to curse and to swear⁷⁰², saying, I know not this man, of whom ye speak⁷⁰³. And, **THE SECOND TIME, THE COCK CREW⁷⁰⁴.**”

That Jesus possessed the power, which belongs to God only, and those, upon whom He confers it—of “showing the things, that are to come hereafter⁷⁰⁵”—is forcibly evidenced by the review which we have taken. “The Lord seeth not, as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart⁷⁰⁶. ” The outward appearance, in Peter’s case, was most favourable. Man, regarding that only, would have given credit to the Apostle’s asseveration, “Though I should die with Thee, yet will I not deny Thee.” But Jesus looked on the heart—the vain and presuming, the weak and treacherous, heart.

The “perverse disputer” asks: Did not the Prophecy of Jesus make the sin of Peter *necessary*? And, if the sin was necessary, how can any argument be founded on the *improbability* of the Apostle’s defection? It is answered, that the Prophecy laid no constraint upon Peter, had no influence upon the act committed;

was a *declaration* that he would fall, not the *cause* of his falling. He was constituted like other men, and we all feel and know, that, notwithstanding our bias to sin, through the innate corruption of our nature, we have power to “refuse the evil, and choose the good⁷⁰⁷.” That Peter believed himself possessed of this freedom of moral agency, the history makes evident. No sooner had he completed the prediction, than his eyes poured out the tears of repentance. He referred his apostacy to the determination of his own will, and humbled himself to the dust in anguish of spirit. The blame was his own, and his conscience told him so, with keen upbraiding.

Our Lord declared, in reference to Judas: “He, that dippeth his hand with Me in the dish, the same shall betray Me⁷⁰⁸;” for “Jesus knew from the beginning, who they were, that believed not, and who should betray Him⁷⁰⁹;” But Judas was not, of necessity, a traitor. He was not “tempted of God,” but “drawn aside of his own lust, and enticed⁷¹⁰;” It was his own express acknowledgment: “I have *sinned*, in that I have betrayed the innocent blood⁷¹¹;” and we read, that from, the Apostleship Judas “by *transgression* fell⁷¹²,” and that the thirty pieces of silver were “the reward of *iniquity*⁷¹³. ”

God signified in the Scriptures of the Old Testament, that His Beloved Son should take upon Him our nature, and by death offer a sacrifice of atonement, effective to the recovery of the corrupted human race. “Those things, which God before had showed by the mouth of all His Prophets, that Christ should suffer, He fulfilled⁷¹⁴.” The Redeemer was “the Lamb slain from the foundation of the world⁷¹⁵.” But the crucifiers of Jesus were not, on that account, the less guilty. They acted according to the

dictates of their sinful passions, when they might have followed a different rule; and for this their evil choice they were obnoxious to punishment. St. Peter said to them: “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by *wicked* hands have crucified and slain⁷¹⁶.” “Ye denied the Holy One and the Just, and desired a murderer to be granted unto you.—Repent ye, and be converted, that your *sins* may be blotted out⁷¹⁷.”

But is not every action of man, past, present, and future, open to God’s discernment? Unquestionably. “Known unto Him are all His works,” and the works and ways of all His creatures, “from the beginning of the world⁷¹⁸.” How, then, is human liberty to be reconciled with the Divine Prescience? We are incompetent to explain⁷¹⁹. “Such knowledge is too wonderful” for us: we “cannot attain unto it⁷²⁰.” We are certain, nevertheless, that man is free, and that God’s Prescience extends through all time. Sacred Scripture instructs us, and the accomplishment of Prophecy⁷²¹ affords proof, that God is omniscient, that He “declareth the end from the beginning, and from ancient times the things that are not yet done⁷²²,” yet every precept, and promise, and threatening in the Bible, implies man’s liberty of choice, and is addressed to him, as a rational agent, placed in a state of probation⁷²³. These principles are not repugnant to each other; they are not inconsistent; each is established by completely satisfactory evidence; but *how* they harmonize is a mystery to us inexplicable⁷²⁴. This is one of “the secret things, which belong unto the Lord our God⁷²⁵.” Nor ought it to be a matter of surprise, that we are unable to “know the mind of the Lord⁷²⁶,” and to “find out the Almighty unto perfection.” It is a conclusion of natural reason, that His

“judgments” must be “unsearchable⁷²⁷” to creatures “seeing through a glass darkly,” and knowing but “in part⁷²⁸.” He Himself has told us: “My thoughts are not your thoughts, neither are your ways My ways⁷²⁹. ”

Sufficient it is for us to be assured, that the Prescience of God and the Freedom of human action co-exist. Submitting to this Truth with “the obedience of faith⁷³⁰,” and sensible that the best efforts, of which we are capable, betray “the weakness of our mortal nature,” it becomes us to labour with diligence, and pray fervently for aid, to “walk worthy” of our holy “vocation⁷³¹,” satisfied and thankful, that, though we cannot apprehend God, as indeed He is, we are blessed with all the knowledge of Him necessary to the salvation of our souls. We “know the love that He hath to us⁷³²,” through which we hope to attain to the perfection of knowledge—to “know, even as also we are known⁷³³”—in “the everlasting kingdom of our Lord and Saviour, Jesus Christ⁷³⁴. ”

SECTION V.

PREDICTION V.

“Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but, when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.” John xxi. 18.

Our Saviour thus addressed Peter at one of His appearances after the resurrection. St. John says: “This is now the third time that Jesus showed Himself to His disciples after that He was risen from the dead⁷³⁵.” It was the third manifestation to *a collected body* of followers⁷³⁶.

The disciples had retired from Jerusalem, in obedience to their Lord’s command, into the country of Galilee. Seven of them, among whom were Peter and John, had resumed their original occupation, and were fishing on the Galilean lake, when, early in the morning, Jesus stood on the shore. It was just at the break of day, and the disciples were “two hundred cubits”—about an hundred and thirty yards—from the land. They did not, at first, distinguish that it was Christ. He said to them: “Children⁷³⁷, have ye any meat⁷³⁸? ” Have ye taken any fish? They replied that they had not. They had laboured fruitlessly from the preceding evening. Jesus told them to “cast the net on the right side” of the vessel, and promised that they should no longer toil in vain. They followed the direction, and immediately “were not able to draw it for the multitude of

fishes.” The presence of Christ was then manifest. He had performed a like miracle in the beginning of His ministry, when He called some of this party of fishermen to His service⁷³⁹. John, one of those, who had witnessed the former similar display of power, said to Peter: “It is the Lord.” When Peter heard and believed that it was Jesus, his zeal would admit of no delay in going to Him. He was impatient to pay his duty, and, having on his under-garment only⁷⁴⁰, “girt his fisher’s coat⁷⁴¹ unto him, and did cast himself into the sea,” to be the first to fall at his Lord’s feet. His companions followed in the boat, “dragging the net with fishes” after them.

“As soon as the disciples were come to land, they saw a fire of coals there, and fish laid thereon, and bread,” miraculously provided⁷⁴². Jesus bade them bring some of the fish which they had caught, and prepare these also for the fire. Peter went back to the vessel, and assisted to draw the net to land, “full of great fishes⁷⁴³, an hundred and fifty and three⁷⁴⁴; and for all there were so many,” and so large in size “yet was not the net broken⁷⁴⁵.” Jesus said to them, “Come and dine⁷⁴⁶,” and Himself distributed among them bread and fish. “None of the disciples durst ask Him, Who art Thou?” holding Him in profound reverence, from a conviction that He could be no other than the Lord.

It is not related that Jesus partook of the provisions, but the words, “Come and dine,” seem to imply that He did. Peter informed Cornelius, that he, and other “witnesses chosen before of God,” to testify the truth of the resurrection of Jesus, “did eat and drink with Him after He rose from the dead⁷⁴⁷.” Before these witnesses He ate part of “a broiled fish, and of an honey-

comb⁷⁴⁸,” at Jerusalem, and it is probable that, at the time to which we are now referring, He condescended to give the same demonstration of His real bodily presence.

When the repast was ended, our Lord addressed Himself particularly to Peter. “Simon, son of Jonas⁷⁴⁹,” said He, “lovest thou Me **MORE THAN THESE**⁷⁵⁰”—more than these, My other disciples, love Me? Peter’s trespass had taught him humility. He might have thought that this question carried with it a reproof of his late behaviour, so ill agreeing with his once vehement profession of faithful adherence. He ventured not any longer to boast of his superior attachment. He did not presume to say, that he loved *more* than others, but replied, “Yea, Lord, Thou knowest that I love Thee.” Jesus re-instated him in his apostolical office, saying, “Feed My lambs,” express thy affection by thy care of My flock. Again our Lord put the question, “Simon, son of Jonas, lovest thou Me?” The words, “more than these,” do not again occur. Peter’s answer was the same, and Jesus charged him, “Feed My sheep.” A third time he was addressed in the same language⁷⁵¹. The Apostle was troubled and grieved at the repetition of the inquiry. He feared, perhaps, that Jesus saw some weakness in him, of which he was not himself conscious, and which might prove another occasion of falling. “Lord,” said he, “Thou knowest all things; Thou knowest that I love Thee⁷⁵².”—Thou, to whom all hearts are open, and who hast known so much more of me than I knew of myself, Thou seest that I love Thee with single and grateful affection. Jesus repeated the commission, “Feed My sheep⁷⁵³. ” And, as a proof that Peter had rightly appealed to Him as omniscient, and that He was satisfied of the Apostle’s desire to testify in his future life an unshaken fidelity, He uttered the

following prophecy, “Verily, verily, I say unto thee, When thou wast young⁷⁵⁴, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.”

Peter offered no observation upon this sentence—made no new promise—no repeated vow to take up, at all hazards, the cross of Christ. His confidence in his own firmness was at an end. He was of the mind of Holy Job, “Once have I spoken—but I will proceed no further⁷⁵⁵. ”

In the words, “When thou wast young, thou girdedst thyself,” allusion may have been made to the activity, with which Peter had girded on his fisher’s coat to go through the water to Christ: or (as some expositors think) at the time when the words were spoken, he might have been in the act of girding on his dry garments. In reference to the latter part of the prophetical sentence, St. John says, “This spake Jesus, signifying by what death Peter should glorify God⁷⁵⁶. ” The Evangelist may here have designed to inform us, that Jesus predicted the martyrdom only of Peter, for the glory of God; but the passage justifies us, I think, in believing that St. John intended to give a more particular explication of the prophecy, and that in the words, “**by what death**⁷⁵⁷, ” he meant to express, by **what kind of death**, or **in what manner**, Peter was to suffer. The prophecy itself is couched in terms, which may well be supposed to describe his MARTYRDOM UPON THE CROSS. “When thou shalt be old, thou shalt stretch forth thy hands⁷⁵⁸ (not as thou didst, voluntarily, in swimming to Me) and another shall gird thee,” as a prisoner, “and carry thee whither thou wouldest not” go, of thine own

natural inclination. It was the custom at Rome, where Peter met his last suffering, to put the necks of persons, condemned to be crucified, into a yoke, to the ends of which their hands were stretched out and fastened, and to lead them, thus disgraced, through the city.⁷⁵⁹

That Jesus predicted the **CRUCIFIXION** of Peter we shall be still more inclined to believe, if we attend to His next words. "**WHEN HE HAD SPOKEN THIS**, He saith unto him, **FOLLOW ME;**" thus, as it were, repeating, and explaining, the prophecy, that Peter should follow Him in the kind of death to which He had submitted.

Our Saviour had predicted, in a former discourse, that Peter should **FOLLOW** Him. In His solemn valedictory address, He said to the Apostles, "Little children, yet a little while I am with you. Ye shall seek Me: and, as I said unto the Jews, Whither I go, ye cannot come, so now I say to you⁷⁶⁰." These words made a deep impression upon Peter. "Lord," said he, "whither goest Thou?" Jesus answered him, "whither I go, thou canst not follow Me now, but **THOU SHALT FOLLOW ME AFTERWARDS.**" There may be a double reference in this declaration; to Peter's painful death, and future glorious reward. Both, in our Saviour's case, were objects of contemplation at the time. He had been speaking of His approaching departure from His disciples, and of His exaltation to His heavenly kingdom. He might have designed to say, that Peter should follow Him, first to the cross, and then to Heaven. "Thou canst not follow Me Now." Thou art not strengthened by the Holy Ghost to endure death for My sake; and thou hast the work of thy ministry to perform. "Thou shalt follow Me **AFTERWARDS.**" When thou shalt have

completed the service for which I intend thee, thou shalt be made like unto Me, both in suffering⁷⁶¹, and in happiness.

St. Peter alludes to our Lord's prophecy concerning his death in the first chapter of his Second Epistle, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; *knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.*"

It is an ancient notion, that the Apostle referred to a *vision*, by which he had been informed that he was *shortly* to finish his course, the exact time of its termination not having been fixed in the prophecy. But it had been predicted that he should die *in old age*, and his time of life, at the date of this Epistle, might have made him sensible, without a further revelation, that he was *soon* to fall before his persecutors. He might have inferred that his martyrdom was to *precede the destruction of Jerusalem* from the answer, which Christ had given to his question relating to the fate of St. John, "If I will that he tarry till I come," in judgment upon the Jewish nation, "what is that to thee"⁷⁶²?" It was immediately after he had been told what was to befal himself, and had received the command to follow Christ, that he was inquisitive to learn how John was to end his days. "Peter, turning about, seeth the disciple, whom Jesus loved, following⁷⁶³, which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter, seeing him, saith to Jesus, Lord, and what shall this man do?" The reply of Christ, in the terms which have been quoted, might have led Peter to suppose, that *he* was not, like John, to outlive the threatened judgment⁷⁶⁴; and he knew, at the time of writing his Second Epistle⁷⁶⁵, that this judgment was fast approaching, for

our Saviour had pronounced, that it should be executed before the passing away of one generation⁷⁶⁶. Peter, indeed, in his First Epistle, a year or two before, had declared his conviction that “the end of all things,” belonging to the Jewish state, was “at hand⁷⁶⁷.”

But the leading object of our inquiry is, Were the words of Jesus, relating to the death of Peter, fulfilled by the event?

The consentient testimony of antiquity is given to the Apostle’s crucifixion.

Tertullian affirms, that the Church of Rome was happy in having its doctrine sealed with apostolic blood, that, in that city, Peter was crucified, and Paul beheaded⁷⁶⁸; and that, when Nero first dyed the yet tender faith at Rome with the blood of its professors, then it was that Peter was girt by another, and bound to the cross⁷⁶⁹.

Eusebius cites a passage from Origen, in which it is related, that Peter was crucified at Rome “with his head downward, himself having desired that it might be in that manner⁷⁷⁰,” and Eusebius expresses his own belief in this tradition⁷⁷¹.

Lactantius (or the author of the Book, *Of the deaths of Persecutors*) says, that Peter suffered on the cross by order of Nero⁷⁷².

Jerom relates, that Peter was by Nero crowned with martyrdom, his head downward, and his feet lifted up, saying that he was unworthy to be crucified as his Master was⁷⁷³.

Chrysostom speaks more than once of his death in this manner⁷⁷⁴.

As some of the ancient writers, who relate Peter's end, say no more, than that he died upon the cross⁷⁷⁵, the account has been thought doubtful of his having suffered, by his own choice, in the particular way which Origen, and others describe⁷⁷⁶. If the Apostle was crucified with his head downward, it might have been owing to the cruelty of his enemies, rather than to his own request. Still he might have said, that he was unworthy to die in the posture, in which his Holy Lord had suffered⁷⁷⁷.

Respecting the time of St. Peter's martyrdom we have no authentic information. Lardner places it in the year 64, or 65. Cave believes that it took place at Rome in the year 64, at the beginning of Nero's persecution⁷⁷⁸.

Some learned men of later times⁷⁷⁹ have either denied, or considered it a point of great uncertainty, that St. Peter was ever at Rome, in opposition to the unvarying judgment of the early Christian writers⁷⁸⁰. It is not material now to take notice of this controversy, since it relates, not to his having been a martyr to the faith by crucifixion, but to the circumstance of place, in which he closed his labours.

His martyrdom was, in two points of view, a testimony to the truth of our Religion; first, as the verification of our Lord's Prophecy, and next, as a confession of faith in the crucified Jesus by one, who, "from the beginning, was an eye-witness⁷⁸¹, and minister of the word⁷⁸²." The Apostle had that "perfect love" for the Redeemer, which "casteth out fear⁷⁸³," and caused him to make good his promise: "Lord, I will lay down my life

for Thy sake⁷⁸⁴.”—“Lord, I am ready to go with Thee, both into prison, and to death⁷⁸⁵.”

Thus punctually were accomplished the Predictions of Jesus relating to St. Peter. Truly did that Apostle say to Him, “**LORD, THOU KNOWEST ALL THINGS.**”

The design of our Saviour, in uttering Prophecies, was to give such additional evidence of His Messiahship and Divinity, as would support the courage of His disciples under the trials, to which they were to be exposed, and strengthen the faith, and animate the hope, of future members of His Church. When He predicted the treachery of Judas, “I tell you,” said He, “before it come, that, when it is come to pass, ye may believe that I am He⁷⁸⁶”—that I am The Christ⁷⁸⁷. Having spoken of His Ascension into Heaven, and the descent of the Holy Ghost, He used nearly the same expression: “Now I have told you before it come to pass, that, when it is come to pass, ye might believe⁷⁸⁸.” Having described to His disciples the troubles and persecutions, which awaited them, “These things,” said He, “have I told you, that, when the time shall come, ye may remember that I told you of them⁷⁸⁹.”

The power of Jesus to look into futurity assures us of His mission from God, and, consequently, of the truth of what He taught concerning Himself. Satisfied of His Prophetic Spirit, we believe and know, from His own declarations, and from the titles of Supreme Dignity, which He permitted others to ascribe to Him, that He was **THAT PROPHET**, to whom the volume of the Old Testament, from Genesis to Malachi, points—“The Desire

of all nations⁷⁹⁰”—the Messiah, of whom a description is given in terms too magnificent to admit of application to the highest of created beings⁷⁹¹—“The Christ, the Son of the Living God⁷⁹²”—“The Brightness⁷⁹³ of” the Father’s “Glory, and the express Image of His Person⁷⁹⁴. ”

CHAPTER XV.

THE TESTIMONY OF ST. PETER TO THE DIVINITY OF CHRIST, AND OF THE HOLY GHOST.

IT is evident that, during the period of our Lord's personal ministry, His disciples regarded Him with a feeling of deep veneration. The familiar intercourse, to which He graciously admitted them, did not cause them to forget the reverence due to His sublime character. St. Peter, one of those, who had the greatest share of His private confidence, and whose natural impetuosity sometimes led him to express himself in an unguarded manner, yet gave full proof of his consciousness of the immeasurable distance at which he stood from the great Master, to whom he was attached. It is a reasonable supposition, that he esteemed our Saviour a sharer in the Divine Nature, when, after the signal miracle of the draught of fishes, "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord⁷⁹⁵." The Jews believed that a sinful mortal could not *see God*, and *live*⁷⁹⁶, and St. Peter's consternation seems to have arisen from this prevailing sentiment.—The Apostle's request, "Lord, if it be Thou, bid me come unto Thee on the water⁷⁹⁷," was the result of an impression, that Jesus possessed the power of the God of Nature, to whom "even the winds and the sea" are obedient⁷⁹⁸. When he began to sink, he addressed himself in PRAYER to Christ, "Lord, save me."—His memorable confession, on the way to Cæsarea Philippi, was that of a believer, enlightened by Heavenly revelation, in the Divinity of the Messiah⁷⁹⁹.—In the interview with Jesus, after the resurrection, at the sea of Tiberias, when Peter was asked, the

third time, whether his love exceeded that of his fellow-disciples, he replied, “Lord, ***Thou knowest all things***; Thou knowest that I love Thee⁸⁰⁰. ” The knowledge of all things, even of the secrets of the human breast, is an Attribute appropriate to God alone. “Thou, ***even Thou only***⁸⁰¹, ” said Solomon, “knowest the hearts of all the children of men⁸⁰². ” It is a peculiar Perfection of God, that He is ***KΑΡΔΙΟΓΝΩΣΤΗΣ***—the Searcher of hearts⁸⁰³. Peter was assured that this Perfection belonged to Jesus, and hence reasoned that his love to Him was a fact, of which his Lord needed no declaration.

Though St. Peter appears to have had an earlier understanding, than most of his brethren, of the Divine Nature of Christ, it was not until the day of Pentecost, that he had light and grace to apprehend that great doctrine of our religion, the mysterious Union of the Father, the Son, and the Holy Ghost, as One God. His conviction of this Truth, through the ministration of the Spirit, is indicated by various expressions in his discourses and Epistles, but is best evinced by the general sense, and whole tenor, of his apostolical instructions.

1. He says of Jesus, in his first public address to the Jewish nation, what could not have been asserted of any human, or created, being, “Whom God hath raised up, having loosed the pains⁸⁰⁴ of death, because it was ***not possible that He should be holden of it***. For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption⁸⁰⁵. ” In the human

Nature, which He took upon Him, our Saviour died, but his detention under the power of death was impossible, because the Divine Nature and the human were united in the same Person. Corruption could not seize on that Body, from which Divinity was not to be disjoined⁸⁰⁶—that sacred Body, “through the offering of which, all others were to be raised to incorruption and immortality⁸⁰⁷. ” It was impossible that He should be holden of death, who hath “Life in Himself⁸⁰⁸, ” who is “the Prince of Life⁸⁰⁹, ” the Giver of Life to all created things⁸¹⁰.

2. St. Peter explains the origin of the stupendous miracle, on that day exhibited, in terms which distinctly recognise the Three Persons of the ever blessed Trinity: “**Jesus**—being by the right hand of God exalted, and having received of **The Father**⁸¹¹ the promise of **The Holy Ghost**, hath shed forth this, which ye see and hear⁸¹². ”

3. This first sermon of St. Peter concludes with a representation of Jesus, as the Messiah, supreme in dominion, exalted to the highest dignity in the Heavenly Kingdom: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both **Lord and Christ**⁸¹³. ” Jesus, as the Son of God, could receive no accession to His original and essential Excellency and Perfections. He ascended only to the Heaven, “where He was before.” He was “glorified with the Glory, which He had with the Father before the world was⁸¹⁴;” but, after His incarnation and passion, His Glory was more solemnly and illustriously manifested. It was proclaimed, under a new and endearing title, founded on the merits of His sacrifice, of **Lord** and **Redeemer** of fallen and sinful man⁸¹⁵—a title, suggesting the risen Saviour’s

additional rightful claim to Worship and Honour from His people, in virtue of His office of “Head of the body, the Church⁸¹⁶. ”

4. St. Peter asserted that Jesus is the true and only *Saviour*⁸¹⁷: “Him hath God exalted with His right hand to be a Prince and a *Saviour*⁸¹⁸.”—“Neither is there *salvation* in any other: for there is *none other Name under Heaven given among men, whereby we must be saved*⁸¹⁹. ” But the Lord Jehovah declares of Himself, “I am the Lord thy God, the Holy One of Israel, thy *Saviour*.—I, even I, am the Lord, and *beside Me there is no Saviour*.—Look unto Me, and be ye *saved*, all the ends of the earth; for I am God, and there is none else.—All flesh shall know that I, the Lord, am thy *Saviour* and thy Redeemer, the mighty One of Jacob⁸²⁰. ” In what sense then do we receive the assertion of St. Peter? We believe the Saviour, Jesus, to be identical with the Saviour, the Lord Jehovah. We look to Jesus, as “our Great God and Saviour⁸²¹. ”

5. When Ananias presented an offering to the Church, with a wicked design to make & part pass for the whole of his possession, St. Peter said, Ananias, why hath Satan filled thine heart to *lie to the Holy Ghost*⁸²²? ” and added, in reproof of the same crime, “Why hast thou conceived this thing in thine heart? Thou hast not *lied unto men, but unto God*⁸²³. ” The just inference, from a comparison of the first question with the declaration subjoined to the second, is, that the Holy Ghost is God: and an attention to the context, and examination of the whole of St. Peter’s remonstrance, confirm us in this judgment. If the Apostle did not mean to say, that to lie unto the Holy Ghost, was to lie unto God, the Holy Ghost being *God*, he

omitted the worst circumstance of the offence of Ananias in the beginning of his expostulation, though he then expressed himself in very strong language of reprehension, “Why hath **Satan filled thine heart** to lie to the Holy Ghost?” And, in the latter part of the Apostle’s address, would he have confined himself to the observation, that Ananias had “not lied unto men, but unto God”—would he not have stated, that he had lied unto the Holy Ghost also—if he had not esteemed the Holy Ghost truly and properly God? Further, if Peter did not design to assert the Divinity of the Holy Ghost, how is it to be accounted for, that he should afterward, in his address to Sapphira, have described the crime, of which she and her husband had been guilty, as no more than an agreement between them “**to tempt the Spirit of the Lord?**” This was an imperfect statement of their offence, nor did it accord with what had been said to Ananias—“Thou hast not lied unto men, but **unto God**”—unless sinning against **the Spirit of the Lord**, and sinning against **God**, be equivalent expressions⁸²⁴.

6. St. Peter, divinely commissioned to instruct Cornelius and his household in the Christian faith, thus expresses himself: “The word, which God sent unto the children of Israel, preaching peace by Jesus Christ: (**He is Lord of all:**) that word, I say, ye know⁸²⁵.” The title of “**Lord of all**” is here given to Christ, though “we know, that there is none other God but One⁸²⁶.” Christ, in union with the Father, made all things⁸²⁷. By the **DIVINE WORD** “all things were made, and without Him was not any thing made that was made⁸²⁸.” “All things were created By Him, and For Him,” and “by Him all things consist⁸²⁹.” He “upholdeth all things by the word of His Power⁸³⁰.” As Creator, Preserver, and Sustainer, He is “**LORD OF ALL.**” “He, that built

all things, is God⁸³¹.” Our Saviour said, indeed, *after His resurrection*, “All Power is given unto Me in Heaven and in earth⁸³².” In interpreting this text, we are to bear in mind the two Natures united in the Person of Christ. All Power He had, in His Divine character, from the beginning. When He came into the world, “He came unto *His own*⁸³³.” But, after His resurrection, He received this plenary Power in His Human Nature also, that Nature, which before had been in a state of humiliation and affliction. He had the Power confirmed to Him, as the Son of Man, which, as Son of God, He had always possessed.

7. St. Peter says of Jesus, in this discourse to Cornelius and his family, “He commanded us to preach unto the people, and to testify that it is He, which was ordained of God to be *the Judge of quick and dead*.” Jesus declared of Himself, “The Son of Man shall come in the Glory of His Father, with His Angels, and then He shall reward every man according to his works⁸³⁴:” and when the high-priest asked Him, “Art Thou the Christ, the Son of the Blessed?” He replied, “I am: and ye shall see the Son of Man sitting on the right hand of Power, and coming in the clouds of Heaven⁸³⁵,” evidently applying to Himself the prophecy of Daniel (interpreted of the Messiah by all the Jewish doctors) in which this great future Judge is described under the title of “One like the Son of Man, coming with the clouds of Heaven,” to whom was given “Dominion, and a Glory, and a Kingdom—an everlasting Dominion, which shall not pass away, and a Kingdom, which shall not be destroyed⁸³⁶. ” But St. Paul says, “Every one of us shall give account of himself to GOD⁸³⁷—to “GOD, the Judge of all⁸³⁸;” and St John relates his Vision, “I saw the dead, small and great, stand before GOD, and the books were opened: and another book was opened, which is

the book of Life: and the dead were judged out of those things which were written in the books, according to their works⁸³⁹.” These are perfectly consistent statements. The Father, Son, and Holy Ghost shall judge the world; but the special character of Judge is assigned to Christ—“all Judgment” is committed to Him⁸⁴⁰—who, by a mysterious union of the Divine and the Human Nature in the same Person, is God and Man. Christ, being *Man*, as well as God, is mercifully appointed Judge of those, to whose condition He humbled Himself, and the infirmity of whose flesh He vouchsafed to take upon Him⁸⁴¹. It is true, therefore, that “the Son of Man,” the Messiah, shall execute the judiciary power, that “we shall all stand before the judgment-seat of **CHRIST**⁸⁴²,” and it is no less true, that the last great day will be “the revelation of the righteous judgment of God⁸⁴³.”

8. In St. Peter’s relation at Jerusalem of the events preceding his journey to the Gentiles at Cæsarea, he used language declarative of the distinct Personality of the Holy Ghost: “The Spirit bade me go with them, nothing doubting⁸⁴⁴.” A personal property is certainly assigned to the Spirit, when He is said to have addressed, and given His command to, the Apostle. St. Luke’s account, in the previous chapter, of the Divine communication to Peter, is more full: “The Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them.”

9. St. Peter addressed the cripple at the Templegate, “In the *Name* of Jesus Christ of Nazareth, rise up and walk;” and, after the miraculous cure, he said to the people, “Ye men of Israel,

why marvel ye at this? Or why look ye so earnestly on us, as though, by our own power or holiness, we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified His Son Jesus, whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go.—And His *Name*, through faith in His *Name*, hath made this man strong, whom ye see and know⁸⁴⁵.” And when Peter and John were questioned by the Sanhedrim concerning the miracle, and asked, “By what power, or by what *Name*, have ye done this?” Peter, “filled with the Holy Ghost, said, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the *Name* of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole⁸⁴⁶.” Not only did Jesus restore, by His word, the sick to health, but He enabled disciples to perform like wonders in His *Name*. He had promised, “In My *Name*, they shall cast out devils—they shall lay hands on the sick, and they shall recover⁸⁴⁷:” and it was the prayer of the Apostles to the Father, “Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the *Name* of Thy Holy Child, Jesus⁸⁴⁸.” Thus it came to pass. In the *Name* of Jesus, the Apostles wrought miraculous works. They were works, not effected by their “own power or holiness,” powerful and holy, through the Spirit, as the Apostles were. They were the acts of One, more powerful and holy than these inspired teachers—performed by the authority of Christ, present with the ministers of His mercy. They were wrought, in

the Scripture phrase, by “the **Name** of Christ,” an idiom, which expresses our Redeemer’s Divine Majesty and Power, as “the **Name** of the Lord,” in the phraseology of the Old Testament, denotes the Perfections and Greatness of the Almighty Father⁸⁴⁹.

10. St. Peter, writing to converts, “kept by the power of God through faith unto salvation, ready to be revealed in the last time,” uses the following language: “Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what⁸⁵⁰, or what manner of time *the Spirit of Christ, which was in them*, did signify, when it testified beforehand the sufferings of Christ, and the Glory which should follow⁸⁵¹.” Christ is here represented, as enabling the Prophets of the Old Testament to foretel His advent and humiliation, and the Glory, by which they should be succeeded. His existence before His incarnation is, therefore, asserted. His Divinity is as evidently declared, for God alone can give men power to “show the things that are to come hereafter⁸⁵².” The Prophets themselves refer all their knowledge to God, and St. Paul says, that “God spake in time past by the Prophets⁸⁵³.” St. Peter, in this place, affirms that they were inspired by Christ; and, in another passage, he writes, “Holy men of God spake, as they were moved by **THE HOLY GHOST**⁸⁵⁴.” How are we to reconcile this ascription of the gift of prophecy, at one time to God, at another time to Christ, and at another to the Holy Ghost, without acknowledging a Trinity of Persons in the Divine Nature?

11. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with *the precious blood of Christ*, as of a Lamb⁸⁵⁵, without blemish and without

spot⁸⁵⁶.”—“Who His own self **bare our sins**⁸⁵⁷ in His own body on the tree⁸⁵⁸.” In these texts the death of Christ is represented to be a sacrifice, a propitiatory offering, accepted by the Father, as the price of man’s redemption from the bondage and wages of sin. The blood, which was of adequate efficacy to be the matter of an expiatory sacrifice for “the iniquity of us all⁸⁵⁹”—for the souls of a world of sinners—could not be the blood of any merely human prophet or teacher. No man “can by any means redeem his brother, nor give to God a ransom for him⁸⁶⁰.” Far from having any merit, to be applied to the saving of others, every son of Adam, after his very best exertions, must be an “unprofitable servant⁸⁶¹.” He is himself a debtor to Divine Justice, and needs a propitiation for the sins, which, if the truth be in him, conscience lays to his own charge. The *Atonement*, and the *Divinity* of Christ, are doctrines inseparably connected. “*The infinite worth of the Son of God* is the very ground of all things believed concerning Life and Salvation by that which Christ either did, or suffered, as Man, in our behalf⁸⁶².” This is the view of the *satisfaction* made for sin, to which Scripture directs us. The unity between the Sufferer on the cross and God the Father is declared in the words of the Lord Jehovah, “They shall look on Me, whom they have pierced⁸⁶³.” So St. Peter says to the Jewish people, “Ye killed the Prince of Life⁸⁶⁴,” and so St. Paul affirms, that they “crucified the Lord of Glory⁸⁶⁵,” and exhorts the Ephesian Elders at Miletus, “Take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of **God**⁸⁶⁶, which he hath purchased with **HIS OWN BLOOD**⁸⁶⁷.”

12. “The Stone, which the builders disallowed, the same is made the head of the corner, and *a Stone of stumbling, and a*

Rock of offence⁸⁶⁸.” This is the Apostle’s description of Jesus Christ, but Isaiah applied the very expressions, which St. Peter uses, to Jehovah, the Lord of Hosts: “Sanctify the Lord of Hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for **a Stone of stumbling**, and for **a Rock of offence**⁸⁶⁹ to both the houses of Israel⁸⁷⁰.” St. Peter, in the chapter following, employs a phrase, similar to that, with which the quotation from Isaiah commences. He writes, “**Sanctify the Lord God in your hearts**⁸⁷¹;” and, in the most ancient Manuscripts, the word, translated “God,” is not **τὸν Θεὸν**, but **τὸν Χριστόν**⁸⁷². If **τὸν Χριστόν** be the right reading, St. Peter directs, that the honour should be given to **Christ**, which Isaiah declares to belong to “the Lord of Hosts Himself.”

13. “For even Christ hath once suffered for sins⁸⁷³, the Just for the unjust, that He might bring us to God, being **put to death in the flesh**⁸⁷⁴, but **quickened by the Spirit**: By which also He went and preached⁸⁷⁵ unto the spirits in prison, which sometime were disobedient⁸⁷⁶, when once the long-suffering of God⁸⁷⁷ waited in the days of Noah, while the ark was a preparing⁸⁷⁸.” This passage has received different interpretations. We learn from it (as most expositors understand,) that Christ preached by His Spirit to the ante-diluvian generation at the time of their disobedience, who, at the date of St. Peter’s writing, were detained, as it were in prison, “unto the judgment of the great day⁸⁷⁹.” Christ, then, had existence before the Flood. He inspired Noah, “a preacher of righteousness,” to warn “the old world⁸⁸⁰” of the danger of sin, during the hundred and twenty years that “the long-suffering of God waited” for their repentance.

14. “Who is gone into Heaven, and is *on the right hand of God*; Angels, and authorities, and powers, being made subject unto Him⁸⁸¹.” It was prophesied, that “David’s Lord” should have this place of supreme Honour⁸⁸². Jesus declared of Himself: “Hereafter shall the Son of man sit on the right hand of the power of God⁸⁸³.” But to this pre-eminent Dignity the everlasting Son of the Father alone has a title. “To which of the Angels said God at any time, Sit on My right hand until I make thine enemies thy footstool⁸⁸⁴? ” Stephen, “being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the Glory of God, and Jesus *standing on the right hand of God*⁸⁸⁵, ” and, blessed with this view of the Redeemer’s participation in the Divine throne, the proto-martyr invoked Him⁸⁸⁶ with his latest breath, and preferred petitions which God alone could grant, in substance the same as the prayer of Christ⁸⁸⁷, in His last agony, to the Father: “Lord Jesus, receive my spirit.—Lord, lay not this sin to their charge⁸⁸⁸!”

15. “Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ⁸⁸⁹. ” In the margin of our Translation, the rendering is, *Of our God and Saviour*, and this is the just construction of the Greek, *τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ*⁸⁹⁰.

16. “We have not followed cunningly devised fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, but were eyewitnesses of His *Majesty*⁸⁹¹. For He received from God the Father *Honour and Glory*, when there came such a voice to Him from the excellent Glory⁸⁹², *This is My beloved Son, in whom I am well pleased.* And this Voice,

which came from Heaven, we heard, when we were with Him in the Holy mount⁸⁹³.” Peter, James, and John, were admitted to receive visible proof of the *Majesty* of Jesus on the Holy mount, a *Majesty*, which denoted Him the Son of God⁸⁹⁴, in a sense entirely different from that, in which a created being can be so called. This august scene⁸⁹⁵ was an image of the Power, and Glory, and Majesty, with which Jesus shall come, in the last day, to judge the quick and the dead. Peter spake that which he knew to be verity, when he proclaimed “the Power and Coming of our Lord Jesus Christ,” for he had *seen* the effulgence of the Divinity, the brightness of the Divine Majesty, which hereafter shall be visible to all, and had *heard* the Voice from the shining cloud, which pronounced Jesus, “The Son, the Beloved of God, in whom He was well pleased⁸⁹⁶.” In Peter’s presence had been realized the truth of his Confession: “Thou art the Christ, the Son of the Living God⁸⁹⁷.”

17. “Looking for and hasting unto the coming of the day of **GOD**⁸⁹⁸, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat⁸⁹⁹.” This awful day, which St. Peter here denominates “the day of **GOD**,” and, in the tenth verse of this chapter, “the day of **THE LORD**⁹⁰⁰,” is called by St. Paul “the day of **CHRIST**⁹⁰¹.”

18. “Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. **To Him be Glory both now and for ever.** Amen⁹⁰².” From this doxology, indisputably directed to the Lord Jesus, nothing less can be inferred, than that He is entitled to the Glory and Honour which are ascribed to the Divine Majesty, in like forms of praise, implying religious homage, in various places of the Old Testament. But Scripture is explicit in

affirming that religious homage is to be paid to God alone. “Thus saith God the Lord—I am the Lord: That is My Name: and My *glory* will I not give to another⁹⁰³.” “Thou shalt worship the Lord thy God,” said our Saviour, “and Him only shalt thou serve⁹⁰⁴. ” When St. John fell at the feet of the Angel to worship him, the act of adoration was immediately forbidden: “See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *Worship God*⁹⁰⁵. ” Of St. Peter’s conviction of the unlawfulness of creature-worship, we have evidence in his reproof of the misdirected homage of Cornelius: “Stand up, I myself also am a *man*⁹⁰⁶. ”

APPENDIX.

CHAPTER I.

REMARKS ON SOME SEEMING DIFFERENCES IN THE GOSPEL RELATIONS OF THE PROPHECY OF ST. PETER'S DENIAL, AND OF THE CIRCUMSTANCES ATTENDING ITS FULFILMENT.

It has been objected, that the Prophecy of St. Peter's denial of Christ, and the circumstances of the completion of the Prophecy in that Apostle's fall, are related differently by the evangelical Historians. A little attention will serve to harmonize the seeming discrepancies in their accounts.

St. Matthew⁹⁰⁷ records the Prophecy in these words, “Verily, I say unto thee, That this night, before the cock crow⁹⁰⁸, thou shalt deny Me thrice.”

In St. Mark it is, “Verily, I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice⁹⁰⁹. ”

In St. Luke, “I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me⁹¹⁰. ”

In St. John, “Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice⁹¹¹. ”

1. St. Mark is singular in writing, “Before the cock crow twice⁹¹². ” There is no real disagreement, however, between him

and the other Evangelists, in respect to the time, within which it was predicted that Peter would deny his Lord.

At the date of our Saviour's appearance, the night was divided into four parts, or watches, of three hours each, commencing at sun-set⁹¹³. These divisions are distinctly mentioned in Mark xiii. 35. “Watch ye therefore: for ye know not when the Master of the house cometh; at even—*ἀψέ*; or at midnight—*μεσονυκτίον*; or at the cock-crowing—*ἀλεκτοροφωνίας*; or in the morning—*πρωΐ*⁹¹⁴.

At the season of the year when Peter denied his Lord, (near the time of the vernal equinox) the watch, called *ἀλεκτοροφωνία*, comprehended the space of time between our twelve o'clock at night and three in the morning. The names of these divisions of the night were taken from the points of time at which they closed. The end of the third watch, *ἀλεκτοροφωνία*, was marked as the usual hour of the **second** crowing of the cock; and this (perhaps, as being considered the signal for men's approaching labours⁹¹⁵) was by the Jews, and by other nations, emphatically denominated THE COCK-CROWING⁹¹⁶. To this period of time the evangelists all refer in their relation of the warning given to Peter. They all say, it was prophesied that he would deny his Saviour before the expiration of the third watch of the night, or before the time of the second crowing of the cock, called, by way of eminence, ‘The cockcrowing⁹¹⁷.’ ‘Before the cock crow,’ and ‘Before the cock crow twice,’ are equivalent expressions, both implying, Before three o'clock in the morning. St. Matthew, St. Luke, and St. John give the general sense of the prediction. St. Mark relates it with greater minuteness.

St. Mark is said to have composed his Gospel for the more immediate use of the Christians at Rome, a mixed society of Jewish and Gentile converts. He might have written, “Before the cock crow twice,” to make the time, within which it was prophesied that Peter would deny his Lord, perfectly plain to the Roman Christians: for though, among them, by *Galli cantus* was understood generally the *second* cock-crowing, or *Gallicinium*, yet we find that they sometimes expressed this by *Galli secundi cantus*. We read in Juvenal, Sat. ix. 107,

“Quod tamen ad cantum *galli* facit ille *secundi*
Proximus ante diem caupo sciet.”

Horace (Serm. I. i. 9.) evidently refers to the *second* crowing of the cock, in the following passage, and he and Juvenal allude to the same period of time, though (as in the instance of the evangelists) one employs the term, *Galli secundi cantus*; and the other, *Galli cantus* only.

“Agricolam laudat juris legumque peritus,
Sub *galli cantum* consultor ubi ostia pulsat.”

2. In St. Matthew’s Gospel it is written: “*This night* thou shalt deny Me thrice.” In St. Luke’s, “The cock shall not crow *this day*, before that thou shalt thrice deny that thou knowest Me.”

The words of St. Mark show that St. Matthew and St. Luke are both correct. “*This day, even in this night*, before the cock crow twice, thou shalt deny Me thrice.” The Jewish day of twenty-four hours began at evening twilight⁹¹⁸. It was soon after the commencement of the Jewish day, that our Saviour delivered the above-cited prediction, or predictions⁹¹⁹, relating to St.

Peter's fall, and He pronounced: "This day"—yea, even long before the expiration of the day—"this night, thou shalt deny Me thrice."

Here again St. Mark seems to show himself desirous that the prophecy should be quite clear to the Christians at Rome, at whose request he is reported to have written his Gospel. Peter denied Christ in the course of the day, in which it was predicted that he would thus transgress, according to the Jewish division of time; but not so, according to the Roman, as midnight intervened, which with the Romans was the commencement of a new day⁹²⁰. St. Mark took care that the meaning of the words "this day," should be understood at Rome, by adding "even in this night." He desired to explain, that it was the **Jewish** day, to which reference was made.

The terms of the Prophecy, then, are substantially alike in all the Gospel histories.

Let us now turn to the circumstances of its fulfilment, related by the different Evangelists.

1. St. Matthew says, that when Peter was first accosted as a disciple of Jesus, he "**sat** without in the palace," and St. Luke, that "a certain maid beheld him as he **sat** by the fire"⁹²¹ and earnestly looked upon him, and said, This man was also with Him." By St. John we are told, "Then saith the damsel, that kept the door"⁹²², unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals (for it was cold⁹²³) and they warmed themselves, and Peter **stood** there, and warmed himself."

Peter might have been, at one minute, *sitting*, and, at another, *standing*, by the fire. It is natural to suppose that a man, in his agitation of mind, was not long in the same posture⁹²⁴.

2. St. Matthew relates, that Peter “sat *without* in the palace⁹²⁵,” when he uttered his first denial; and St. Mark, that he was then “*beneath* in the palace⁹²⁶. ”

Peter, if placed at some distance from the end of the hall in which Jesus was examined, might be said to have been *without*, in respect to the immediate scene of trial, *without* the crowd, and at the same time *beneath*, or below, in the judgment-hall, as standing among the servants in a part remote from the upper division of it, which was occupied by the council⁹²⁷. It is not improbable that the high-priest and his party had a space appropriated to them, raised above the level of the floor of the room, *without*, and *beneath*, which Peter was.

Some commentators infer from the expressions, “without in the palace,” and “beneath in the palace,” that Peter was not at this time in the room, in which Jesus was examined, but in an *outer* and *lower* hall. Against this opinion it is urged, that, at the time of the *last* denial, our Saviour and His Apostle must have been within view of each other, for “The Lord turned, and looked upon Peter.” Jesus, however, might have been led from the council-room into an *outer* and *lower* hall (in which Peter was) while His judges, foiled in their attempt to find matter of accusation against Him, deliberated about the course which they should take: and, in this interval, the third denial might have been uttered. Or, when Peter abjured his Lord the third time, about an hour after his second denial, he might have been,

where he was not before, in the room with the high-priest and council.”

3. From St. Matthew and St. Mark we learn, that it was a *woman*, who occasioned Peter’s second denial in the porch; but St. Luke writes: “Another saw him, and said, Thou art also of them: and Peter said, *Man*, I am not.”

These accounts are not inconsistent. St. Matthew relates: “When he was gone out into the porch, another maid saw him, and said to them that were there⁹²⁸, This fellow also was with Jesus of Nazareth.” In St. Mark’s Gospel we read: “A maid⁹²⁹ saw him again, and began to say to them that stood by, This is one of them.” These women appear, not to have distinctly addressed Peter, but to have made observations to the bystanders, one of whom (a *man*,) then accosted the Apostle in the words recorded by St. Luke. Or St. Peter might have been interrogated in the porch by a *woman*, and by a *man* also. St. John’s report of the occasion of this second denial, is: “*They* said unto him, Art not thou also one of his disciples?”

It has been observed, that if the second denial was occasioned by a question from *one person only*, St. Matthew and St. Mark, who must then be considered as representing a *woman* to have been the cause of it, are not contradicted by St. Luke, as they would appear to be in our translation. St. Luke’s words are: *ΕΤΕΡΟΣ ιδὼν αὐτὸν, ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος εἶπεν, ΑΝΩΡΩΠΕ, οὐκ εἰμί.* ‘*ΕΤΕΡΟΣ* denotes *another person*, male or female; and *ΑΝΩΡΩΠΟΣ* is a name of the whole species, without respect to sex, like the Latin word, **HOMO**, and our English expression, **MAN**⁹³⁰. But there is no difficulty in

the passages now under review, which requires this mode of explanation.

4. When St. John mentions Peter's second denial, he introduces it thus: "***And Simon Peter stood and warmed himself:*** They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not." Now of this second denial St. Matthew gives the following history: "***And when he was gone out into the porch***⁹³¹, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man."

Are we to understand from St. John that Peter denied his Lord, the second time, not in the porch, as St. Matthew represents, but by the fire-side in the hall of judgment? By no means. St. John, after relating the challenge of the maid, who kept the door, and Peter's first denial, and observing that he stood, at that time, with the servants and officers, "and warmed himself" by the fire, drops the subject of the Apostle's behaviour, and advert's to the principal fact, the examination of Christ. After a few verses, St. John resumes the account of Peter with the words, which he had before used, in reference to the scene of the first denial: "And Simon Peter stood and warmed himself." He appears to repeat this circumstance, not to connect it with the scene of the second denial, but to introduce again the subject which had been broken off. That Peter went out into the porch, had been told by St. Matthew and St. Mark, and was what St. John therefore might not have thought it important to recount.

5. The third denial was occasioned by attacks made upon Peter from different quarters. It is to be supposed that he would be subjected to remarks from various persons, when the assembly became strengthened in opinion that he had been one of the immediate attendants upon the person of Jesus. "They that stood by," say St. Matthew and St. Mark, preferred this charge against him, and, among these, was the confident man, spoken of by St. Luke, and the kinsman of Malchus, mentioned by St. John⁹³².

It is to be considered that a principal object of the Evangelists, in this part of their Histories, was to show that the prophecy of Jesus was made good. They all relate that Peter denied his Master thrice within the time of the watch, called, The cock-crowing; and this is what they are chiefly anxious to make appear, attending to the fact, more than to the order of the several minor transactions that led to it. Conscious that they are stating the truth, they tell it, each in his own way; not all presenting the same exact detail of particulars, but all in substance agreeing, and frequently, in the relation of circumstances, illustrating each other's account.

APPENDIX.

CHAPTER II.

A VIEW OF THE ARGUMENTS, WHICH GIVE CONFIRMATION TO THE ANCIENT ACCOUNT, THAT THE GOSPEL OF ST. MARK IS THE SUBSTANCE OF ST. PETER'S PREACHING.

There is a very general agreement among ancient ecclesiastical writers, that St. Mark, the disciple and companion of St. Peter, collected the materials for his Gospel from the discourses of that Apostle⁹³³.

Papias, Bishop of Hierapolis, at the beginning of the second century, and Clement, Master of the Catechetical School at Alexandria, nearly a century later, give this account.

The testimony of Papias is rather that of ***John the elder*** (not the Apostle, but a disciple of Jesus, and a companion of the Apostles), for Papias says—*Toῦτο ὁ πρεσβύτερος ἔλεγε*—“This the Presbyter (John) related: Mark, being the interpreter of Peter, wrote exactly whatever he remembered, not indeed in the order, in which things were spoken and done by the Lord, for he was not himself a hearer or follower of Christ, but he afterwards, as I said, followed Peter, who gave instructions for the profit of those who listened to him, but not in the way of a regular history of our Lord's teaching. Mark, however, committed no mistake in writing what occurred to his memory; for this he made his great care, to omit nothing which he had

heard, and to insert nothing false in his narrative⁹³⁴.” We read, in another book of the History of Eusebius: “The lustre of religion so enlightened the minds of Peter’s hearers (at Rome) that, not contented with the mere hearing, and unwritten instruction, of his Divine preaching, they earnestly entreated the follower of Peter, Mark, whose Gospel we have, to leave them in writing a memorial of the instructions, which had been delivered to them by word of mouth; nor did they desist, till they had prevailed with him; and thus, they caused the writing of the Gospel, which is called, *According to St. Mark*. It is said, that when the Apostle knew what had been done, he expressed, under the guidance of the Holy Ghost, his pleasure in the zeal of the people, and authorized that writing to be read in the Churches. Clement gives this account in the sixth Book of his Institutions, and herein agrees with him, Papias, Bishop of Hierapolis⁹³⁵.” Irenæus relates, “After the death of Peter and Paul, Mark, the disciple and interpreter⁹³⁶ of Peter, delivered to us in writing what he had heard that Apostle preach⁹³⁷.” Tertullian says, that “the Gospel, published by St. Mark, may be accounted Peter’s, whose interpreter Mark was⁹³⁸:” and Origen, that “the second Gospel is that according to St. Mark, who wrote it, as Peter dictated it to him⁹³⁹.” Eusebius mentions it, as a *generally received* opinion (and argues from it, as if he believed it well-founded) that “Mark recorded Peter’s relations of the acts of Jesus, and that all things in Mark are memoirs of Peter’s discourses⁹⁴⁰.” The author of the Synopsis, under the name of Athanasius, says, that “the Gospel according to St. Mark was dictated by Peter at Rome⁹⁴¹.” Jerom bears a similar testimony⁹⁴². Chrysostom, referring to the circumstances of St.

Peter's denial, in St. Mark's Gospel, observes, "These things Mark had from his master, for he was a disciple of Peter"⁹⁴³."

This general testimony of antiquity, in respect to the origin of St. Mark's Gospel, is confirmed by arguments, which the Writing itself supplies.

In corroboration of the historical evidence, that St. Mark wrote *for the immediate benefit of the Christian Church at Rome*, we observe indications in his Gospel of its having been drawn up out of the confines of Judea, and expressions, which seem to imply that he had resided among the Latins⁹⁴⁴. He omits the genealogy of our Saviour, as being a point more likely to engage the attention of the Jews, than that of the people of other nations. In the first verse of his Gospel he announces Jesus, not in the style of other Evangelists, as "The Son of Man," but by the august title (more striking to Gentile converts) of "The Son of God;" and, after describing His forerunner John, St. Mark enters at once upon our Lord's public ministry. He frequently gives the meaning of words, which, though familiar in Judea, might have needed to be explained to foreign believers. Thus, when he first mentions the *Jordan*, he prefixes the name *river*⁹⁴⁵. *Gehenna*, which our translators render *hell*, was the name of the valley of Hinnom, near Jerusalem, where the idolatrous Jews had been used to sacrifice their children by fire to Moloch, and where a continual fire was afterward kept burning, into which every thing was thrown which could destroy the notion of idolatrous veneration. This burning in the valley of Hinnom was a figure of the punishment of the wicked, which the Jews well understood, but, as it might not be intelligible out of their land, St. Mark explains *ΓΕΕΝΝΑ* by *τὸ πῦρ τὸ*

*ἄσφεστον, the unquenchable fire*⁹⁴⁶. He informs his readers that the phrase of “*defiled* hands,” means unwashen hands, and he adds a description of certain Jewish customs, which he would scarcely have given, if he had written his Gospel in Judea⁹⁴⁷. He subjoins to the oriental word, *Corban*, its interpretation, *a gift*, an offering dedicated to God⁹⁴⁸. He says that the Syriac expression, *Ephphatha*, denotes, “Be thou opened⁹⁴⁹,” and that *Boanerges* signifies, “The sons of Thunder⁹⁵⁰. ” The person, whom St. Matthew, writing immediately for the Hebrews, calls “a woman of *Canaan*,” St. Mark more particularly designates by the appellation of *Syrophcenician*⁹⁵¹. He explains *Λεπτὸν*, the lowest Greek coin, by *Κοδράντης, Quadrans*, the smallest piece of brass money in circulation among the *Romans*⁹⁵². He states, that the Jewish “Preparation” was “the day before the sabbath⁹⁵³. ” He does not, like St. Matthew and St. Luke, employ the word *mammon*, chiefly in use in Syria, but substitutes for it a term universally understood, *Χρήματα, riches*. He introduces a circumstance, which neither St. Matthew, nor St. Luke, mentions, in the relation of our Lord’s temptation in the wilderness, that He “was with the wild beasts⁹⁵⁴. ” Perhaps, this was to explain to those, unacquainted with Judea, the dreary and savage nature of the desert in which our Saviour combated the prince of darkness. St. Matthew writes, “Then the soldiers of the governor took Jesus into the common hall⁹⁵⁵. ” St. Mark says, “The soldiers led Him away unto the hall, *called Praetorium*⁹⁵⁶. ” St. Mark sometimes uses Greek equivalents for Latin words; and his Latinisms are not those only, which occur in the other Gospels, as *Λεγεών, Κῆνσος, Πραιτώριον, Δηνάριον, Φραγελλόω*, but some, which are found in his writing alone, as *Κεντυρίων, Σπεκουλάτωρ, Ξέστης*. St. Mark

describes Simon, the Cyrenian, who was compelled to bear the cross of Jesus, as “the father of Alexander and Rufus⁹⁵⁷. ” **Rufus** was a conspicuous Roman convert, saluted by St. Paul⁹⁵⁸, and if St. Mark alludes to this believer, and wrote from Rome, where Rufus was then resident, nothing could be more natural and proper, than the mention of his name, and the appeal to his testimony, as he could have spoken to the facts, which he had heard his parent relate.

The foregoing observations correspond with the account of the publication of St. Mark’s Gospel for the use of the **Roman** people. Other peculiarities in the narrative agree with the tradition, that he **received from St. Peter the intelligence which he communicated.**

St. Mark omits many facts, honourable to Peter, which other Evangelists record, and which it was consistent with Peter’s humility after his transgression, that he should not himself produce to view.

Jones⁹⁵⁹ has drawn up the following catalogue of facts, tending to Peter’s honour, which are not found in St. Mark’s Gospel.

1. The blessing pronounced upon Peter, after his signal confession of Christ; the declaration of our Saviour, that he had his faith and knowledge from God; the promise made to him of the Keys, &c. are omitted by St. Mark, though the former and succeeding parts of this discourse are both told by him⁹⁶⁰. See Matt. xvi. 16—20. compared with Mark viii. 29, 30.

2. The commission given to Peter to work the miracle of getting money out of the mouth of the fish, to pay the tribute, is told by St. Matthew, xvii. 24, &c. but omitted by St. Mark, though the preceding and subsequent accounts are the very same as in St. Matthew's Gospel. See Mark ix. 30—33.

3. Our Lord's expressions of love and favour to St. Peter, in telling him of his danger, and that He had prayed for him, that his faith might not fail, are omitted by St. Mark. See Luke xxii. 31, 2.

4 St. Peter's humility, expressed in an unwillingness that Christ should wash his feet, and Christ's particular discourse to him, are unnoticed by St. Mark. See John xiii. 6—10.

5. The instance of St. Peter's zeal, in cutting off the ear of the High-priest's servant⁹⁶¹, is not mentioned by St. Mark or St. Peter in particular, but told of a certain person, who stood by. See John xviii. 10., and Mark xiv. 47.

6. St. Peter's faith, in casting himself into the sea, to go to Christ, after the resurrection, is not mentioned by St. Mark. See John xxi. 7.

7. Our Lord's discourse with St. Peter concerning his love to Him, and His repeated charge to this Apostle to feed His sheep, are omitted by St. Mark. See John xxi. 15.

8. Our Saviour's prediction of St. Peter's martyrdom, and of the manner of it, is not recorded by St. Mark. See John xxi. 18, 19.

To the above catalogue an addition has been furnished by Townson⁹⁶².

9. The calling of St. Peter was made memorable by a wonder, which was repeated in his presence, after our Lord's resurrection; who, by a draught of fishes, which was symbolical, as well as miraculous, thus assured him of great success in catching men with the net of the Gospel. This is not told by St. Mark. See Luke v. 2—9. John xxi. 6—11.

10. St. Peter made a profession of faith, besides that which St. Matthew mentions, xvi. 16. respecting which St. Mark is silent. See John vi. 66—9.

11. Our Lord, on the day before His passion, sent two of His disciples to Jerusalem to prepare the Passover. The choice which He made of them was an honourable preference, and a token of His confidence in their faith, obedience, and care. One of the two disciples being St. Peter, St. Mark conceals their names. See Luke xxii. 8. and Mark xiv. 13.

12. St. Mark does not relate that St. Peter was the first of the Apostles, to whom our Lord showed Himself after His resurrection⁹⁶³: the omission of which circumstance is the more observable in St. Mark, as he describes in what manner Mary Magdalen was distinguished among the women: "Now when Jesus was risen early, the first day of the week, He appeared *first* to Mary Magdalen." xvi. 9.

Townson further observes: "Soon after the calling of St. Peter, Christ was received at his house. St. Matthew and St. Luke mention it, as *the house of* Simon, or Peter. But St. Mark,

that he may not seem to arrogate the slightest matter to him, calls it ***the house of*** Simon ***and*** Andrew. Compare Matt. viii. 14. Luke iv. 38. with Mark i. 29.

“When the twelve Apostles were to be enumerated, it was necessary to place St. Peter at the head of the sacred list, as is done by the other Evangelists; but it is managed by St. Mark in such a manner, that you scarcely perceive the preference given to him: ‘And He ordained Twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal diseases, and to cast out devils: And Simon He surnamed Peter⁹⁶⁴; and James, the son of Zebedee, and John the brother of James,’ &c. iii. 14—17. Compare Matt. x. 2.

“All the Evangelists relate, that St. Peter, before called Simon, had the honour of receiving a new name⁹⁶⁵ from Christ; but Mark alone qualifies this honour by showing that it was not conferred singly on him: He alone records that James and John were surnamed ‘Boanerges, The sons of thunder.’” iii. 17.

St. Mark, who omits so many facts, which are honourable to Peter, inserts nearly all that the other Evangelists disclose of his defects and infirmities.

Peter’s protestation of attachment to Christ, after the prophecy of his denial, is described in stronger terms in St. Mark’s, than in the other Gospels: Peter “spake the more vehemently⁹⁶⁶, If I should die with Thee, I will not deny Thee in any wise.”

St. Mark says less of Peter’s contrition after his fall, than St. Matthew and St. Luke. They relate that he “wept bitterly⁹⁶⁷.” St.

Mark, who states the circumstances and aggravations of the offence, (except that he does not mention that Peter denied, the second time, *with an oath*⁹⁶⁸) remarks only, that “he wept.”

The sparing communication by St. Mark of what served to advance the honour of St. Peter, and the ready disclosure of what told against him, are in favour of the opinion that he composed his Gospel under the direction, or at least from the discourses, of that Apostle. It accords with the severe sense of his crime which Peter felt, that a history, dictated by himself, should contain traces of his abasement of spirit: and it is to be supposed, that Mark would have been of all the Evangelists most desirous to place Peter in as distinguished a point of view, as truth would justify, if he had not been prevented by the humility of the Apostle himself.

One or two facts, which may be thought to confer honour on St. Peter’s name, are introduced by St. Mark alone; but they are to be accounted for, I think, without difficulty. No other Evangelist relates, that Peter was one of the Four, to whom Christ foretold the calamities, which were to fall upon the Jewish nation⁹⁶⁹. Peter might have chosen to proclaim publicly, that this prophecy was delivered in his hearing, not for his own credit, but in confirmation of the Divine character of Jesus. St. John, it is true, was of the company, in whose presence the prophecy was uttered, and yet is silent upon it; but it was less necessary for St. John to describe himself as a hearer of this prophetical discourse, after St. Mark had recorded it, and explained to whom it was addressed.

St. Mark alone informs us, that the Angel at the holy sepulchre said to the women: “Go your way, tell His disciples, ***and Peter***, that He goeth before you into Galilee⁹⁷⁰. ” Peter might have spoken of this message of the Angel, in proof of His Lord’s exuberant goodness, without a notion that any other inference could be drawn from it. Gracious as it was, it, in truth, referred to him, as a sinner. The phrase is peculiar: “Tell His disciples, ***and Peter***.” Peter, then, was not included among the *disciples*. He was not at liberty to rank himself with that company, after his denial. He knew himself to be unworthy of the name of disciple. But this kind message indicated that the humbled and penitent servant was restored to his Master’s favour. “He is here named (says Whitby,) not as Prince of the Apostles, but, as the Fathers say, for his consolation, to take off the scruple, which might else lie upon his spirit, whether, after his threefold denial of his Master, he had not forfeited his right to be one of Christ’s disciples⁹⁷¹. ”

There are other considerations, which confirm the ancient account of the channel through which St. Mark obtained the materials for his Gospel.

St. Mark frequently mentions circumstances, which the other Evangelists omit, relating to transactions, ***to which Peter was privy***; and some of these circumstances are so minute, as to carry the appearance of their having been communicated by ***a witness of the matters described***.

For instance, St. Mark alone says, that when the sick, and those possessed with devils, were brought to Jesus at Capernaum, “***all the city was gathered together at the door***⁹⁷². ”

This Peter could well testify, for it appears to have been, at the door of his own house.

Previously to the cure of Peter's wife's mother, St. Mark, exclusively, describes Jesus as "entering into the house of Simon and Andrew, *with James and John*⁹⁷³."

St. Mark relates, "In the morning, rising up a great while before day, Jesus went out, and departed into a solitary place, and there prayed. *And Simon, and they that were with him, followed after Him. And when they had found Him, they said unto Him, all men seek for Thee*⁹⁷⁴." St. Matthew and St. John omit this; and St. Luke says only, "And when it was day, He departed, and went into a desert place: and the people sought Him, and came unto Him, and stayed Him⁹⁷⁵, that He should not depart from them⁹⁷⁶."

In the account of the cure of the paralytic, St. Mark is more particular, than St. Matthew and St. Luke. The miracle was wrought at Capernaum, and, probably, in Peter's dwelling. "And straightway many were gathered together, insomuch that there was no room to receive them; no, not so much as about the door: and He preached the word unto them. And they come unto Him, bringing one sick of the palsy, which was borne of four. And, when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed, wherein the sick of the palsy lay⁹⁷⁷."

St. Mark alone says, that the sick man was *borne of four*.

St. Mark is minute in describing the situation of Jesus, when He was in a ship with His disciples on the sea of Galilee, and a

great storm of wind arose: “He was in *the hinder part of the ship, asleep on a pillow*⁹⁷⁸.”

Peter was present, when Jesus healed the woman with an issue of blood, and when He raised the daughter of Jairus⁹⁷⁹; and St. Mark, in his description of these miracles, relates several particulars, which are not told in the other Gospels. He alone says, that the woman, after having “suffered many things of many physicians, and spent all that she had, ***was nothing bettered, but rather grew worse;***” and that, when she had touched our Saviour’s garment, she “***felt in her body that she was healed of that plague.***” He alone inserts the words which Jesus used, when He raised the daughter of Jairus to life, “***Talitha, cumi,***” and mentions, that the damsel “arose and walked⁹⁸⁰.”

When Jesus multiplied the loaves and fishes for the refreshment of the multitude, all the Twelve were with Him⁹⁸¹. St. Mark writes like a spectator of the scene, describing the people as commanded to “sit down, by companies, upon the ***green grass***⁹⁸².” The Apostles, St. Matthew and St. John, speak of ***the grass***, and of ***much grass in the place***⁹⁸³. St. Luke does not notice this circumstance.

After the miraculous increase of the loaves and fishes, St. Matthew says, that “when the disciples were come to the other side, (of the lake) they had forgotten to take bread⁹⁸⁴.” St. Mark, with the particularity of description, which a witness would be likely to give, relates: ‘Now the disciples had forgotten to take bread, ***neither had they in the ship with them more than one loaf***⁹⁸⁵.’

It is St. Mark, from whom we learn that Jesus “*took the little children up in His arms and blessed them*⁹⁸⁶. ” Peter was, probably, present at this interesting scene.

St. Mark alone relates, that when our Saviour had descended from the Mount, on which He had been transfigured, in the presence of Peter and James and John, “*all the people, when they beheld Him, were greatly amazed*⁹⁸⁷. ”

When our Lord went up to Jerusalem, to meet His appointed sufferings, He was attended by the twelve Apostles⁹⁸⁸. It was in the course of this journey, that He cured the blind man near Jericho. St. Mark alone publishes the name of the man, “*Bartimeus, the son of Timeus,*” and says that, “*casting away his garment, he rose, and came to Jesus*⁹⁸⁹. ”

Another particular, connected with this journey, is related by St. Mark only. The two disciples “found the colt *tied by the door without, in a place where two ways met*⁹⁹⁰. ”

A remark made by **Peter** concerning the fig-tree is recorded by St. Mark alone: “*Master, the fig-tree which Thou cursedst is withered away*⁹⁹¹. ”

We read in St. Mark’s Gospel, that as Jesus “sat upon the mount of Olives, over against the Temple, **Peter and James and John and Andrew** asked Him privately, Tell us, when shall these things be⁹⁹²? ” referring to what He had predicted concerning the destruction of the Temple. St. Matthew says, generally, that **the disciples** asked this question, and St. Luke that **some** proposed it.

More instances of this kind are to be adduced⁹⁹³.

The evidence, that St. Mark wrote under the inspection of St. Peter, is strengthened by the observation of some expressions in St. Mark's Gospel, which appear to have been dictated by a *Galilean*⁹⁹⁴. We are informed that Peter belonged to Galilee, but we have no reason to think that Mark was of that province. Herod, the tetrarch of Galilee, is called *king* Herod⁹⁹⁵, a style in which the people of Galilee might have spoken of him, and in which St. Matthew once describes him⁹⁹⁶. St. Luke denominates him tetrarch. The lake of Galilee is called by St. Mark (as it is by St. Matthew and St. John) the *sea*⁹⁹⁷ of Galilee, a name, which those, who lived upon the border of this great body of waters, might have been accustomed to apply to it. St. Luke always calls it a *lake*. St. Mark expresses himself in the language of a borderer upon this lake, when he writes, "The same day, when even was come, He saith unto them, *Let us pass over unto the other side*⁹⁹⁸." In St. Luke we read, "*Let us go over unto the other side of the lake*⁹⁹⁹."

St. Mark speaks more freely, than St. Luke, of the failings and imperfections of the Twelve. St. Matthew and St. John, two of their number, are not backward to record their mistakes and weaknesses, but St. Mark, probably, like St. Luke, would less frequently have disclosed these¹⁰⁰⁰, if he had not followed the instructions of a member of the apostolical body.

St. Matthew constantly calls the Apostles *disciples*, except in the place where he mentions their appointment, and names. St. John uses the word, *apostle*, once only, and then it occurs in a discourse of Christ, and not in a description of His followers by the Evangelist. It is, besides, introduced as a general term, "Neither is he, that is sent (*ἀπόστολος*) greater than he, that sent

him¹⁰⁰¹.” St. Luke refers to the Twelve in several places, under the name of *Apostles*¹⁰⁰². St. Mark applies this name to them but in one passage¹⁰⁰³. It was a title of high distinction, and we can at once discern the reason why St. Matthew and St. John abstained from the use of it; but why should St. Mark have followed their example in this respect, unless he had been directed by an *Apostle*, who would have shown like modesty, with St. Matthew and St. John, in speaking of himself and his brethren?

The calling of Simon is mentioned very early in St. Mark’s Gospel, in the sixteenth verse of the first chapter; and in this chapter his name occurs in three other places.

Some writers think, that St. Peter, in his second Epistle, may have alluded to the Gospel, which St. Mark, as his amanuensis, was to send abroad: “I will endeavour that ye may be able, after my decease, to have these things always in remembrance¹⁰⁰⁴.” St. Peter uses the future tense—*σπουδάσω*—and he was then employed upon his last Epistle. He might, however, have referred, not to St. Mark’s Gospel, but to the completion and publication of the work, which he then had in hand.

St. Peter, in his first Epistle, calls Mark his “son¹⁰⁰⁵,” and we conclude that he gives him this appellation, because he had been the instrument of his conversion, or because Mark was his companion and assistant in his apostolical labours, as St. Paul calls Timothy his “own son in the faith,” and says of him, that, “as a son with the father, he served with him in the Gospel¹⁰⁰⁶.” St. Peter says, “The Church which is at Babylon¹⁰⁰⁷, elected together with you, saluteth you, and so doth Marcus, my

son¹⁰⁰⁸.” It was a prevailing ancient opinion, that Babylon is here put figuratively for Rome; and if, by Babylon, Rome be denoted, the mention of St. Mark in that, city, in company with St. Peter, and serving as his son in the faith, is agreeable with the report of those writers, who say that St. Mark’s Gospel was there composed from St. Peter’s preaching, at the request of the Roman converts¹⁰⁰⁹.

Chrysostom thinks that the concise style of St. Peter is to be observed in St. Mark’s Gospel¹⁰¹⁰.

Against the supposition, that this Gospel was a transcript of St. Peter’s preaching, it is urged, that St. Peter, in his Second Epistle, reports the words, pronounced from Heaven at the Transfiguration, to have been, “This is My beloved Son, in whom I am well pleased:” whereas St. Mark’s relation of them is, “This is My beloved Son: hear Him¹⁰¹¹.” The difference is certainly remarkable, and it is not easy to offer an explanation of it¹⁰¹²; but it is not of sufficient consequence to invalidate an argument, supported by the considerations of which we have taken a review.

Another objection to the tradition, that St. Mark wrote from the dictation of St. Peter, has been raised from the observation of parallel and coincident passages in the two Gospels. From this verbal harmony it has been inferred, that St. Mark wrote with St. Matthew’s narrative before him. St. Augustin calls him St. Matthew’s abbreviator¹⁰¹³.

Some learned men have so far dissented from Augustin, as to be of opinion that St. Mark copied nothing from the former Record.

St. Mark's omission of several particulars related by St. Matthew¹⁰¹⁴, his enlarged statement of many of the facts which St. Matthew introduces¹⁰¹⁵, his mention of occurrences and circumstances, of which St. Matthew takes no notice¹⁰¹⁶, and his occasional departure from the order and arrangement which St. Matthew observes¹⁰¹⁷ are evidences that he had a source of information, independent of his predecessor's history. He might have seen St. Matthew's Gospel, and, if it was sent abroad before he wrote, we can scarcely suppose that he had not seen it; but, if he had perused this document, he certainly was not an epitomizer of it. It is quite plain that he had other intelligence; and no opinion is better supported, than that St Peter was (under Providence) his guide and teacher.

There is nothing in what has been observed inconsistent with a belief, that St. Mark's Gospel is properly ranked with the INSPIRED books of the New Testament. If St. Mark committed to writing a detail of the events and discourses, which he had heard St. Peter recite, it was by the Holy Spirit that he was directed to this course, and guarded from error in the statement published to the world¹⁰¹⁸.

St. Peter's approval of this Gospel has been considered as establishing, in a great degree, its claim to the title of an INSPIRED record. "The attestation of a person, of whose prophetic spirit there was no question, was one way of being certified concerning the Divine mission of a Prophet among the Jews; according to that maxim of the Masters, *A Prophet, of whom some other undoubted Prophet witnesseth that he is a Prophet, is assuredly a Prophet*¹⁰¹⁹. This seems to have been exactly the case of St. Mark and St. Luke. Their writings were

authorized, and their inspiration thereby attested, by Apostles, who were undoubtedly inspired, and therefore we may safely conclude, that these two Evangelists were inspired likewise, i. e. *directed by the Spirit of God* in selecting what was proper for them to write, and *preserved* by the same from falling into error¹⁰²⁰.”

A tradition descended to the time of Eusebius, that St. John read, approved, and confirmed the truth of, the three first Gospels¹⁰²¹, and that it formed a part of his plan, in writing a fourth, to supply what his predecessors had omitted¹⁰²²; an opinion, with which the contents of his Gospel agree¹⁰²³. St. John’s sanction of St. Mark’s and St. Luke’s writings¹⁰²⁴, and his design to provide, as it were, a supplement to them, would be an evidence that he regarded them—and a warrant for our reception of them—not only as historically true, but as compositions of a higher character.

It is, indeed, enough to satisfy us of the inspiration of the writing now under review, that it was admitted, from the beginning, by the whole Church of Christ, and read in the assemblies of the faithful, as a portion of canonical Scripture. No distinction is made by the early writers between the authority of St. Mark’s and St. Luke’s Gospels, and that of the Gospels of the Apostles, St. Matthew and St. John. The Four Gospels are appealed to by the primitive Church, as worthy of equal esteem and reverence. Tatian, a disciple of Justin Martyr, (A.D. 170.) composed a Harmony of the Gospels of Matthew, Mark, Luke and John, which he called, *ΔΙΑ ΤΕΣΣΑΡΩΝ, OR THE FOUR*¹⁰²⁵. Irenæus, who wrote his books against Heresies about A.D. 170, says that **THE FOUR GOSPELS**, and no others, (neque plura, neque

pauciora¹⁰²⁶) were acknowledged by the Church, and he speaks of them in the order, in which they now stand in the New Testament¹⁰²⁷. He offers some reasons (certainly of no weight) why there should be no more, and no fewer, than Four Gospels, but his endeavour to explain why this exact number should exist, shows that, in his day, these Four Gospels, and these only, were received. Clement of Alexandria, born about the middle of the second century, asserted the authority of the Gospels of St. Matthew, St. Mark, St. Luke, and St. John, and of those only. He objected to a passage, cited out of the Gospel according to the Egyptians, “It is not to be found in either of **THE FOUR GOSPELS**, which have been delivered down to us¹⁰²⁸.” Tertullian, the most ancient of the Latin Fathers, who flourished between the years 190 and 220, gives the, following account of the Gospels then in the hands of Christians, with the proper characters of the writers: “Among the *Apostles*, John and Matthew teach us the faith; among *apostolical men*, Mark and Luke refresh it¹⁰²⁹.” Origen, the pupil of Clement of Alexandria, and the most learned of the Fathers of the Greek Church, speaks, early in the third century, of the Four Gospels of Matthew, Mark, Luke and John, as Histories, “alone received without dispute by the whole Church of God under Heaven¹⁰³⁰.” Athanasius, consecrated Bishop of Alexandria in the year 326, accounted all the Books of the New Testament as canonical, which we receive, and placed no others in the same rank with them. “These (said Athanasius) are fountains of salvation, that he, who thirsts, may be satisfied with the oracles contained in them. In these alone the doctrine of religion is taught¹⁰³¹.” Eusebius, in the beginning of the fourth century, classed our Four Gospels with the Scriptures, which had been **UNIVERSALLY**

ACKNOWLEDGED from the time of the Apostles to his own¹⁰³². Jerom, ordained Presbyter of Antioch in the year 378, says, that the Four Gospels alone, which have been handed down to us, under the names of Matthew, Mark, Luke, and John, are genuine; that “the Church, according to the word of the Lord, built upon a rock, pours out only these four rivers of Paradise¹⁰³³. ”

And let it be remembered, that these Books were not accepted by the primitive Church without the most careful and scrupulous inquiry. The early Christians examined with extreme caution the claims of all the writings, to the sacredness of which they assented. “Where there was a cause of doubt (as Paley observes) they did doubt.” Of this we have proof in their backwardness to acknowledge certain Books (afterward fully recognized) to the genuineness of which, at first, sufficient attestation had not been given. I allude to the Epistle to the Hebrews, the Epistle of St. James, the Second Epistle of St. Peter, the Epistle of St. Jude, the Second and Third Epistles of St. John, and the Book of Revelation. “Their unwillingness to receive these Books for some time, before the doubts concerning them were satisfactorily and entirely removed, gives us very good ground to believe, that they had from the beginning such evidence, as was without exception, of the authority of all those other Books of the New Testament, which were never controverted, which were from the first, and with universal consent, received by all Christian Churches. If there had not been very undeniable evidence of their being the genuine writings of the Apostles, or other inspired men, there would certainly have been the same doubt and controversy concerning them¹⁰³⁴. ”

“There is a perfect harmony,” says Bishop Tomline, “between the doctrines delivered by St. Mark and St. Luke, and by the other writers of the New Testament; and we can indeed scarcely conceive it possible, that God would suffer Four Gospels to be transmitted, as a rule of faith and practice, to all succeeding generations, two of which were written under the immediate direction of His Holy Spirit, and two by the unassisted powers of the human intellect¹⁰³⁵. ”

APPENDIX.

CHAPTER III.

ST. PETER WAS NOT VESTED WITH A JURISDICTION OVER THE OTHER APOSTLES.

WHETHER the leading place, which Peter took among the Twelve, is to be attributed to his having been the first, called to the Apostleship¹⁰³⁶, or to his having first distinctly apprehended the Godhead of the Saviour¹⁰³⁷, or to his seniority¹⁰³⁸, or to his personal endowments¹⁰³⁹, we have no means of determining. It was a lead, which they freely assigned to him, not a precedence of authority, founded upon any direction of Christ, or appointment by the Apostolical senate. Ancient authors allow to Peter a primacy of *worth*, and of *repute*, and such a primacy of *order*, as does not imply a superiority in power or command. He was **PRINCEPS APOSTOLORUM**, as one, in a society of equals, often has precedence—*Primus inter pares*. Dr. Peter Heylin says: “Though in the calling of those blessed spirits (the Apostles) to their great employment, there was a *prius* and a *posteriorius*, yet, in regard of power and authority, there was neither *summum*, nor *subalternum*: and howsoever Peter be first named in that sacred catalogue, yet this entitleth him to no more authority above the rest of the Apostles, than Stephen might challenge in that regard above the residue of the *Seven*. St. Cyprian¹⁰⁴⁰ did resolve this cause many hundred years since; assigning unto all the Twelve a parity of power and honour;

giving nothing to Peter but a priority of order, a primacy, if you will, but no supremacy¹⁰⁴¹.”

That Peter had no title, or office, which elevated him above, and gave him a jurisdiction over, his brethren, is evident from many passages in the Christian Scriptures.

1. When Peter presumed to make objection to our Saviour's announcement of His approaching sufferings and death, “Jesus turned, and said to him: Get thee behind Me, Satan: Thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men¹⁰⁴².” We read, in St. Mark's Gospel, that Jesus, “***when He had turned about, and looked on His disciples***, rebuked Peter¹⁰⁴³.” He uttered the reproof in the presence of the disciples, and first turned, and looked upon them, to draw their closer attention to what He was about to say. Dr. S. Clarke remarks, that Peter is here rebuked with a sharper severity than “our Lord ever used towards any of the rest of His disciples, in the very ***next*** discourse to that, in which this disciple had been so highly commended and honoured, as it were with a particular view that it might be left upon record, as a guard against that extravagant opinion, which He foreknew that future ages, for the purposes of tyranny and worldly dominion, would entertain of Peter's personal authority. And probably (adds this writer,) for the same reason it is, that Peter was suffered to fall, and to deny his Master, more shamefully than any of the other Apostles, and that it is particularly recorded in Scripture History, how St. Paul afterwards “withstood him to the face, because he was to be blamed¹⁰⁴⁴. ”

2. When Peter said to Christ: “Behold, we have forsaken all, and followed Thee: What shall we have therefore?” the reply intimated that the Apostles were to be all **EQUALLY** distinguished. “Verily, I say unto you, That ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel¹⁰⁴⁵. ”

3. When James and John petitioned, through their mother, to have the chief places in the kingdom of Christ—the one to sit on His right hand, and the other on the left—they could not have conceived that Peter was to be preferred before them. This request makes it evident, that they did not infer a promise of *supremacy* to Peter¹⁰⁴⁶ from the words, “Thou art Peter, and upon this rock I will build My Church,” &c. “THE TEN”—not Peter in particular—“were moved with indignation against the two brethren¹⁰⁴⁷” for aspiring to a privilege, to which they considered that they had as just a title.

4. The disciples, expecting that Jesus would manifest Himself to be the Messiah with temporal glory, more than once debated, who should have the highest station in His kingdom. Either by the discovery of their vain reasoning, or in consequence of a question addressed to Him, Jesus at one time made answer to their inquiry, “Who is the greatest in the kingdom of Heaven?” To correct this spirit of rivalry, and the aspiring temper and false conceptions, in which it originated, He “called a little child¹⁰⁴⁸ unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself, as this little child,

the same is greatest in the kingdom of Heaven¹⁰⁴⁹.”—If any man desire to be first, the same shall be last of all, and servant of all¹⁰⁵⁰.”—“He, that is least among you all, the same shall be great¹⁰⁵¹.” At another time, on occasion of this ambitious strife, our Lord said: “Ye know that the princes of the Gentiles exercise dominion over them, and they, that are great, exercise authority upon them. **BUT IT SHALL NOT BE SO AMONG YOU**¹⁰⁵².”

5. Jesus, instructing His disciples to avoid the evil example of the Scribes and Pharisees, who loved “the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi,” said: “Be not ye called Rabbi: for one is your Master¹⁰⁵³, even Christ, and **ALL YE ARE BRETHREN**¹⁰⁵⁴.”

6. The Lord informed Simon, that Satan was seeking to overpower the Apostles with his temptations, and added: “But I have prayed for *thee*, that thy faith fail not¹⁰⁵⁵.” There had recently been a contention among the Twelve about pre-eminence, and nothing certainly, in this saying of Christ, is favourable to Peter’s title to the Headship. On the contrary, he is represented, as more in danger, than the rest, of falling before the adversary’s power, and he, who was so likely to fail in the duty of self government, had not (hitherto, at least,) shown a fitness to rule over the other Apostles. “Doubtless, it was Peter’s advantage, that Christ prayed for him, but it was not so much for his honour, that he stood in need of such a prayer beyond all his brethren¹⁰⁵⁶. ”

7. St. John was regarded by our Lord with peculiar affection. He had the *Πρωτοκλισία*, the favour of the place nearest to

Christ. “Now there was *leaning on Jesus’ bosom* one of His disciples, whom Jesus loved¹⁰⁵⁷. Simon Peter therefore beckoned to him, that he should ask who it should be, of whom He spake,” Jesus having said, “One of you shall betray Me.” Peter, seeing John admitted to this intimate friendship, made a sign to him to ask a question, which he himself ventured not to propose. Our Saviour conferred the highest distinction upon St. John, and gave the strongest demonstration possible of love and kindness to him, by consigning the Virgin Mary to his guardianship, at the crucifixion, a scene, at which St. John is the only Apostle mentioned as present¹⁰⁵⁸. St. John was allowed to persist longer, than any other Apostle, in the confession of the faith¹⁰⁵⁹. He survived the coming of Christ in judgment upon Jerusalem. Can it be supposed, that this eminently honoured disciple was in subjection to Peter¹⁰⁶⁰?

8. Jesus declared publicly, that Peter’s zeal in striking Malchus (though prompted by affection) was precipitate and unseasonable¹⁰⁶¹. “The weapons” of the Christian warfare “are not carnal¹⁰⁶².” Our Religion was to be spread, not by wielding the sword, but by submitting to it—non occidendo, sed moriendo¹⁰⁶³.

9. The commission of Jesus to His Apostles, both before and after His resurrection, respected all alike. “THESE TWELVE Jesus sent forth¹⁰⁶⁴,” &c. He said afterward to the Eleven, “Go YE, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost¹⁰⁶⁵.”—“As My Father hath sent Me, even so send I you—*óμας*¹⁰⁶⁶.”

10. The writers of the Romish Church insist upon the charges given to Peter, “Feed My lambs, Feed My sheep, Feed My sheep,” as an argument of his universal pastorship. But Peter himself did not understand that the charges implied this distinction, for he “was *grieved* because Jesus said unto him the third time, Lovest thou Me¹⁰⁶⁷? ” though the inquiry was introductory, as it had been before, to the direction to feed the flock of Christ. Our Lord, it appears, made it a question, whether Peter loved Him, or not, with a proper affection. He could not, then, at this time, have raised him to the government of His Church. If the threefold inquiry had a reference to Peter’s thrice-repeated denial¹⁰⁶⁸, it was, in this view, rather humiliating, than exalting.

11. When an Apostle was to be appointed in the place of Judas, Peter addressed the assembly of believers on the occasion, but did not dictate to them, or nominate a disciple for the office. The assembly selected two, and prayer was presented to the Lord, the Searcher of hearts, to show, by directing the lots, “whether of the two He had chosen¹⁰⁶⁹. ”

12. When Deacons were ordained, to superintend the distributions to the poor, “THE TWELVE called the multitude of the Disciples unto them,” and said, “Look YE out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom We¹⁰⁷⁰ may appoint over this business.” Accordingly, “THEY (the Disciples) chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and¹⁰⁷¹, when THEY (the Apostles) had prayed, they laid their hands on them¹⁰⁷². ”

13. The Apostles at Jerusalem, on hearing that the Samaritans accepted, with a ready mind, the doctrine of the Gospel, “*sent unto them Peter and John.*” “He, that is sent, is not greater than He that sent Him¹⁰⁷³. ” Peter, then, could have had no sovereignty over the other Apostles. He and St. John had a joint commission: and it does not appear that Peter was held in higher honour than his companion, John, in the Samaritan city; for when Peter expressed an holy indignation at the proposal of Simon Magus, the awe-stricken sorcerer desired to have the prayers (not of Peter singly, but) of both Apostles for the pardon of his sin. “Pray ye—*οὐεῖς*—to the Lord for me¹⁰⁷⁴. ”

14. The Jewish Christians, who persisted in their zeal for the Mosaic ordinances, “contended” with Peter at Jerusalem, after his intercourse with the family of Cornelius, saying, “Thou wentest in to men uncircumcised, and didst eat with them.” Peter did not allege that submission was due to his authority, as monarch of the Church, but mildly “rehearsed the matter from the beginning,” and patiently “expounded it by order¹⁰⁷⁵” unto his brethren, in justification of his conduct.

15. Upon a variance of opinion at Antioch in Syria, respecting the necessity of circumcision to the Gentile converts, the Church Governors of that place did not appeal to Peter as arbiter, as the infallible judge of all controversies, but “determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question.” This occasioned the meeting, which has been usually called the first Christian Council. At this meeting Peter’s opinion received marked respect and attention. He had the influence, which properly belonged to his zeal, judgment, and

experience, but no place was assigned to him, which indicated him Prince of the Apostles. The Council was not summoned by his mandate¹⁰⁷⁶. He did not open the debate, for, before he rose, “there had been much disputing;” neither did he sum up the arguments of the different speakers, at the close of the discussion. James was president and moderator of the assembly. After the others had delivered their sentiments, James¹⁰⁷⁷ said, “Men and brethren, hearken unto me;” and, at the conclusion of his address, he pronounced the judgment, “Wherefore, MY SENTENCE is¹⁰⁷⁸,” &c. “THEN PLEASED IT THE APOSTLES AND ELDERS, WITH THE WHOLE CHURCH, to send chosen men of their own company to Antioch, with Paul and Barnabas,” as conveyers of the decree¹⁰⁷⁹.

16. St. Paul, enumerating the Ministers, appointed by God, in their proper order, in His Church, says, “God hath set some in the Church, FIRST APOSTLES¹⁰⁸⁰,” &c.—not first *Peter*¹⁰⁸¹, then Apostles, but—first, and, in the highest place, Apostles. And St. Paul describes the Church, as “built upon the foundation of the APOSTLES and Prophets, Jesus Christ Himself being the chief corner-stone¹⁰⁸².” There is no mention of Peter, as being in any respect different from the other Apostles, who COLLECTIVELY constituted a foundation, united by “a tried stone, a precious corner-stone¹⁰⁸³.” When the New Jerusalem was opened to the view of St. John, “the wall of the city had twelve foundations, and in them the names of the TWELVE APOSTLES of the Lamb¹⁰⁸⁴. ”

17. St. Paul speaks of “James, Cephas, and John¹⁰⁸⁵,” as “pillars¹⁰⁸⁶” of the Church, or chief of the Twelve, making no distinction between them, not even naming Cephas first. James,

indeed, held a station, which justified the placing of his name before that of Peter¹⁰⁸⁷. He is mentioned by ancient writers as Bishop of Jerusalem, and he is referred to, several times, in the Acts, and in St. Paul's Epistles, in a manner which corresponds with the account of his having been invested with that sacred office¹⁰⁸⁸.

18. St. Paul says of himself, "I suppose I was not a whit behind the very chiefest Apostles¹⁰⁸⁹." He declares that James, Cephas, and John, who gave to him "the right hand of fellowship" at Jerusalem, "in conference added nothing" to him, as he had been perfectly instructed before by immediate revelation, and that it made "no matter" to him "whatsoever they were¹⁰⁹⁰" by reason of their former advantages. St. Paul claims at least an equality of rank with St. Peter, when he affirms, that "the Gospel of the uncircumcision was committed unto him, as the Gospel of the circumcision was unto Peter¹⁰⁹¹." He had a wider field of action, as Apostle of the Gentiles, than Peter, as Apostle of the circumcision; and he "laboured," as he asserts, by the grace of God, "more abundantly¹⁰⁹²" than the other planters of Christianity. When he said, "Have we not power to lead about a sister, a wife¹⁰⁹³, as well as other Apostles, and as the brethren of the Lord, and *Cephas*¹⁰⁹⁴," he intimated that Peter, and others, had no right or privilege, which was not common to himself, and the whole apostolic body. He "withstood Peter to the face," when he thought that "he was to be blamed," and charged him with inconsistency and unsteadiness before the public assembly¹⁰⁹⁵.

19. If St. Peter had been invested with a rank, superior to that of the other Apostles, it is to be presumed that traces of this his

supremacy would be found in the style of his Epistles. He would have alluded to his elevated office, as adding weight and dignity to his instructions. In particular, when, in his second Apostolical Letter, he referred to the near approach of the period for putting off his mortal tabernacle, and expressed an affectionate desire, that the converts, to whom he wrote, should bear his doctrine always in remembrance, and be preserved sound in the faith, after his departure from them¹⁰⁹⁶, he would scarcely have omitted to explain, with what commanding authority he had written, and with what reverence it became them to attend to the Vicar of Christ upon earth. But nothing like this proceeded from the Apostle's pen. We read, "This Second Epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words, which were spoken before by the holy Prophets, and of the commandment of US, THE APOSTLES OF THE LORD AND SAVIOUR¹⁰⁹⁷." This is not the language of one, whose prerogative was paramount, and who might have exacted obedience to his own command from the whole Christian world. Peter commences this Second Epistle in terms of remarkable humility and condescension, "Simon Peter, A SERVANT AND AN APOSTLE of Jesus Christ," &c. In his First Epistle, he writes, "The elders which are among you I exhort, who am"—not their superior in station, or power, but,—"also an elder," ὁ συμπρεσβύτερος¹⁰⁹⁸. In the address, which follows, to his fellow-elders, we have a sanction from Peter himself for saying, that the command, which he received to feed the flock of Christ¹⁰⁹⁹, was not conferred, as his *exclusive* commission; for he exhorts the elders of Pontus to the same duty: "Feed the flock of God, which is among you." He adds, "Taking the oversight

thereof¹¹⁰⁰, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither, as being lords over God's heritage¹¹⁰¹, but being ensamples to the flock."

THE END.

¹ When appeal is made to the occurrences of the life and ministry of St. Peter, recorded in the Gospels and in the Acts of the Apostles, I suppose myself addressing readers, who believe that these Histories were written by the authors to whom they are ascribed, and have been transmitted to our times free from alteration of any moment. It was, at first, my intention to prefix a summary of the arguments for the genuineness and uncorrupted preservation of the Historical Records of the New Testament, these being points upon the truth of which the reasoning in the following pages depends for support; but I abandoned this design, considering that it had been most satisfactorily executed by several well-known writers, and that the chief opponents of Christianity, ancient and modern, have admitted the genuineness and integrity of the accounts of the origin of our faith by levelling their objections, not against the Histories as forgeries, but against the doctrines disclosed, or the matters related in them. *Celsus, Porphyry, Hierocles, and Julian* directed their attacks against our historical Scriptures, as Records unquestionably bearing the names of the writers by whom they had been composed. *Julian* alleged that neither Paul, nor Matthew, nor Luke, nor Mark, called Jesus GOD, but that John alone it was, who gave our Saviour this title. *Cyrill. contr. Julian*, lib. 10. "Now how wrong soever he was in his observation (says *Ditton*) yet his concession deserves to be particularly taken notice of; for he lets us know here that he took those writings, which in his times bore the names of Matthew, Mark, Luke, John, Paul, to be the genuine products of those authors, or else there had been very little sense in his quoting them to the purpose that he does quote them in this passage. The Emperor was certainly very sensible that the evidences for the genuineness of these Books were, at that time of day in the world, so very

clear and convincing that it would have been plainly scandalous for a man to have called them in question.” ***On the Resurrection.*** Part iii. Sect. 18.

² 1 Cor. xv. 30.

³ Psalm ii. 2.

⁴ Isaiah xl. 29.

⁵ Heb. viii. 1.

⁶ Luke xxiv. 49.

⁷ John xx. 19.

⁸ Acts ii. 36.

⁹ John xix. 15.

¹⁰ John xviii. 40.

¹¹ Matt, xxvii 25.

¹² Ἀνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι. *Kypke* proposes to place a comma after *θεοῦ*—a man from God, manifested among you by miracles—i.e., to have been sent from God.

¹³ ἔκδοτον, *given*, or *delivered up*, or (as *Pearce* renders ἔκδοτον in this place) *having been given forth*; i.e., sent into the world, and manifested by *being made flesh, and dwelling among you*, as it is said in John i. 14. See Acts iv. 28.

¹⁴ διὰ χειρῶν ἀνόμων. Allusion may be here made to the Romans, who were ἀνομοί, men *without law*, (Rom. ii. 12.) strangers to the revealed law of God. Whether this be the allusion, or not, the Jews were the crucifiers of Jesus, by the instrumentality of the Romans; and Peter, in his next address, lays the sin directly to the charge of the Jewish nation: “Ye killed the Prince of Life.” Acts iii. 15.

¹⁵ Acts ii.

¹⁶ *TON AGION.* See Psalm xvi. 10.

¹⁷ Jesus was, emphatically, THE JUST, the only Fulfiller of all righteousness, who ever existed upon earth. See Acts vii. 52. xxii. 14. James v. 6. 1 Pet. iii. 18.

¹⁸ Acts iii. 12—19.

19 One of the reasons, for which it was Providentially ordained that Joseph and Mary should take the Holy Infant to this mean city, was, probably, (as *Whitby* observes,) that thence He might have a name of scorn put upon Him, according to the frequent intimations of the Prophets of the ill treatment which the Messiah should experience. “Can there any good thing come out of Nazareth?” was the question of Nathanael to Philip. This was the common prejudice.—It appears that Nathanael, when he asked this question, supposed that Nazareth had been the birthplace of Jesus, for his inquiry was:—*Ἐκ Ναζαρὲτ δύναται τι ἀγαθὸν εἶναι*—whereas Philip had accurately designated Jesus, *τὸν ἀπὸ Ναζαρέτ*. John i. 45, 46.

The Jews long continued to call Christians by the name of *Nazarenes*.
Tertul. adv. Marcion. lib. iv. c. 8.

“The messengers of the glad tidings of the Gospel were scorned, as Jews, by the rest of mankind; and as the meanest and lowest of Jews, by the Jews themselves.” *Bishop Atterbury. Sermon on Isaiah* Ix. 22.

20 *καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία*—neither is there in any other **THE** salvation, which Christ confers. Acts iv. 12.

21 *πληρθεὶς Πνεύματος ἀγίου*. Acts iv. 8. *Calvin*, in his Commentary on this verse, writes: Non abs re est quod nominatim hoc addit Lucas, ut sciamus Petrum non a seipso tam magnifice loquutum esse. Et sane qui, ad vocem mulierculæ expavefactus, Christum negaverat, coram tali consensu ad solum pompaे conspectum exanimis concidisset, nisi Spiritus virtute esset erectus. Opus habuit fortitudine et prudentia. In utraque sic excellit ut vere divina sit responsio. Hic longe alias est quam prius fuerat.

22 *τὴν παρρήσιαν*. *Παρρῆσια* implies here more than **boldness**. *That alone* might not have been thought so marvellous, or unsuitable to the character of “unlearned and ignorant men.” Hammond’s paraphrase is: “When they perceived the elocution, and freeness of speech with which they taught,” &c. See his note on the different significations of *παρρῆσια* in the New Testament.

23 *καταλαβόμενοι*—having understood, or found out by report from others; for no trace of Peter’s origin, and deficiency in the advantages of education, appeared at this time.

24 ἀγράμματοι καὶ ιδιῶται—men without literature, and in private stations of life, who had not been trained up, or appointed by the customary forms, to the office of Teachers.

25 John xviii. 15.

26 Psalm ii. 2.

27 Similar was the language of the chief priests and Pharisees in regard to the mighty works of Jesus. “What do we? for this man doeth many miracles. If we let Him thus alone, *all men will believe on Him.*” John xi. 47, 48.

28 πρὸς τὸν ιδίονς—to their brethren.

29 The Apostles had prayed, that “with all boldness,” or freedom—μετὰ παρρησίας πάσης—they might deliver the word of God. Their prayer was heard. “They spake the word of God with boldness.”—μετὰ παρρησίας.

30 ἐπὶ τῷ ὄνόματι τούτῳ—concerning this Name—concerning Jesus.

31 τῆς διδαχῆς ύμῶν—your teaching.

32 βούλεσθε—have a desire.

33 διεχειρίσασθε—laid violent hands upon.

34 Acts v. 28—32.

35 διεπρίοντο—they were cut through—cut to the heart, as with a saw.

36 *EBOΥΛΕYONTO ἀνελεῖν αὐτοὺς.* *Βούλενομαι* signifies here, not *to take counsel* only, but *to resolve*; as in Acts xv. 37. xxvii. 39. 2 Cor. i. 17.

37 This is thought to have been the learned scribe at whose feet St. Paul was brought up. He was a strict *Pharisee*, and (as Bishop *Pearson* remarks) might have been the more disposed to the side of the Christian teachers from observing the inveteracy of the *Sadducees* against them. Gamaliel had the honour to be the second, who, for his skill in the law, obtained the high title of *Rabban*. He was grandson of Hillel, the celebrated Jewish doctor, and son (it has been supposed) of that Simeon, who took the infant Jesus in his arms, when He was presented in the temple. Luke ii. 28.

38 τί μέλλετε πμάσσειν, what ye are *about to do*. It had before been the *intention* of the rulers to put the Apostles to death, ver. 33.—*Pearce*, in loc.

³⁹ Etiam damnati gratias agunt.—*Tertull. Apol.* St. Peter's behaviour corresponded with his doctrine: "If ye be reproached for the name of Christ, *happy* are ye." 1 Pet. iv. 14.

⁴⁰ ἀτιμασθῆναι, to receive contumelious usage, such as scourging.

⁴¹ Acts v. 41, 42.

⁴² Acts xii.

⁴³ Psalm iv. 8.

⁴⁴ Psalm cxxvii. 2

⁴⁵ Acts xxi. 13.

⁴⁶ Psalm lii. 7

⁴⁷ If it be thought that Peter might have expected deliverance from Herod, remembering his Saviour's prophecy, that he should die in old age, at which he had not yet arrived, it must be admitted, on this supposition, that he confided in the word of Christ; and if his calmness under persecution arose from this trust, we have a decisive argument for his integrity as a preacher of the Gospel. Or, if he was sustained by a hope that the intercession of the Church in his behalf would be accepted, in this view of the case, the hope which cheered him showed the uprightness of his mind, for the pious and virtuous man alone can have consolation in thinking that "the eyes of the Lord are over the righteous, and His ears open unto their prayers." 1 Pet. iii. 12. Psalm xxxiv. 15.

⁴⁸ 1 Pet. i. 7.

⁴⁹ Acts ii. 36.

⁵⁰ Acts ix. x.

⁵¹ Acts xv.

⁵² Galat. ii.

⁵³ History of the Apostles and Evangelists.

⁵⁴ It has been inferred from 1 Cor. i. 12: "Every one of you saith, I am of Paul, and I of Apollos, and I of *Cephas*, and I of Christ,"—that St. Peter had been at Corinth before the date of St. Paul's first Epistle to the church of that place. That St. Peter visited Corinth is credibly related (*Euseb. H. E.* xi. 25.); but *when* he went there is fixed with no certainty by this passage of

Scripture. The believer, who said, “I am of Cephas,” might have been one, who had been converted by Peter in Judæa, as the believer, who said, “I am of Christ,” was perhaps a Jewish proselyte, who had been a hearer of our Saviour. In the third chapter of the same Epistle St. Paul writes: “I have planted, Apollos watered,” making no allusion to St. Peter’s instructions to the Corinthians.

55 1 Tim. vi. 12.

56 One of St. Paul’s “fellow-labourers, whose names are in the book of life,” Phil. iv. 3. *Clement* was Bishop of Rome for some years. *Irenæus* speaks of him, as one, “who had seen the blessed Apostles, and conversed with them; who had their preaching still sounding in his ears, and their traditions before his eyes.”—*Cont. Haer.* lib. iii. c. 3. The Epistle written by Clement in the name of the Christians at Rome to their brethren at Corinth, was so highly esteemed by the Corinthian Church, that it was publicly read in the congregations. The earliest copy of it known to be in existence, (of a date not later than the sixth century) is at the end of a manuscript of the Old and New Testament, called the *Alexandrian*, which was presented to Charles I. by Cyrilus Lucaris, Patriarch of Constantinople, in the year 1628, and is now deposited in the British Museum.

57 *πυρόσει*—the *burning*. *Πύρωσις* denotes the very severe persecution which the Christians in Pontus, &c. were suffering for their faith. That faith was tried, *as gold is tried by fire*. 1 Pet. i. 7. *Macknight*.

58 This name, *Χριστιανὸς*, occurs three times only in the New Testament; in the present passage, and in Acts xi. 26. xxvi. 28. It has been a question whether this appellation was chosen by the believers themselves, or applied to them by others as a term of reproach. If it had been a title of their own choice, St. Luke would, probably, have designated them by it, after recording that “the disciples were called Christians first in Antioch,” but he continues throughout his history to speak of them as believers, disciples, brethren, &c. St. Peter’s expressions, “If ye be reproached for the name of Christ, happy are ye,” “If any man suffer as a Christian, let him not be ashamed,” incline us to think that *Christian* was at first a contumelious appellation. It was not given to the followers of Jesus by the *Jews*, for the Jews called them *Nazarenes*, (Acts xxiv. 5.) and would not have used the name *Christ*, as

descriptive of the founder of the new religion. The Romans, dwelling at Antioch, might have applied this title to believers in contempt; and the word terminates in the Roman manner. *Tacitus*, the first Latin author who mentions it, says, “Quos, per flagitia invisos, vulgus *Christianos* appellabat,” *Annal.* xv. 44. Bishop *Blomfield*, who considers it probable that the name was given to believers by the enemies of the Gospel, perhaps by the haughty Romans, eloquently remarks, “But now, while the name of *Jew* denotes an unhappy race of outcasts and wanderers, while that of *Greek* bespeaks an oppressed and persecuted, and, unhappily, a superstitious and immoral people, while the once proud name of *Roman* is confined, as a national appellation, to the people of a ruined and defenceless city, that of *Christian* is a high and holy distinction, not depending upon casual locality, nor upon the will of men—a name in which the civilized world rejoices and exults, and which, in every nation, and in every condition of life, may be made, by the grace of God, a title to the *inheritance of the saints in light.*”—*Lectures on the Acts of the Apostles.*

Benson, Doddridge, and others, think that the disciples were called Christians by *Divine* appointment, and that *χρηματίσαι* in Acts xi. 26. justifies this opinion. Even if it can be shown that the verb *χρηματίζω* may be thus construed, it is greatly against the notion of the imposition of the title by Divine command, that it was not from that time, after so high a sanction, constantly applied to believers by the writers of the Acts and the Epistles.

Euodius, said to have been consecrated Bishop of Antioch by St. Peter, has been mentioned as the author of this name. See *Suidas*. The reading of Acts xi. 26. in *Codex Bezae*, expresses that it was given by Saul and Barnabas: “They first called the disciples at Antioch Christians.” All that St. Luke relates, according to the received reading, is the *place* where the appellation was taken. Whatever the *date*, or *origin*, of it might have been, it became a highly-valued title of the followers of Christ. They esteemed it an honourable, glorious, and life-giving denomination.—*Euseb. H. E.* lib. v. c. 1.

⁵⁹ ἐν τῷ μέρει τούτῳ—hoc respectu—on this account.—*Bez.*

⁶⁰ Job ii. 2.

⁶¹ φὸι ἀντίστητε—whom stand against.

62 1 Pet. iv. 12, 13. 16. 19. v. 6—10.

63 The Apostle is thought to allude to the Roman spectacles of the *Bestiarii* and the *Gladiators*. In the morning, *armed* men were introduced to fight with wild animals. About noon, gladiators fought *naked*, (they were set forth last,) and if they then escaped with their lives, they were reserved for slaughter to another day; so that they might properly be said to be men *appointed to death*. See *Whitby*'s note on this passage.

64 καὶ ἄγγελοις καὶ ἀνθρώποις—both to angels and to men.

65 διὰ Χριστὸν—on account of Christ. We are counted as fools for preaching Christ, by men who follow the maxims of secular wisdom.

66 ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἔως ἄρτι. There appears to be a reference in this passage to a Heathen custom of offering up, as expiatory sacrifices, in a time of public calamity, certain persons of the vilest and most contemptible character. They were called *Kaθárrmata purifiers*; and when the ashes of one of these victims were thrown into the sea, as a sacrifice to Neptune, it was said: *Περίψημα ἡμῶν γένονται*, Be thou our salvation and redemption! St. Paul may mean to compare the treatment which the Apostles received, with that of the miserable men who were considered by the Heathens as fit only to be loaded with curses, and put to death for the purification of the world. See *Suidas* in voc. *Περίψημα* and *Kátharoma*.

67 1 Cor. iv. 9—13.

68 Hist. Eccl. Lib. iii. c. 1.

69 Acts i. 8.

70 Eph. vi. 10.

71 1 Cor. iv. 1.

72 προσλαβόμενος αὐτὸν ὁ Πέτρος. Our translation, “took Him,” is incomplete. *Campbell*, *Heylyn*, *Clarke*, and others, render προσλαβόμενος, “taking Him aside.” *Beausobre* and *Lenfant* agree with this version, “L’ayant tiré à part.” *Schleusner*’s translation is, “*manu prehensum* Eum cœpit objurgare Petrus.” *Wakefield* translates προσλαβόμενος, “took Him up,” suddenly interrupted Him with the vehemence of spirit which Peter sometimes showed.

73 *Ἔλεός σοι, Κόριε.* The words, *εἴη ὁ θεὸς*, are here, perhaps to be supplied. The sense then is, God forbid it, God be merciful to Thee, and avert such a calamity! In the LXX. of 1 Chron. xi. 19., we read, *Ἔλεός μοι, ὁ θεὸς*, “My God forbid it me!” The marginal reading of our Bibles is, “**Pity Thyself;**” and many commentators understand St. Peter’s expression as referring to our Saviour’s power to preserve Himself from the affliction. *Beza’s* version is, “*Propitius Tibi esto,*” and *Castalio’s*, “*Parce Tibi!*” Augustin says, “*Petrus, amans Eum, sed adhuc carnaliter, mori timens mortis Interfectorem, Absit a Te, inquit, Domine; absit a Te; propitius Tibi esto!*” Non dixisset, *Propitius Tibi esto*, nisi agnosceret **VERUM DEUM.**”—*Serm. 296.*

74 Matt. xvi. 22.

75 Psalm lxxxix. 36, 37. cx. 4.

76 1 Pet. i. 11.

77 Luke xxiv. 25.

78 *Ὑπαγε ὀπίσω μον, Σατανᾶ,*—Get thee behind Me, thou **ADVERSARY.** Matt. xvi. 23. *SATAN* (Gr. ΣΑΤΑΝΑΣ) may be here used appellatively. The word is thus applied to human adversaries in different places of Scripture. See 1 Kings xi. 14. 23. 25. 2 Sam. xix. 22.

Some expositors think that the name *Satan* was applied to Peter in the sense in which it belongs to the great adversary of mankind. The Apostle’s observation, though proceeding from affection to his Lord, was an attempt to discourage Him from the work which He came into the world to perform, according to the command of the Father. John x. 18. This was to cast an impediment in our Saviour’s way, which might have been adverted to, as a suggestion of Satan.

Ὑπαγε ὀπίσω μον, Σατανᾶ, are the words in which our Saviour addressed Satan himself in the wilderness. Luke iv. 8.

79 Peter, who had before listened to *God’s teaching*, and received the happy and honourable testimony to his recent confession, “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven,” now subjected himself to the reproach: “Thou savourest not *the things that be of God*, but *those that be of men.*”

80 Matt. xix. 27.

81 Luke xxii. 49. It has been suggested that this precipitancy of Peter may be in some measure attributed to his misapprehension of the counsel of Jesus: "He that hath no sword, let him sell his garment, and buy one," ver. 36. Our Lord intimated by a figurative (and perhaps proverbial) expression, that dangers and difficulties were coming upon His followers, against which it became them to fortify themselves. This advice, however, the Apostles understood literally, observing that they were not unprovided with instruments of defence. They said, "Lord, behold here are two swords," thinking to oppose the adversaries of Jesus by force of arms. These weapons might originally have been provided as a protection against robbers and wild animals, frequent disturbers of travellers in Judæa.

82 Yet Peter had been one of the witnesses of the resurrection of the daughter of Jairus. He had, probably, been present at the resurrection of Lazarus also, and the miracle of the raising of the widow's son at Nain was well known to him. Our Saviour predicted His own resurrection several times, and why should this have been thought "a thing incredible," after the recall to life of three persons at His command? Instances of the recovery of life are recorded in the Old Testament, (1 Kings xvii. 22. 2 Kings iv. 35. xiii. 21.) and it was not contrary to the notion of the Jews, in the age of the Apostles, that persons might be raised from the dead, for Herod the tetrarch, when he heard of the fame of Christ, said: "This is John the Baptist; ***he is risen from the dead***, and therefore mighty works do show forth themselves in him." Matt. xiv. 2.

There was a circumstance which seemed calculated to impress ***Peter in particular*** with the truth of the report of his Lord's resurrection. In a conference with the Apostles, the night before His passion, in which our Saviour predicted His victory over the grave, He foretold also Peter's threefold denial. "Then saith Jesus unto them, All ye shall be offended because of Me, this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But ***after I am risen again***, I will go before you into Galilee. Peter answered, and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, that ***this night, before the cock crow, thou shalt deny Me thrice.***" Matt; xxvi. 31—34. Mark xiv. 27—30. On the day of the resurrection, the angel instructed the two Marys and Salome: "Tell

His disciples, **and Peter**, that He goeth before you into Galilee.” Mark xvi. 7. This message must have been heard by Peter with a feeling of his unworthiness to receive any token of his Lord’s regard. It had an aptitude (as **Townson** observes) to remind him of the prophecy concerning Himself, and to lead him to reflect whether Jesus who had so surely predicted the fall of His Apostle, might not have foretold His own resurrection with the same certainty. **Works**, vol. ii. p. 117.

Our Church says, in the collect for St. Thomas’s day, that God suffered His holy Apostle Thomas to be “doubtful in His Son’s resurrection for the more confirmation of the faith.” Certain it is that the incredulity of the Apostles (and of Thomas in particular) was a mean of confirming the truth of this capital article of belief to future ages. “The more suspicious and incredulous the Apostles themselves at first were, the greater evidence is it how far they were from any design of abusing the world in what they after preached unto it, and what strong conviction there was in the thing itself, which was able to satisfy such scrupulous and suspicious persons.”—*Stillingfleet, Origines Sacrae*, chap. ix. Profecto valde dubitatum est ab illis, ne dubitaretur a nobis. **Augustin.**

83 θεωρεῖ, vieweth attentively.

84 τὰ ὀθόνια κείμενα. In St. Luke it is, τὰ ὀθόνια κείμενα μόνα, the linen clothes *lying alone*, without the body, and probably undisturbed, in the state in which they were, when the body was enclosed in them. xxiv. 12.

85 John xx. 1—8.

86 ἐντετυλιγμένον, folded up in wreaths, as it had been, when surrounding our Lord’s head.

87 Matt, xxvii. 63.

88 Some writers understand that John “saw and believed” only that the body was taken away, as Mary Magdalene had said, ver. 2. But if this was all that he believed, why does St. John speak of himself singly? Peter also must have believed as much as this. It is not to be supposed, that St. John’s faith in the resurrection was at this time very strong. It might have been a weak faith; still he might be said to have believed, and to have had more faith than Peter. *Ἐπίστευσεν*, creditit, Christum videlicet resurrexisse, quanquam tenuis

adhuc foret hæc fides, et aliis testimoiiis egeret, quibus confirmaretur.—

Beza, Coram, in loc.

89 Luke xviii. 34. xix. 11. John x. 6. xii. 16.

90 Mark ix. 34. Luke ix. 46. xxii. 24.

91 Acts i. 3.

92 Luke xxiv. 45.

93 Acts i. 6.

94 John xviii. 36.

95 *τὸν πολίτευμα*, Phil. iii. 20. St. Peter describes believers as *πάροικοι* and *παρεπίδημοι*, “strangers and pilgrims” on earth, 1. ii. 11. They are travellers to the heavenly country, where *τὸν πολίτευμα*, their proper place of citizenship is.

96 Psalm xvi. 10.

97 Luke xxiv. 26.

98 Eph. iii. 18.

99 Tit. ii. 11.

100 Acts x. 34.

101 Matt. xiii. 54.

102 Job xxxii. 8.

103 2 Sam. xxiii. 2.

104 Eph. iv. 12.

105 *ἄλλον Παράκλητον*. Jesus was Himself *Παράκλησις τοῦ Ισραὴλ*, “the Consolation of Israel,” Luke ii. 25. St. John says: “If any man sin, we have an Advocate (*Παράκλητον*) with the Father, Jesus Christ the righteous,” 1 John ii. 1. “He *maketh intercession* for us,” Rom. viii. 34.

The title of *Παράκλητον* is applied to the Holy Spirit in four places of St. John’s Gospel, in all which our translation is *Comforter*, xiv. 16. 26. xv. 26. xvi. 7. St. John alone speaks of the Holy Ghost, under the name of the *Paraclete*, and the word *Παράκλητον* is used by no other writer of the New Testament.

“Those who have been less accustomed to read the Scriptures in the original than in our translation, may not have observed that the word

Παράκλητον, when applied to the Son of God, is rendered *Advocate*, and when to the Holy Ghost, *Comforter*. Yet, though these *words* are different, the fundamental *ideas* are much the same. The Paraclete, who is above, pleads with the Father; the Paraclete, who is below, pleads with men; the happiness of mankind is the object of both.”—*Hey, Lectures*, book iv. art. v.

106 Οὐκ ἀφήσω ὑμᾶς ὄρφανοὺς, I will not leave you *orphans*. Jesus had called the disciples His *children*—*Τεκνία*, dear children. John xiii. 33.

107 Our Lord, after saying, “I will pray the Father, and He shall send you another Comforter, *that He may abide with you for ever*, He *dwellmeth with you, and shall be in you*,” immediately declares, “I will not leave you comfortless, *I will come to you*,” and presently adds, “If a man love Me, he will keep My words; and My Father will love him, and *We will come unto him, and make our abode with him*.” John xiv. 16, 17, 18. 23. The spiritual presence of God—Father, Son, and Holy Ghost—is promised to true believers—to those, who abide in the faith, and, “by patient continuance in well-doing, seek for glory, and honour, and immortality,” Rom. ii. 7.

108 John xiv. 16, 17. 26.

109 εἰς πᾶσαν τὴν ἀλήθειαν, into all the truth. John xvi. 13.

110 1 Cor. ii. 10. 13.

111 1 Pet. i. 12.

112 1 Pet. i. 25.

113 2 Pet. iii. 15.

114 St. Peter’s style (says *Blackwall*) expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the Apostles. A devout and judicious person cannot read him without solemn attention and awful concern. How strong and terrible is his description of the conflagration of this lower world, and future judgment of Angels and men, in the third chapter of the Second Epistle! And what a solemn and moving *Epiphonema*, or practical inference, is that, “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation

and godliness”—in all parts of holy and Christian life—*ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις*.—*Sacred Classics*.

Joseph Scaliger calls Peter’s First Epistle majestic. *Erasmus* says, It is worthy of the Prince of the Apostles, and full of apostolical dignity and majesty. He describes it, as *verbis parca, sententiis differta*. *Ostervald* esteems it one of the finest Books of the New Testament. Of the Second Epistle *Ostervald* says, It is most excellent, as well as the foregoing, and is written with great strength and majesty: both Epistles plainly show their Divine origin.

Other Books were sent forth under the name of Peter, of which he was not the author. Mention is made by ancient writers of Peter’s *Acts*, and *Doctrine*, and *Gospel*, (different from St. Mark’s Gospel, which has sometimes been called Peter’s) and *Preaching*, and *Revelation*, and *Judgment*. See the *Codex Apocryphus N. T. of Fabricius*.

115 ἄνθρωπος ἀγράμματος καὶ ἴδιωτης - Acts iv. 13.

116 The Emperor Julian is said to have commanded, by public edict, that the Christians should be called *Galileans*, a name designed to make them contemptible, by marking the despised country from which the first teachers among them sprang. *Greg. Nazianzen.* Orat. iii.

117 The Apostles were contemned as poor and ignorant men, some of whom got their livelihood by fishing—*piscatorio artificio*. Lactant. Inst. 1. v. c.2. The reviler, *Hierocles*, whom *Lactantius* quotes, pointed to St. Paul and St. Peter, as two of the leading champions of the Gospel. *Præcipue Paulum Petrumque laceravit*.

118 Acts v. 28.

119 Matt. x. 19, 20.

120 Acts v. 24. vi. 10.

121 Luke xxi. 15.

122 Col. iv. 3.

123 Psalm cix. 27.

124 1 Cor. i. 24. Rom. i. 16.

125 Luke iv. 22.

126 Acts x. 39.

¹²⁷ Acts vii. 52.

¹²⁸ Matt. x. 16.

¹²⁹ Acts xx. 24.

¹³⁰ Acts xv. 26.

¹³¹ 1 Tim. iv. 16.

¹³² 1 Pet. v. 4.

¹³³ 2 Tim. i. 8.

¹³⁴ Ut pro concepta opinione mortem quis subeat fieri potest, quanquam et hoc rarum est; at ut quis idem faciat pro testimonio rei quam falsam esse novit, et unde nihil, aut ipsi, aut aliis, boni sperari possit, omnibus sani judicii hominibus incredibile videtur. *Grot*, ad Matt, xxviii. 13.

¹³⁵ Rom. viii. 35.

¹³⁶ Prov. xix. 9.

¹³⁷ See *Milman's* Bampton Lectures, Lect. viii.

¹³⁸ Matt. xxiv. 8.

¹³⁹ Heb. ii. 10.

¹⁴⁰ *βλέπετε καὶ ἀκούετε.* Acts ii. 33. *Tongues of fire*, or *flame*, and a *sound*, as from Heaven, of *a rushing mighty wind*, were signs, which art could not have fabricated.

¹⁴¹ Acts iii. 6. v. 9. ix. 34. 40, 41.

¹⁴² Acts iii. 26.

¹⁴³ 1 Pet. i. 15.

¹⁴⁴ The disciples of Christ were “every where spoken against.” Acts xxviii. 22. Their Lord had prophesied, that they should be “hated of all nations for His Name’s sake.” Matt. xxiv. 9. *Justin Martyr*, in his Dialogue with *Trypho*, says that the *Jews* cursed in their synagogues all who believed in Jesus, and that they sent persons from Jerusalem into every part of the world to spread evil reports against them. *Ed. Thirlb.* p. 169. 428.

The *heathen* enemies of Christianity were equally rancorous. *Tacitus* called our religion a foreign and pestilent superstition. *Ann.* xiii. 32. xv. 44. *Suetonius*, in his life of *Nero*, gave it a similar character. Cap. xvi. The younger *Pliny*, in the well known Letter to *Trajan*, used the same

contemptuous language. *Lucian* ranked the Christians with Atheists. *Pseudomantis. Julian* frequently branded them with this title; the reason for which was, that they refused to worship the Gentile deities. The people at *Smyrna* demanded the execution of the venerable *Polycarp* by the cry of *Αἴρε τοὺς ΑΘΕΟΥΣ*, Away with the ATHEISTS!—*Euseb. H. E.* lib. iv. c. 15. But while the Christians were thus abused, no charge could be proved against them, except their determined adherence to their religion, and inflexible refusal of intercommunity with Pagan worship. On the contrary, the purity and sanctity of their manners, and their active and unwearied charity, extorted praise from many of their adversaries. They were hated for *Christ's Name's sake* alone. *Pliny* inquired of *Trajan* whether the *name of Christian*, though accompanied with no crime—nomen ipsum, etiam si flagitiis careat—would be sufficient for condemnation; or whether crimes annexed to the name—flagitia cohærentia nomini—were necessary to warrant a judicial sentence. *Epist. lib. x. ep. 97. Tertullian* speaks of *Solius nominis crimen*, and calls the opposition to the Christians *Nominis prælium*, a war against the *name*.

¹⁴⁵ 1 Pet. ii. 11, 12.

¹⁴⁶ ἐκκλινάτω ἀπὸ κακοῦ—Let him *turn away from* evil.

¹⁴⁷ ἐπὶ δικαίους—*upon* the righteous.

¹⁴⁸ 1 Pet. iii. 10—12. Psalm xxxiv. 12-15.

¹⁴⁹ “This chain of virtues (says *Macknight*) the Apostle begins with *faith*, because it is the root, from which they must all spring, and ends with *love*, because it is the point, to which they all tend.” *Macknight* quotes an observation of one of the Reformers on this passage, That the Spirit of God hath by St. Peter established this, the only *Bull of Indulgence*, whereby an entrance into the kingdom of God is obtained.

Bishop *Warburton*, in a sermon on this text, points out the precision and skill, with which St. Peter has enumerated the virtues which constitute the Christian character—how, as “a wise master-builder,” he has marked out the foundation, and raised the superstructure: and observes, that, “on a careful survey of his plan, it will be found that no other than that Spirit, which directed the workmen of the Old Tabernacle, could give so artful and

complete a disposition to the materials of this New *Building, not made with hands, whose Builder and Maker is God.* ”

150 2 Pet. i. 5—8.

151 Philipp. iv. 8.

152 2 Tim. ii. 12.

153 1 Pet. v. 12.

154 2 Cor. ii. 17.

155 ἐν πολλοῖς τεκμηρίοις. Acts i. 3.

156 δι ήμερῶν τεσσαράκοντα—for forty days’ continuance, during which period He appeared at intervals.

157 Luke xxiv. 51.

158 Acts i. 9.

159 The first enemies of the Gospel charged the Apostles, not with *enthusiasm*, but with *artful* and *crafty* designs. See Matt, xxviii. 12—15.

160 *Locke*, in his chapter on Enthusiasm, says: “The assuming of an authority of dictating to others, and a forwardness to prescribe to their opinions, is a constant concomitant of this bias and corruption of our judgments: for how almost can it be otherwise, but that he should be ready to impose on others’ belief, who has already imposed on his own? Who can reasonably expect arguments and conviction from him, in dealing with others, whose understanding is not accustomed to them in his dealing with himself?” *Essay concerning Human Understanding*.

161 A company, then present, of about one hundred and twenty, who, as it appears, had been with Jesus from the commencement of His ministry. Acts i. 15. 21.

162 Acts iii. 15.

163 Acts iv. 20.

164 ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι—*Dedit eum manifestum fieri. Vulg.*
Fecit eum cognosci, visu, auditu, tactu. *Grot. Hammond* translates the Greek literally, “Gave Him to be made manifest.” Our version, “Showed Him openly,” does not well agree with the words that follow, “not to all the people.”

With this text, in which we read that *God showed* Jesus openly, compare John xxi. 1.—”After these things *Jesus showed Himself* to his disciples at the sea of Tiberias; and on this wise *showed He Himself.*”

165 Acts x. 39—41.

166 I refer particularly to the *discourses* of Peter, in which Jesus is extolled on occasions only when the language of praise was unavoidable. He is styled “The Holy One, and the Just,” (Acts iii. 14.), but this was His proper title, and it is said, that He “went about doing good, and healing all that were oppressed of the devil,” (Acts x. 38.) which is a statement of one evidence of His Messiahship. In the First *Epistle* of St. Peter our Lord’s Divine qualities are described at greater length. He is represented, as “leaving us an example that we should follow His steps, who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again: when He suffered, threatened not, but committed Himself to Him, that judgeth righteously.” ii. 21—23.

167 This ignorance on the part of the Jews was culpable, because it was voluntary. They killed the Prince of Life ignorantly, not having chosen to examine the evidences of His Divinity placed within their view. They are, accordingly, exhorted to a course, by which *their sins might be blotted out.* “Error is never innocent, while the door of Truth stands open before us.” Yet Peter desired that the sinfulness of the Jews should have all the palliation which a plea of ignorance could give to it, remembering the prayer, in which the Supreme Lover of men “made intercession for the transgressors” (Isaiah liii. 12.) from the cross: “Father, forgive them, for they know not what they do!” Luke xxiii. 34.

168 Acts iii. 17. 19

169 Acts ii. 22.

170 Luke ii. 25.

171 Acts iii. 25.

172 Acts x. 34.

173 See *Graves’s Essay on the character of the Apostles and Evangelists.* Chap. iii. sect. ii.

174 Acts i. 21, 22.

175 Rom. x. 2.

176 John v. 44.

177 Acts iii. 6.

178 Acts ix. 34.

179 Acts iii. 12.

180 Acts x. 26.

181 παρά τινι Σίμωνι βυρσεῖ. Acts ix. 43. It seems as if the *business* of Simon was mentioned, to show that Peter was not elated by the fame which he had acquired. A dealer in the hides of animals was in very low repute among the Jews. See *Wetstein, in loc.* Simon's house was *by the sea-side*, (Acts x. 6.) his trade being such as was not permitted within the city.

182 Acts x. xi.

183 2 Kings xix. 15.

184 This subject is further considered in Chap. X.

185 *Observations on the Conversion and Apostleship of St. Paul.*

186 Acts xi. 12.

187 Acts xii.

188 ἀληθῶς—he knew certainly—was satisfied that what had passed was a *truth*; not a deceit of the fancy.

189 Acts v.

190 Acts viii.

191 2 Cor. xii. 12.

192 Deut. xxxii. 31.

193 “Enthusiasm is an enemy to *authority* and subordination. The principle of doing things *right in the sight of God*, against the authority of man, may be very easily misapplied.” *Hey’s Lectures.*

194 1 Pet. iv. 8.

195 1 Pet. ii. 18. iii. 1—7.

196 2 Pet. i. 1.

197 2 Pet. i 5—12.

¹⁹⁸ 2 Pet. iii. 17.

¹⁹⁹ See Dr. *Mainwaring's* Sermon before the University of Cambridge, 1795.

²⁰⁰ The second chapter of St. Peter's Second Epistle is more figurative, and is marked by the use of more lofty and strong expressions, than the other parts of the Apostle's writings; and, for this reason, its genuineness has been called in question. Bishop *Sherlock* supposes that St. Peter, in depicting the character of false prophets and teachers, applied to the heretics, and perverters of the true doctrine, under the Gospel, the language of some old Jewish author, who had left behind him a description of the false prophets of his own, or earlier times.—*Dissertation on the Authority of the Second Epistle of St. Peter.* This conjecture is destitute of support from ancient tradition, and there is more difficulty in admitting it, than in receiving the chapter in question as the inspired Apostle's animated and energetic representation of the corruptions then coming upon the Church.

Bishop *Sherlock* thinks that St. Jude transcribed from the same apocryphal book, and that hence we discover the reason of the similarity between his Epistle, (full of the powerful words of the Heavenly grace, as *Origen* describes it,) and the second chapter of the second Epistle of St. Peter. But may not the agreement, in subject, design, and style, between these writings be explained on the supposition that St. Jude had St. Peter's Epistle before him, and desired to repeat, and further impress, the counsel which his brother Apostle had offered? In warning converts against artifices tending to the subverting of their souls,—a caution to which the circumstances of those times gave the highest importance—St. Jude might have chosen to follow the argument, and sometimes adopt the images and ideas, of St. Peter. These writers penned their Epistles with a complete uniformity of purpose, with the same anxious concern for the preservation of the purity of the Gospel doctrine, and with the same courageous determination to characterize and expose the wicked disseminators of tenets, which drew Christians into error and sin, “turning the grace of our God into lasciviousness.” Jude 4.

²⁰¹ 2 Pet. ii. 14.

202 2 Pet. ii. 2. The Apostle might have had in view the Gnostic corruptions, which began to vex the Church before the close of the first century.

Bishop **Tomline** thinks that the subject, on which St. Peter was engaged, may lead us to suppose that his pen was guided by a higher degree of inspiration, than when writing in a didactic manner.—*Elements of Christian Theology.*

203 1 Pet. v. 12.

204 1 Pet. v. 1.

205 2 Pet. i. 16—18.

206 “We have also a more sure word of prophecy, whereunto ye do well that ye take heed,” 2 Pet. i. 19. The original is: *Kai ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, and we have the prophetical word more confirmed,* inasmuch as we have been witnesses of its accomplishment in the Messiah. In this respect, we have surer evidence from prophecy, than former ages possessed. Peter had affirmed, in the words immediately preceding, that he had been one of the eye-witnesses of the majesty of Jesus on the holy mount, and one of the hearers of the voice from heaven, “**THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.**” Now, Isaiah (xlii. 1.) had prophesied of the Messiah: “Behold my servant, whom I uphold; **MY CHOSEN, IN WHOM MY SOUL DELIGHTETH**”—a passage, which St. Matthew cites thus: “Behold my servant, whom I have chosen, **MY BELOVED, IN WHOM MY SOUL IS WELL-PLEASED,**” xii. 18. See also Deut. xviii. 15. and Psalm ii. 7. Jesus was shown to be the Person thus described by the Divine testimony both at His baptism and at His transfiguration; and those, in the presence of whom so plain a proof of His Messiahship was given, had the **PROPHETICAL WORD** more confirmed to them, than it could have been to generations before the coming of Christ, to whom it was, comparatively, “a light shining in a dark place.”

Bishop **Warburton** understands, by the “more sure word of prophecy,” not the prophecies of the Old Testament, but the long series of prophecies *to be fulfilled* under the New. He considers that St. Peter, having alluded to the twofold evidence of miracles and prophecy, and ended what he meant to say of the first, proceeded to the other in these words, “We have also a more sure word of prophecy”—*a word that may be more firmly relied on, and whose*

existence is more durable; this being true of prophecy, fulfilled in different ages, when compared with the *traditional* evidence of miracles. See *Div. Leg.* book ix. chap. 6. and *Discourse on the Rise of Antichrist*. St. Peter might have referred to *unfulfilled*, as well as to *fulfilled*, prophecy. The faith of Christians, already confirmed by the correspondence of events with ancient predictions, has received, and will from age to age derive, additional strength by the observation of the accomplishment of the prophecies contained in the New Testament, relating to the condition, the afflictions, corruptions, and final triumph, of the Church.

207 1 Pet. iii. 15. It has been thought by some writers that the words, “with meekness and fear,” are to be applied to the *inquirer* after truth, and not (as they are generally understood to relate) to the *defender* of it; and that the Apostle meant to say, that every man, desirous of religious knowledge, and seeking it sincerely, and in the spirit of meekness and godly fear, ought to be assisted and informed by the enlightened believer. The words are so placed, as to admit of application either to the asker, or to the answerer. St. Paul’s advice, however, “in meekness, ἐν πρᾳότητι, instructing those that oppose themselves,” accords with the sense commonly affixed to this text. 2 Tim. ii. 25. See also James iii. 13, &c. In several MSS. the word ἀλλὰ is inserted before *μετὰ πρᾳότητος καὶ φόβου*, *but* with meekness and fear.

208 1 Pet. ii. 15.

209 Matt. viii. 14, 15.

210 Ibid. 16.

211 *εὐρήσεις στατῆρα.* A *stater* was a whole *shekel*, and worth about 2*s.* 4½*d.* of our money. Every male Israelite above twenty years old, was to pay yearly half a shekel (the didrachma) towards defraying the charges of the Temple. Exod. xxx. 13, 14.

In the course of this transaction three evidences of our Saviour’s Divine character were afforded.

When Peter was prepared to explain the application from the receivers of the tribute-money, Jesus “prevented him,” showed that He knew his thoughts, and was acquainted with the subject, upon which he intended to speak. *Προέφθασεν αὐτὸν ὁ Ἰησοῦς, prævenit eum Iesus sermone,* Jesus spake before him, anticipated what His Apostle was about to ask.

Again, the language and argument, which Jesus employed, conveyed intelligence of His Divine nature. “What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute—of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook,” &c. Our Saviour reasoned, that, if kings do not receive tribute from their **CHILDREN**, He might plead an exemption from the demand in question, as the **SON** of that King, in whose name, and for whose honour and service, the tribute was levied. The Temple was “**HIS FATHER’S HOUSE.**” John ii. 16. xiv. 2.

The truth, thus, shown by argument, was confirmed by the *miracle*.

212 Matt. xvii. 27.

213 Luke ix. 1, 2.

214 See *Hallet’s Notes and Discourses*.

215 Matt. xxvi. 59.

216 Matt. xxvi. 41.

217 Prov. xxviii. 26.

218 2 Chron. xxxii. 8.

219 Ezek. xxix. 6.

220 In te stas, et non stas.—*Augustin*.

221 Luke xxii. 31.

222 Luke xxii. 61. “What effect that look must have had on the heart and on the countenance of Peter, every one may, perhaps, in some degree conceive, but it is utterly impossible for any words to describe. The sacred historian, therefore, most judiciously makes no attempt to work upon our passions or our feelings by any display of eloquence on the occasion. He simply relates the fact, without any embellishment or amplification.”—*Porteus, Lectures on the Gospel of St. Matthew*. St. Luke alone transmits to us the interesting fact, that “the Lord turned, and looked upon Peter.”

223 Luke xxii. 62. Audiant qui non ceciderunt, ne cadant, qui ceciderunt, ut surgant.—*Augustin in Psalm xli*.

224 Acts xx. 22.

225 John xxi. 18.

226 Acts xx. 24.

227 Eph. vi. 13.

228 2 Sam. xxii. 5. Psalm xviii. 4.

229 Rom. viii. 18.

230 1 Sam. ii. 4.

231 Acts ii. 6—12.

232 *διηπόρουν*—were in the greatest doubt and perplexity, not knowing what course to take.

233 *τῇ ιδίᾳ διαλέκτῳ ἡμῶν*—in our own proper language.

234 *Tὰ μεγαλεῖα τοῦ θεοῦ*—Not only such works as God alone could have wrought, but works, in which the Majesty of God was most clearly and illustriously apparent. *Wolfius*. It follows: “They were all amazed, and were in doubt, saying one to another, what meaneth this”—*τί ἀν θέλοι τοῦτο εἰναι;*—To what will this lead? “Others, mocking, said, These men are full of new wine.” The native Jews, ignorant of the foreign languages which the Apostles spake, and not knowing how to account for their ability to discourse in any other than their own tongue, thought that they were uttering *unmeaning sounds*, like men who had lost their senses. “When the speaking of foreign tongues was ascribed to drinking unfermented wine, a strong testimony was given of the *fact*, that foreign languages were spoken.” *Hey’s Lectures*, b. i. c. xxiv. s. 2.

235 “They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance”—*καθὼς τὸ Πνεῦμα ἐδίδον αὐτοῖς ΑΠΟΦΘΕΙΓΓΕΣΘΑΙ*. The Spirit enabled the Apostles to utter *ΑΠΟΦΘΕΙΓΜΑΤΑ*—words of weight and power.

236 “If the Apostles on the day of Pentecost had expressed themselves improperly, or with a bad accent, as most people do, when they speak a living language which is not natural to them, the hearers, who at that time were not converted to Christianity, would have suspected some fraud, would have taken notice of such faults, and censured them; which since they did not, it is to be supposed that they had nothing of that kind to object.” *Jortin*.

Remarks on Eccl. Hist.

237 Acts xxvi. 4.

238 According to Josephus, the Jews held in small esteem an acquaintance with foreign languages. He says, that they did not encourage this accomplishment, and that few among them cultivated it, for that praise was bestowed on no intellectual acquisition, but a proficiency in sacred literature, and skill in the investigation of Holy Writ. *Ant.* 1. xx. c. x.

239 Our Saviour had predicted, just before His Ascension: “These signs shall follow them that believe; in My name they shall cast out devils; they shall **SPEAK WITH NEW TONGUES,**” &c. *Γλώσσαις λαλήσουσι καιναῖς.* Mark xvi. 17. So we are informed, Acts ii. 4. *Ὕπεξαντο λαλεῖν ἐτέραις γλώσσαις.*

We see in the Apostolical History (says *Chrysostom,*) the accomplishment of predictions, which Christ delivered in the Gospels, and the truth of those prophecies shining in the facts themselves. *In Act. Apost.* i.

240 “These two dialects differ so little from each other, that, with the exception of the *Nun* of the third person future, Syriac, when written with Chaldee letters, and without points, becomes itself Chaldee.” *Bishop Marsh. Origin of the Three first Gospels.*

241 See a collection of instances, which show how the Galileans differed from the inhabitants of Jerusalem in their mode of pronunciation, in *Lightfoot's Chorograph. Cent.* c. 87. Or see *Buxtorf. Lexicon Talmud,* and *Wetstein,* Matt. xxvi. 73. *Buxtorf* says: Galilæorum lingua crassa fuit, barbara, impolita et rudis, literas distinctas confundens, voces diversas inconcinne jungeus, vocibus. peculiaribus in Judæa inusitatis utens, sicque dialecto ab Hierosolymitanis discrepabat, ut non mirum fuerit Petrum fuisse sermone suo proditum ut pro Galilæo agnitus.

242 *Ἡ λαλιά σου ὄμοιάξει*—Thy manner of speech is like to that of the Galileans. Mark xiv. 70. *Ἡ λαλιά σου δῆλόν σε ποιεῖ*—Thy manner of speech, or dialect (*Vulg.* loquela) “bewrayeth thee.” Matt. xxvi. 73. The old Saxon word *bewray*, now almost out of use, is one of common occurrence in *Spenser, Sidney,* and our early writers.

243 Sermo prodidit. Liv. lib. xxiii. 34.

244 In like manner, the Ephraimites could not pronounce the word *Shibboleth.* They called it *Sibboleth*, according to the pronunciation of their tribe. Judges xii. 6. We know that the natives of particular parts of our own,

and other countries, have an accent and idiom, which denote the districts in which they were brought up, after the longest residence in other places.

245 Matt. x. 20.

246 He begins—Ἄνδρες Ιουδαῖοι. The following words—καὶ οἱ κατοικοῦντες Τερονσαλὴμ ἀπαντεῖς—are, probably, descriptive of the strangers, who came up to the feast.

247 ἐπλήρωσεν τὴν καρδίαν σου—excited, or emboldened, thine heart. *Πληρός* has here a signification corresponding with the Hebrew of Esth. vii. 5. Eccles. viii. 11.

248 εἰσῆλθεν—entered the place, probably, *where the Christians were assembled in worship*—at the next prayer-meeting to that, at which, three hours before, Ananias had presented himself.

249 The sum which Ananias had laid at the feet of the Apostles.

250 ἐξέψυνεζν—subaud. τὸν βίον—expired. This word is rendered by the phrase, *yielded*, or *gave, up the ghost* in the present verse, and in verse 5 of this chapter, and in Acts xii. 23. *Αφῆκε τὸ πνεῦμα*, in Matt. xxvii. 50, and *παρέδωκε τὸ πνεῦμα*, in John xix. 30, are more accurately so translated. Jesus *yielded up the ghost*—dismissed, or delivered up, His spirit into the hand of the Father. Luke xxxiii. 46. He had said: “No man taketh it (My life) from me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again.” John x. 18. The phrase, ἀφίεναι τὴν ψυχὴν, and τὸ πνεῦμα, is used by Greek writers simply to denote death, and the employment of it by St. Matthew and St. John may not have been intended to illustrate the doctrine of our Saviour’s power over His own life. But whether the Evangelists had this doctrine in view, or not, when they adopted the expression, it is correctly said of Christ, that He *resigned His spirit*; and, another style (*ἐξέψυνεζε*) being used in the account of the end of Ananias and Sapphira, and Herod, the difference might properly have been marked in the translation.

251 It has been thought that these young men (called, ver. 6, νεώτεροι, and ver. 10, νεανίσκοι) were subordinate ministers of the Church, who attended upon the Apostles, with an office similar to that of deacons. See *Mosheim, De Rebus ante Const.* Cent. i. Possibly, the young and strong

among the disciples were called upon to perform the task of carrying out Ananias and Sapphira for burial.

252 Acts v. I—11.

253 Psalm cxxii. 3.

254 *Orobio*, the Jew, in his *Friendly Conference with Limborch*, insinuated that it might have been no small advantage to *poor fishermen* to be treasurers of so considerable a bank. “I confess (says *Benson*) it raises in me a just indignation to see such ungenerous reflections thrown against the Apostles of our Blessed Lord, who patiently endured poverty and reproach, hunger and thirst, cold and nakedness, bonds, scourging, and imprisonments, and, after all, a violent death, to promote, truth and righteousness in the earth. One can hardly help suspecting that they are men of bad hearts, who are so ready to charge others upon all occasions with dishonest designs, and corrupt views.—Name me the infidel, who ever gave such proofs of his honesty, as the Apostles. We know that our modern infidels have generally fallen in with the established religion, and have not chosen to suffer any thing for their particular and well-known sentiments, how contrary soever to those of professed Christians around them.” *Hist. of the first Planting of the Christian Religion*.

255 Acts iv. 32. 34, 35.

256 Vide, inquit, ut invicem se diligunt! *Tertull. Apol.* c. 39.

257 The poorer Jews had been used before their conversion to have a part of the Temple sacrifices.

258 We cannot too much admire the benevolence exhibited at the day, to which this part of the history refers; but let not the practice then adopted be misunderstood. Property was not annulled. The contributions to the common stock were all *voluntary* bounties, and when we read of *the sale of lands and houses* by the more opulent Christians, we are to take into view the state of affairs which existed in Judæa. Jesus Christ had predicted the destruction of the city, and dispersion of the nation of the Jews, and hence converts (with hearts full of charity) might have been led to part with their estates, and make immediate use of a property about to be taken from them, by converting it into an imperishable possession, “a treasure in the heavens that fadeth not,” Luke xii. 33. That this consideration had its influence, is a reasonable

conjecture; particularly as we do not find that any but *Jews* surrendered lands and possessions. There is no ground for supposing that *Gentiles* did the like, when converted to Christianity, and many of the Apostolical precepts recognize the distinct ranks of rich and poor believers. Rom. xv. 26. 1 Cor. xvi. 1. 2 Cor. viii. 7. See *Mede's Works*. Disc. xxviii.

259 *εὐπροσωπῆσαι*, to make a handsome and specious appearance. Galat. vi. 12.

260 *ένοσφίσατο ἀπὸ τῆς τιμῆς*. Fraudavit de pretio agri. *Vulg.* Intervertit aliquid ex pretio. *Bez.* In the sense of stealing or purloining, the word *νοσφίζω*, is used by the LXX. Josh. vii. 1. 2 Macc. iv. 32. It occurs three times in the New Testament; twice in the account of Ananias and Sapphira, and again in Tit. ii. 10., where *μὴ νοσφιζουμένος*, is translated, “not purloining.” See *Wetstein* on Tit. ii. 10. and *Kypke* on Acts v. 2.

261 Ad virtutem veritatis pertinet, ut quis talem se exhibeat exterius per signa exteriora qualis est; ea autem non sola sunt verba, sed etiam facta. Non refert utrum aliquis mentiatur verbo, vel quocunque alio facto. Quoted from *Aquinas*, by Bishop *Jeremy Taylor*, who adds, “A man may look a lie, and nod a lie, and smile a lie.” *Ductor Dubitantium*, book iii. C. 2.

262 Art. iii.

263 *Mede*, *Hammond*, and other learned men are of opinion, with most of the ancient writers, that Ananias and Sapphira were under a *vow* to present the full produce of their estate to the service of the Church, and that their sin was *sacrilege*, in purloining what was become holy, as devoted to God by this vow and inward purpose of the heart. They lied to the Holy Ghost, according to these expositors, because they retained a portion of that, which they had consecrated by a solemn promise, to which the Holy Ghost was privy. There is no mention of a *vow* in St. Luke’s history, and the supposition that any vow was made appears inconsistent with St. Peter’s question to Ananias: “After it (the land) was sold, *was it not in thine own power?*” Wert thou not free to give, or to withhold, the purchase money? A vow to consecrate the price of the possession to God and His service, would have left Ananias no control over it. It is thought by the commentators above referred to, that the power, to which St. Peter alluded, was that of bringing the whole sum to the Apostles, in fulfilment of the sacred engagement. *Was*

it not in thy power to dispose of it according to thy vow? But this is an interpretation, which takes all the force from St. Peter's question, since it was plainly in the power of Ananias to pay that which he had vowed; whereas, in the sense which represents the money as at his own disposal after he had parted with the possession, a keen reprehension is conveyed of his needless, foolish, and sinful attempt at imposition.

264 2 Chron. xix. 2.

265 This was the observation of *Jerome*: Apostolus Petrus nequaquam imprecatur iis mortem, ut stultus *Porphyrius* calumniator; sed Dei judicium propheticum Spiritu annunciat, ut poena duorum hominum sit doctrina multorum. *Ad Demetr.*

266 It was a question debated in the early age of the Church, whether the punishment of Ananias and Sapphira is to be supposed "everlasting destruction from the presence of the Lord, and from the glory of His power," (2 Thess. i. 9.) or, "the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus," 1 Cor. v. 5. What alone can be said with certainty on this subject is, that "the Judge of all the earth did right." If the purpose of His providence in maintaining the honour of the first ministry of the Gospel, was fulfilled by depriving Ananias and Sapphira of terrestrial existence, He may have been pleased, in His unbounded mercy, to spare them the bitter pains of "the second death." Rev. xxi. 8. But it must be regarded as a most awful consideration, that, in the case of these hypocrites, there appears to have been, "no time for repentance." Let us, instead of seeking to know whether they were saved or not, remember that we are hypocrites too, if, naming the name of Christ, we depart not from iniquity; and, while we contemplate their fearful end, let us lay to heart the unspeakably important warning: "Take ye heed, WATCH and PRAY, for YE KNOW NOT WHEN THE TIME IS," Mark xiii. 33.

267 2 Tim. iv. 10.

268 Lev. x. 1, 2.

269 2 Sam. vi. 7.

270 Numb. xv. 32—6.

271 Isaiah xxvi. 9.

272 Deut. xiii. 11.

273 1 Cor. xii. 10. The gift of discerning spirits—*διακρίσεις πνευμάτων*—enabled the persons, on whom it was conferred, to distinguish between teachers, who were really partakers of the Holy Ghost, and those, who wickedly made pretence to inspiration, or were led by excited and enthusiastic feelings to imagine themselves inspired. 1 John iv. 1, The gift appears to have conveyed ability also to detect the hypocrisy of insincere professors, for the honour and benefit of the Church, and sometimes for the profit of those deceivers, the secret of whose hearts it made manifest—who, struck with awe at the discovery of what no human eye by its own power of discernment could have exposed, were brought to an acknowledgment of the presence of God with the Christians, and awakened to a conviction of their need of a Saviour from their sins. 1 Cor. xiv. 25.

274 Acts xiii. 10.

275 See *Dodwell's Reply to Toll's Defence of Middleton*.

276 *Lord Barrington, Miscell. Sac.*

277 *φόβος*, religious fear—a holy reverence excited by the observation of what had occurred.

278 Acts v. 5. 11. It is said, ver. 11, “Great fear came upon all the Church (*ἐφ' ὅλην τὴν ἐκκλησίαν*) and upon as many as heard these things.” Are we to understand, *by all the Church*, the assembly of Christians, who witnessed the judgment? If so, it is to be presumed that the members of the Church, present at it, were numerous. This may be the meaning of St. Luke, as he makes distinct mention of those, “who *heard these things*.”

279 Acts v. 14.

280 Acts xix. 38.

281 Deut. xxi. 1, &c.

282 *View of our Blessed Saviour's Ministry.*

283 This persecution of the Christian converts was the occasion of the diffusion of the Gospel light “throughout the regions of Judæa and Samaria,” (Acts viii. 1.) and even “as far as Phoenice, and Cyprus, and Antioch.” Acts xi. 19. The Almighty made “the wrath of man” to “praise” Him. Psalm lxxvi. 10.

284 Called, “Philip the Evangelist,” Acts xxi. 8.

285 Acts viii. 5.—*εἰς πόλιν τῆς Σαμαρείας*—to a city of Samaria, as in John iv. 5.

286 This city, afterward called *Neapolis*, and now *Naplosa*, or *Napolose*, is still a place of some magnitude, the metropolis of a very rich and extensive country. There is nothing in the Holy Land, says *Clarke*, finer than the view of *Napolose* from the heights around it. As the traveller descends towards it from the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers, half concealed by rich gardens, and by stately trees, collected into groves, all around the bold and beautiful valley in which it stands. *Travels in the Holy Land.*

287 John iv. 35.

288 It is said (Acts viii. 4.), “They, that were scattered abroad, went every where *preaching* the word,” and, in the following verse, that “Philip went down to the city of Samaria, and *preached* Christ unto them.” Though the word *preach* is used in both passages by our Translators, in the original a distinction is to be remarked. The scattered disciples are described, as *εὐαγγελιζόμενοι τὸν λόγον*, and of Philip it is said, that *ἐκήρυξσεν αὐτοῖς τὸν Χριστόν*. The general company of believers, who left Jerusalem on account of the persecution, made known the glad tidings of the Gospel wherever they travelled, but Philip, as a Teacher ordained by the Apostles, proclaimed those tidings authoritatively, and administered the rite of baptism. He was a *Κήρυξ*, a Herald, sent forth, with an apostolical commission, to make a solemn and public annunciation of the duty and efficacy of “repentance toward God, and faith toward our Lord Jesus Christ.” Acts xx. 21.

The use of the two Greek expressions, *εὐαγγελίζω* and *κηρύσσω*, in this part of the Sacred History, is noticed, because they are rendered by the same English word. It is probable that, in this passage, they are not to be received as synonymous, though, in other places, they very nearly coincide in signification. See *Hammond’s* note, on Acts viii. 4., and *Campbell’s Dissertation* vi.

289 The Jews and the Samaritans had long been at variance. St. John says: *Οὐ γὰρ συγχρῶνται Ιουδαῖοι Σαμαρείταις*. Our translation is: “The Jews

have no dealings with the Samaritans.” iv. 9. The verb *συγχράομαι* does not occur in any other place in the New Testament. We understand by it that there was nothing which Jews and Samaritans used in common, in the way of friendly intercourse. They had some necessary dealings, as the preceding verse shows,—“His disciples were gone into the city to buy meat;” but they had no interchanges of kindness and civility. They would not eat and drink out of the same vessel. A mutual feeling of jealousy and dislike had long kept them asunder. What united them now, and reconciled the people of Samaria to a Jewish Teacher? The Sacred Writer gives the adequate explanation: “The people, with one accord, gave heed unto those things which Philip spake, *hearing and seeing the miracles which he did.*”

290 John was one of those, who had proposed that fire should be called down from Heaven to consume the inhospitable Samaritans. Luke ix. 54. He was now actuated by a very different spirit.

291 *Ἄνηρ δέ τις—προϋπήρχεν ἐν τῇ πόλει μαγεύων—There was before in the city a certain man, who used sorcery—literally, who used magism,* professing to be skilled in the science of the *Magi*. For a history of this sect of eastern philosophers, see *Hyde's Religio Veterum Persarum*, and *Prideaux's Connection of the History of the Old and New Testament*. The *Magi* were men, who had credit for learning, and scientific acquirements, and their fame was so great, that “the vulgar (says *Prideaux*,) looking on their knowledge to be more than natural, entertained an opinion of them, as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions, (as were *Friar Bacon*, and others,) the name of *conjurers*. And hence, those, who really practised wicked and diabolical arts, or would be thought to do so, taking the name of *Magians*, drew on it that ill signification which now the word *magician* bears among us.”

Μάγος is used in a bad sense, Acts xiii. 6. *τίνα μάγον ψευδοπροφήτην.*

292 *ἐξιστῶν*—exciting the people to the utmost pitch of astonishment. The word, which is here used to describe the effect produced upon the minds of the Samaritans by the pretended miracles of Simon, is repeated, to denote the impression made upon that impostor by the real miracles of the Teacher of Christ, though this does not appear in our translation. Simon “wondered

(εξίστατο) beholding the miracles and signs which were done.” He, who had raised the astonishment of others, was himself astonished and confounded on beholding what Philip performed.

293 Acts xix. 19.

294 Simon Magus is said to have been by birth a Samaritan. He made a profession of magic, and succeeded, by fictitious miracles, in imposing upon his countrymen, and some of other nations, and persuading them that he was entitled to Divine honour. Justin Martyr relates that he was adored by nearly all the people of Samaria, as the Supreme God—*τὸν πρῶτον θεὸν*—and that a female, who travelled about with him, and who had been a prostitute, was called his first intelligence—*τὴν ὑπ’ αὐτοῦ ἔννοιαν πρώτην*. *Apol.* i.

295 See Bishop *Horsley*’s first Sermon on Ephes. iv. 30.

296 Orabant ut veniret (Spiritus Sanctus) in eos, quibus manus imponebant, non ipsi Eum dabant. *August., de Trin.* lib. xv. cap. 26.

297 ἐν τῷ λόγῳ τούτῳ—in this word of the Gospel.

298 This exhortation to *repentance* proves that Peter did not intend to pronounce Simon’s condition hopeless, and it authorises us to interpret the expression, “Thy money perish with thee,” as a strong and awful warning of his danger, if he persisted in an evil course, a prediction of what his end would be, unless he sought for forgiveness by repentance and prayer.

299 *όρω*—I SEE. Whether this was one of the occasions, on which Peter was gifted with “the discerning of spirits,” we cannot tell. He might have perceived that the heart of Simon Magus was not right in the sight of God, without immediate miraculous aid; or he might have seen *the whole, and the dreadful nature, of that heart’s corruption* by the assistance of the Omniscient Spirit, as he had before, by the same assistance, discerned and brought to light the secret purposes of the hearts of Ananias and Sapphira.

300 The promptness, and indignant abhorrence, with which the offer of Simon was rejected, show the faithful and honest temper of the Apostles. This wonder-worker was in the highest repute among the Samaritans, a proficient in arts well calculated to delude the ignorant, particularly at a day when the notion of magical agency commonly prevailed. If the Apostles had been insincere men, they would have thought it more prudent to accept Simon’s friendship, than to provoke his resentment. But they disdained him

as an ally, and had no fear of him as an enemy. Their main concern was to convince him of the peril of his state.

"If Peter was thus shocked (says *Campbell*) at the impiety of Simon Magus, who offered money for the power of conferring the Holy Ghost by the imposition of his hands, what would have been the Apostle's indignation, to have seen his pretended successors set a price on the pardon of sin, a gift of Heaven of infinitely more consequence than miraculous powers!" *Sermon before the Synod of Aberdeen.*

301 That Simon Magus returned to his evil ways, and did his utmost to impede the progress of the Gospel, is but too certain, though many things related of this impostor are, no doubt, fabulous. See a collection of them in *Calmet. Justin Martyr* is thought to have been mistaken in the opinion that a statue was erected to him at Rome. His end in that city, according to the following account of it, little entitled him to a statue. It is said that he pretended to fly from the capital in order to please the Emperor Nero; that he fell to the ground, and fractured his limbs, in consequence of the prayers of St. Peter and St. Paul for the exposure of his fraudulent arts; and that he committed suicide, through shame and despair, on finding himself thus vanquished. *Sulpic. Sever. Hist. Sacr.* lib. ii. *Arnobius* reports a meeting between St. Peter and Simon Magus at Rome, and in the above story there may be some faint traces of truth.

302 Pharaoh said: "Intreat for me." Exod. viii. 28. Simon, in like manner, commended himself to the prayers of Peter and John.

303 Isaiah ii. 17.

304 Acts v. 15.

305 The names of St. Peter and St. John are often introduced together. These two Apostles were sent by Jesus to prepare the last Passover. Luke xxii. 8. Simon Peter beckoned to John, that he should ask whom our Lord designed to point out as the traitor. John xiii. 24. It is generally supposed that it was John, who with Peter followed Jesus to the judgment-hall: "And Simon Peter followed Jesus, and so did *another (the other) disciple.*" John xviii. 15. Peter and John ran together to the sepulchre. John xx. 4. John told Peter that the stranger at the sea of Tiberias was the Lord. John xxi. 7. Peter, in the interview with Christ on that day, desired to be made acquainted with

the future destiny of John. Ib. 21. These brethren in Jesus Christ were together when the lame man asked an alms at the Temple-gate. Acts iii. 1. They were companions in prison for preaching to the people, and united in declaring before the council their intention to persist in the conduct, for which they had been arraigned: “Peter and John answered,” &c. Acts iv. 3. 19. They were sent together to Samaria to confirm the converts made by Philip. Acts viii. 14.

Chrysostom observed that St. Peter and St. John were united by a close agreement of mind and feeling—*πανταχοῦ φαίνονται οὗτοι πολλὴν ἔχοντες πρὸς ἀλλήλους ὄμονοιαν.* *Hom.* viii. *in Acta Apost.* Quoted by Bishop *Pearson, Lect. in Acta Apost.*

The particular friendship which subsisted between these Apostles is noticed by *Nelson* in his *Companion for the Festivals and Fasts.* *Henry* suggests, as a reason for their very intimate union after the resurrection, that John, a disciple made up of love, might have shown himself more compassionate to Peter upon his fall and repentance, and more tender of him in his bitter weeping for his sin, than any of the other Apostles, and more solicitous to *restore* him in *the spirit of meekness*, which would have made him very dear to Peter ever after. And it was a good evidence of Peter’s acceptance with God upon his repentance, that the favourite of Christ became his bosom friend. *Exposition*, Acts iii. *Lampe* says of St. John: *Eodem quo erga Christum arsit amore, etiam fratres amplexum esse, suadet illa, toties totiesque scriptis, voce, vita, inculcata, Philadelphia.* *Comm. in Joann.*

306 Acts iii. 1—10. The exact date of this miracle is not determined. It is said, that “Peter and John went up *together* (*ἐπὶ τὸ αὐτὸ*) into the Temple.” *Grotius* translates *ἐπὶ τὸ αὐτὸ*, circa idem tempus—*about the same time*—i. e. the time of the transactions mentioned in the former chapter. If this be the right sense of the passage, it is probable that many, who came to Jerusalem to celebrate the feast of Pentecost, were still remaining in the city, and were witnesses of the cure of the cripple.

307 This was an outer gate of the Temple, on the eastern side of it, which excelled the other gates in magnitude and ornament. It is represented as fifty cubits in height, with doors forty cubits high, of Corinthian brass, and decorated with thick plates of gold and silver. *Joseph. Bell. Jud.* v. 5. 3.

308 *ό δὲ ἐπεῖχεν αὐτοῖς*—subaud. *τοὺς ὄφθαλμοὺς*, or *τὸν νοῦν*.

309 “The law of God’s mouth was dearer to him than thousands of gold and silver.” Psalm cxix. 72.

310 ἐξαλλόμενος ἔστη, καὶ περιεπάτει. This is a natural and graphical description. The man, finding power imparted to him which he had never before possessed, first *leaped up*, perhaps in an impulse of joy—next, he *stood* on the feet, of which he had now for the first time the use—and then, anxious to know whether he could *walk* like other men, he commenced this exercise.

311 Literally was accomplished Isaiah’s prophecy of the Gospel age: “Then shall the lame man leap as an hart.” xxxv. 6.

312 Professor *Hug* remarks, that the historians of the New Testament, without expressly mentioning topographical and geographical circumstances, often speak in such a way, that they involve themselves in the events, and must be so apprehended by the reader. The more we become acquainted with the place and its situation, the more evident is it that the description of it has been accurately treated according to its locality. One of the instances adduced, in illustration of this remark, is taken from the present narrative. Peter and John healed a cripple at the *Beautiful gate*, which, according to Josephus, was on the *eastern* side of the Temple. The man walked into the Temple with the Apostles. When service was ended, we read of him (with the people thronging around him, astonished at his recovery) embracing his benefactors in *Solomon’s porch*. This porch, we learn from Josephus, had the same aspect with the Beautiful gate, looking to the *east*; so that the transaction, as one part of it follows another, is not disjointed as to situation, or distributed into passages not to be reconciled together, but is described according to the order of the building. *Introduction to the New Testament. Wait’s Translation.*

313 “And beholding the man which was healed STANDING (*έστωτα*) with them, they could say nothing against it.” Acts iv. 14.

314 *ΓΝΩΣΤΟΝ ΣΗΜΕΙΟΝ.*

315 Acts iv. 16, 17.

316 ἐγενήθη. Does *ἐγενήθη* here signify *was*, or *factus est, became?* In chap. i. 15, where we are informed, that “the number of the names together were about an hundred and twenty,” the word *ἥν* is used.

317 Acts iv. 4.

318 “A converted Jew (in the beginning) could expect nothing, besides ill usage, from his countrymen, who were very zealous for their religion: and if he were the only one of his family who received Christianity, he might be sure that his worst enemies would be his nearest relations, and his most inveterate foes those of his own household. It required no small virtue and resolution to offer up such a sacrifice to God, to forsake house and land, friends and kindred, father and mother, wife and children, for the sake of Christ.” *Jortin’s Discourses*, Disc. i.

319 *Powell’s Discourses*, Disc. iv.

320 *Butler’s Analogy*, Part ii. c. 7.

321 What impostor would have used language like this? If Peter, after this preparation, had failed in the proposed cure, his credit would have been irretrievably ruined.

When *Vespasian* was induced to attempt the cure of a blind and a lame man at Alexandria, it had been intimated to him that a failure would not hurt his reputation—Patrati remedii gloriam penes Cæsarem; irriti ludibrium penes miseros fore. *Tacit.* Hist. lib. iv. The Emperor and the Fisherman were placed in widely different situations.

322 Acts ix. 33.

323 2 Cor. v. 20.

324 στρῶσον σεαντῷ—scil. κλίνη—Smooth, or make, or spread out, thy bed, as an evidence of the perfectness of the cure.

325 Antiq. lib. xx. c. 5. Lydda was called **DIOSPOLIS** in the time of *Jerom.*

De Nom. Hebr.

326 2 Cor. i. 12.

327 *Saron* omnis circa Joppen Lyddamque appellatō regio, in qua latissimi campi fertilesque redduntur.—*Hieron. ad Esa.* xxxiii. The plain of *Saron* reached from Joppa to Cæsarea, and contained several villages. See 1 Chron. xxvii. 29. Isa. xxxiii. 9. xxxv. 2.

328 Acts ix. 35.

329 Acts ix. 36.

330 Joppa was the great sea-port of Palestine, on the coast of the Mediterranean, a place celebrated for the ancient date to which the building of it was referred, and for the historical facts connected with it. It is now called *Jaffa*.

331 *παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν*—entreating that he would not be loth to pass through the country to them.

332 *χιτῶνας καὶ ιμάτια*—inner and outer garments.

333 *προσηνέξατο*—prayed to the Lord.

334 St. Peter's humility of manner in this miracle reminds us of the raising of the daughter of Jairus by our Saviour. There is, however, a difference between our Saviour and Peter on these occasions, which is worthy of notice, and of which *Lardner* makes observation in a letter to Lord *Barrington*. See *Lardner's Works*. Jesus “took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise.” Mark v. 41. Peter, *when Dorcas was restored to life*, “gave her his hand, and lifted her up.” The Apostle first prayed to God, and did not take Dorcas by the hand till she had opened her eyes, and till she sat up, that is, had recovered life and health by the Divine blessing. It did not become an Apostle to use an action, which had the appearance of giving life to a dead person by any power of his own. But there was a peculiar propriety in our Saviour's taking by the hand the dead young woman before, or at the very instant that He said, **ARISE!** It showed the plenitude of Divine power and Divine goodness, which **HE** possessed. *Doddridge* justly remarks, that in comparing the miracles of Jesus with those performed by His Apostles, the different characters of the *servant* and the *Son*, the *creature* and the *God*, are every where apparent.

Jesus by His miracles “manifested forth His glory.” John ii. 2. Prophets and Apostles, when they wrought their mighty works, ascribed “the glory to another,” and were always ready to say: “Not unto us, O Lord, not unto us, but unto Thy Name give the praise!” Psalm cxv. 1.

335 Dorcas had “clothed Christ in the *poor*, visited Him in the *sick*, fed Him in the *hungry*, lodged Him in the *stranger*.” *Jerom.* Those, who are full of faith, are full of mercy.

336 1 Kings xvii. 24.

337 *Strabo* describes the district of Jamnia and its suburbs, as capable of bringing into the field an army of forty thousand men.

338 *Cicero* said, about sixty years before Christ, Graeca leguntur in omnibus fere gentibus; Latina suis finibus, exiguis sane, continentur. *Orat. pro Archia Poeta.* Excepto sermone Græco, quo omnis loquitur Oriens. *Hieron. in Epist. ad Galat.* See *Lightfoot's Hor. Heb.* in Matt. i. 23. Though it be a question, to what extent the Greek language was used, or known, in Palestine, it appears certain that it was sufficiently understood in that country to make the contents of the Christian Writings familiar to the people in general.

339 Bishop *Douglas*, in his “*Criterion*,” proposes the following general rules, by which the veracity of the accounts of miracles may be tried. We may suspect them to be false, when they are not published to the world till long after the time when the works are said to have been performed. We may suspect them to be false, when they are not published in the place, where it is asserted that the works were wrought, but are propagated only at a distance from the supposed scene of action. Supposing the accounts not to be subject to the two foregoing objections, we may still suspect them to be false, if in the time when, and at the place where, they took their rise, they might have been suffered to pass without examination. These are rules, by which we may confidently examine the miracles of Christ and His Apostles, but of which the most boasted wonders of Paganism and Popery cannot endure the trial.

340 *Jenkin. Reasonableness of the Christian Religion*, chap. xvii.

341 *Mill* thinks, in the year 64. He considers St. Luke’s Gospel, and the Acts of the Apostles, to have been two parts of one work, and supposes that the *Λόγος πρῶτος*, the Gospel, was immediately succeeded by the *Λόγος δεύτερος*, the Acts. *Prolegom.* § 121.

342 Of the care and zeal, with which the first Christians guarded against the mixture of falsehood with the Truth which they so highly prized, we have an instance in their treatment of a Presbyter of Asia, who composed a piece under the title of “The Acts of Paul and Thecla,” (induced to this step by admiration of the Apostle,) and was degraded by St. John, on detection of the fraud. *Tertull. De Baptismo*, cap. 17. *Hieron. De Scriptor. Eccles. In Paulo.*

343 Luke viii. 13.

344 When St. Paul delivered Hymeneus and Alexander unto Satan, and directed the infliction of the same punishment upon the incestuous Corinthian, he knew that, strongly as these persons might be prompted by resentment to speak against the society from which they had been expelled, they could make no disclosure detrimental to its credit.

345 1 Tim. iv. 8.

346 Inspice Dei voces, literas nostras, quas neque ipsi supprimimus, et plerique casus ad extraneos transferunt. *Apolog.*

347 In Matt. *Hom.*

348 *Quadratus*, the most ancient Apologist, of whom we have any account, saw some, on whom Christ had exerted His miraculous power. According to the Chronicle of *Eusebius*, Quadratus presented his Apology for the Christian Religion to the Emperor *Adrian* in the year 126. A very short fragment of it is all which remains. *Grabe* says: Periit eheu egregium istud *Σύγγραμμα*, nihilque ejus superest præter unicum brevissimum quidem et nobile fragmentum, quod nobis conservavit *Eusebius. Spicilegium*. The following sentences are those which are preserved:—“Now the works of our Saviour were ever before the eyes of men; for they were real. The persons, whose diseases were healed, they, who rose from the dead—these were objects of sight, not only in the acts of receiving cures, and of rising, but also in their open continuance afterwards among men; and this, not only while our Saviour sojourned upon earth, but also after His departure, and for a good while after it; insomuch as that *some of them have reached even to our times.*” *Euseb. H. E.* lib. iv. cap. 3.

Eusebius speaks of *Quadratus* as contemporary with the daughters of Philip the Evangelist, and as one of those, who had the first rank among the successors of the Apostles. *H. E.* lib. iii. cap. 37. *Jerom* calls him *Apostolorum discipulus. Ad Magn.* Ep. 83. We understand *Quadratus* to say, that some of the subjects of our Lord’s miracles were living at the time of his early youth. The daughter of Jairus was recovered from a state of death when she was not more than twelve years of age, (*ώς ἔτῶν δώδεκα*, Luke viii. 42.) and might have been alive for some years after the birth of *Quadratus*. The son of the widow of *Nain*, who was, probably, a very young man when raised from the dead, might have been known to him. It is possible

that he might have seen *Lazarus*, of whom *Epiphanius* preserves a tradition, that he lived thirty years after having been called from the grave. It is to be believed that many more persons, than are mentioned in the Evangelical Histories, were objects of our Saviour's miraculous power; and (as *Jortin* observes) it is very probable that some of those, whom He cured of their infirmities, were preserved by Providence to an extreme old age, to be living witnesses of His power and goodness. *Remarks on Eccles. Hist.*

349 *Irenæus*, Bishop of Lyons, was able, *at nearly the end of the second century*, to relate facts, which had been told him by *Polycarp*, who had heard them from the lips of St. John. "I can tell the place," said *Irenæus*, "where the blessed *Polycarp* sat and taught, and his going out and his coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he reported his conversations with St. John, and with others, who had seen the Lord; how he repeated their sayings, and what he had heard from eye-witnesses of the Lord of Life concerning His miracles and His doctrine; all which *Polycarp* related in agreement with Sacred Scripture." *Epistle to Florinus. Euseb. H. E.* lib. v. c. 20.

350 By *Biscoe. Boyle Lecture.*

351 Δαιμόνων τίνων ὄνόμασι καὶ κατακλήσεσι.

352 *Ap. Orig. contra Cels.* lib. i. All that remains of *Celsus* is to be found in the books of *Origen*; and, indeed, it is from the Christian writers that we derive almost all our knowledge of the attacks of early adversaries. *Cyril of Alexandria* has transmitted to us many observations of *Julian*; and *Jerom*, and other ancient Christian authors have quoted largely from *Porphyry*. *Chrysostom* says: "The early books, written against Christianity, soon fell into general contempt; they perished almost as fast as they appeared; and, if they still subsisted any where, it was, because they had been preserved by the Christians themselves." We are thankful for the preservation of the arguments, which at the beginning were urged against Christianity, because they show how futile were the objections opposed to it by those, who had ample means and opportunities to collect the most weighty which could be brought in aid of unbelief.

353 Dæmonum præstigias. *Cont. Vigil. Porphyry* made an involuntary concession in favour of Christianity by complaining that, after the worship of

Jesus had been introduced, *Aesculapius* and the other deities had lost their power of benefiting their votaries. *Euseb. Praep. Evang.* lib. iv, c. 1.

354 *Euseb. cont. Hieroc*

355 *Ap. Cyril, cont. Julian*, lib. vi.

356 *Ib.* lib x.

357 *Julian* inveighed bitterly against St. Paul and St. Peter, for a reason which is obvious. In proportion to the success of their preaching, Apostles were objects of his rancour.

358 The Talmudists asserted also, that Jesus had brought magic arts out of Egypt by cuttings which he had made in His flesh, and that He had adopted this contrivance to evade the vigilance of the Egyptian magicians, who strictly examined all who went out of the land, fearful lest their arts should be transported into other countries. See *Lightfoot's Heb. and Talmud. Exercitations*. Matt. xii. 24; and *Macknight's Truth of the Gospel History*, book ii. chap. 4; and *Bishop Chandler's Defence of Christianity*, chap. vi.

Arnobius refers to these childish and ridiculous notions: Occursurus forsitan rursus est cum multis aliis calumniosis illis et puerilibus vocibus, Magus fuit, clandestinis artibus omnia ilia perfecit; Ægyptiorum ex adytis angelorum potentium nomina, et remotas furatus est disciplinas. Lib. i. *Adv. Gentes*.

359 Let modern sceptics consider the force of these testimonies. Shall conceited, half-informed objectors of the present day be listened to, when they presume to dispute facts, the occurrence of which was not contested by the earliest adversaries of the Gospel, and those, some of the most able and malicious that ever were opposed to it?

“Whoever believes that Christianity could make so swift and so great a progress, as it is certain by all history it did, only by the preaching of the Apostles, without any miraculous gifts, or supernatural assistance, wants not faith enough to be a Christian, if he had but a will to it, for he believes already a much greater miracle than any that is recorded in the evangelic story.” Bishop *Blackall. Boyle Lecture. Chrysostom* made an observation to the same purpose, and said, that it must be considered the most prodigious of miracles, if mankind, without miracles, were in the beginning, in such numbers, persuaded by the Apostles to embrace the Christian faith—*et*

σημείων χωρὶς ἔπεισαν, πολλῷ μεῖζον τὸ θαῦμα φαίνεται. *Hom.* in 1 Cor. In like manner wrote *Augustin*: Quisquis adhuc prodigia, ut credit, inquirit, magnum est ipse prodigium, qui, mundo credente, non credit. *De Civit. Dei.*

360 Acts i. 8.

361 The conversion of Cornelius is usually placed in this year, about eight years after the Ascension. *Tillemont* assigns to this event a much earlier date.

362 Sergius Paulus, Proconsul of Cyprus, was the first *idolatrous* Gentile, converted to the Gospel, whose name is handed down to us. Acts xiii. 12.

363 Acts x. xi.

364 This might have been the Roman Procurator's favourite band, or cohort, (*σπεῖρα*) his life-guard, sent from Italy to attend upon his person.

365 Cæsarea in Palestine, over which *Eusebius*, the ecclesiastical historian, presided as Bishop in the fourth century, was a city on the eastern shore of the Mediterranean, between Dora and Joppa, distant about seventy miles from Jerusalem. It was anciently called Straton's Tower, but Herod the Great enlarged and ornamented the place in a very sumptuous manner, and, having raised within it a colossal statue of Augustus, not inferior, it is said, to that of Jupiter at Olympia, named the city *Cæsarea*. He constructed an immense harbour, and did all that money and ingenuity could accomplish, to give the city consequence. *Joseph.* Ant. xv. 13. In the splendid amphitheatre, which Herod erected at Cæsarea, his grandson, Herod Agrippa, was struck with a mortal disease, because he permitted his flatterers to give him that honour which belongs to God alone. Acts xii. 23. This was the usual place of residence of the Roman governors of Judea. "Perhaps there has not been in the history of the world (says *Clarke*,) an example of any city that in so short a space of time rose to such an extraordinary height of splendour, as did this of Cæsarea, or that exhibits a more awful contrast to its former magnificence by the present desolate appearance of its ruins. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace is to be discerned. The remains of the city, still considerable, have long been resorted to, as a quarry, whenever building materials have been required at Acre." *Travels in the Holy Land.*

366 Cornelius is called a *Gentile*, Acts xi. 1. 3. xv. 7. He was a Gentile, *εὐσεβὴς καὶ φοβούμενος τὸν Θεόν*. He is denominated *a proselyte of the Gate* by *Lord Barrington, Benson*, and others, who are of opinion that there were two sorts of proselytes to the Jewish religion; that, in addition to the *proselytes of righteousness*, or *proselytes of the Covenant*, who, having been circumcised, and become obedient to the whole law, were received into the part of the Temple designated the Court of Israel, and into full communion with the Jews as members of their worship—there was another class, distinguished by the name of *proselytes of the gate*, who were not submissive to the Mosaical rites and ordinances, but who, having renounced idolatry, and acknowledged the God of Israel, and bound themselves to the observance of certain rules known under the title of the Seven Precepts of the sons of Noah, were permitted to reside in Palestine, and dwell within the same gates with the Jewish people, though not allowed to enter further into the Temple than the outer court, which bore the name of the Court of the *Gentiles*, or *unclean*. *Lardner, Doddridge*, and other writers, think that there is no foundation for this distinction of proselytes, that there was but one sort of proselytes among the Jews, *i. e.* men, who were circumcised, and so became Jews by religion, and admitted to all the privileges belonging to Jews by descent.

The circumstance most favourable to the opinion of those theologians, who recognize the description of proselytes, called *proselytes of the gate*, is the difference which appears to be made between *devout* and *idolatrous* Gentiles by the solemn appointment of St. Paul, as “a chosen vessel unto Christ, to bear His name before the Gentiles,” &c. (Acts ix. 15.) and the annunciation to that Apostle, in which his commission is particularly defined, “I will send thee far hence unto the Gentiles,” (Acts xxii. 21.) though St. Peter was the opener of the Kingdom of Heaven to “aliens from the commonwealth of Israel,” (Eph. ii. 12.) and said in the Council of Jerusalem: “Men and brethren, ye know how that a good while ago God made choice among us, that *the Gentiles by my mouth should hear the word of the Gospel, and believe.*” Acts xv. 7. Is it not probable that the class of Gentiles, for the conversion of whom St. Paul was miraculously made an instrument, was different from that, to whom the ministry of St. Peter at Cæsarea was directed?

See the arguments for, and against, the theory of two sorts of Gentile proselytes stated and examined with clearness and acuteness in *Townsend's New Testament arranged in Chronological and Historical Order*. Mr. *Townsend* adopts the hypothesis, that the Gospel was preached to proselytes of the gate, before it was addressed to idolatrous Gentiles.

367 *φανερῶς*—manifestly, openly. Cornelius saw clearly the angelic appearance. It was presented in full daylight. In ver. 30, Cornelius describes the angel as standing before him *in bright clothing*.

368 This was the hour of evening sacrifice, and Cornelius observed it after the custom of the Jewish Church.

369 Cornelius might have felt anxiety of mind on the subject of the Christian religion, and might have been praying to be directed to a right judgment, and guided into the way of truth. The Angel said: “*Thy prayer is heard*.” The doctrines of Jesus Christ had been promulgated at Cæsarea by Philip, (Acts viii. 40.) and that Cornelius had been informed of Jesus, His preaching, and miraculous works, we collect from the address of Peter to the Centurion and his kinsfolk and friends: “The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (He is Lord of all,) *That word, I say, ye know*,” &c.

370 “We see here, that, though God sent an Angel to Cornelius to acquaint him with His will, yet the Angel was only to direct him to the *Apostle* for instruction in the faith; which, no doubt, was done, partly that God might put the greatest honour upon an institution, that was likely to meet with contempt and scorn enough from the world, and partly to let us see that we are not to expect extraordinary and miraculous ways of teaching and information, where God affords ordinary means.” *Cave, Antiq. Apostoliceæ*.

371 *τῶν προσκαρτερούντων αὐτῷ*.

372 A distance calculated at forty-one Roman miles. The journey from place to place was completed on the second day, both by the messengers of Cornelius, and by Peter and his friends.

373 The devout Jews had three stated hours of daily public prayer; the third hour, or nine o'clock in the morning, the sixth hour, or noon; and the ninth hour, or three in the afternoon. Daniel prayed three times a day. vi. 10. David says: “Evening, and morning, and at noon, will I pray.” Psalm lv. 17.

St. Peter observed these times of prayer: and he might have gone to the house-top, the better to respect another custom, in which he had been educated, of looking in prayer towards the Temple of Jerusalem. See Dan. vi. 10. 1 Kings viii. 29, 30. 35. 38, 44. 48. Psalm cxxxviii. 2. Jonah ii. 4.

374 *Josephus* says that the Jews were accustomed to dine, on the sabbath day, at the sixth hour. The sixth hour was, probably, the usual Jewish time of repast. The people at that time, in the house where Peter resided, were making ready the meal for the family, *παρασκευαζόντων*.

375 *ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις*—an ecstasy fell upon him.

376 *τέσσαρσιν ἀρχαῖς δεδεμένον*. The sheet descending unto Peter, knit, or fastened, at the four corners, and filled with living creatures of all kinds, has been considered emblematical of the universal Church of Christ. Converts from all nations in the world, “from the four corners of the earth” (Isa. xi. 12.) were to be invited to imbibe the spirit, and share in the promises, of the Gospel. Jesus Christ “opened the kingdom of heaven to ALL believers.” The Church, which is the family of Christ, is “not of the world,” John xv. 19. Our Lord said to His disciples, “I go to prepare a place for you; I will come again, and receive you unto Myself, that where I am, there ye may be also,” John xiv. 2, 3. Accordingly, “the vessel was received up again into heaven.”

377 The words, *καὶ τὰ θηρία*, have been supposed an interpolation. They are not found in some MSS. nor is the sense of them expressed in some ancient versions, and they appear superfluous after the expression, *πάντα τὰ τετράποδα τῆς γῆς*. Yet they are repeated in Peter’s account of the vision in the next chapter.

378 From this description it has been thought that clean and unclean animals were presented together; and, thus mingled, they have been supposed typical of the union of believing Jews and Gentiles in the Christian Church. It is said that the Jews regarded those creatures, which by law were unclean, as an image of the Gentiles.

379 *θῦσον καὶ φάγε*—sacrifice, and eat.

380 *ἐπὶ τὸν πυλῶνα*—before the porch.

381 *μηδὲν διακρινόμενος*.

382 Acts xi. 12.

383 The prophet **Jonah** went from **Joppa** to preach to the Gentiles at Nineveh, and from the same place the Apostle Peter (**Simon-bar-jonah**) went to preach to the Gentiles at Cæsarea. The preaching of **Jonah**, says Bishop **Andrewes**, was an *omen*, as it were, of this mission of St. **Peter**. Cæsarea is the Nineveh of the New Testament. Nineveh was the city of the *great king of the Gentiles at that time*: Cæsarea, **Cæsar's** city, as great a king over the Gentiles, *at this*, from whom went *a commandment that the whole world should be taxed*. **Sermon xii. on Whitsunday**.

384 “This is one part of Peter’s conduct, among many, which his pretended successors in the see of Rome have not been solicitous to imitate, or we should never have heard of the style, **Dominus, Deus noster, Papa.**”—Bishop **Horne**.

The Apostle forbad the prostration of Cornelius, yet truly (says **Beza**) it is Peter’s vicegerent who requires kings to kiss his slipper.

385 *κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ*. The Jews did not consider all dealings with Gentiles unlawful. They engaged in traffic together: and indeed this was unavoidable, as many Jews lived in heathen cities; and Gentiles came in the way of trade to Jerusalem. Neh. xiii. 16. What the Jewish doctors interdicted was conversing with Gentiles in near and close society, as the word *κολλᾶσθαι* signifies. They were not to eat with them, or visit familiarly at their houses. Therefore it was, that they, who were of the circumcision, objected to Peter on his return: “Thou wentest in to men uncircumcised, and didst eat with them.” See **Lightfoot’s** Comm. on Acts x. 28. The words, *ἢ προσέρχεσθαι*, are omitted in the Syriac version; but *προσέρχεσθαι*, if part of the original text, must be received, in this place, in a sense very little differing from *κολλᾶσθαι*. In Acts xviii. 2. St. Paul “came unto Aquila and Priscilla,” *προσῆλθεν αὐτοῖς*, and that his visit was one of friendship appears, from the following verse, in which it is said, that “he abode with them.”

386 *καὶ ἐμοὶ ὁ θεὸς ἔδειξε*—and yet God hath showed me.

387 *ἔτι λαλοῦντος τοῦ Πέτρου τὰ ΡΗΜΑΤΑ ταῦτα.*

388 Acts xi. 3.

389 Chap. iv.

390 Cornelius, like faithful Abraham, “commanded his household after him to keep the way of the Lord,” and, like Abraham, he had his reward in God’s blessing. Gen. xviii. 19. Masters and heads of families in a Christian country, who show no concern for the spiritual welfare of “those of their own house,” are put to shame by the account of this practice of the Gentile centurion. Without the light and knowledge, the motives to brotherly love, and the aids to fulfil the duties of it, which the Gospel supplies, Cornelius exhorted all who lived with him to that fear of God, which was the principle of his own conduct.

391 As Cornelius was an officer in the Roman garrison at Cæsarea, a place holding frequent communication with Jerusalem, he had an opportunity of examining the depositions of the soldiers, who averred that the Apostles had stolen the body of Jesus from the tomb, and may be presumed to have been a judge of the weight due to their testimony. His desire to be guided by the doctrine, which Peter announced, showed that he was not influenced by any report to the disparagement of the Christian cause.

392 μαρτυρούμενος ὑπὸ ὄλον τοῦ ἔθνους τῶν Ιουδαίων. Acts x. 22.

Mr. *Hinds* entertains an opinion that Cornelius and the centurion, whose sick servant Jesus healed, may have been one and the same person, and observes that several points in the brief description of the latter coincide very closely with Cornelius’ character and circumstances; *e. g.* that he was anxiously careful of his household, and was held in very high estimation by the Jews.—*Hist. of the Rise and early Progress of Christianity*. Dr. *Hales* (with less probability, I think) supposes that Cornelius may have been the Roman centurion who attended the crucifixion, and pronounced, “Truly this man was the Son of God,” Mark xv. 39. Matt. xxvii. 54. *Analysis of Sacred Chronology*.

The report that Cornelius was afterward Bishop of Cæsarea rests upon very questionable grounds.

393 *Ap. Cyril, cont. Julian*, lib. vi. *Lardner* writes: “*Julian* is very cautious here, when he limits his exceptions to the times of these two emperors, the latter of whom died in the year of Christ, 54. Moreover, he is to be understood to speak of *Heathen* people only. But it should be observed that, for some considerable time after the Ascension of Jesus, the Apostles

confined their preaching to native Jews and proselytes; and among them were converted some priests and Pharisees, as well as meaner people, and also the chamberlain and treasurer of *Candace*, queen of the Ethiopians, a very eminent, and, probably, a very understanding and inquisitive man, whom I suppose to have been a Jewish proselyte; and, undoubtedly, *Julian* also considered him as a man of the Jewish religion, otherwise he would have named him. It is therefore to be reckoned very considerable success, if by the end of the reign of *Claudius*, or, if you please, somewhat later, were converted, among the Gentiles, *Cornelius* and his family, and many of his friends, and *Sergius Paulus*, Proconsul of Cyprus.” *Testimonies of ancient Heathens*, chap. xlvi.

394 John iv. 22. “The Gospel was designed, in the first instance, for the Jews; the promise was to Abraham and his seed; but it was to be given to them only primarily, not exclusively. Theirs was the right of primogeniture; but not that right, which excludes the younger brethren from all succession to the inheritance. They had the privilege of precedence in entering into the kingdom of Heaven. From them, as from a centre, the circles of Divine mercy were to spread, with a wider and a wider compass, to every nation, and kindred; till all mankind should become, what the Jews once were, a people in covenant with the Lord.” *Bishop Blomfield, Lectures on the Acts of the Apostles*.

395 Ephes. iii. 6.

396 *μαθητεύσατε πάντα τὰ ἔθνη—make disciples of* persons of all nations. The Apostles were directed to convert to the faith men of all nations, to baptize them, and to instruct them in Christian duty—*μαθητεύειν, βαπτίζειν, διδάσκειν*. Our Translators have expressed two of these things, enjoined on the Apostles, by the same word, *teach*: “Go ye, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; *teaching* them to observe all things whatsoever I have commanded you.” Matt, xxviii. 19, 20. *Μαθητεύειν* occurs four times in the New Testament, Matt. xiii. 52. xxvii. 57. xxviii. 19. Acts xiv. 21. and means, in three of these places, *to make a disciple*. See *Campbell’s Notes on the Gospels*.

397 Acts i. 8.

398 Of the doctrine here advanced there is a repetition, in similar language, in St. Peter's First Epistle, and the coincidence is worth noting, as it assists to confirm the genuineness of the two independent records, in which the same sentiment, in the same style of expression, is attributed to this Apostle.

"Of a truth I perceive that God is *no respecter of persons*, (*ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεὸς*) but in every nation he, that *feareth* Him (*ὁ φοβούμενος αὐτὸν*), and worketh righteousness, is accepted with Him." Acts x. 34, 5.

"And seeing ye call on the Father, who *without respect of persons*, (*ἀπροσωπολήπτως*) judgeth according to every man's work, pass the time of your sojourning here in *fear—ἐν φόβῳ*." 1 Pet. i. 17.

399 The contempt, with which the Jews looked down upon men of other nations, is mentioned by Heathen writers. *Tacitus* says: Apud ipsos fides obstinata, misericordia in promptu, sed adversus omnes alios hostile odium. *Hist. v. 5. Juvenal* alludes to their unwillingness to show the least civility to persons, who did not conform to the ceremonies of their religion, and speaks of it, as their custom,

Non monstrare vias eadem nisi sacra colenti.

Sat. xiv. 103.

If the Prodigal son in the Parable be an image, not only of a sinner reconciled to God on true repentance, but of a *Gentile* converted and received into the flock of Christ, a notice is given in this interesting passage of Scripture, of the jealousy which the race of Israel would show, when the mystery should begin to be revealed of the calling of all nations to the same religious privileges with themselves. We observe that the elder son, representing the *Jew*, is unwilling to call the younger son, representing the *Gentile*, his *brother*. He said to his Father: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as *this thy son* was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." The Father answered: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and

be glad: for **this thy brother** was dead, and is alive again, and was lost, and is found.” Luke xv. 29—32.

400 *ἠσύχασαν*—they acquiesced.

401 Acts xi. 18.

402 Eph. ii. 14.

403 The **unbelieving** Jews never ceased to express their contempt of the Gentiles. St. Paul represents them, as forbidding the Apostles “to speak to the Gentiles that they might be saved.” 1 Thess. ii. 16. When St. Paul, in his address from the stairs of the castle of Antonia, declared, that he had received a command **to preach to the Gentiles**, the multitude of unbelievers at Jerusalem, who had given him “audience unto this word,” then “lifted up their voices and said, Away with such a fellow from the earth, for it is not fit that he should live.” Acts xxii. 21, 2. It had been predicted in the song of Moses: “I will move them (the Israelites) to jealousy with those that are not a people; I will provoke them to anger with a foolish nation.” Deut. xxxii. 21. St. Paul applies this passage to the proclamation of the Gospel among the Gentiles, who were not God’s **people**, like the Jews, (Rom. x. 19.) and who, in their unconverted state, were **a foolish** nation. Rom. i. 21, 2.

404 Acts xv.

405 Acts x. 33.

406 There is a fine passage on the subject of the witness of the Prophets to Jesus in Bishop **Hall’s Contemplations**. When our Lord made His solemn public entry into Jerusalem, “all the city was moved, saying, **Who is this?**” Matt. xxi. 10. “The attending disciples could not be long to seek for an answer. Which of the Prophets have not put it into their mouths? **Who is this?** Ask Moses, and he shall tell you, **The seed of the woman, that shall bruise the serpent’s head.** Ask our father Jacob, and he shall tell you, **The Shiloh of the Tribe of Judah.** Ask David, and he shall tell you, **The King of Glory.** Ask Isaiah, and he shall tell you, **Immanuel, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.** Ask Jeremiah, and he shall tell you, **The Righteous Branch.** Ask Daniel, and he shall tell you, **The Messiah.** Ask John the Baptist, he shall tell you, **The Lamb of God.** If ye ask the God of the Prophets, He hath told you, **This is My Beloved Son, in whom I am well pleased.**”

407 ΠΑΝΤΑ τὸν πιστεύοντα εἰς αὐτόν—ALL, Jews and Gentiles, who believe in Him. See Rom. x. 11, 12.

408 Prov. xvi. 14.

409 A.D. cir. 44.

410 κακοῦσαι τινας τῶν ἀπὸ τῆς ἐκκλησίας—to evil-intreat some of those, who were of the Church.

411 Then was fulfilled the prophecy concerning James, son of Zebedee, that he should *drink of his Lord's cup*. Matt. xx. 23. Mark x. 39.

It is a remark of *Clarius*, that this early fall of one of the Apostles did not discourage the rest. They saw that, gifted as they were, they had no power to deliver themselves from human vengeance. Indifferent to this consideration, and confident that, while their labours were useful, the hand of God would be their defence, they “strove together for the faith of the Gospel, in nothing terrified by their adversaries.” Phil. i. 27, 8.

Eusebius relates, on the authority of *Clement of Alexandria*, that the person who caused Herod to exercise his cruelty towards James, when he witnessed the courage and constancy of the Christian believer, was himself converted to the faith of Jesus, and led to death together with the Apostle. *H. E.* ii. 9.

412 It was the Paschal week.

413 “μετὰ τὸ Πάσχα”—after the Passover.” Herod intended, after the feast, to ask for the suffrages of the people to authorize him to put Peter to death. It was according to the Roman proceeding in a case of this kind, that *injussu populi nihil fiat*. Thus it was in the instance of our Saviour. Matt, xxvii. 22.

414 προσευχὴ ἔκτενῆς—fervent, continued, unremitted prayer. “The word ἔκτενῆς primarily signifies *extended*; but because the fervency of our desire is the cause that we pray much, or long, for any thing, therefore to pray ἔκτενῶς is also to pray fervently and importunately.” *Whitby*. Christ, in his agony, prayed *more earnestly*, or *intensely*—ἔκτενέστερον. Luke xxii. 44.

415 The brethren and saints *remembered* him *that was in bonds, as bound with* him. Heb. xiii. 3.

416 Ἀγγελος Κυρίου—an Angel of the Lord.

417 See Dan. x. 5, 6.

418 ἐν τῷ οἰκήματι—in the chamber of the prison.

419 The soldiers might have been laid asleep by the miraculous power, which opened the prison doors; or they might have been in the situation of the guards at our Saviour's sepulchre, who "for fear of the Angel of the Lord did quake, and became as dead men." Matt. xxviii. 4.

There is an old history, that the chains, with which the Apostle had been bound, were preserved by some of Herod's soldiers, converted to Christianity, and having been kept safe through all the train of distresses which befel the Jewish people, were presented, in the fifth century, by a bishop of Jerusalem, to *Eudocia*, wife of the Emperor *Theodosius* the younger. The history further states, that the chains had a virtue in them which worked miracles, and that one of them was deposited by the Empress in St. Peter's Church at Constantinople, and the other sent to Rome. This is told by *Surius*, among other things, as little deserving of credit.

The Romish Church commemorates on the first day of August the imprisonment of St. Peter by Herod. This day is, in their calendar, the Feast of St. Peter *ad Vincula*, or St. Peter *in Fetters*.

420 The Angel intimated by this direction that the Apostle's deliverance was certain, and that no danger would attend it. In a hasty and perilous flight, the prisoner would not have stopped to gird himself, and bind on his sandals. See a remark to this effect, quoted from *Chrysostom*, in *Bloomfield's Recensio Synoptica*.

421 διελθόντες δὲ πρώτην ΦΥΛΑΚΗΝ καὶ δευτέραν—when they were past the first and the second *prison*, as the word φυλακὴ is rendered, ver. 4, 5, 6. Peter was confined in the first, or *inner*, prison. Paul and Silas were "thrust into the *inner prison*." Acts xvi. 24. See *Pearce* on Acts xii. 10.

422 αὐτομάτῃ—sua sponte.

423 Acts xii. 1—11.

424 Why were not the soldiers, who had been appointed to watch the sepulchre of Jesus, arraigned, as these men were, on a charge affecting life? Evidently, because the account of the removal of the body by the disciples was a wicked fabrication, in which the chief priests and the soldiers were together concerned.

425 ἀπαχθῆναι, literally, *to be led*, or *carried away*; but our translators have the sanction, of the best Greek writers for considering that the word is used elliptically for ἀπαχθῆναι εἰς θάνατον, or ἐπὶ θανάτῳ. See *Wetstein* on Matt, xxvii. 31. and *Bos, Ellipses Graecæ*. The expression is like *Pliny's*, Perseverantes *duci* jussi. Epist. x. 97. *Erasmus*, however, is inclined to think that the keepers were sent to prison only, and not sentenced to execution. Whatever might have been Herod's design, they probably escaped from it by his death, which happened soon after their arrest.

426 Of the sixteen soldiers employed, four were on duty at a time, relieved every three hours.

427 πυλῶνος—of the porch, which led to the house.

428 ὄπακοῦσαι.—A person, who attended at the door of a house, to answer those who knocked, and discover whether they were proper to be admitted, was called *όπακον*. See *Raphelius*, on Acts xii. 13.

429 διησχυρίζετο—affirmed vehemently.

430 The word ἄγγελος is very frequently used in the sense of *messenger*, but this interpretation of it, in the passage before us, is not easily to be reconciled with the damsels' recognition of Peter's *voice*, which she, no doubt, told to the brethren within. They might have thought that the tutelary Angel, the attendant, as the Jews believed, on good men, would speak in the voice of the Apostle. But whatever notion possessed their minds on hearing the account given by Rhoda, Peter's deliverer was ἄγγελος *Kυρίον*, a ministering spirit, sent forth from God's presence, to execute the purpose of His Providence for the benefit of His Church on earth.

431 “The Roman martial law inflicts the penalty of death upon the soldier, not only who deserts his station, but who neglects any part of his duty. And the officers are even more inexorable than the laws themselves; but they make amends, they think, in the honours and rewards which they confer upon good soldiers, for their severity in punishing bad ones.”—*Joseph. De Bell. Jud.* lib. iii. c. 5.

When the doors of the jail, within which Paul and Silas were confined at Philippi, were miraculously opened, the keeper, awaking out of his sleep, and seeing what had happened, “drew out his sword, and would have killed himself, supposing that the prisoners had been fled,” and knowing the

penalty to which, in that event, he would have been subject “But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here.” Acts xvi. 27, 28.

432 Acts xxiv. 14.

433 A modern German writer supposes that the Apostle’s escape might have been effected by a flash of lightning, which melted his chains without injuring his person, transfixes his keepers to the ground, and guided him out of prison. I notice this conjecture, because it is too ridiculous to do injury, and as a specimen of the attempts of a new class of commentators to explain, as natural events, those occurrences in Scripture history, in which all sober-minded readers discern a *miraculous* interposition, and which admit of an explanation, satisfactory to common sense, upon no other hypothesis than immediate Divine agency. Of writers of this school it may be said, in the language of *Grotius*, “Magnam lucem polliciti, plus caliginis intulere.”—*Intr. ad Annot. in Epist. ad Rom.*

434 Psalm lxxix. ii.

435 *Evidences*, part ii. c. 6.

436 *Credibility of the Gospel History*, part i. book 1; see also *Jortin’s Remarks on Ecclesiastical History*, and *Michaelis’s Introduction to the New Testament*, vol. i. part i. c. ii. § 11. *Michaelis* says, at the end of this section: “It is sufficient, in answer to the question, Is the New Testament ancient and genuine? to reply,—Compare it with the history of the times, and you can have no doubt on the subject.”

Some of the pieces anciently proposed to the acceptance of the Christian world, were proved to be of no authority by this circumstance, among others, that they referred to customs, and used terms and phrases, which were later than the times at which they were stated to have been composed. Mistakes of this kind occur in the *Apostolical Constitutions*.

437 Ant. xix. c. 8. § 2. *Josephus* was born A.D. 37. He wrote the History of the Jewish War about the thirty-eighth year of his age, and he finished his work on the Jewish Antiquities at a later date of about eighteen years.

438 Ant. xviii. c. 7. § 10. xix. c. 5. § 1.

Very striking is the conformity between the account of the death of Herod, given by St. Luke at the conclusion of the chapter which records his persecution of James and Peter, and the relation of that event by *Josephus*.

“Upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them,” to the people at Cæsarea. “And the people gave a shout, saying, It is the voice of a God, and not of a man. And immediately the Angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.” Acts xii. 21—23.

“In the third year of Herod’s reign as king of Judea, he went to the city of Cæsarea, formerly called Strato’s Tower. Here he celebrated shows in honour of Cæsar, a festival having been appointed to be observed at this time for the Emperor’s safety. On this occasion, there was a great resort of persons of rank and distinction from all parts of the country. On the second day of the shows, early in the morning, Agrippa came into the theatre, dressed in a robe made all of silver tissue of admirable workmanship. The rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance. The people, from different parts of the theatre, cried out that he was a God, and intreated him to be propitious to them, saying, If hitherto we have reverenced you only as a man, we now acknowledge you to be more than mortal. The king neither reproved these persons, nor rejected the impious flattery. Soon after this, he saw an owl sitting upon a certain cord over his head. He perceived it to be a messenger of evil to him, as it had been before of his prosperity, and was struck with the deepest concern. Immediately he was seized with violent pains in his bowels, he was carried to his palace, and, those pains continually tormenting him, he expired in five days’ time.”—*Joseph. Ant.* xix. c. 8. § 2.

Josephus might have chosen to omit that Herod was *eaten of worms*, from delicacy to the memory of a ruler, in whose honour he was interested, and to whom he was evidently partial. We read, of Herod the Great, Agrippa’s grandfather, that he was afflicted with severe pains in his bowels, and ulcers which bred worms. *Joseph. Ant.* xvii. c. 6. See also what is related of *Antiochus Epiphanes*, 2 Maccabees ix. 5. 9. *Whitby* says: “Examples of the like exits of persecutors of the Christian faith we have many in Church history.” He quotes, among others, a case mentioned by *Tertullian*, who writes of one *Claudius Heminianus*, that, “*cum vivus vermis ebullisset*,

when worms broke forth of him whilst he was alive, he cried, Let no man know it, lest the Christians should rejoice.”—Ad Scap. c. 3.

Herodotus reports that *Pheretimé* died of this disease: “Nor did this wicked woman come to an happy end; for, as soon as she had returned from Lybia to Egypt, after having taken revenge on the Barcæans, she perished miserably, being eaten up of worms,” ἀπέθανε κακῶς ζῶσα γὰρ εὐλέων ἐξέζεσε. iv. ccv.

440 Ant. xix. c. 9.

441 De Bell. Jud. lib. ii. c. 12.

442 “And after certain days, king Agrippa and Bernice came unto Cæsarea to salute Festus.” Acts xxv. 13. It is plain that this Agrippa was not king of *Judea*, from the account of his taking a journey to salute Festus upon his arrival in the province, the government of which had been confided to him, as successor of Felix.

443 *Josephus* calls this prince by his Roman name, *Agrippa*. St. Luke speaks of him by his family name, *Herod*. In the Syriac translation the reading of Acts xii. 1. is, *Herod the king, surnamed Agrippa*.

444 Ant. xix. c. 7. s. 3. What *Josephus* reports of the humanity of *Agrippa's* disposition is not consistent with the mention of him by *Dio Cassius*, and must be received as a partial statement. *Josephus* allows, that when the people called him a God, he “neither reproved them, nor rejected the blasphemous flattery.” It is not probable that a man, thus vainglorious and self-elated, should have been remarkable for his kind consideration of others. But his treatment of James and Peter too evidently shows his temper.

445 Ant. xviii. c. 9. s. 7, 8.

446 *De Legat. ad Caium.*

447 “When we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself *with a soldier that kept him.*” Acts xxviii. 16.

448 Epist. lib. x. ep. 80. See also lib. x. ep. 65. *Ulpian* speaks of the consignment of prisoners to *soldiers*. Proconsul æstimare solet utrum in carcerem recipienda sit persona, an *militi tradenda*, vel fidejussoribus committenda, vel etiam sibi. *De Custod. et Exhibit. Reorum*, lib. i.

449 Quemadmodum eadem catena et custodiam et militem copulat. Epist. v. *Seneca* in another passage, describes the chain as fastened to the *left* hand of the soldier. Observing, that no condition of life exempts a man from misfortune, he thus illustrates the remark: *Aliorum aurea catena est, et laxa—sed quid refert? Eadem custodia universos circumdedit, alligatique sunt etiam qui alligaverunt; nisi tu forte leviorēm in sinistra catenam putas.* *De Tranquill.* lib. i. c. 10.

Suetonius says, in his life of *Domitian*: *Nec, nisi secreto atque solus, plerasque custodias, receptis quoque in manum catenis, audiebat.* C. xiv. The chain which united the prisoner to his guard, was sometimes of considerable length. *Augustin* writes, in his comment on Psalm cxxviii. *Ligantur duo, et mittuntur ad judicem, latro, et colligatus; ille sceleratus, iste innocens; una catena ligantur, et longe sunt a sese.* Vide *Lipsii Excursus ad Annal. Tacit.* lib. iii.

Bishop *Pearce* points out a probable allusion to this custom of guarding prisoners in an expression in St. Peter's address to Simon Magus: "I perceive that thou art in the gall of bitterness, and *in the bond of iniquity*"—*εἰς σύνδεσμον ἀδικίας.* Acts viii. 23. Simon Magus, "tied and bound with the chain of his sins," was a prisoner, like a man fastened to the arm of his keeper. The same expression is in the LXX. Isaiah lviii. 6.

450 *Herod Agrippa* had been thrown into prison at Rome for taking part with *Caius*, in opposition to *Tiberius*, and *Antonia*, widow of *Drusus*, the brother of *Tiberius*, who had been intimate with Herod Agrippa's mother, *Bernice*, and shown great favour to her son, still persisted in her kindness to him by exerting her influence to mitigate the severity of his confinement.

451 *Joseph. Ant.* xviii. c. 7.

452 The chief captain "commanded St. Paul to be bound with *two* chains." Acts xxi. 33. Frequent intimations are given of St. Paul's bonds at Rome. When he made his defence before the second Agrippa, he concluded with an affecting allusion to the indignity which he was then suffering: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, *except these bonds.*" Acts xxvi. 29. The Apostle might have been, at this time, chained to a soldier; or if the chain was, during the speech, detached from the keeper's arm, it was plainly left upon St.

Paul's. In the Second Epistle to Timothy, Onesiphorus is affectionately mentioned as one, who with exemplary fidelity had ministered to his Master in prison: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not *ashamed of my chain*: but when he was in Rome, he sought me out very diligently, and found me." i. 16, 17. See Phil. 10. 13.

453 Acts v. 18, 19.

454 This is a passage of Scripture, from which *Porphyry* and other unbelievers have attempted to draw an objection to our religion; and some of the ancient apologists contended, in answer to the cavils of opposers, that *Κηφᾶς*, and not *Πέτρος*, is the right reading in the 11th and 14th verses of this chapter, and that the *Cephas*, referred to, was not the Apostle, but one of the seventy disciples. *Euseb. H. E.* lib. i. c. 12. In some MSS. of the best note, and in the most ancient versions, the reading in these places is *Cephas*; but it is not to be doubted that it is the Apostle Peter, of whom St. Paul here speaks. "We know but of one *Cephas*, (says *Jerom*) who in the Gospels, and in St. Paul's Epistles, is sometimes called Cephas, and sometimes Peter; both which names, the one Greek, and the other Hebrew, or Syriac, are of the same import: and if, on account of *Porphyry*'s blasphemy, and lest Peter should be thought to have erred, we must presently feign another Cephas, innumerable passages must be struck out of the Holy Scriptures, which he finds fault with, because he does not understand them." *In Epist. ad Galat.*

455 Gal. ii. 11—14. It is now unnecessary to combat an opinion, which once had favourers, that the reproof given by St. Paul was not serious, but an *oikovopia*, an act of prudent management, concerted between the apostles, that the Jewish believers, on hearing St. Peter blamed for a behaviour which he made no attempt to justify, might be led to set the less value on compliance with the ceremonies of the law, and that the Gentile proselytes, from the same observation, might be the more decided and resolute in the rejection of them. St. *Augustin* replied to this notion: "If St. Paul knew St. Peter to be free from blame, when he declared him to be reprehensible, St. Paul was, in fact, guilty of a falsehood, which it would be impious to charge upon an Apostle." And he further showed the pernicious consequence of such an interpretation—that it would destroy the authority of the Scripture itself, by making it impossible to distinguish between its real and dissembled meaning. *Epist. ad Hieron. Chrysostom* and *Jerom* had construed, *κατὰ*

πρόσωπον, secundum speciem, in appearance or seemingly; and *κατεγνωσμένος ἦν—he deserved to be condemned*—not in St. Paul’s judgment, but *according to the judgment of the Gentile Christians.*

456 Jer: xxxi. 31—3.

457 This Antioch, formerly esteemed the queen of the East, was a city on the river Orontes, where the Syrian kings had the seat of their empire, and the Roman governors of the eastern provinces afterwards held their residence. It was famous for the beauty of its situation and the fertility of its soil, the splendour of its palaces and temples, the richness of its commerce, and the accomplishments and learning of its inhabitants. See *Cicero*’s praise of Antioch in his oration for *Archias* the poet, who was a native of this city. It was distinguished from fourteen other cities in Syria, which bore the same name, by the addition of *Epidaphne*, there being, at a short distance from it, a grove, called *Daphne*, noted for the observance of impure pagan rites, and practices of voluptuousness and luxury—a grove so infamous, from the character of its visitors, that, *Daphnicis moribus vivere*, was a phrase to express the most corrupt course of living. It was a noble triumph of Gospel truth, that a numerous and flourishing Church should have been established, at a very early date, at a place, where the wisdom of this world, and its evil habits, presented so powerful an opposition to the extension of the Christian doctrine. This Antioch, after being blessed with the light of Christianity, received the appellation of *Theopolis*, the Divine city. Here the disciples were first called *Christians*; and this was the birth-place of St. *Luke*, and of *Theophilus*, hence surnamed *Antiochenus*, and the city of the bishopric of St. *Ignatius*, the holy martyr. It is now a mass-of ruins, and almost depopulated.

458 Acts xi. 21.

459 ὡστε καὶ Βαρνάβας—so that even Barnabas, St. Paul’s fellow-labourer, was “carried,” or hurried, and forced away—*συναπήχθη*—by the torrent of example.

460 αὐτῶν τῇ ὄποκρίσει. *Υπόκρισις* is, literally, the personating of a character not our own, by acting under a mask, as was the custom of the ancient players. *Υποκριτὴς δράματος*, was a stageplayer. *Epict. Enchirid.* c. 23. Peter and others were *ὄποκριταὶ*, by acting out of their true character.

“The Greek word *ὑποκριτὴς*, as metaphorically used in Scripture, has more latitude of signification than the word *hypocrite* formed from it, as used in modern tongues. The judicious philologist hardly needs to be informed, that the more the signification of a word is extended, the more vague and general it becomes, and consequently, if a reproachful epithet, the softer.” *Campbell, Preliminary Dissertation*, iii.

461 Galat. v. 1.

462 *οὐκ ὁρθοποδοῦσι*—did not walk with a *straight* step.

463 *πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου*—according to that great truth of the Gospel, that “in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but FAITH, WHICH WORKETH BY LOVE.” Gal. v. 6.

464 And, probably, in the presence of the Jewish Christians, who came from Jerusalem, and in the face of the whole Church of Antioch. It was a subject upon which *private* expostulation would not have been sufficient. The mischief had extended too far to be stopped by any but a *public* address. St. Paul acted upon his own direction to Timothy: “Rebuke *before all*, that others also may fear,” 1 Tim. v. 20.

465 *tί τὰ ἔθνη ἀναγκάζεις Ιουδαιϊζειν;*—why compellest thou the Gentiles to Judaize? This is strong language; but so high was Peter’s authority, that his secession from the Gentiles must have led them to suppose that they were bound to the observance of the Jewish ceremonies, and have had an influence almost *compulsory*. The word *ἀναγκάζω*, signifies to *compel*, without the exertion of any outward force, in Matt. xiv. 22. Mark vi. 45. Luke xiv. 23. where see *Pearce’s note*. *Le Clerc* (in his *Supplement to Hammond*) quotes the following passage from *Cicero De Amicitia*, where the Latin word *cogo*, is used in the sense of moral compulsion, in which *ἀναγκάζω* is sometimes employed. *Cicero* says, in the person of *Lælius*, whose sons-in-law had requested him to discourse on the subject of friendship: *Vim hoc quidem est afferre*; quid enim refert, qua me ratione cogatis? *Cogitis enim certè*; studiis enim generorum, praesertim in re bona, cum difficile est, tum ne aequum quidem obsistere. c. viii.

466 Acts xv.

467 *Basnage* supposes that the expostulation at Antioch was *before* the council of Jerusalem, for that otherwise Peter might have used the authority

of the decree, as a shield against the attacks of the Judaizers. *Ann.* 46. *Num.* xxv.

Lightfoot believes that Peter went to Antioch, upon his release from Herod Agrippa, and that soon after his arrival there, (some years before the meeting at Jerusalem,) he incurred the reproof from St. Paul. He thinks that Peter, having been obliged to flee for his life, would have quitted the territories of Herod, and that there was no place, to which he could better have resorted for safety, than Antioch, where not only distance from Jerusalem would have been in his favour, but where the new-born Church would have sought to secure him. *Comm. Acts* xii. 17.

Usher and *Pearson* place the interview between St. Peter and St. Paul at Antioch a short time *after* the Apostolic synod.

⁴⁶⁸ Acts x. 28.

⁴⁶⁹ Acts xi. 15.

⁴⁷⁰ *Horæ Paulinæ*, chap. v.

⁴⁷¹ Gal. i. 1.

⁴⁷² It was insinuated by *Porphyry*, that St. Paul might have been envious of St. Peter: “Exarsisse Paulum in invidiam virtutum Petri.” *Hieron. Comm. in Ep. ad Galat.*

⁴⁷³ *ιστορῆσαι Πέτρον*—*to visit, so as to consider, and observe attentively, and gain the knowledge of.*—*Parkhurst.* Petrum coram cognoscendi causa. *Schleusner.* This sense of the verb *ιστορῆσαι* has been aptly illustrated by a passage from *Plutarch’s* life of *Cicero*, where it is said that the parents of *Cicero’s* schoolfellows used to come to the schools where he was taught, *ὅψει τε βουλόμενοι ιδεῖν τὸν Κικέρωνα, καὶ τὴν ὄμνονυμένην αὐτοῦ περὶ τὰς μαθήσεις ὀξύτητα καὶ σύνεσιν ΙΣΤΟΡΗΣΑΙ*—being desirous to see him with their own eyes, and *observe* his celebrated acuteness and abilities in learning.

St. Paul needed no instruction from Peter, or any other Apostle, on subjects relating to gospel truth. His commission, and the wisdom and grace necessary for the fulfilment of it, he received immediately from “Jesus Christ, and God the Father, who raised Him from the dead,” Gal. i. 1. But though Peter “in conference added nothing to him,” (Gal. ii. 6.) St. Paul was

anxious to see, and become acquainted with, so devoted and honoured a minister of Christ.

474 Non licet ex hac Historiæ Sacrae parte concludere errorem in fide in alterutro Apostolorum, vel dissensum in doctrina inter utrumque. Indubium enim est, quod doctrinam attinet, Petrum in hoc negotio ejusdem sententiæ fuisse cum Paulo: fas scilicet Judæo homini esse familiaritatem colere cum Gentilibus, fide Christiana præditis.—Tota ergo hæc controversia fuit non de **DOCTRINA** libertatis Christianæ, sed de illius use **USU HIC** et **NUNC**: in qua re Paulus prudentiæ regulas melius perspectas habuit, quam Petrus. *Witsius.*

In reply to some heretics, who asserted that the reproof given by St. Paul to St. Peter implied a defect of knowledge on the part of the latter, *Tertullian* observed, that the difference between the two Apostles related not to any fundamental article of faith, but to a question of practice,—whether St. Peter had been guilty of inconsistency in his conduct towards the Gentile brethren.—*De Præscript. Hæret.* c. 22.

475 Acts xv. 11.

476 1 Pet. i. 18—21. ii. 24. iii. 18. *Estius* remarks on St. Peter's First Epistle, that the exact harmony between the doctrines and precepts contained in it, and those which St. Paul's writings express, is an evidence that both Apostles were directed by one and the same Spirit.

477 I think that the phrase, “eating with the Gentiles,” (*μετὰ τῶν ἑθνῶν συνίσθιεν*) implies this, though some are unwilling to construe it thus literally, and suppose that Peter lived in friendship with the Gentiles, without partaking of their meats.

478 It is said, that these Jewish zealots came “from James,” but it is not to be concluded that they had *authority* from James. He was at the head of the Church at Jerusalem, and at that time the only Apostle there, and *ἀπὸ Ιακώβου* may be understood to signify, *from the place at which James presided*, the seat of Church authority. *Grotius* interprets *ἀπὸ Ιακώβου, ab eo loco ubi erat Jacobus*. *Beza* says, “*à Jacobo, id est, Hierosolymis, ubi pedem fixerat Jacobus.*”

479 Part of the accusation against Stephen was: “This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have

heard him say, that this Jesus of Nazareth shall destroy this place, and *change the customs which Moses delivered us*,” Acts vi. 13, 14.

480 If any schism in the Church had been the consequence of St. Paul’s rebuke of St. Peter, we might expect to find an allusion to it by *Ignatius*, who was appointed to the see of Antioch about thirty-seven years after the Ascension, and of whom *Chrysostom* says, that he conversed familiarly with the Apostles, enjoyed their spiritual instruction in the doctrine of Christ, and had their hands laid upon him. *Hom. 42. in Ignat.* The shorter Epistles, published under the name of this early sufferer for the truth of Christ, are esteemed genuine, and in these not a trace is to be found of a schism in the Apostolic body. Christians are exhorted to be *established in the doctrine of our Lord and His Apostles*, as if that doctrine had always been the same. “I do not, *as Peter and Paul*, command you. They were Apostles; I, a condemned man.” *Ep. to the Romans. Ignatius* writes to the *Magnesians*; “If we still continue to live according to the Jewish law, we do confess ourselves not to have received grace.”—See *Chapman’s EUSEBIUS*, vol. ii. p. 151.

481 St. Luke and St. Paul mention the particular appearance of Christ to Peter after the resurrection, and they are the only writers of the New Testament, by whom this distinction is recorded. Some have inferred hence, that the friendship between St. Peter and St. Paul received no interruption. This inference is scarcely lawful; but it is certainly remarkable, that exclusive notice is taken by St. Paul, and his friend and fellow-labourer St. Luke, of this honour done to St. Peter; and that the reproof of St. Peter by our Saviour, “Get thee behind me, Satan,” inserted by St. Matthew and St. Mark, is omitted in St. Luke’s Gospel.

482 “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his Epistles, speaking in them of these things; in which are some things hard to be understood, which they, that are unlearned and unstable, wrest, as they do also the other Scriptures (*τὰς λοιπὰς ΓΡΑΦΑΣ*) unto their own destruction,” 2 Pet. iii. 14—16. “Here it is certain,” observes *Michaelis*, “that *ΤΑΣ ΓΡΑΦΑΣ* is used for THE SACRED WRITINGS, *κατ’*

εξοχὴν, in the same sense as the Jews applied it in the Old Testament, and the words *τὰς ΛΟΙΠΑΣ* set the Epistles of St. Paul, at least as many as existed at that time, on a level with the Old Testament, and refer to them, as a part of those writings, which, secundum excellentiam, are styled *ΑΙ ΓΡΑΦΑΙ*, or, as we should express it, **THE BIBLE.**”—*Introduction to the New Testament.*

483 Acts x. 26. St. Paul says, that he should have been in danger of being “exalted above measure” in his own conceit, “through the abundance of the revelations” vouchsafed to him, had not God, by a kind, though painful, discipline on his flesh, or body, prevented that undue self-confidence. 2 Cor. xii 7—9. Bishop *Bull*, in his sermon upon this text, writes: “Though St. Paul were an excellent Apostle, yet he was still but a **MAN**, and a man on earth, not yet in heaven; a proficient, not yet fully perfect, or so immutably confirmed in virtue, as to be out of all danger of the sin of pride, which even the Angels of heaven fell into. Hence *Theophylact*, having thus paraphrased the words of St. Paul, ‘lest I should be vain-glorious,’ presently subjoins, ‘**for St. Paul himself also was a man.**’”

“The wisdom of God setteth before us in Holy Scripture many admirable patterns of virtue, and no one of them without somewhat noted wherein they were culpable, to the end that to **HIM ALONE** it might always be acknowledged, **THOU ONLY** art Holy, **THOU ONLY** art Just!”—*Hooker, Preface to Ecclesiastical Polity.*

484 2 Cor. iv. 7.

485 1 Cor. x. 12.

486 1 Pet. i. 19.

487 Gal. ii. 16.

488 It has been asserted that St. Paul himself, in yielding to some Jewish prejudices, adopted a line of conduct not unlike that which he condemned in St. Peter. But there is a manifest and material difference in the cases thus compared together.

St. Paul was considerate of the scruples of weaker brethren in things innocent, that he might increase the number of Christian believers, and keep those, who had been converted, stedfast in the faith. Being strong, he bore “the infirmities of the weak,” and, instead of consulting his own pleasure or convenience, sought to “please his neighbour for his good to edification.”

Rom. xv. 1, 2. "Unto the Jews he became as a Jew, that he might gain the Jews." He was "made all things to all men," as far as a safe conscience would permit, "that he might by all means save some." 1 Cor. ix. 20. 22. He caused Timothy to be circumcised, who was accounted a Jew, his mother being a Jewess, not because the observance of this rite concerned Timothy's salvation, but because his compliance with it was likely to promote the salvation of others, by whom he would not have been received as a teacher, without such a submission to their customs. St. Paul saw that Timothy was eminently qualified to be useful in the ministry, and desired to have him as an associate in his labours, but he saw at the same time that the Jews would refuse to listen to an uncircumcised person, and that he himself would lose influence among them, if he chose such an assistant. "Him would Paul have to go forth with him, and took and circumcised him, *because of the Jews which were in those quarters*; for they all knew that the father of Timothy was a Greek," and therefore concluded that he had not been subjected in his infancy to this form of initiation into the Jewish Church. Acts xvi. 3. To those brethren, who required that Titus, neither of whose patents was of the seed of Abraham, should submit to the same ceremony, St. Paul "gave place by subjection, no not for an hour, that the truth of the Gospel might continue" with Gentile believers—that the doctrine of immunity from the law of Moses, which is a part of "the truth of the Gospel," might be maintained. Gal. ii. 5. It has been properly said, that he circumcised Timothy, because of *weak* brethren, but not Titus, because of *false* brethren. In circumcising Timothy, in observing his vow at Cenchrea, and in purifying himself in the temple, St. Paul's conduct cannot be shown to have been at variance with his declaration; "If ye be circumcised, Christ shall profit you nothing." Gal. v. 2. He evidently means, If ye rely upon circumcision, as a ground of acceptance with God, your Christian profession will be of no avail; as he further observes: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." By this endeavour to obtain pardon and salvation through legal observances, ye are fallen from the all-sufficient grace of the Gospel; ye mistake the appointed way of justification in the sight of God. St. Paul never said that it was dangerous and sinful to practise the rites of the law; his doctrine was, that those rites conveyed no spiritual benefits, had no justifying efficacy. "Is any man called, being

circumcised? let him not become uncircumcised. Is any man called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.” 1 Cor. vii. 18, 19.

St. Peter, in the affair at Antioch, was less guarded and consistent. He withdrew from the society of the Gentiles, at a time when his secession strengthened the prejudices of the Jewish zealots, and gave encouragement to the injurious notion, that the ceremonial directions of the law were obligatory upon Christian believers, an opinion irreconcileable with the Gospel doctrine of redemption through the atoning merits of Jesus Christ alone. It is not to be supposed that Peter meant to afford sanction to an opinion detrimental to the true Gospel belief, but his conduct had a tendency to disturb men’s minds upon this vital point, and therefore he was reproved by St. Paul.

489 *Hooker, Discourse of Justification.*

490 The difference between Paul and Barnabas was on a subject wholly unconnected with points of religious belief. Acts xv. 36.—40. The hearts of both these holy men were filled with affection to Christ, and zeal to spread His doctrine. They “stood fast in one spirit, with one mind,” in regard to “the faith of the Gospel” Phil. i. 27. The division of sentiment between them related to the manner in which the object of their ministerial labours might be most effectually accomplished. Paul considered that he had reason to object to Mark, as a companion in a circuit of the Churches, “who departed from them from Pamphylia, and went not with them to the work.” Barnabas was partial to his kinsman, satisfied that he had repented of his inconstancy, and that a want of Christian resolution would never again be imputed to him. On this question of Mark’s fitness as an associate, the Apostles debated, not with the temper which they ought to have preserved. The fact is not concealed, or disguised. St. Luke writes: *ἐγένετο οὖν παροξυσμός—there was a sharp fit of anger.* They swerved, for a short time, from the guidance of the Spirit of peace and love. We have full reason, however, to be assured that, if angry emotions were excited, no resentment was harboured. It is probable that the harmony between Paul and Barnabas had a very brief interruption, and that they separated on terms of friendship. St. Paul spoke afterward with commendation and affection of both Barnabas and Mark, who became again

his fellow-labourers. Col. iv. 10. 1 Cor. ix. 6. 2 Tim. iv. 11. Gal. ii. 1. 9. Philem. 23, 24.

491 1 Cor. i. 10.

492 ἦρξατο ἐπιτιμᾶν αὐτῷ. Matt. XVI. 22.

493 Prov. xvi. 18.

494 James iii. 13.

495 Ps. cxli. 5.

496 *Tertullian* supposed that St. Paul wrote to the Galatians soon after his conversion, when he was *adhuc neophytus*. *Adv. Marc.* lib. i. c. 20. Modern biblical critics, though they esteem this an early Epistle, refer it to a later date than Tertullian suggested. *Michaelis* places it, A.D. 49; Bishop *Pearson*, and *Locke*, in 57; *Mill*, in 58; *Lardner*, at the end of 52, or the beginning of 53; *Greswell*, in 55; and *Burton*, about 52. It seems that the Epistle was addressed to the Galatians shortly after their reception of the Gospel, for St. Paul complains in it of their *speedy* defection from the faith: “I marvel that ye are so soon (*οὕτω ταχέως*) removed from him that called you into the grace of Christ.” i. 6. St. Paul’s first visit to Galatia, the great occasion of the conversion of the people, was not long after the council of Jerusalem. Acts xvi. 4—6. It was, probably, A.D. 51 or 52. St. Peter’s Second Epistle was not written before A.D. 63 or 64.

The phrase, indeed, in St. Peter’s Second Epistle, “Even as our beloved brother Paul hath *written unto you*,” may well incline us to think that the Epistle to the Galatians was one of the writings of St. Paul alluded to. This phrase shows that St. Paul had addressed himself to the persons, to whom St. Peter was directing an Apostolic Letter, and, among these, were converts scattered throughout *Galatia*.

497 It has been improperly said, that the Apostles *disputed* at Antioch. Dr. *Conyers Middleton* published remarks, “On the *dispute*, or *dissension*, which happened at Antioch between the Apostles Peter and Paul;” and this is the language in which many other writers describe the relation in Gal. ii. Even the accurate *Paley* speaks of “the *dispute* at Antioch.”—*Horæ Paulinæ*, chap. v. There is no reason to think that any *dispute* arose. St. Paul writes, *Κατὰ πρόσωπον αὐτῷ ἀντέστην*, I opposed him to the face; I openly protested against the conduct he was pursuing. St. Paul, who “refrained not to

speak when there was occasion to do good,” (Ecclesiasticus iv. 23.) *stood up against* St. Peter, who had provoked the reproof, not by anything he had said, but by what he had been doing, and who appears not to have engaged with his reprobator in any contest of argument, or to have attempted to defend the course he had taken.

498 Gregory I. (consecrated Bishop of Rome, A.D. 590.) taking it for granted that the Epistle to the Galatian converts had been in St. Peter’s hands, thus commends the temper, with which he supposes him to have perused it: “Peter, the first of the Apostles, addressing his disciples, and knowing that some of them had detracted from the merits of St. Paul’s writings, says: *Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also, in all his Epistles, speaking in them of these things.* Behold, Paul in one of these Epistles had pronounced Peter culpable, but Peter asserts notwithstanding, that St. Paul was to be honoured for what he had written. If Peter had not read Paul’s Epistles, he could not have praised them; but, if he read them, he saw it published, that ‘he was to be blamed.’ St. Peter’s love of truth caused him to extol the record of his own frailty, and he, who was first in Apostolic rank, was first also in the virtue of humility.”—*In Ezech.* 1. ii. Hom. 6.

499 Matt. xiv. 28.

500 Luke ix. 33.

501 Matt. xvi. 22.

502 John xiii. 8.

503 Matt. xxvi. 33.

504 John xviii. 10.

505 Mark xiv. 54.

506 John xx. 4—8.

507 John xxi. 7, 8.

508 *Cyprian* says: Mittit legates pro suis doloribus lachrymas. His heart was too full for utterance.—Invenio quod fleverit, non invenio quod dixerit. Recte plane flevit et tacuit, quia quod deflери solet, non solet excusari; et quod defendi non potest, ablui potest. Lavat enim lachryma delictum, quod voce pudor est confiteri. *Ambros.* Serm. 46.

509 John xxi. 15—17.

510 Matt. xxvi. 33.

511 Matt. xv. 15.

512 Matt. xviii. 21.

513 Luke xii. 41.

514 Matt. xix 27.

515 Mark xi. 21.

516 John xiii. 24.

517 John xiii. 36, 7.

518 τὸ στόμα τῶν ἀποστόλων ἡ Πέτρος, ὁ πανταχοῦ ζερμὸς, ὁ τοῦ χοροῦ τῶν ἀποστόλων κορυφαῖος. *Chrysost. Hom, in cap. Matthæi* xvi.

Ipse enim Petrus, in Apostolorum ordine primus, in Christi amore promptissimus, saepe unus respondit pro omnibus. *Augustin. Serm. 13. De Verb. Dom.* in Matt.

519 καὶ ἔγνώκαμεν—and we *know*.

520 John vi. 67—9.

521 Luke viii. 43—5.

522 Matt. xvi. 16.

523 Acts i. 15.

524 Acts ii. 14.

525 Acts iv. 8.

526 Acts v. 3—10. viii. 20—3.

527 Acts v. 29.

528 Acts viii. 14.

529 Acts x.

530 Acts iii. 6.

531 Acts xv.

532 John i. 42.

533 Luke v. 10.

534 Matt. viii. 14. Mark i. 29. Luke iv. 38.

535 Matt. xvi. 17—9.

536 Matt. xvii. 1. xxvi. 37. Mark v. 37. ix. 2. xiii. 3, 4. xiv. 33. Luke viii. 51. ix. 28.

537 Luke xxii. 32.

538 Matt. xxvi. 40.

539 Luke xxii. 61.

540 Mark xvi. 7.

541 1 Cor. xv. 5. Luke xxiv. 34.

542 John xxi. 15—17.

543 Matt. x. 2—4. Mark iii. 14—19. Luke vi. 13—16.

544 John i. 40.

545 *πρῶτος Σίμων ὁ λεγόμενος Πέτρος.*

546 2 Pet. i. 21.

547 The proof of the Divine foreknowledge of Jesus, which arises from His predictions of the destruction of Jerusalem, and of the different events connected with that calamity, is irresistible. The detail of the judgments on the Jews, given by *Josephus*, is like a commentary on our Saviour's discourses. "It appears next to impossible," says Bishop *Newton*, "that any man should duly consider these prophecies, and the exact completion of them, and, if he is a believer, not be confirmed in the faith; or, if he is an infidel, not be converted."—*Dissertation on the Prophecies*, vol. ii. part iv.

548 *Præp. Evang.* 1. i. c. iii. quoted by Archbishop *Newcome*.

549 Luke iii. 23.

550 John i. 39.

551 The other is supposed to have been John the Evangelist.

552 So when Jesus saw Nathanael approaching Him, He said to those around, "Behold an Israelite indeed, in whom is no guile!" The heart, the *inward man* (*ὁ ἔσω ἄνθρωπος*, Rom. vii. 22.) was "manifest in His sight." Heb. iv. 13. See Matt. ix. 4. xii. 25. Mark ii. 8. Luke ix. 47. John vi. 61. xvi. 19. It has been observed, that our Saviour's knowledge of the inmost movements of the mind will account for the phrase, "Jesus answered," when

no question appears to have been proposed to Him. He answered to the *thoughts* of his hearers. See Matt, xxii. 1. Luke vii. 39, 40. xiv. 3. 5.

553 σὺ κληθήσῃ Κηφᾶς. The Evangelist says, in explanation, ὁ ἔρμηνεται Πέτρος. *Kηφᾶς* is the Syriac *Cepha*, signifying a *stone*, and a *rock*. It was a custom, of which there are several traces in Scripture, to give a new name to a person, significant of some important office to be assigned to him, or transaction in which he should be engaged. When God confirmed His covenant with *Abram*, He said, “Thy name shall be called *Abraham*, for a father of many nations have I made thee;” *Abraham* signifying *a father of a great multitude*. Gen. xvii. 5. To the Patriarch Jacob it was declared, “Thy name shall be called no more *Jacob*, but *Israel*” Jacob was honoured with a new name, importing *a prince with God*, for “as a prince he had power with God, and prevailed,” after wrestling by prayer. Gen. xxxii. 28. So Simon was to be called *Cephas*, with a view to the part which he should take in the propagation of the Christian faith. He was to show himself a constant, firm, immovable witness and defender of the truth.

554 “The land of Palestine,” says *Cave*, “at, and before, the coming of our blessed Saviour, was distinguished into three several provinces, Judæa, Samaria, and Galilee. This last was divided into the upper, and the lower. In the upper, called *Galilee of the Gentiles*, within the division anciently belonging to the tribe of Naphthali, stood *Bethsaida*, an obscure and inconsiderable village, till re-edified and enlarged by Philip the Tetrarch, and, in honour of *Julia*, the daughter of Augustus Cæsar, by him called *Julias*. It was situated on the bank of the sea of Galilee, and had a wilderness on the other side, whither our Saviour often used to retire. The ingratitude and unprofitableness of the people of Bethsaida, under the influences of Christ’s sermons and miracles, were severely upbraided by Him, and threatened with one of His deepest woes, *Woe unto thee, Chorazin, woe unto thee, Bethsaida, &c.*; a woe that, it seems, stuck close to it; for, whatever the place was, one, who surveyed it in the last age, tells us that it was shrunk again into a very mean and small village, consisting only of a few cottages of Moors and wild Arabs; and later travellers have assured us, that even these are dwindled away into one poor cottage at this day. So fatally does sin undermine the greatest, the goodliest places; so certainly does God’s

word come to pass, and not one iota, either of His promises or threatenings, fall to the ground.”—*Life of St. Peter*, sect. i.

555 Matt. viii. 14.

556 John ii. 2. 12. 17. iii. 22. iv. 8.

557 John iv. 1.

558 John iv. 43. Though mention is made of the disciples of Jesus at Sychar, none are spoken of as accompanying Him when He departed thence.

559 Luke v. 1—11.

560 The lake of Gennesareth, called also the sea of Galilee, and the sea of Tiberias, was (according to *Josephus*) one hundred and forty stadia, or seventeen miles and a half, in length, and forty stadia, five miles, broad. *De Bell. Jud.* lib. iii. c. 10. *Pliny* speaks of it as sixteen miles long, and six in breadth. It was called the lake of *Gennesareth* because the region of Gennesareth bounded it on the western side; the sea of *Galilee*, from the province of Galilee in general; and the sea of *Tiberias*, because the celebrated city of that name was situated on its south-west coast. The river Jordan ran into it, and supplied it with a great variety of fish. The ancient name of this immense lake was the sea of Chinnereth, or Chinneroth. Numb, xxxiv. 11. Josh. xiii. 3. 27. Amongst lakes (says *Fuller*) it may be accounted for a sea, such the greatness; amongst seas, reputed for a lake, such the sweetness and freshness of the water therein.—*Pisgah-sight of Palestine*.

561 ἐκ τοῦ πλοίου—out of the vessel—the boat.

562 διερρήγνυτο—was breaking.

563 ὥστε βυθίζεσθαι αὐτά—so that they began to sink, or were nearly sinking. Ita ut pene mergerentur. *Vulg.*

564 Peter, first among the disciples, made confession of his sinful state in the sight of God.

565 θάμβος γὰρ περιέσχεν αὐτὸν—amaze and terror possessed him. See *Homer, Il. Γ.* 342.

566 It is important to observe that this miracle, like others in the Sacred Volume, forms an essential part of the history, and cannot be separated from it. Prodigies are related by heathen writers, with which the historical matter has no necessary connection; but the Scripture miracles are so interwoven

with the narratives, that, if the narratives be true, the miracles must have been wrought. See *Archbishop Newcome's Observations on our Lord's Conduct*, chap. iii. sect. ii.

567 The Greek is more expressive—*ἀνθρώπονς ἔσῃ ζωγρῦν*—*Thou shalt catch men, to save them alive.* Thou hast been employed in taking fish, to destroy them: It shall now be thy employment to catch men, to preserve and save them. In the sense of *taking captive, and alive*, the verb *ζωγρέω* is used in LXX. Josh. ii. 13. 2 Chron. xxv. 12. and in various passages of profane writers. It is peculiar to St. Luke and St. Paul in the New Testament, and it occurs but twice; in Luke v. 10, and in 2 Tim. ii. 26.

The apostolical instruments, says *Ambrose*, are appropriately compared to nets, which do not kill their prey, but keep them, and bring them from the darkness of the deep into the light of day.

568 Libenter hic veteres sequor, qui præcedentis historiæ hoc putant esse τὸ ἀλληγορούμενον, Apostolos non suapte industria, sed Christi imperio ac virtute, expansis Evangelii retibus, tantam facturos capturam, ut opus habituri sint subsidiaria multorum *Εὐαγγελιστῶν* opera; atque ita impletum iri non unam navem, *Judeorum* scilicet, sed et alteram, *Gentium*, quarum navium futura sit arcta atque indivulsa societas. *Grotius*.

569 *Origen* writes, in his Commentary: “It seems that Peter did not leave nets only, but also a house, and a wife, and, as may be supposed, children, and possibly likewise some small estate.” That Peter was a married man, appears from Matt. viii. 14, and 1 Cor. ix. 5. *Clement of Alexandria* intimates that he had children. *Strom*, lib. iii. p. 448, *et ap. Euseb. H. E.* lib. iii. cap. 30. *Epiphanius* also says that Peter, after he was married, and had children, attached himself to Christ. *Hær.* 30. Numb. xxiii. *Jerom* speaks of a Book, in which mention had been made of Peter’s daughter. *Contr. Jovin.* 1. i. *Clement of Alexandria*, cited by Eusebius, (*H. E.* lib. iii. c. 30.) hands down a tradition, that Peter had the severe trial of seeing his wife led forth to death, and that he exhorted and comforted her in her last hour, saying, “Remember the Lord.” Upon this account *Lardner* remarks: “If time and place had been mentioned, it would have added to the credibility of the story. However, the wife of Peter might have been at Rome, as we know Peter was, and, if so, she might have suffered about the same time with him, for we

learn from *Tacitus* that Nero's persecution took in persons of both sexes, and of all conditions." *Hist. of Apostles and Evangelists.*

570 Matt. x. 2. Mark iii. 14. Luke vi. 13. The ordination of Peter to the Apostleship was about a twelvemonth after his first introduction to Jesus.

571 As the multitude of fishes, drawn into the net, were emblematical of the great number of souls, which should be "saved alive" by the ministry of the Apostles, it has been supposed that some of the early Christians might have been led, by this circumstance, to call themselves *Pisciculi*. The name denoted (says *Tertullian*,) that Christians are regenerated, or born again into Christ's religion, by water, and can be saved no otherwise than by the continued use of it in baptism. Nos Pisciculi, secundum *IXΘΥΝ* nostrum, Jesum Christum, in aqua nascimur, nec aliter quam in aqua permanendo salvi sumus. *De Bapt.* cap. i. The initial letters of our Saviour's names and titles in Greek—*Ιησοῦς Χριστὸς, Θεοῦ Υἱὸς, Σωτὴρ*—compose the word, *ΙΧΘΥΣ*.

572 Acts ii. 14—36.

573 Acts xiii. 36.

574 "JEHOVAH said," &c. Psalm ex. 1.

575 *κατενύγησαν τῇ καρδίᾳ.* They were affected with the deepest sorrow of heart for their sin in crucifying Jesus, whom they now confessed to be the Messiah.

576 *ἄνδρες ἀδελφοί*—brethren.

577 Peter at this time fulfilled the saying of Christ, "that *repentance* and *remission of sins* should be preached in His name, among all nations, *beginning at Jerusalem.*" Luke xxiv. 47. Isaiah had prophesied: "Out of *Zion* shall go forth the Law, and the word of the Lord from *Jerusalem.*" ii. 3.

578 It is probable that Peter, who did not yet understand that Gentiles were to be made "partakers of the heavenly calling," (Heb. iii. 1.) applied the words, "all, that are afar off," to the Jews, out of Judea, dispersed in different and distant countries.

579 *προσετέθησαν*—came over to the side of the Christians. See *Bos* and *Elsner*.

580 "The Jews still remain; but how seldom is it that we can now make a single proselyte! There is reason to think that there were more converted by

the Apostles in one day, than have since been won over in the last thousand years. This was effected by signs and wonders. Upon these evidences God founded His Church, and *the gates of Hell shall not prevail against it.*"—
Bryant on the Truth of the Christian Religion.

It is mournful to reflect, that the nation of the Jews, acknowledging the authority of the Scriptures of the Old Testament, still continue so deaf to *all that the Prophets have spoken*—that "even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. iii. 15. But slowly as the conversion of the Jews has hitherto proceeded, it is to be remarked, that, among converts from that people, the *best educated* of them are to be numbered, and that the Jews, who have embraced Christianity, have usually attributed emancipation from their errors to a serious and candid inquiry, after prayer for Divine light, into the sense of the **PROPHETIC** records. Many have published their reasons for renouncing Judaism, and written treatises to prove, from Moses and the Prophets, that Jesus is the true Messiah. An account of converted Jews is given by *Wolfius*, tom. iii. p. 1126.

581 Acts ii. 42.

582 *κατ' οἶκον*. The translation in the margin of our Bibles is, *at home*; and this version is founded on the opinion, that select companies met at private houses, or apartments, after performing their devotions in the Temple, to "break bread" in the communion of the Eucharist, and partake afterward (as the primitive custom was) of their frugal repast. Some writers interpret *κατ' οἶκον*, *in the house*, and suppose the *οἶκος* to have been the *ὑπερῷον*, mentioned in Acts i. 13. But no single room could have been sufficiently capacious for the body of disciples at this time collected. And would the Jews have suffered them to assemble together in the large society which they now formed? It is more probable that they divided themselves into separate congregations, and met at private dwellings, for the exercises of Christian devotion, and the advantage of Christian brotherly intercourse.

583 The Greek word, here translated singleness, (*ἀφελότης*) occurs in no other part of the New Testament. *Ἀφελότης καρδίας* is integrity and simplicity of heart and intention, a disposition free from corrupt and impure desire.

584 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. *Hammond* understands ἔχειν, in this passage, in the sense of, to *use*, or to *exercise*, and renders ἔχοντες χάριν—*exercising works of mercy.*”

585 Acts ii. 46—7.

586 κατοικοῦντες. *Oikέω* and *κατοικέω* denote usually, to dwell *constantly*, and are opposed to *παροικέω*, which signifies to *sojourn*, in a place. But in the *hellenistic* style *oikέω* and *κατοικέω* describe a stay of a longer, or a shorter, period. See the LXX. of Gen. xxvii. 44. 1 Kings xvii. 20. Jer. xlvi. 15. In these places *κατοικεῖν* is, to *sojourn*. And this is its sense in the present passage. The *dwellers* in Mesopotamia, *οἱ κατοικοῦντες τὴν Μεσοποταμίαν*, are represented as *κατοικοῦντες* (*sojourning*) ἐν *Τερονσαλήμ*. Acts ii. 5. 9. See *Parkhurst's* and *Schleusners* Lexicons.

587 The wide dispersion of the Jews, even before the fall of their city, is mentioned by different writers. See an enumeration of the various and remote countries, in which they had established themselves, in the letter of *Agrippa* the Elder to *Caligula*, when the profligate Emperor had a design of erecting his statue in the Temple of Jerusalem. The letter is preserved by *Philo* in his History of the Legation to *Caligula*.

588 *Josephus* relates, that a computation was made of the number who attended at one of the Passovers (A.D. 66.). at the desire of *Cestius*, President of Syria. The number of worshippers was estimated from the number of victims sacrificed, which amounted to 256,500. Reckoning a company often only to each sacrifice, (though sometimes more, even as many as twenty, ate of one lamb,) the worshippers, at that season, were 2,565,000. *De Bell. Jud.* lib. vi. c. 9.

589 Acts i. 8.

590 Luke xix. 11.

591 2 Cor. x. 5.

592 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου. Matt. xvi. 13.

593 ἐν τῇ ὁδῷ. Mark viii. 27.

594 τοῦ Θεοῦ τοῦ ζῶντος; in opposition to the *dead* idols of the heathens, stocks and stones, the work of men's hands.

595 σὸρξ καὶ αἴρα—a common Hebrew phrase for **man**. See 1 Cor. xv.

50. Gal. i. 16. Eph. vi. 12.

596 ἐπὶ ταύτῃ τῇ πέτρᾳ—upon this very rock.

597 πύλαι ἄδον—the gates of Hades. This is a periphrasis for **death**. See Isa. xxxviii. 9, 10. The phrase, employed frequently by the Greek and Latin poets, was originally suggested, it has been supposed, by the form of the Jewish, and other eastern, sepulchres, which were large caves, with narrow entrances, barred by gates. We have in English the expression, “death’s door.” Ps. cvii. 18. is rendered by the early translators, in the version used in our Church-service, “Their soul abhorred all manner of meat, and they were even hard **at death’s door**.” When our Saviour promises, that the gates of Hades shall not prevail against His Church, He may be understood to declare that **death** shall have no power over it; that the mortality of those, who profess His Gospel, shall not stop its progress; that He will be with believers always, even to the end of the world; and that, finally, His good and faithful servants shall be victorious over death and the grave, by attaining to a joyful resurrection.

Another interpretation has been proposed of **the gates of Hades**. It has been thought that our Lord meant by this expression, **the influence and devices of Satan**, who first brought death into the world, and who still carries on his deathful designs against the human race; intending to say, that the machinations of the enemies of Christianity, with Satan as their instigator, should prove abortive. The reason of this interpretation is, that the **gates** of cities were formerly places of strength, in the towers of which arms were kept, and places where the elders sat, and held courts of judicature, listened to complaints, and redressed grievances. Hence **gates** signified **power** and **counsel**. See allusions to meetings in the gates of cities, in 2 Chron. xviii. 9. Zech. viii. 16. Ps. Ixix. 12. cxxvii; 5. Prov. i. 20, 21. Isa. xxix. 21. Amos v. 10. **Shaw**, speaking of the Algerines, says, that they lay all affairs of moment before the Dey and the principal officers, who sit constantly in the **gate** of the palace to give judgment; and he observes, that the Ottoman court seems to have been called **The Port**, from the distribution of justice, and the despatch of public business, in the **gate**.—**Observations relating to Barbary and the Levant.**

598 Our English, or rather Saxon, word *hell*, in its original signification, exactly answers to the Greek word *Ἄιδης*, (from *εἶδω*, to *see*, and *a priv.*) and denotes a *concealed*, or *unseen* place; and this sense of the word is still retained in some parts of England, where, to *hele* over a thing, is to *cover* it.—*Lord King's History of the Creed*, c. iv.

599 The pronoun *it*, *αὐτῆς*, is considered by some expositors to be the relative to *πέτρα*, but the majority refer it to *ἐκκλησίαν*, its immediate antecedent.

600 *Wolfius*, after quoting the opinion of *Olearius*, that our Saviour applied the word *rock* to Himself, says: Mihi quidem hæc sententia de Christo ipso tanquam Petra mirifice placet, et videtur omnino sanctissimus Servator, *exsertis et directis in se digitis*, Petro manifestum fecisse de quo loquatur.

601 *τὸν ναὸν τοῦτον—this very temple*. John ii. 19.

602 The uncertainty of this rule is shown by the conjectures to which it gives a latitude. Some divines approve of the notion, that our Lord applied His hand to His own breast, when He pronounced, “*upon this rock*,” &c. Bishop *Law* comments upon the same passage, “I conceive Christ *laying His hand on Peter*, when He spake these words.”—*Reflections on the Life and Character of Christ*.

603 2 Sam. xxii. 32. Ps. xviii. 31.

604 1 Cor. x. 4.

605 Matt. xxi. 42. Mark xii. 10. Luke xx. 17.

606 Acts iv. 11.

607 Isa. xxviii. 16. 1 Pet. ii. 6. The favourers of the interpretation, which refers the word *rock* to our Saviour Himself, think that, in using it, Christ intended to direct the particular attention of His hearers to this metaphorical description in Isaiah, designing to explain to them, to **WHOM** the prophet had pointed, and how (He being “the Christ, the Son of the living God”) the foundation set in Zion became **IMMOVEABLY** fixed.

608 1 Pet. ii. 4, 5.

609 1 Cor. iii. 11.

610 Eph. ii. 19—21.

611 Κάγω δὲ ΣΟΙ λέγω ὅτι σὺ εἶ ΠΕΤΡΟΣ, καὶ ἐπὶ ταύτῃ τῇ ΠΕΤΡΑΙ οἰκοδομήσω μου τὴν ἐκκλησίαν. In the Syriac version, the word *Cepha* is applied to Peter, and to the rock; and it is most probable that our Saviour, speaking in the Syriac tongue, used this word in both parts of the sentence. *Beza* says, “Dominus, Syriace loquens, nulla usus est agnominatione, sed utrobique dixit *Cepha*.”—*Comm. in loc.* In the French, as in the Syriac language, *Peter* and *rock* are expressed by the same word, with the same termination—*Pierre*

It has been urged against the supposed allusion of our Saviour to St. Peter, that *Πέτρος*, the masculine noun, always signifies a *stone*, and that the feminine noun *Πέτρα*, denotes a *rock*. There *is* this distinction; but we are to remember that the Syriac *Cepha* signifies both a *stone* and a *rock*, and that the difference of termination in Greek was unavoidable. There is as close a similarity between the name *Peter* and the word *rock*, in this passage, as the Greek language allowed. *Πέτρα* being feminine, could not have been the word used, as the proper name of the Apostle, and if the masculine noun *Πέτρος* had been employed throughout the sentence, *ἐπὶ τούτῳ τῷ Πέτρῳ* would have expressed, not upon this *rock*, but upon this *stone*. *Bengelius* writes, in his *Gnomon Novi Testamenti*, “*Πέτρος* alias denotat *lapidem*, sed in Simone *Petram*, enimvero talem virum non conveniebat appellari *Petram*, foeminina terminacione. Vicissim Matthæus libenter scripsisset *ἐπὶ τούτῳ τῷ Πέτρῳ*, si sermonis ratio tulisset. Quare hæc duo, *Πέτρα* et *Πέτρος*, stant *pro uno nomine*, sicut unum utrinque nomen *Kepha* legitur in Syriaco.”—Quoted by Bishop *Marsh*, in *An Appendix to the Comparative View of the Churches of England and Rome*.

612 “The Lord added to the CHURCH daily such as should be saved.” Acts ii. 47. The Lord added to the Church *τοὺς σωζομένους—the saved*—such as were now placed in a state of salvation, by baptism, and enabled, through the succouring influence of the Spirit, to fulfil the end and design of baptism, by “keeping the faith,” and following “holiness, without which no man shall see the Lord.” 2 Tim. iv. 7. Heb. xii. 14. Persons converted to the truth, and, upon repentance and faith, “grafted into the body of Christ’s Church,” by the sacrament of baptism, are, in other places, spoken of as *saved*—made capable, through “the grace of God, that bringeth salvation,” (Tit. ii. 11.) of deliverance from the wrath, to which they before stood exposed—“saved, by

the washing of regeneration, and renewing of the Holy Ghost.” Tit. iii. 5. see 1 Cor. i. 18. xv. 2. Eph. ii. 8. These converts were *οἱ σωζόμενοι*. In the opposite state, were *οἱ ἀπολλύμενοι*. 2 Cor. ii. 15.

613 Petra dicitur, eò quod primus in nationibus fidei fundamenta posuerit.—*Amb. De Sanct.* Serm 2.

614 Sic enim exitus docet; in ipso Ecclesia extracta est, id est, per ipsum.—*De Pudicit.* Cap. 21.

615 *πᾶν πνεῦμα*—every teacher, professing to be guided by the Holy Spirit.

616 1 John iv. 1,2.

617 1 Tim. iii. 16.

618 *Chrysostom* says, *Ἐπὶ ταύτῃ τῇ πέτρᾳ—τοντέστι, τῇ πίστει τῇς ΟΜΟΛΟΓΙΑΣ—upon this rock*, that is, upon the faith of the CONFSSION.—*Hom. in Matt.* Cap. xvi.

619 Deut. xxxii. 15. Ps. xciv. 1.

620 Eph. ii. 10.

621 *ΠΕΤΡΟΣ καὶ τῷ ΟΝΟΜΑΤΙ καὶ τῷ ΠΡΑΓΜΑΤΙ*—ROCK, in *name*, and in *deed*. Quoted by Bishop *Marsh*, from a Homily in *Saville's* edition of *Chrysostom*.

622 2 Cor. v. 19.

623 Isaiah xxii. 21, 2.

624 See Bishop *Burnet's* Four Discourses.

625 Luke xi. 52.

626 Matt, xxiii. 13.

627 The Apostles had the keys of the kingdom of Heaven (as they were FOUNDATIONS of the Church) in a limited sense; as the chief ministers of Christ, acting by His power and support. HE is “The Holy and the True, that hath the key of David, that openeth, and no man shutteth; and shutteth, and no man openeth.” Rev. iii. 7.

628 “Were the keys of the Church (or of the kingdom of Heaven) committed to St. Peter? So also were they unto the other Apostles. They had a power to open and shut it by effectual instruction and persuasion, by

dispensation of the Sacraments, by exclusion of scandalous and heretical persons. Whatever faculty the keys did import, the Apostles did use it in the foundation, guidance, and government of the Church, and did (as the Fathers teach us) impart it to those, whom they in their stead constituted to feed and govern the Church.”—*Barrow. Treatise of the Pope’s Supremacy.* Barrow quotes a clause in *Chrysostom*’s character of St. John, which describes that Apostle, as one who had the keys of the kingdom of Heaven—ο τὰς κλεῖς ἔχων τοῦ οὐρανοῦ.—*Prolog. in Evang. Joan.*

629 “It was Peter,” says *Tertullian*, “who first put the key into the lock, when he preached the Gospel to the assembled Israelites on the day of Pentecost.” “Ipse clavem imbuīt: vides quam—*Viri Israelitæ, auribus mandate quæ dico: Iesum Nazarenū, virum a, Deo destinatū*, et reliqua.”—*De Pudicit.* C. 21.

630 Acts xiv. 27.

631 *Augustin* calls Baptism “*Ecclesiæ Janua.*”

632 1 Tim. iii. 15.

633 Acts ii. 41.

634 Acts xi. 14. *Henry* suggests as a reason for the choice of St. Peter for this service, that the believing Jews, who retained too much of the old leaven of ill-will to the Gentiles, might have been the better reconciled to their admission into the Church, when they were first brought in by their own Apostle.—*Exposition. Acts x.*

635 ἀφ' ἡμερῶν ἀρχαίων—from the beginning of Christ’s preaching (as *Whitby* understands the phrase) when Simon was called *Cephas*, with relation to the work to be assigned to him—of laying the foundation of the Christian Church among Jews and Gentiles.

I suppose that the Ethiopian eunuch, or chamberlain, baptized by Philip, (Acts viii.) was by religion a Jew, a circumcised convert, or a proselyte of righteousness. His reception into the Christian Church would otherwise interfere with Peter’s claim to the distinction of first opening the kingdom of the Messiah to the Gentiles. That this person was a Jew, is indeed to be inferred from the circumstances of his having gone up to Jerusalem to worship, and his study, in his home, of the prophesies of Isaiah.

636 Acts xv. 7.

637 Psalm cxviii. 20.

638 “Verily I say unto you, Whatsoever ye shall bind (*δῆσητε*) on earth, shall be bound in Heaven, and whatsoever ye shall loose (*λύσητε*) on earth, shall be loosed in Heaven.” Matt. xviii. 18.

639 1 Tim. i. 10.

640 It was an usual saying of the Jews, *There was nothing bound by Ezekiel, or by David, but what was bound in the Law*, that is, they forbade nothing else. *Taylor, Ductor Dubitantium*. See various instances of the use of the phrase, to *bind*, and to *loose*, by the Jewish writers, in *Lightfoot's Horæ Hebraicæ*. Matt. xvi. 19. and in *Wetstein*, and *Schoetgen*.

It belonged to the Teachers only among the Jews to bind and to loose. When they set apart any one to be a Teacher, they used these words: “Take thou liberty to teach what is bound, and what is loose.” *Strype, Preface to the Remains of Lightfoot*

641 Acts x. 44.

642 Acts xv.

643 See *Bishop Horsley's Sermons*, vol. i. Bishop *Horsley* considers that Peter had a particular and personal (though not an exclusive) commission to bind and to loose, and that this appears from his having been the Apostle, through whose suggestion and persuasion the measure was resolved upon, of which the account is given in the fifteenth chapter of the Acts.

644 The repetition of the name is an expression of kindness. Our Saviour, on other occasions, adopted this language of compassionate regard. “Martha, Martha, thou art careful, and troubled about many things.” Luke x. 41. “O Jerusalem, Jerusalem, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!” Luke xiii. 34. “Saul, Saul, why persecutest thou Me?” Acts ix. 4.

645 ἐξητήσατο ὑμᾶς—hath vehemently desired, and sought, to have you, as objects of his temptation. The exhortation to Peter, “When thou art converted, strengthen thy brethren,” implies that Satan was to be allowed to try the Apostles with his evil suggestions. See Job ii. 1—6. Our spiritual enemy can do nothing against us without God's permission; and he is never

permitted to tempt us above the strength, which will be given in answer to earnest prayer. 1 Cor. x. 13.

646 *τοῦ συνιάσα ώς τὸν σῖτον*—that he may sift you, as wheat is winnowed, or sifted, in a sieve. It was Satan's design to shake the sieve violently, in the hope that a portion of the wheat might fall through. See Amos. ix. 9, where the Lord says: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."

647 Matt. xxvi. 56.

648 *περὶ σοῦ*.

649 *ἴνα μὴ ἐκλείπῃ ἣ πίστις σου.* *ΕΚΛΕΙΠΕΙΝ* signifies to *die* in Luke xvi. 9. "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail"—when ye quit *this mortal life*—*ἴνα ὅταν ἐκλίπητε*, sc. *τὸν βίον*—"they may receive you into *everlasting* habitations." In this sense the verb is used by the LXX. Gen. xxv. 18. xxx. 29. xl. 33. Job xiii. 19. Jer. xl. 17. 22. And this is the frequent signification of *ΕΚΛΕΙΠΕΙΝ* in profane writings. For examples, see *Wetstein*.

650 1 Tim. i. 19.

651 Heb. x. 39.

652 The Apostles were thrown down, as in wrestling, but, with one exception, not killed by the fall—*καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι.* 2 Cor. iv. 9.

653 Isaiah lix. 19.

654 *καὶ σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου*—and do thou, when thou hast turned back again to Me, strengthen thy brethren. Dr. *Burton* notices the resemblance between the words of Jesus and those of David to Ittai, 2 Sam. xv. 20.—*ἐπιστρέφον καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετὰ σοῦ*; and the similarity also of Peter's answer—"Lord, I am ready to go with Thee, both into prison, and to death"—to the answer of Ittai, in ver. 21, *εἰς τὸν τόπον οὗ ἔαν ἦ Κύριός μου, καὶ ἔαν εἰς θάνατον καὶ ἔαν εἰς ζωὴν, ὅτι ἔκει ἔσται ὁ δοῦλός σου.* *Gr. Test.*

655 *Family Expositor.* Could Peter have been in a state of mind, at so early a time as this, to console and animate his brethren? It is, however, to be

observed, that **Peter's testimony** to the Resurrection seems first to have made an impression on the Apostles and their companions. They said, in the presence of the two disciples from Emmaus: "The Lord is **risen** indeed, and hath **appeared to Simon.**" Luke xxiv. 34.

Lightfoot supposes (*Hor. Hebraic.* Mark xvi. 13.) that this saying was occasioned by the entrance of Peter into the assembly of the Apostles, *as the companion of Cleopas*, on the return from Emmaus. He thinks that, when the women reported the command of the Angel to inform the disciples, and Peter in particular, that the Lord was risen, and gone before them into Galilee, Peter immediately set out for that country, having informed the brethren of the object of his journey, and that, after the appearance in the way, he hastened back, to communicate the tidings of it to the Apostles and their company, who, anticipating from his sudden, unexpected return, and the joy and eagerness of his manner, what he had to recount, exclaimed: "The Lord is risen indeed, and hath appeared to Simon!"

To this hypothesis the following considerations have been opposed.

If Peter had been the companion of Cleopas, it is not probable that Cleopas would have been the chief speaker. From Peter, when "his heart burned within him," (ver. 32.) we should have expected language, prompted by this holy rapture.—Why should the name of this eminent Apostle have been suppressed by St. Luke, and that of Cleopas been brought forward, in the large and full account of the interview, which his Gospel affords?—Would it have been said, in the discourse with Jesus, "certain of them which were with us went to the sepulchre," if Cleopas had been able to point to his companion, as one, who had visited the tomb?—Would St. Mark, the recorder of Gospel facts from Peter's information, have been so brief in his notice of this important appearance, and omitted to mention that Peter witnessed it, if that Apostle had been present?

Pearce says, that neither Cleopas nor his companion could have been *Apostles*, as appears from ver. 33, where we read that, when they returned to Jerusalem, "they found the Eleven gathered together." But to this it may be answered, that "the Eleven" is, probably, an expression for *the body of Apostles*, of whom, indeed, at this time, there could have been but ten assembled, as Thomas was absent. St. Paul says: "He was seen of Cephas, then of *the Twelve.*" 1 Cor. xv. 5. But before Christ showed Himself, Judas

had fallen from his ministry and apostleship. By *the Twelve* must here be understood the Apostolical body. Appellatio *Duodecim τεχνικὴ* est, nec tam namerum, quam collegium, denotat. *Calvin.*

656 Acts xvi. 17.

657 2 Cor. iv. 1.

658 1 Pet. iv. 10.

659 2 Pet. i. 12.

660 2 Pet. i. 4.

661 2 Pet. i. 3.

662 *στερεοὶ ΤΗ̄ ΠΙΣΤΕΙ.* 1 Pet. v. 9. In his Second Epistle Peter left it written: “Add to your faith, virtue—” *ἀρετὴν*, virtutem—courage, resolution, i. 5.

663 *τοῦ πονηροῦ*—of the wicked one. Eph. vi. 16.

664 Matt. xiv. 22—32.

665 *Two feet walking upon water*, was an Egyptian hieroglyphic to denote *impossibility*. Job represents the Almighty, as alone having power to “tread upon the waves of the sea.” ix. 8.

666 “A strong current marks the passage of the Jordan through the middle of the lake of Gennesareth, and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping from the mountains into the lake, it may be conceived that a boisterous sea is instantly raised.”—*Clarke's Travels.*

667 John vi. 66—69.

668 It is stated with exact agreement by the three Evangelists, who preserve the discourse, in which the words occur, that this confession proceeded from *Peter alone*. When our Saviour asked, “Whom do men say that I am?” *the Apostles* answered, “*They* said,” &c.; but when our Lord inquired, “Whom say ye that I am?” St. Matthew, St. Mark, and Luke all inform us, that it was *Peter* who made reply. Our Lord’s observation on the truth uttered shows that Peter was (under Providence) the sole discloser of it: “Flesh and blood hath not revealed it unto *thee*, but My Father which is in Heaven.”

669 Matt. xvi. 13—16. Mark viii. 27—29. Luke ix. 18—20.

670 Mark viii. 32. Jesus spake in plain words (*παρρησία*, freely, and openly) to the *disciples*; not *publicly to the people*, for He had expressly “charged the disciples that they should tell no man of Him” at that time. Ver. 30.

671 Matt. xvi. 22.

672 John xiii. 4—9.

673 Though one object of our Saviour, in washing the feet of the disciples, was to teach them a lesson of humility, it may well be supposed that He had a further view in this action, which was performed not more than two days before His sufferings, and is recorded by St. John, with introductory words of particular solemnity. *Grotius* interprets *Nisi te lavero*—*Nisi et sermone et spiritu eluero* quod in te restat minus puri, &c. Bishop *Hurd* coincides with those, who would express the mystical sense of the words, “If I wash thee not,” by *Nisi sanguine meo te eluero*, and conceives that our Lord meant to signify, by the ceremony of washing His disciples’ feet, the efficacy and value of His own precious blood, by which alone they, and all mankind, were to have their sins purged and washed away for ever; in this sense only, it being true, that *we, who are washed, are clean everywhit*—and, that *unless we are washed by Christ*, we have *no part with him*. If this transaction was emblematical of a spiritual cleansing “by the sprinkling of the blood of Jesus,” it conveyed information to Peter, of which he evidently stood in need. He had not discerned the necessity of the ATONING BLOOD. His remonstrance, “*Thou shalt never wash my feet*”—is like his former saying, when Jesus gave intimation of His death: “Be it far from Thee, Lord: *This shall not be unto Thee!*” See Bishop *Hurd’s Sermons*, vol. i.

674 Luke xxii. 33.

675 John xiii. 36, 37.

676 Matt xxvi. 33.

677 John xviii. 10. The assault on Malchus was a bold and hazardous act. It is to be supposed that Jesus, by some secret exertion of His power, repressed the vengeance of the guard, or Peter would have fallen a victim. See *Hale’s Contemplations*. Malchus might have thought to recommend

himself, as a worthy agent of his wicked employers, by doing even more than his commission warranted, and have been guilty of some insult to Jesus, which Peter could not witness without angry emotion. And how natural was this effort of Peter, who had lately been present at the majestic scene of the Transfiguration, and witnessed the triumphant entry into Jerusalem, to punish any affront now offered to his honoured Lord! The Apostle believed the time at hand, when the adversaries of Christ would be put to confusion, and His followers receive their reward. Elated with this expectation, he feared no human force, and raised his arm against a band of soldiers. See Bishop *Maltby's Illustrations of the Truth of the Christian Religion*, chap. iii.

St. John alone informs us, that Peter was the disciple, who struck a servant of the high-priest. This is accounted for by supposing, that the other Evangelists, who wrote in Peter's lifetime, though they all relate the attack, were unwilling, by pointing out the author of it, to expose him to the trouble, in which the publication of his name might have involved him.

678 Luke viii. 51

679 Mark ix. 2—8. Luke ix. 26—36. Matt. xvii. 1—8.

680 2 Pet. i. 16—18.

681 Capernaum is said to have stood on the north-west shore of the lake of Gennesareth. It is called our Lord's “own city”—*τὴν ἴδιαν πόλιν*.” Matt. ix. 1. It was “exalted unto Heaven,” great and flourishing in commerce, and still more proudly distinguished by the honour which Jesus conferred upon it, in making it the place of His frequent abode. But from the insensibility of the inhabitants to the superlative advantages which they enjoyed, the woe was denounced upon this city, that it should be “brought down to hell,” that it should be utterly ruined and destroyed, as it accordingly has been, so that there is now no trace of it remaining. Matt. xi. 23.

Antoninus, the martyr, in the sixth century, spoke of a Church erected at Capernaum on the spot which had been the site of St. Peter's dwelling. “Deinde venimus in civitatem Capharnaum in domum Petri, quae modo est basilica.”—*Iter Antonin. Martyr.*

682 Luke iv. 38. Dr. *S. Clarke* paraphrases this verse, “When Jesus came out of the synagogue, He went *home* to Peter's house.”

683 Mark i. 32.

684 Matt. xvii. 25.

685 Matt. viii. 14, 15. Mark i. 29—31. Luke iv. 38, 39.

686 Mark xiii. 3.

687 Matt. xxvi. 37. Mark xiv. 33.

688 Matt. xxvi. 18. Mark xiv. 13. Luke xxii. 8. “We read the history of these minute predictions with coldness and indifference, compared with the impressions which they must have made upon the minds of the Apostles, and of other Christians, who lived at that time, and frequently conversed with our blessed Lord, and were daily favoured with additional proofs and confirmations of His Divine mission.”—*Benson, Life of Christ,*

689 Luke xii. 4—9.

690 2 Pet. iii. 17.

691 Mark xiv. 29—31.

692 ἐπιβαλὼν ἔκλαιε. Mark xiv. 72. This is a passage, upon the right rendering of which many conjectures have been offered. The expression is elliptical, and the question is, By the supply of what word, or words, is the meaning of the Evangelist best illustrated? Words have been suggested, which would make the sense—*throwing his mantle over his head, or face—rushing out of the assembly—casting his eyes upon Jesus*—he wept. The meanings would be endless, which might be given (as *Campbell* observes,) if we should form an interpretation from every word that may be construed with ἐπιβάλλω. Our Version gives as probable and defensible a sense of the passage as any. See the reasons adduced for concurring in this translation by *Wetstein* and *Campbell*, and the grounds, on which other explanations are proposed, in *Elsner* and *Kuinoel*.

693 2 Kings xix. 3. Isaiah xxxvii. 3.

694 Heb. xii. 3.

695 John xviii. 8.

696 The interference of this disciple to procure admission for Peter into the hall is mentioned by St. John alone, and the account is so circumstantial, that the Evangelist himself is thought to have been the disciple, to whom allusion is made. In our translation, we read: “Simon Peter followed Jesus, and so did *another* disciple.” In the original it is, ὁ ἄλλος μαθητὴς, *the* other

disciple. There has been some difficulty in accounting for the article in this place. Bishop **Middleton** attempts to explain the design of it. His conjecture is ingenious. He thinks that, if St. John referred to himself, his particular intimacy with Peter may have been a reason for the expression, *ὁ ἄλλος μαθητὴς*. St. John might have chosen to employ this expression, to mark himself as Peter's companion and friend—"the other disciple"—the remaining one of two persons, who not only were, in common with many others, disciples of Christ, but between whom some additional strong relation might be recognized to exist—the two of the Twelve Apostles, who were distinguished from the rest by their closer friendship and connection. It was St. John's custom to speak of himself in the third person, and it is to be remarked that this phrase, *ὁ ἄλλος μαθητὴς*, occurs in John xx. 2, 3, 4, and 8, and is in these places accompanied with the mention of Peter. We must agree with Bishop **Middleton**, that if the conjecture, which he proposes, be right, the article ought to be expressed in all future translations, as presenting to the reader's notice a circumstance of considerable interest and beauty. *On the Doctrine of the Greek Article.*

697 John xviii. 15. It has been considered extraordinary that a person of John's humble station should have been known to the high-priest, but to this **Doddridge** properly answers, that, though we cannot suppose the acquaintance to have been very intimate, considering the great diversity of their rank, yet a thousand circumstances occasion some knowledge of each other between persons, whose conditions are as unequal. The meaning, however, may be, that John was known to the high-priest's family—to some of the officers of the house.

The mention by John of the knowledge, which Peter's companion had of the high-priest, or his household, *if this companion was the Evangelist himself*, is in harmony with another observation in the same Gospel, that the servant, who charged Peter with being in the garden with Jesus, was "*his kinsman*, whose ear Peter cut off." No other Evangelist relates this, and St. John alone says, that the wounded man's name was **Malchus**. The statement of these particular facts marks John's acquaintance with individuals in the high-priest's service; and it was natural that he should be more minute, than the other Gospel writers, in his description of persons, of whom he had a knowledge peculiar to himself. See **Blunt**, *On the Veracity of the Gospels*.

We are strengthened in opinion that John had a private knowledge of, and influence with, some of the Jewish authorities, when we observe that he was permitted to stand near the cross, (*παρὰ τῷ σταυρῷ*,) and, probably, to place on the same spot, and under his protection, the Virgin and her sister, and Mary Magdalene. He was so near to the scene of suffering, as to be personally addressed by his Saviour. John xix. 25—7.

698 Matt. xxvi. 58.

699 *Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἥσθα.* Mark xiv. 67. This seems to have been said, with all the contempt which the young woman could express.

700 *Benson's Life of Christ.*

701 Psalm xxvi. 5.

702 It has been observed, that Peter adopted a most effectual method of showing that he did not belong to Christ, when he began to curse and to swear.

703 En **HUMANI ROBORIS** specimen! *Calvin, in Joan,* xviii. 17.

704 Mark xiv. 71, 2. Gallus Opificem suum laudat—Petrus Servatorem negat! *Grot.*

705 Isaiah xli. 21—23. The idolaters are thus challenged to prove that the objects of their worship are Divine: “Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: Let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. **SHOW THE THINGS THAT ARE TO COME HEREAFTER, THAT WE MAY KNOW THAT YE ARE GODS.**”

706 1 Sam. xvi. 7.

707 Isaiah vii. 15.

708 Matt. xxvi. 23.

709 John vi. 64.

710 James i. 13, 14.

711 Matt. xxvii. 4.

712 Acts i. 25.

713 Acts i. 18.

714 Acts iii: 18.

715 Rev. xiii. 8.

716 Acts ii. 23.

717 Acts iii. 14. 19.

718 Acts xv. 18.

719 “I own freely (says *Locke*,) the weakness of my understanding, that, though it be unquestionable, that there is omnipotence and omniscience in God, our Maker, and I cannot have a clearer perception of any thing, than that I am free, yet I cannot make freedom in man consistent with omnipotence and omniscience in God, though I am as fully persuaded of both, as of any truths I most firmly assent to.” *Works*, vol. iii. Bishop *Sumner* says: “Every candid reasoner will confess a difficulty, which is not likely to be cleared up on this side the grave, in reconciling the Divine Prescience with the free agency of man. But what is impossible with man is possible with God. And those, who deny this possibility, by limiting the power of the Creator to the bounds of their own understanding, are the adversaries of His glory.” *Apostolical Preaching considered*, chap. ii.

720 Psalm cxxxix. 6.

721 The Prescience of God (says one of the Fathers,) hath as many witnesses as it hath made Prophets and Prophecies.

722 Isaiah xlvi. 10.

723 Tolle liberum arbitrium, quomodo Deus judicabit? *Augustin*.

724 See *Davison's Discourses on Prophecy*. Disc. vii.

725 Deut. xxix. 29.

726 1 Cor. ii. 16.

727 Rom. xi. 33.

728 1 Cor. xiii. 12.

729 Isaiah iv. 8.

730 Rom. xvi. 26, Credimus quia legimus.

731 Ephes. iv. 1.

732 1 John iv. 16.

733 1 Cor. xiii. 12.

734 2 Pet. i. 11.

735 John xxi. 14.

736 The present was the *fourth* personal manifestation of our Lord after the resurrection, in the order of St. John's Gospel, if we take into account the appearance to Mary Magdalene; and several appearances, not noticed by St. John, are recorded by the other Evangelists.

737 Our Saviour here used the diminutive, *Παιδία*, expressive of tenderness and affection. So He called the Apostles *Τεκνία*, when He signified that He was about to leave them. John xiii. 33. St. Paul and St. John adopted the same affectionate style of address to the Christians to whom they wrote. Gal. iv. 19. 1 John ii. 12. iii. 18. iv. 4. v. 21, &c.

738 *μή τι προσφάγιον ἔχετε;* *Προσφάγιον* means *any food* that is eaten with bread, or other substance of that kind. In the present case, *fish* was referred to. *Chrysostom* thinks that our Saviour addressed the disciples, at first, in the character of a person who wanted to purchase provision—*ώς μέλλων τί ώνεισθαι παρ' αὐτῶν.* *In Cap. Joann.* xxi. Quoted in *Bloomfield's Recensio Synoptica.*

739 Luke v. 4—10.

740 Our translation is, “He was naked”—*ἥν γὰρ γυμνός.* The word *γυμνός*, is often used to denote a person divested of a *part* of his clothing. In this sense the expression occurs in Acts xix. 16. Mark xiv. 51. and in LXX. 1 Sam. xix. 24. Job xxii. 6. and this is its meaning not unfrequently in the Greek classical writers. So *nudus* is applied in Latin: “Nudus ara, sere nudus.”—*Virg. Georg.* I. 299.

741 *τὸν ἐπενδύτην*—his upper garment.

742 Another *miracle* is, I think, to be here recognized.

743 *Hasselquist* says, that one species of fish found in the lake of Galilee, the *charmud*, or *karmud*, often weighed thirty pounds.

744 It has been remarked, that the enumeration, which *Oppian*, in his *Halieutica*, has made of the different species of fishes, exactly amounts to the number in this miraculous draught; and the same was the number of the

thousands of proselytes in the days of Solomon. 2 Chron. ii. 17. Inferences, fanciful and undeserving of attention, have been drawn from these agreements of numbers.

745 This miracle was not only a demonstration of the presence and power of Jesus after the crucifixion, but an evidence also of His goodness and bounty in creating a supply for the subsistence of the disciples and their families, at a season when, of all others, their profession of faith most exposed them to want.

746 *Δεῦτε ἀριστήσατε.* It was early in the morning, and the translation, “Come and *dine*,” is not well suited to the hour at which the invitation was given. The verb *ἀριστάω*, signifies to take the morning meal, or to breakfast, as well as to dine. The meal called *τὸ ἄριστον*, was the breakfast of the ancient Greeks. See *Xenophon. Cyropaed.* lib. v. p. 353. *edit. Hutchinson.*

747 Acts x. 41.

748 Luke xxiv. 42.

749 Our Lord does not say, *Peter*, lovest thou Me? but, *Simon, son of Jonas*, (*Σίμων Ιωνᾶ*) lovest thou Me? The first address of Jesus to the future Apostle was, *Σὺ εἰ Σίμων ὁ νιὸς Ιωνᾶ*. John i. 42. Peter remembered, no doubt, that this had been the original form of salutation, and remembered too, with bitterness of self-reproach, the promise then given, *Σὺ κληθήσῃ ΚΗΦΑΣ*.

It is observable that Jesus addressed this disciple by the name of *Simon* at other times, when the honourable title of *Peter* was not suitable to him: “Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not.” Luke xxii. 31, 32. “Simon, sleepest thou?” Mark xiv. 37.

750 *πλεῖον τούτων—more than thou lovest these things, viz. bread and fish; or, more than thou lovest the things which belong to thy employment of a fisherman*, according to the exposition of Pearce. Whitby interprets *πλεῖον τούτων, more than these occupations thou art now employed in*. These commentators say, It is improbable that Christ should ask Peter whether he loved Him *more than the other disciples did*, because he could not judge of the proportion between his own love and that of his brethren, without knowing their hearts. But it seems natural to understand the question

in this latter sense, since Peter had before dared to compare himself with others, and to profess greater love and resolution than the rest; and, we may suppose, that the question, proposed three times, had an allusion to his protestation and denial, both thrice repeated. Indeed, if the reference of the words, *more than these*, had not been to the *disciples*, why should Peter have declined to answer this part of the inquiry?

Peter's eagerness to meet Christ, and his zeal in casting himself into the water, while the others remained in the boat, might have given immediate occasion to the question; as it is one of the characteristics of our Lord's teaching, that He drew matter of discourse from passing occurrences, and the objects at the time presenting themselves. Peter had been observed to be more active than others. Did his activity proceed from more ardent affection—the more deeply-rooted attachment, of which he had once made profession?

751 In the first two questions of our Lord, the verb *ἀγαπάω* is used; and, in the third, *φιλέω*. In Peter's reply to all three, the verb *φιλέω* is employed. *Wetstein* paraphrases the third question: Quid ais? non me diligis solum, verum amas etiam?

752 Ter negavit Timor, ter confessus est Amor. *Augustin.* Quia Dominum tertio negaverat, tertio confitetur: et quoties culpam delinquendo contraxerat, toties gratiam diligendo conquirit.—*Ambros.* Serm. xlvi.

753 The three commands laid on Peter are thus expressed in the Greek: *Βόσκε τὰ ἀρνία μου—Ποιμαίνε τὰ πρόβατά μου—Βόσκε τὰ πρόβατά μου.* Was *βόνκειν* intended here to convey any signification materially different from *ποιμαίνειν*? *Βόσκειν* may have more particular reference to the *feeding* of the flock with sound doctrine; and *ποιμαίνειν*, to the *superintendence*, and *guidance* of them; as Peter himself expresses it, to the “taking of the oversight thereof.” 1 Pet. v. 2.

By *ἀρνία* we are, probably, to understand the *young* and *weak* of the flock, (see Isaiah xl. 11.) and by *πρόβατα*, the stronger, and more advanced.

Πρόβατον and *ἄρνης*, of which *ἀρνίον* is a diminutive, seem, however, to be used indifferently in Matt. x. 16. and Luke x. 3.

754 When thou wast younger—*ὅτε ἦς νεώτερος.* Peter is addressed as a man, who, having many years to live, was, comparatively, young—in the

season of strength and activity, when he was ready to gird on his fisher's coat, and stretch out his hands to swim to Jesus. Peter was now, probably, about forty years of age. He survived this interview between thirty and forty years.

755 Job xl. 5.

756 "Magnificus martyrii titulus, GLORIFICARE DEUM."—*Grot.*

757 *ποίω θανάτῳ*. The word *ποίως*, seems to indicate that the *manner* of the Apostle's death was described. The use of the same expression in another passage, throws light upon its meaning in the present. Jesus said, "I, if I be lifted up from the earth, (i. e. be *crucified*) will draw all men unto Me." The Evangelist remarks, "This said Jesus, signifying *what death* (*ποίω θανάτῳ*) *He should die.*" John xii. 32, 33.

758 *ἐκτενεῖς τὰς χεῖράς σου.*

759 See *Wetstein*, on John xxi. 18. *Wetstein* cites *Arrian* on *Epictetus*, iii. 26. *καὶ ἐκτείνας σεαντὸν, ώς οἱ ἐσταυρωμένοι;* and *Plautus*, *Patibulum feram per urbem, deinde affigar cruci.*—*Carbonaria.*

Whitby, in his Paraphrase, adds to the words, "Another shall gird thee," *to the pillar where thou shalt be scourged.* The Romans inflicted scourging previously to crucifixion, and when a prisoner suffered this first disgrace, he was usually fastened to some sort of pillar, with his body bent forward, that the blows might have the greater effect. *Livy* says of slaves, who had rebelled against the state, "Ex his multi occisi, multi capti: alios *verberatos* crucibus affixit, qui principes coniurationis fuerant: alios Dominis restituit." lib. xxxiii. 36. *Josephus* relates that, at the siege of Jerusalem, many of the Jews were scourged and tormented, and afterwards crucified; *μαστιγούμενοι—ἀνεσταυροῦντο.* *De Bell. Jud.* lib. v. cap. ii.

760 John xiii. 33.

761 Our Saviour, immediately after His rebuke of Peter's impatience at the mention of His approaching passion, (Matt. xvi. 21—24.) said, "If any man will come after Me"—be willing to come after Me—*εἴ τις θέλει ὅπίσω μου ἔλθειν*—"let him deny himself, and *take up his cross, and follow Me.*" Here was a prophetic intimation, if not of the manner of the death of Peter, and other disciples, certainly of the kind of death which our Lord Himself should suffer. Jesus used this language on other occasions, in allusion to the

Roman custom of requiring the condemned person to carry his cross to the place of execution, and, whenever He thus expressed Himself, He pointed to the treatment which He was to receive in His own person. Yet the explicit declaration, that “He must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed,” seemed at variance with the prediction of His death upon the cross, crucifixion being a *Roman*, not a *Jewish*, punishment, and, among the Romans, *servile supplicium*, a punishment rarely inflicted on any but slaves. The probability was, that the Jews would proceed against Jesus in a tumultuous manner, and put an end to His life by stoning, as they acted in the instance of Stephen. There was this seeming inconsistency in the notices which our Saviour gave of what should befall Him, but He foresaw the event of their agreement; that, though the *Jewish* hierarchy should conspire His death, the sentence of the *Roman* Procurator would cause Him to *take up His cross*.

762 John xxi. 22.

763 “There is a spirit and tenderness in this passage,” says *Doddridge*, “which I can never read without the most sensible emotion. Christ orders Peter to *follow Him*, in token of his *readiness* to be *crucified* in His cause. John stays not for the call; he rises and *follows* too; but he says not one word of his love, and his zeal. He chose that the action only should speak that; and, when he records this circumstance, he tells us not what that action meant, but with great simplicity relates the fact only. If here and there a generous heart, that, like his own, glows with love to Christ, sees and emulates it, be it so; but he is not solicitous men should admire it. It was addressed to his *Master*, and it was enough, that He understood it.”—*Family Expositor*.

764 *Clemens Alexandrinus*, and *Irenaeus* state that St. John lived until the reign of the Emperor *Trajan*. *Jerom* places his death in the third year of *Trajan*, A.D. 101. He is thought to have been the youngest of the Apostles, and a year or two younger than our Saviour.

765 A.D. 63, or 64. The Jewish war soon followed. It began in 66, and the temple was burnt in the year 70.

766 “This generation (*ἡ γενεὰ αὕτη*—this very generation) shall not pass, till all these things be fulfilled.” Matt. xxiv. 34. Mark xiii. 30. Luke xxi. 32.

767 1 Pet. iv. 7.

768 “Ubi Petrus Passioni Dominicæ adæquatur; ubi Paulus Joannis exitu coronatur,”—*De Præscript. Hæret.* xxxvi.

769 *Scorpiac. cap. ult.*

770 *H. E.* lib. iii. c. 30.

771 *Demonstr. Evang.* iii. *H. E.* lib. ii. c. 25.

772 Petrum cruci adfixit, et Paulum interfecit.—*De Mort. Per sec.* c. 11.

St. Paul might have been sentenced to die without the ignominy of crucifixion, in consideration of his being a Roman citizen. Acts xxii. 28.

773 “A quo affixus cruci martyrio coronatus est, capite ad terram verso, et in sublime pedibus elevatis, asserens se indignum qui sic crucifigeretur ut Dominus suus.”—*De Vir. Illustr.* c. 1.

774 “Happy man, to be set in the readiest posture of travelling from earth to heaven!”—*Serm. in Pet. et Paul. In Pr. Act. Hom. 4. In Gen. Hom.* 66.

In 2 Tim. Hom. 5. For other testimonies, see *Lardner, Hist. of Apostles and Evangelists.*

775 *Jerom* supposes that St. Peter and St. Paul suffered on the same day, in the thirty-seventh after the Ascension.—*Scriptor. Eccles. Catalog.* 5. *Ambrose*, Bishop of Milan, in the fourth century, has preserved the following history (unsupported, however, by any good authority) of a remarkable event preceding the death of Peter. It is said, that this Apostle, being imprisoned at Rome, or being in some imminent danger of suffering, the brethren there intreated him to consult his safety by flight, and to reserve himself for further service and usefulness. At length he was persuaded, and went out in the darkness of the night. But when he came to the gate, he saw Christ entering into the city. Whereupon, he said, “Lord, whither art Thou going?” Christ answered, “I am come hither to be crucified again.” By which Peter apprehended himself to be reproved, and perceived that Jesus spake of *his* death, and that now He was to be crucified again in His servant. Accordingly, Peter turned back, and satisfied the brethren that it was his duty to remain among them; and, being soon after arrested, he gave honour to his Lord upon the cross.”—*Orat. in Auxent. Ep.* lib. v.

776 *Prudentius*, an elegant Christian poet, born at Saragossa, in Spain, A.D. 348, makes mention of this peculiarity in the martyrdom of St. Peter:—

“Prima **Petrum** rapuit sententia legibus *Neronis*,
Pendere jussum præminente ligno.
Ille tamen veritus celsæ decus æmulando mortis
Ambire tanti gloriam Magistri,
Exigit, ut pedibus mersum caput imprimant supinis,
Quo spectet imum stipitem cerebro.
Figitur ergo manus subter, sola versus in cacumen:
Hoc mente major, quo minor figura.
Noverat ex humili cœlum citius solere adiri,
Dcjecit ora, spiritum daturas.”

—ΠΕΡΙΣΤΕΦΑΝΩΝ *Hymn. xii. Passio Beatorum Apostolorum Petri et Pauli.*

777 See a reference to *Basnage* on this question, in *Lardner's Hist. of the Apostles and Evangelists*.

778 *Hist. Lit.*

779 *Scaliger, Salmatius, Frederick Spanheim, Bower, Semler, and Benson.*

780 “Non habere mihi frontem videntur, qui hæc negant, repugnante omni antiquitate: quasi in historia aliunde sapere possumus, quam ex antiquorum monumentis.”—*J. Voss. Harm. Evang.* lib. iii. c. 4.

Cave, in his *Antiquitates Apostolicæ*, enters fully into the reasons for believing that St. Peter suffered at Rome. He observes, “Perhaps there is scarce any one piece of ancient Church History, for which there is more clear, full, and constant evidence than for this.” *Lardner* concurs with *Cave*; and *Valesius*, in his notes upon *Eusebius*, expresses himself in the same manner: “Nihil in tota Historia Ecclesiastica illustrius, nihil certius atque testatius, quam adventus Petri Apostoli in urbem Romam.”—*H. E.* lib. iii. c. 15.

Jerom records that the place of St. Peter’s interment was the Vatican, near the Triumphal way.—*De Vir. Illustr.* cap. i. *Caius*, a Presbyter of the Church of Rome, about A.D. 210, gave the same account, and said that he was able to show the tombs of the Apostles, St. Peter and St. Paul; and *Eusebius*, who adduces this testimony of *Caius*, asserts that these

monuments were visited at Rome at the time of his writing the Ecclesiastical History, Lib. ii. cap. 25. *Prudentius* has left a poetical description of the tombs of these blessed martyrs. He refers, at the beginning of it, to the burial-places of the two Apostles, as on the opposite sides of the *Tiber*, the remains of St. Paul having been deposited in the *Via Ostiensis*:—

“Dividit ossa duum Tybris, sacer ex utraque ripa,
Inter sacra dum fluit sepulcra.”

Dr. *Burton*, in his account of St. Peter’s Church at Rome, after speaking of the *Baldacchino*, or canopy immediately under the dome, and over the high altar, says: “Beneath’tis, it has been a constant tradition of the Roman Church that the body of St. Peter reposes. It is related, that he suffered martyrdom on the neighbouring hill of S. Pietro in Montorio, and that his body was deposited in an adjoining cemetery. Anacletus has the merit of having erected a chapel over the spot, in the year 106, and of enclosing the body in a marble urn. But it appears from Platina, that it was moved back to the place of his crucifixion by Cornelius, Bishop of Rome, A.D. 250—2. Constantine once more transplanted his remains to the place of their original interment, over which the present Basilica was erected, and it is reported that he inclosed them in a covering of brass and copper, so that his relics can never be seen.”—*A Description of the Antiquities, and other Curiosities, of Rome.*

781 *Αὐτόπτης*—oculatus testis.

782 Luke i. 1,2..

783 1 John iv. 18.

784 John xiii. 37.

785 Luke xxii. 33. It has been said, that less stress will be laid on the deaths of Peter, and his fellow-believers, in attestation of Christianity, if we consider that other men have endured as much in support of *false* opinions. But Peter, and his companions in suffering, were martyrs, not to opinions, but to *facts*, and to facts, in which they could not have been mistaken. The belief of the Apostles had the evidence of *sight*. The distinction has been well-drawn, that they died for what they *knew* to be true, others have resigned their lives for what they *thought* to be so.

786 John xiii. 19.

787 That this is the true import of the declaration we can have no doubt, if we refer to other places, in which the phrase, *Ἐγώ εἰμι*, occurs. “If ye believe not that I am He, (*ὅτι Ἐγώ εἰμι*) ye shall die in your sins.” John viii. 24. “Many shall come in My Name, saying, I am He, (*ὅτι Ἐγώ εἰμι*) and shall deceive many.” Mark xiii. 6. Luke xxi. 8. In the parallel place of St. Matthew it is, *Ἐγώ εἰμι ὁ Χριστός*. xxiv. 5.

788 John xiv. 29.

789 John xvi. 4.

790 Haggai ii. 7.

791 Isaiah ix. 6.

792 Matt. xvi. 16.

793 *ἀπαύγασμα*—effulgence.

794 Heb. i. 3. *ΧΑΡΑΚΤΗΡ τῆς ΥΠΟΣΤΑΣΕΩΣ αὐτοῦ*.—The impress, the perfect likeness, of the Divine Nature and Essence—The Image, *EIKΩΝ*, of the invisible God. Col. i. 15.

795 Luke v. 8.

796 Exod. xxxiii. 20. The people of Israel, overwhelmed with astonishment and awe at the presence of the Lord on Mount Sinai, said to Moses: “Speak thou with us, and we will hear: but let not God speak with us, lest we die.” Exod. xx. 19. Deut. v. 25. See Judges vi. 21—23. xiii. 22. Isa. vi. 5.

797 Matt. xiv. 28.

798 Matt. viii. 27. Ps. lxxxix. 9.

799 Matt. xvi. 16. Our Saviour showed how truly Peter had described Him, by immediately using language, which implies Divine Perfection: “Blessed art thou, Simon Bar-jona—upon this rock *I* will build **MY** Church; and the gates of hell shall not prevail against it. And *I* will give unto thee the keys of the kingdom of Heaven,” &c.

It is to be noted, that Christ says, “*I* will build **MY** Church,” and that St. Paul asserts of the Church at Corinth, “Ye are **GOD'S** building.” 1 Cor. iii. 9.

800 John xxi. 16.

801 σὺ μονάτας—*Sept.*

802 1 Kings viii. 39. 2 Chron. vi. 30.

803 Acts i. 24. xv. 8. It was a conviction that Jesus possessed this attribute of the Divine Nature, which prompted Nathanael's acknowledgment of Him, as “the Son of God.” John i. 49. And from an observation of His all-searching Wisdom, the disciples drew the just conclusion: “Now we are sure that *Thou knowest all things*, and needest not that any man should ask Thee: *by this we believe that Thou camest forth from God.*” John xvi. 30. When St. John wrote to believers, in his First Epistle, (ii. 20.) “Ye have an unction from the Holy One, and *know all things*,” it is manifest that he intended the expression to be received with this limitation—that they knew all necessary Gospel truths, all things essential to salvation—for St. Paul observed of the most accomplished and enlightened teachers, that they knew “in part” only. 1 Cor. xiii. 9. Peter had the power of penetrating into the human mind and character in particular instances. Prophets and Apostles have discovered men’s secret thoughts; but “the Spirit was given *by measure* unto them.” John iii. 34. Their knowledge, imparted by the Holy Ghost at certain seasons, was limited. Our Saviour’s was permanent, universal, and inherent. “He knew all men, and needed not that any should testify of man; for He knew what was in man.” John ii. 24, 25. “In Him were hid all the treasures of wisdom and knowledge.” Col. ii. 3. He says of Himself, claiming this perfect knowledge of all men and all things, as His peculiar property: “All the Churches shall know that *I am He which searcheth the reins and hearts* (*Ἐγώ εἰμι ὁ ΕΠΕΥΝΩΝ νεφροὺς καὶ καρδίας*): and I will give unto every one of you according to your works.” Rev. ii. 23. Christ, in this declaration, adopts the very style in which the distinguishing prerogative of the Father, and the righteous judgment consequent upon it, are expressed: “*I, the Lord, search the heart; I try the reins;* even to give to every man according to his ways, and according to the fruit of his doings.” Jer. xvii. 10.

The words recorded Matt. xxiv. 36. and Mark xiii. 32. are to be understood with relation to the *human* Nature of Christ; in the sense, in which we read, that He “increased in wisdom.” Luke ii. 52.

804 ὠδινας. *Hammond* renders ὠδινας τοῦ θανάτου, *bands* of death, a sense which he prefers, as agreeing best with λόσιας, *loosing*, and

κρατεῖσθαι, being *holden fast*, in this verse. The LXX. have several times translated the Hebrew word, which signifies both *pains* and *cords*, or *bands*, by *ωδινες*, *pains*, and, in some places, where *bands* would have better expressed the meaning. See Psalm xviii. 5.

If we receive *ωδινες*, in the present text, in the sense of *pains*, as of a woman in travail, its common import, the grave is then said to have rendered back Jesus with throes and pains, and *λόσας* expresses *loosing*, or putting an end to, the pangs of parturition. God said of His Anointed, “Thou art My Son, this day have I begotten Thee,” (Ps. ii. 7.) a declaration, which St. Paul represents as having received its eminent accomplishment, when Jesus was raised from the sepulchre, and made “the first-born from the dead.” Col. i. 18. Rev. i. 5. From the grave, as from a teeming womb, Jesus was delivered forth, and “declared to be the Son of God with power,” by His glorious resurrection. Rom. i. 4.

805 Acts ii. 24—27. Psalm xvi. 10.

806 Bishop *Pearson* quotes the following passage from *Fulgentius*:—
“Humanitas vera Filii Dei nee tota in sepulchro fuit, nec tota in inferno; sed in sepulchro secundum veram carnem Christus mortuus jacuit, et secundum animam ad infernum Christus descendit; secundum eandem animam ab inferno ad carnem (quam in sepulchro reliquerat) rediit; secundum Divinitatem vero suam, quæ nee loco tenetur, nec fine concluditur, totus fuit in sepulchro cum carne, totus in inferno cum anima; ac pro hoc plenus fuit ubique Christus; quia non est Deus ab humanitate, quam suscepérat, separatus, qui et in anima sua fuit, ut solutis inferni doloribus ab inferno victrix rediret, et in carne sua fuit, ut celeri resurrectione corrumphi non posset.”—*Ad Thrasim*, lib. iii. cap. 34.

“The two Natures (the Godhead and the Manhood) of Christ, from the moment of their first combination, have been, and are for ever, inseparable. For even when His Soul forsook the tabernacle of His Body, His Deity forsook neither Body nor Soul. If it had, then could we not truly hold, either that the Person of Christ was buried, or that the Person of Christ did raise up Himself from the dead. For the Body, separated from the Word, can in no true sense be termed the Person of Christ; nor is it true to say, that the Son of God, in raising up that Body, did raise up Himself, if the Body were not both with Him, and of Him, even during the time it lay in the sepulchre. The like

is also to be said of the Soul, otherwise we are plainly and inevitably *Nestorians*. The very Person of Christ, therefore, for ever one and the self-same, was only, touching bodily Substance, concluded within the grave, His Soul only from thence severed; but by personal Union His Deity still inseparably joined with both.”—**Hooker, Eccles. Polity.** Book v. 52.

807 Bishop *Horne*, on Ps. xvi. 10. See 1 Cor. xv. 22.

808 John v. 26.

809 Or, *Author of Life*, as it is expressed in the margin of our Translation—*τὸν ἀρχηγὸν τῆς ζωῆς*. Acts iii. 15.

810 John i. 3.

811 Jesus is here said to have “*received of the Father* the promise of the Holy Ghost.” He had declared, “I will pray the Father, and *He shall give you* another Comforter.” John xiv. 16. But Jesus conferred the Holy Ghost upon the Apostles *by His own authority*. “He breathed on them, and saith unto them, Receive ye the Holy Ghost.” John xx. 22. “What things soever the Father doeth, these also doeth the Son likewise.” John v. 19.

812 In the following passages also of St. Peter’s First Epistle, the Three Persons of the Holy Trinity are mentioned together. i. 2. iii. 18. iv. 14.

813 Acts ii. 36.

814 John xvii. 5.

815 “Suppose that the Son of God had never condescended to take our nature upon Him, He had remained as glorious in His Nature and Person, as he now is; yet not glorified for, or by, this title or attribute of Incarnation. Or, suppose He had not *humbled Himself unto death*, He had remained as glorious in His Nature and Person, and in the attribute of *Incarnation*, as now He is; but without these glorious attributes of being *our Lord and Redeemer*, and of being *the Fountain of Grace and Salvation* unto us.”—*Jackson, on the Exaltation of Christ*, book ii. chap. iii. vol. iii.

816 Col. i. 18.

817 The name *Jesus* imports *Saviour*, or *Deliverer*. The Angel announced the name, and gave, at the same time, the interpretation of it: “Thou shalt call His name *Jesus*, for He shall *save* His people from their sins.” Matt. i. 21. This designation, in the sense which the Angel assigned to it, is “a Name

above every name,” (Phil. ii. 9.) applicable to Deity alone. Who can deliver mankind from the dominion, guilt, and punishment of sin, “but God only?”

St. Matthew, in the first sentence of his Gospel, calls our Lord **Jesus Christ**. **Lightfoot** comments on this verse: “That the Name of **Jesus** is so often added to the Name of **Christ** in the New Testament, is not only, that thereby **Christ** might be pointed out for the **Saviour**, but also that **Jesus** might be pointed out for the true **Christ**, against the unbelief of the Jews, who, though they acknowledged a **Messiah**, or **Christ**, yet denied that **Jesus** of **Nazareth** was He.” This observation may be applied to many places of the New Testament. Acts ii. 36. viii. 35. 1 John ii. 22. iv. 15, &c.

818 Acts v. 31. *Τοῦτον ὁ θεὸς ἀρχηὸν καὶ σωτῆρα ὑψωσε τῇ δεξιᾷ αὐτοῦ*—Him hath God exalted to His right hand, a Prince and a Saviour.

819 Acts iv. 12.

820 Isaiah xlivi. 3. 11. xlvi. 22. xlix. 26. Hosea xiii. 4.

821 *Ο μέγας θεὸς καὶ Σωτὴρ ἡμῶν.* Tit. ii. 13. The name **Saviour** is applied indifferently to God the Father and to Christ, in i. 3, 4. ii. 10. iii. 4. 6. of this Epistle.

822 *Ψεύσασθαι σε τὸ Πνεῦμα τὸ ἄγιον.* **Ψεύδομαι**, here governing the accusative, is used, in the next verse, with a dative—*οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ*. This difference of construction does not take from the force of the argument for the Divinity of the Holy Ghost, which is drawn from a comparison of ver. 4. with the preceding one. **Ψεύδομαι**, in both places, has the sense of *deceiving*, or *lying to*.

823 Acts v. 3, 4.

824 See *Twell's Lady Moyer Lectures*, and *Pearson on the Creed*.

825 Acts x. 36, 37.

826 1 Cor. viii. 4.

827 God “made the worlds by His Son”—*δι οὗ καὶ τὸν αἰῶνας ἐποίησεν*. Heb. i. 2. “The Jews, and other Orientals, for example the Arabs, use *the plural number*, when speaking of the universe.”—*Michaelis, Introd. to New Test.* In xi. 3. of this Epistle, the phrase *τὸν αἰῶνας* signifies, as it does here, the worlds, or the world, and is explained by *Schleusner, universum rerum creatarum*. See *Wisdom of Solomon*, xiii. 9. The

preposition *διὰ* gives no pretence for alleging that the Son is not strictly and properly Creator. He made the world, according to the will and counsel of, and in concert with, God the Father, with whom He is One in Nature, Power, and Operation. He, who created the world, had a Being before the world was; and He, “without whom was not anything made that was made,” (John i. 3.) is Himself uncreated, and self-existent; truly, and essentially, God. It is evident, that the author of the Epistle to the Hebrews could not have intended to represent Christ, as the instrument only of the Father in the work of creation, since, in another passage of this chapter, in which the Nature of Christ is contrasted with the angelical nature, Christ is opposed to Angels, as a Being of an entirely different order, and is addressed by the title, *O Θεὸς*, (ver. 8.) the nominative being used for the vocative, as in x. 7. and many other places. The creation of the universe is, moreover, expressly attributed to Him, in proof of His Divinity: “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish; but Thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.” ver. 10—12. That these words of the Psalmist, (cii. 25.) are applied to God the Son, has been the understanding from the earliest age of the Church; and, when we consider the argument and object of the sacred writer, in the place in which the words are introduced, it is not to be conceived that they were directed to any other. They correspond with what had been before affirmed, that God “made the worlds by” or through, “His Son,” when we connect with this declaration the eminently sublime description of the Son, subjoined to it: “Who, being the brightness of” the Father’s “glory, and the express Image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.”

828 John i. 3.

829 Col. i. 16, 17.

830 Heb. i. 3.

831 Heb. iii. 4.

832 Matt. xxviii. 18.

833 *εἰς ΤΑ ΙΔΙΑ ἡλθε.* John i. 11. This may be construed, “He came to **His own house.**” See John xvi. 32. xix. 27. Acts xxi. 6. LXX. Esther v. 10. Some are of opinion that *τὰ ἴδια*, and *οἱ ἴδιοι*, in this passage, mean the **Jews**—He came unto His own peculiar people and children, and His own received Him not. The preceding words, “The world was made by Him, and the world knew Him not,” make it probable that the allusion is not to the Jewish people only, but to the whole race of men. When Christ came into the world, “He came unto **His own**”—as into His own house—unto that world, which was His, by right of creation.

834 Matt. xvi. 27. Jesus, who here says, that He shall come “in the Glory of His Father,” says also, that “He shall come, in His own Glory, and in His Father’s, and of the Holy Angels.” Matt. xxv. 31. Luke ix. 26. See Matt. xix. 28.

835 Mark xiv. 61, 62.

836 Dan. vii. 13, 14.

837 Rom. xiv. 12.

838 Heb. xii. 23.

839 Rev. xx. 12.

840 John v. 22.

841 Heb. iv. 15. “Christ, rather than the Father, is to execute judgment upon **man**, because He Himself is **Man**, (which the Father is not) and so high and great an office, as that of Judge, is an evident token of what He is, **very God**, as well as very Man; and therefore all men are to **honour Him, even as they honour the Father.**”—*Waterland, A Second Defence of some Queries.* Qu. iv.

842 Rom. xiv. 10. 2 Cor. v. 10.

843 Rom. ii. 5.

844 Acts xi. 12.

845 Acts iii. 12—16.

846 Acts iv. 9, 10.

847 Mark xvi. 17, 18.

848 τοῦ ἀγίου παιδός σου Ἰησοῦ—Thy Holy Son Jesus. Acts iv. 29, 30. Thus ΠΑΙΣ is translated, Acts iii. 13. 26.

849 See Dr. J. P. Smith's *Scripture Testimony to the Messiah*. Vol. ii. book iii. chap. iii.

850 ἐρευνῶντες εἰς τίνα, ἢ ποιὸν καιρόν. After τίνα, Macknight would supply λαόν, translating εἰς τίνα, “of what *people*,” and understanding the reference to be to the people, who were to put Jesus to death. If εἰς τίνα be rendered “of what *person*,” we must suppose that the prophets, inspired to foretel the sufferings and exaltation of the Messiah, had not themselves a clear conception of the Person, to whom they were commissioned to point.

851 1 Pet. i. 5—11.

852 Isaiah xli. 23.

853 Heb. i. 1.

854 2 Pet. i. 21.

855 Allusion is here made to the Paschal lamb, or to the lamb that was slain daily for the sins of the people of the Jews. The Apostle may be understood to say, “Ye were not redeemed by perishable treasure, such as was brought to Jerusalem for the purchase of the Jewish sacrifices, but with a ransom of an infinitely more precious nature, even the blood of the spotless **LAMB OF GOD, THAT TAKETH AWAY THE SINS OF THE WORLD**—the antitype of the Paschal and other sacrificial lambs, of which the law enjoined the offering.

856 1 Pet. i. 18, 19.

857 St. Peter quotes Isaiah's prophecy, recognising its application to Christ. His words are, ὅς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν; and the translation of the LXX in Isa. liii. 11, 12. is, τὰς ἀμαρτίας ἀντῶν αὐτὸς ἀνοίσει—αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκε.

858 1 Pet. ii. 24.

859 Isaiah liii. 6.

860 Psalm xlix. 7.

861 Luke xvii. 10.

862 Hooker, *Eccles. Polity*, book v. 52.

863 Zech. xii. 10. John xix. 37.

864 Acts iii. 15.

865 1 Cor. ii. 8.

866 *τὴν ἐκκλησίαν τοῦ θεοῦ*. This reading has the authority of the celebrated *Codex Vaticanus*, and with it the MS. of the latter *Syriac* version, and the *Vulgate*, agree. In some very ancient and valuable MSS. the words are *τοῦ Κυρίου*, instead of *τοῦ θεοῦ*, and in many MSS. *τοῦ Κυρίου καὶ θεοῦ*. *Wetstein* and *Griesbach* give the preference to *τοῦ Κυρίου*. Dr. *Burton* remarks that *the Church of God* occurs eleven times in the New Testament, but *the Church of the Lord* not once. *Gr. Test.*

867 *διὰ τοῦ ιδίου αἵματος*—by His own proper blood. Acts xx. 28.

St. Peter charges the guides and governors of the Church, “Feed the flock of God.” 1 Pet. v. 2. Yet he had received commission from Christ, “Feed **MY** sheep.” John xxi. 16.

868 *λίθος προσκόμματος καὶ πέτρα σκανδάλου*. 1 Pet. ii. 7, 8. See Rom. ix. 33.

869 *καὶ οὐχ ὡς λίθον προσκόμματι συναντήσεσθε, οὐδὲ ὡς πέτρας πτώματι*.—*Sept.*

870 Isaiah viii. 13, 14.

871 1 Pet. iii. 15.

872 The Alexandrian, the Vatican, and the Codex Ephrem. This is the reading of many important versions also, of both the Syriac, the Vulgate, the Coptic, and the Armenian. *Clement of Alexandria* quotes 1 Pet. iii. 14—17. and supports the reading *τὸν Χριστόν*. *Jerom* and *Fulgentius* also adopt it.

873 When it is expressly said, that Christ “suffered *for sins*,” how can the opinion be maintained that He was a Teacher of righteousness only, whose death is to be regarded in no other light, than as an eminent example of patience under the severest injury, and as a confirmation of the truth of the doctrines which He delivered? He suffered *for sins*. For whose sins? Not for His own, for He “did no sin.” 1 Pet. ii. 22. “The Just” suffered “for the unjust”—*instead of* the unjust—*Δίκαιος ὑπὲρ ἀδίκων*. Christ was “holy, harmless, undefiled, separate from sinners.” Heb. vii. 26. We were “sinners,” and “enemies.” Rom v. 8. 10. For us Christ died, and “made peace through

the blood of His cross.” Col. i. 20. God “hath made Him to be sin (a sin-offering, *ἀμαρτίαν*) for us, who knew no sin, that we might be made the righteousness of God in Him.” 2 Cor. v. 21.

874 Do not the expressions, “being put to death *in the flesh*” (*θανατωθεὶς μὲν ΣΑΡΚΙ*,) and “suffered *in the flesh*,” (*παθόντος ὑπὲρ ἡμῶν ΣΑΡΚΙ*—1 Pet. iv. 1.) plainly imply that Jesus had another Nature beside that of *man*, that He had an existence before “the days of his flesh,” (Heb. v. 7.) with which His humiliation on earth is to be contrasted, in order to the proper acknowledgment of His unparalleled and astonishing love and condescension? Would it have been said of a mere man, that he was “put to death *in the flesh?*”—What we infer from this phraseology is agreeable with the doctrine, that God sent “**HIS OWN SON** (*τὸν ἔαντοῦ νιὸν*) in the likeness of sinful flesh.” Rom. viii. 3. “Christ Jesus, being in the form of God, made Himself of no reputation (*έαντον ἐκένωσε*—literally, *emptied Himself*—divested Himself of that brightness of Glory,) and took upon Him the form of a servant, and was made in the likeness of men.” Phil. ii. 6, 7. “The **WORD** was made **FLESH**, and dwelt among us.” John i. 14. He, who “was in the Beginning with God,” vouchsafed to assume a human body, and the incarnate Saviour “became obedient unto death.” Philip, ii. 8. It is particularly and distinctly noted, that the suffering of Christ was “in the flesh”—in the condition of a man, to which He submitted. In His Divine Nature He was impassible.

875 *πορευθεὶς ἐκήρυξεν*. This is an idiom, signifying no more than that *He preached*. So St. Paul says of Christ, that, after His resurrection, He *came and preached* (*ἐλθὼν εὐηγγελίσατο*) to Gentiles and to Jews, meaning that He preached to them by His Apostles. Eph. ii. 17. See *Elsner in loc.*

876 *ἀπειθήσασί ποτε*—in former time disobedient.

877 When a flood was about to destroy the world of the ungodly, “The Lord said, **MY SPIRIT** shall not always strive with man.” Gen. vi. 3. This striving of **THE SPIRIT OF THE LORD** in the days of Noah is by St. Peter termed, “the long-suffering of **GOD**.”

878 1 Pet. iii. 18—20. In the Articles of Religion published by authority, in the reign of Edward VI., this text of St. Peter was cited in proof of the doctrine of Christ’s Descent into Hell, but in the Articles set forth, ten years

after, in the reign of Elizabeth, and which are now received, the reference to St. Peter does not appear. Bishop *Pearson* observes, that this passage could not be properly adduced in proof and illustration of the Descent, “except we were certain that the *Spirit*, there spoken of, were the *soul* of Christ, (Psalm xvi. 10.) and that the time intended for the *preaching* were after His death, and before His resurrection.” He thinks that this text has no relation to our Saviour after His death, and supposes St. Peter to inform us, that “Christ preached unto those, who lived before the flood, even while they lived, and consequently that He was before it.” *On the Creed.* If this be a correct interpretation, we must understand by “the spirits in prison,” the souls of the antediluvians, detained, *at the time of St. Peter’s writing*, in the place of abode, assigned to departed spirits in the interval between death and the general resurrection. Bishop *Horsley*, proposes to render *τοῖς ἐν φυλακῇ πνεύμασι*, “spirits in safe keeping.” He, with many of the Fathers of the Church, considers this text to be one of the principal foundations of the Catholic doctrine of our Saviour’s Descent into Hell, or the invisible receptacle of the souls of the deceased, after His crucifixion and burial, and before His rising again from the dead. A great difficulty in the way of this application of the text, is its representation of our Lord, as directing His preaching to those sinners exclusively, who existed in the age of Noah. See *Bishop Horsley’s Sermons*, vol. ii. sermon. xx.

879 Jude 6.

880 κόσμος ἀσεβῶν, “the world of the ungodly.” 2 Pet. ii. 5.

881 1 Pet. iii. 22.

882 Psalm cx. 1.

883 Luke xxii. 69.

884 Heb. i. 13.

885 In no other place in the New Testament is Jesus represented as *standing* at the right hand of God. “He appeared *standing* to Stephen (says *Pearson*,) as ready to assist him, as ready to plead for him, as ready to receive him.” *On the Creed.* Art. vi. *Gregory* the Great, quoted by *Pearson*, expresses himself in like manner: Sedere judicantis est, stare vero pugnantis, vel adjuvantis.—Stephanus in labore certaminis positus, stantem vidit, quemn Adjutorem habuit. *Hom.* 29. *in Evang.* *Pearson* adds a quotation

from a Homily of *Maximus of Turin*: *Judex est Christus cum residet, Advocatus cum assurget. De Pentecoste.* The framers of the collect of our Church for St. Stephen's day, took the same view of the reason for the corporal posture of Jesus at this time: "Grant, O Lord, that in all our sufferings here upon earth, for the testimony of Thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of Thy first Martyr St. Stephen, who prayed for his murderers to Thee, O blessed Jesus, *who standest at the right hand of God, to succour all those that suffer for Thee*, our only Mediator and Advocate."

886 "They stoned Stephen, calling upon God, and saying: Lord Jesus, receive my spirit!" The word *God* is not in the original text. *Καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα*—They stoned Stephen, invocating and saying, &c.

887 Luke xxiii. 34. 46.

888 Acts vii. 55—60.

889 2 Pet. i. 1.

890 *Wiclid's* translation is: "The rigitwinesse of oure god and sauylor jesus crist;" and this is the version of *Tindal, Coverdale, Matthew, Cranmer*, and the Bishops' Bible. The words in the eleventh verse of this chapter, which are always understood to refer to *one* Person, are the same, and in the same order, except that *Κύριος* occurs instead of *θεος*—*εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ*—accurately rendered in our Version, "Into the everlasting kingdom of *our Lord and Saviour, Jesus Christ.*" The same is the translation of *τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ*, in the last verse of this Epistle.

891 *τῆς ἐκείνου μεγαλειότητος.*

892 *ὑπὸ τῆς μεγαλοπρεποῦς δόξης*—From the splendour of what the Jewish doctors called the *Shechinah* (the *Glory inhabiting*) the symbol of the Divine Presence.

893 2 Pet. i. 16—18.

894 The appellation of *sons of God* is given in Sacred Scripture to different holy men, and all true believers in Jesus Christ are distinguished by

this name, in consequence of their adoption into the family of God, and admission to the blessed hope of participation in the filial inheritance. Adam, as having had no earthly parent, is styled “the son of God.” Luke iii. 38. With this exception, no one, but Christ, is denominated *the* son of God, and this title is applied to our Saviour in a peculiar and exalted sense, implying His filial relation to the Father antecedently to His incarnation, and indicating Him a Partaker of the Father’s Nature, Power, and Perfections. He is “The only-begotten Son of God.” John i. 14. 18. iii. 16. 18. 1 John iv. 9.—The “beloved Son of God.” Matt. iii. 17. xvii. 5. Eph. i. 6. Col. i. 13.—God’s “Own Son.” Rom. viii. 32.—“The Son.” Psalm ii. 12. After our Lord’s declaration, “I and the Father are one”—*Ἐγὼ καὶ ὁ Πατὴρ ΕΝ ἐσμεν*—one Essence—“the Jews took up stones to stone Him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.” Our Saviour’s remonstrance shows that the expression, at which the Jews had taken offence, was equivalent with a claim to be received as The Son of God: “Say ye, Thou blasphemest, because I said, I am The Son of God?” John x. 30—36. It is indisputable that the Jews, when they heard the title of The Son of God ascribed to Christ, understood it to convey the idea of a natural and essential relation, and to imply equality with the Supreme Being. “The Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, (*Πατέρα ἴδιον*—His own, or proper, Father,) making Himself equal with God.” John v. 18. When the high-priest addressed Jesus: “I adjure thee by the Living God, that thou tell us whether thou be the Christ, The Son of God,” and the answer of our Lord intimated that these appellations were appropriate to Him, “Then the high-priest rent his clothes, saying, he hath spoken blasphemy.” Matt. xxvi. 63—5. When Pilate desired to release Jesus, declaring that he found no fault in Him, “We have a law (answered the Jews,) and by our law He ought to die, because He made Himself The Son of God.” John xix. 7.

895 It is a just remark, that the form in which Christ manifested Himself on earth was a true *Transfiguration*, whereas on the Holy Mount was displayed the Glory, which was always inherent in Him, “the Glory as of the only-begotten of the Father.” John i. 14.

896 *Οὐτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ ενδόκησα.*

897 Matt. xvi. 16.

898 τῆς τοῦ θεοῦ ἡμέρας.

899 2 Pet. iii. 12.

900 ἡ ἡμέρα Κυρίου.

901 “That I may rejoice in **THE DAY OF CHRIST**—*εἰς καόχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ*—that I have not run in vain, neither laboured in vain.” Philip, ii. 16.

902 2 Pet. iii. 18.

903 Isaiah xlii. 8.

904 Matt. iv. 10.

905 Rev. xix. 10.

906 Acts x. 26. Whether it were *religious*, or *civil*, homage, which Cornelius offered, is not a question which it is necessary, at present, to discuss. Whatever the nature of the homage might have been, Peter’s observation upon it is decisive, that **man** cannot be an object of worship.

907 Matt. xxvi. 34

908 A tradition of the Jews has been quoted, with a view to throw discredit on the prophecy and history of St. Peter’s denial. It is said that there were no *cocks* in Jerusalem, for that a Canon of the Jewish Church forbade the keeping of these fowls within the walls of the city, to guard against the danger of their scratching up with their feet unclean animals, and so polluting things accounted holy. The tradition is recorded in a book of the Talmud. “Non alunt gallos Hierosolymis propter sacra, nec sacerdotes eos alunt per totam terram Israeliticam.”—**Bava Kama**, cap. 7. *Michaelis* observes, “A contradiction between the Evangelists and the Talmud, a book replete with fables, composed long after the destruction of Jerusalem, and grounded on oral tradition, will hardly be admitted, as an argument against the authenticity of the Gospels. The distinction, which is made by many writers, between that which is related in the Talmud, as coming from the mouth of a Rabbi, who lived before the destruction of Jerusalem, and that which is there related, as coming from a later Rabbi, is totally ungrounded, since the question still remains to be determined, whether that ancient Rabbi had really asserted what was put to writing so long after the age in which he lived. It is therefore

a poor objection, and unworthy of a reply, when, in order to invalidate the relation of Peter's denial of Christ, which is recorded by all the Evangelists, of whom two (St. Mark and St. John) lived a considerable time in Jerusalem, (and St. Mark wrote under the immediate inspection of Peter himself) it is contended that, according to the *Bava Kama*, cocks were not permitted in Jerusalem. This is to confute an historian, who relates an event which happened in the city where he lived, and in the circle of his own experience, by means of a tradition, heard a century after the city was destroyed. To this must be added, that what the Jews relate of certain privileges belonging to Jerusalem, is not only contradictory to *Josephus*, but manifestly false, as *E. A. Schulze* has fully shown, in a Dissertation that deserves to be read, *De Fictis Hierosolymæ Privilegiis.*"—*Introd. to the New Testament*, vol. i. c. ii. § xii. *Bishop Marsh's Translation*. See *Lightfoot's Hor. Heb. et Talmud, in Matt.* xxvi. 34.

Supposing that a law had existed, which prohibited the keeping of cocks in Jerusalem, it is suggested by *Reland*, in his oration *De Galli cantu Hierosolymis auditio*, that, as the house of Caiaphas appears to have been situated at a short distance only from the walls of the city, a cock might have crowed *without the walls*, and been heard by Peter. He adds, that Romans, dwelling in Jerusalem, ignorant or regardless of the institutions of the Jews, might have kept cocks, either for domestic use, or to be employed in augury, as the Gentiles drew omens from these birds.

909 Mark xiv. 30. In some MSS. of the best esteem, and in many ancient versions, the pronoun *σὺ* occurs, after *ὅτι*—"Verily, I say unto thee, that *thou* (*ὅτι σὺ*) this day," &c. Peter had said, "Although all shall be offended, yet will not I"—*ἀλλ' οὐκ ἐγώ*. The words, *ὅτι σὺ*, in answer, serve the more emphatically to expose the weakness of the Apostle's resolve.

910 Luke xxii. 34.

911 John xiii. 38. Archbishop *Newcome* points out some of our Lord's prophecies, as remarkable for *precision in minute circumstances*, and *for proximity of event*, whereas a false prophet would have spoken in *general* terms, and of *remote* events.—*Observations on our Lord's Conduct*. The prophecies of the fall of St. Peter have these peculiarities.

912 πρὶν ἦ δἰς ἀλέκτορα φωνῆσαι. As St. Mark alone has the word *twice*, so he alone relates that the cock crew after St. Peter's first denial.

913 The night had before been divided by the Jews into *three* parts, or watches. The *first* is mentioned in Lam. ii. 19. the *middle* watch in Judges vii. 19. and the *morning* watch in Exod. xiv. 24. "My mouth," says the Psalmist, "shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee *in the night watches.*" lxiii. 5, 6. An additional watch had been introduced, before our Saviour's coming, among the Jews, who had adopted it from the Romans.

914 Of the watches of the night, mention is made also in Matt. xiv. 25. xxiv. 43. Mark vi. 48. Luke xii. 38.

915 *Pliny* says of cocks, "Cum sole eunt cubitum, quartaque castrensi vigilia ad curas laboresque revocant."—*Hist. Nat.* x. 24.

"**SURGITE**, jam vendit pueris jentacula pistor;
Cristataeque sonant undique Lucis Aves."

—*Mart. Lib.* xiv. ccxxiii.

916 "GALLICINUM, absolute positum, semper posterius intelligitur; sic dictum κατ' ἔξοχην, aut quia tum galli acrius atque alacrius canunt, aut quia hoc hominibus utilius est, cum eos ad diurnos labores excitat."—*Bochart de Animal.*

The Jewish doctors distinguished the cock-crowing into the first, the second, and the third. Heathen nations in general were more particularly observant of *two* cock-crowings. But with both the *second* was the principal.

917 The crow crew after St. Peter's first denial. Mark xiv. 68. But this was not **THE COCK-CROWING**.

918 Gen. i. 5.

919 I refer to the predictions recorded by the three first Evangelists. St. John reports the prophecy in more general terms, and without mention of the day, on which it was to be fulfilled; expressing only, that Peter should thrice deny Jesus *within the time of cock-crowing*. Some harmonists place the prophecy in St. John's Gospel two days before the accomplishment.

Mr. *Greswell* thinks that *three* separate predictions of the Apostle's denial are to be distinctly noted in the Gospel Histories; that St. John records the

first prediction, which so naturally arises out of the course and turn of the conversation, that it cannot be considered an anticipation; that St. Luke records the second prediction, which also results so naturally from the passing conversation, that it can on no principle be confounded with the former; and that the third prediction was that, which St. Matthew and St. Mark mention, as having been uttered in the way from the supper-chamber to the garden. If on three several occasions the defection of Peter was foretold, it is observable, that the number of the predictions, and the number of the Apostle's protestations, that he would rather die than deny his Master, and the number of his denials, were the very same.—See *Greswell's Dissertations upon a Harmony of the Gospels*, vol. iii. Diss. v.

920 “Sacerdotes Romani, et qui diem diffinire civilem, item Ægyptii et Hipparchus, a mediâ nocte in medium.”—*Plin. Hist. Nat.* lib. ii. c. 79. “Romani a media nocte ad medium noctem **diem** esse existimaverunt.”—*Censorinus De Die natali.* The **civil** day of twenty-four hours began and ended with the Romans at midnight. Their **natural** day was the space between the rising and the setting sun.

921 *πρὸς τὸ φῶς*—by the **light** of the fire (says Townson) which enabled the maid to distinguish him. This may be the sense which *φῶς* was here intended to convey, for, in the preceding verse, a **fire**, which is said to have been kindled in the hall, is expressed by *πῦρ*. *Φῶς*, however, is used for a fire in Mark xiv. 54. It is there related, that Peter “sat with the servants, and **warmed himself at the fireπρὸς τὸ φῶς.**

922 *ἡ παιδίσκη ἡ θυρωρός.* Women (and especially those advanced in years) anciently had the office of porters, or doorkeepers. LXX. 2 Sam. iv. 6. Acts xii. 13. *Plautus, (Curcul. i. i. 76.)* quoted by *Wetstein*, assigns this employment to an old woman: “Anus hic solet cubitare custos, janitrix.”

923 A captious remark has been made on the mention of the **fire**, and on St. John's saying that “it was cold.” The season of the year was a warm one, when the first-fruits of the ripe barley were offered, but the hour, at which Jesus was taken to the house of Caiaphas, was after midnight, and in the climate of Judea the chill of the night is sensibly felt after the hottest day. Mr. *Biddulph*, chaplain to the English Factory at Aleppo, was at Jerusalem at a Passover season, and found the place so hot, that he at first thought it difficult

to account for the fire said to have been kindled in the night, in which our Saviour was delivered into the hands of His enemies. “It seemed strange to me,” said he, “how it should then be so cold, that Peter should creep to the fire, and now at the same season so hot, that we could not endure the heat of the sun.” But after a few days his surprise ceased. He had experience of the coldness of the night in that country.—See *Harmer’s Observations*, chap. i. Obs. xvii.

924 See *Whitby’s note on Matt. xxvi. 69.*

925 ἔξω ἐν τῇ αὐλῇ.

926 ἐν τῇ αὐλῇ κάτω.

927 See *Macknight’s Harmony*. Sect. 136. note.

928 λέγει τοῖς ἐκεῖ Καὶ οὗτος ἦν. A great number of MSS. and among them some of the most ancient, read, *Λέγει αὐτοῖς Ἐκεῖ καὶ οὗτος ἦν*—She saith unto them, This man was there also.

929 ἡ παιδίσκη. If this be translated “THE maid,” it may appear at first at variance with the account given by St. Matthew, who says in reference to this second denial, “ANOTHER maid saw him”—εἰδεν αὐτὸν ἄλλη. *Michaelis* asked: Was *Παιδίσκη* never written in this verse without the article? Can this conjecture be confirmed by the authority of any manuscript? *Introd. to New Test.* c. x. s. 4. A better solution of this difficulty was afterwards proposed by *Michaelis* in his *Anmerkungen*. I quote his words from Bishop *Middleton*, *On the Greek Article*. After stating that St. Matthew had said “Another maid,” St. Mark “the maid,” and St. Luke “another man,” he observes: “The whole contradiction vanishes at once, if we only attend to St. John, the quiet spectator of all which passed: for he writes, xviii. 25, “*They* said unto him, Art not thou also one of his disciples?” Whence it appears that there were several who spake on this occasion, and that all which is said by St. Matthew, St. Mark, and St. Luke, may very easily be true: there might probably be more than the three who are named: but the maid, who had in a former instance recognized Peter, appears to have made the deepest impression on his mind, and hence, in dictating this Gospel to Mark, he might have said, “THE maid.”

Bishop *Middleton* notices, and disapproves, the expedient resorted to by some commentators on this passage, of making *ἡ παιδίσκη* equivalent to

παιδίσκη τις. He observes: “The whole difficulty has arisen from the vain expectation that the Evangelists must always agree with each other in the most minute and trivial particulars; as if the credibility of our Religion rested on such agreement, or any reasonable scheme of inspiration required this exact correspondency.”

930 See *Wetstein’s Note* on Luke xxii. 58, and Dr. *Owen’s* remarks on this verse in *Bowyer’s Conjectures*.

931 εἰς τὸν πυλῶνα. Matt. xxvi. 71. εἰς τὸ προαύλιον. Mark xiv. 68.

932 The persons, who are mentioned by the different Evangelists, as having observed that Peter was a follower of Jesus, are distinguished in the following Scheme, drawn up by *Wall*, and inserted in his *Critical Notes on the New Testament*.

The first Denial.—Matt. xxvi. 69. *Mία παιδίσκη*, as he sat without, ἐν τῇ αὐλῇ. Mark xiv. 66. *Mία τῶν παιδίσκων τοῦ ἀρχιερέως*, as he was beneath, ἐν τῇ αὐλῇ. Luke xxii. 56. *Παιδίσκη τις*, as he sat by the fire. John xviii. 17. *Ἡ παιδίσκη, ἡ θυρωρός*, the maid, who kept the door.

The second Denial.—Matt. xxvi. 71. *Ἄλλη*, when he was gone out into the porch. Mark xiv. 69. *Ἡ παιδίσκη ιδοῦσα αὐτὸν πάλιν*. Luke xxii. 58. *Ἐτερος*. John xviii. 25. *Εἶπον οὖν αὐτῷ*—*They said therefore unto him, &c.*

The third Denial.—Matt. xxvi. 73. *Οἱ ἑστῶτες*. Mark xiv. 70. *Οἱ παρεστῶτες*. Luke xxii. 59. *Ἄλλος τις δύσκυριζετο*, about one hour after. John xviii. 26. *Εἶς ἐκ τῶν δούλων τοῦ ἀρχιερέως*.

933 Marci Evangelium credebant veteres nihil aliud fuisse quam Petri ἀπομνημονεύματα.—*Pearson, Vindiciae Ignatianæ*

934 *Ap. Euseb. H. E.* lib. iii. c. 39.

935 *H. E.* lib. ii. c. 15. *Eusebius*, in another part of his History (lib. vi. e. 14.) gives a statement, in some respect different, of what was written concerning St. Mark’s Gospel in this Book of *Clement’s Hypotyposes*. In the second passage, *Clement* is represented to say, that when Peter became acquainted with the composition of a Gospel by St. Mark, he *neither forbade, nor encouraged, the work*. Probably, the first passage is the correct one, because other early writers intimate that Peter sanctioned St. Mark’s Gospel, and *Jerom* says, *on the authority of Clement* (sicut Clemens in sexto

Υποτυπώσεων scribit) that *this Gospel was approved by Peter, and delivered by his authority to be read in the Churches.* *De Vir. Illustr.* c. viii. In both places, however, it is declared that the Gospel of St. Mark was a written memorial of St. Peter's oral discourses.

936 St. Mark is called *Ἐρμηνευτὴς Πέτρου*—Interpres Petri—in the sense, not of a mere *interpreter*, but of an attendant, guided by the Apostle's counsel. The word is derived by some etymologists from *ΕΡΜΗΣ*, Hermes, interpres Divum, the fabled messenger of the heathen gods.

937 *Μετά δέ τὴν τούτων ἔξοδον, Μάρκος ὁ μαθητὴς καὶ ἐρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκε.*—*Adv. Hæres.* lib. iii. c. 2. If the words *μετὰ δὲ τὴν τούτων ἔξοδον*, be translated, after the *death* of St. Peter and St. Paul, this does not agree with the passage from *Clement* of Alexandria, which states that St. Mark's Gospel was seen by St. Peter, and read in the assemblies of believers under his sanction. It has been thought, that the meaning of *Irenæus* may be, that the Gospel was not delivered to the Christian world at large, not universally made known, or sent abroad, before the death of the two Apostles. Some have construed *μετὰ τὴν τούτων ἔξοδον, after the departure* of the Apostles, i.e. from Rome, upon the supposition of their having been together in that city before the meeting at the close of their lives.

938 Licet et Evangelium Marcus quod edidit Petri affirmetur, cuius interpres Marcus.—*Adv. Marcion.* lib. iv. c. 5. St. Mark's Gospel was sometimes called St. Peter's. *Jerom* says, Evangelium juxta Marcum, qui auditor et interpres Petri fuit, hujus dicitur.—*De Vir. Illustr.* c. i. *Justin Martyr* has been understood to ascribe St. Mark's Gospel to St. Peter, in the following passage: “It is said that Christ changed the name of one of the Apostles to Peter, and it is so related in *his* Commentaries—ἐν τοῖς ἀπομνημονεύμασιν αὐτοῦ—and, moreover, that two other brethren, the sons of Zebedee, he surnamed Boanerges.”—*Dialog, cum Tryph.* We read in St. Mark, “*Simon, He surnamed Peter;*” and St. Mark is the only Evangelist, who informs us that our Saviour gave to the sons of Zebedee the title of *Boanerges*, iii. 16, 17. *Justin* plainly had St. Mark's Gospel in view, in the passage above-quoted, yet the word *αὐτοῦ* seems to have reference to *Peter*. *Justin* frequently calls the Gospels *Ἀπομνημονεύματα τῶν Ἀποστόλων*. He notes the distinction between *Apostles*, who were Evangelists, and *the*

companions of Apostles, or *Apostolic men*, who also wrote Gospels. When therefore he describes the Gospels, generally, under the name of *Ἀπομνημονεύματα τῶν Ἀποστόλων*, may it not be supposed that he refers to the Gospels of St. Mark and St. Luke, as *Ἀπομνημονεύματα Πέτρου καὶ Παύλου?*

939 *Δεύτερον δὲ τὸ κατὰ Μάρκου, ὡς Πέτρος ὑφηγήσατο αὐτῷ ποιήσαντα.*—*Exposit. in Matt. ap. Euseb. H. E.* lib. vi. cap. 25.

940 *Demonst. Evang.* lib. iii. c. 5.

941 *Ap. Athanas.* t. ii.

942 Marcus, discipulus et interpres Petri, juxta quod Petrum referentem audierat, rogatus Romæ a fratribus, breve scripsit Evangelium. *Catalog. Script. Eccl.*—Habebat (Paulus) Titum interpretem, sicut et Beatus Petrus Marcum: cuius Evangelium, Petro narrante, et illo scribente, compositum est.—*Ad Hedib. Qu.* xi.

943 *ταῦτὰ παρὰ τοῦ διδασκάλου μαθών καὶ γὰρ φοιτητὴς ἦν τοῦ Πέτρου.*—*In Matt. Hom.* 85.

944 See *Campbell's Preface to St. Mark's Gospel.*

945 Mark i. 5.

946 Mark ix. 43. 45.

947 Mark vii. 2—4.

948 vii. 2.

949 vii. 34.

950 iii. 17.

951 vii. 26.

952 xii. 42.

953 xv. 42.

954 i. 13.

955 Matt. xxvii. 27.

956 Mark xv. 16.

957 Ib. xv. 21.

958 Rom. xvi: 13.

959 *A New and Full Method of Settling the Canonical Authority of the New Testament*, vol. iii.

960 The severe rebuke which Peter received, very soon after, for being disturbed at the notice of the approaching sufferings of Jesus, is related by St. Mark.

961 It may be a question, whether this can properly be numbered with the facts, to the honour of St. Peter, which St. Mark has omitted.

962 *Discourses on the Four Gospels*. Disc. v. sect. ii. I omit one of the instances, which *Townson* adduces. St. Mark is silent on the subject of the power given to Peter to walk on the water; but this cannot, I think, be instanced as one of the facts, which might have been suppressed through the modesty of the Apostle, since the privilege was so soon lost by his want of faith and courage.

963 *Dunster* proposes the following explanation of St. Mark's silence, in regard to the appearance of our Lord to Peter, mentioned by St. Luke xxiv. 34, and by St. Paul, 1 Cor. xv. 5. He supposes, that our Saviour's early manifestation of Himself to this Apostle, was an act entirely of a gracious purpose, having for its object the encouragement of the Apostle, sinking, not only under the loss of his Master, but also under the grievously oppressive recollection of his denial of Him. For this reason, he concludes, that, after several appearances had taken place, and especially the very interesting one, the same evening, to the body of disciples, Peter with grateful humility accepted this appearance to himself, as a signal mark of the Divine benignity, which it became *unnecessary* to record, as a *proof* of our Lord's resurrection, and of which therefore he was not willing to transmit an account through St. Mark, lest his doing so should be thought to savour of personal vanity.

Discursive Considerations on St. Luke's Gospel.

964 Andrew, Simon Peter's brother, is placed by St. Mark in this list after James and John.

965 The accuracy of St. Mark is to be observed in calling Simon, after his ordination as an Apostle, and not before, by the name of *Peter*. His name of *Simon* occurs in St. Mark's Gospel five times before he was appointed to this office, and afterwards his name of *Peter* occurs eighteen times.

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- 966** The original is even more energetic: *ό δὲ ΕΚ ΠΕΡΙΣΣΟΥ ἔλεγε.* xiv. 31.
- 967** *πικρῶς amarè. Vulg.*
- 968** Matt. xxvi. 72.
- 969** Mark xiii. 3, &c.
- 970** Mark xvi. 7.
- 971** *Whitby* quotes St. **Gregory** upon this passage: Quærendum nobis est, cur nominates discipulis Petrus designatur ex nomine. Si hunc Angelus nominatim non exprimeret, qui Magistrum negaverat, venire inter discipulos non auderet. Vocatur ergo ex nomine, ne desperaret ex negatione.
- 972** Mark i. 33. See Matt. viii. 16. Luke iv. 40, 41.
- 973** Mark i. 29. See Matt. viii. 14. Luke iv. 38. St. Luke, in his account of the healing of Peter's wife's mother, introduces a circumstance which is omitted by St. Matthew, and even by St. Mark. He says, that Jesus "stood over her, and rebuked the fever"—*ἐπετίμησε τῷ πυρετῷ.*
- 974** Mark i. 35—37.
- 975** *κατεῖχον αὐτὸν*—did their utmost to detain Him.
- 976** Luke iv. 42.
- 977** Mark ii. 2—4. Compare Matt. ix. 1, 2. Luke v. 18, 19.
- 978** Mark iv. 38. See Matt. viii. 24. Luke viii. 22, 23.
- 979** St. Mark and St. Luke inform us, that Peter James and John were with Jesus at the ruler's house; and we learn from St. Luke that Peter was present, when the woman with an issue of blood was healed, viii. 45.
- 980** Compare Matt. ix. 18—26. Luke viii. 41—56. with Mark v. 22—43.
- 981** Luke ix. 12.
- 982** Mark vi. 39.
- 983** Matt. xiv. 10. John vi. 10.
- 984** Matt. xvi. 5.
- 985** Mark viii. 14.
- 986** Mark 10. 16. See Matt. xix. 13—15. Luke xviii. 15—17.

987 Mark ix. 15. *Whitby* conjectures that the cause of the people's amazement might have been, that some remains of the Glory, with which our Lord was invested at His transfiguration, were still visible. See Exod. xxxiv. 29, 30.

988 Matt. xx. 17.

989 Mark x. 46—52. Compare Matt. xx. 29—34. Luke xviii. 35—43.

St. Matthew speaks of the cure of *two* blind men at this time. *Augustin* supposes, that one of them, the son of Timeus, was a person of some distinction, more remarkable than the other, and therefore was singled out by St. Mark and St. Luke, and named by St. Mark.—*De Cons. Evang.* lib. ii.

990 Mark xi. 4. See Matt. xxi. 1—9. Luke xix. 29—38.

991 Mark xi. 21.

992 Mark xiii. 3, 4. Compare Matt. xxiv. 1—3. Luke xxi. 5.

993 See *Lardner*'s enumeration of things mentioned by St. Mark, which are not noticed by other Evangelists, in *Supplement to the Second Part of Credibil. of Gosp. Hist.*

994 See *Townson*, Disc. i. Part i.

995 Mark vi. 14. “Tetrarchum *regent* vocat, quia sic a suis vocabatur.”—

Grot. in loc.

996 Matt. xiv. 9.

997 Mark i. 16. v. 13, &c.

998 Ib. iv. 35.

999 Ib. viii. 22.

1000 St. Mark mentions some instances of frailty and mistake in the Apostles, which St. Matthew does not notice. vi. 52. ix. 10. x. 32.

1001 John xiii. 16.

1002 Luke ix. 10. xvii. 5. xxii. 14. xxiv. 10.

1003 Mark vi. 30. St. Mark, in all other places, calls the Apostles, *the Twelve*.

1004 2 Pet. i. 15.

1005 1 Pet. v. 13.

1006 1 Tim. i. 2. Phil. ii. 22.

1007 *Ασπάζεται ώμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή.* The word, *Church*, is inserted by our Translators, who are supported by the authority of several ancient versions. *Mill* thinks that the wife of Peter, or some honourable Christian woman of the city of Babylon, is here pointed to—*She, who is co-elect, or your fellow christian, saluteth you.* It is more probable, that *ἐκκληγία* is the word to be supplied.

1008 St. *Mark the Evangelist* is certainly referred to; but whether the Evangelist be the same as John, surnamed Mark (mentioned four times in the Acts, xii. 12. 25. xv. 37. 39. and three times in St. Paul's Epistles, Col. iv. 10. 2 Tim. iv. 11. Philem. 24.) is a question, upon which commentators are not agreed.

It has been thought that the Evangelist Mark was the young man, who followed our Saviour after His apprehension, “having a linen cloth cast about his naked body,” (roused from sleep, it may be conjectured, by the tumult) and who, on being seized by the soldiers, or the people, “left the linen cloth, and fled away from them naked.” Mark xiv. 51, 52. This is told in no other Gospel, and is an incident with which nothing else is connected. It may have been left on record, because too interesting to the writer himself to be omitted.

1009 *Eusebius*, after relating, on the authority of *Clement of Alexandria*, and *Papias*, that St. Mark's Gospel was written at the request of St. Peter's hearers at Rome, adds—“And it is said, that Peter mentions Mark in his First Epistle, which (they affirm) was written at Rome; the writing of which at Rome he (Peter) signifies, calling that city by the figurative name of *Babylon*, in these words, ‘*The Church which is at Babylon,*’” &c. *H. E.* ii. 15. *Jerom* quoted this passage from *Eusebius*, in his book *Of Illustrious Men*, and stated more positively, “Peter makes mention of this Mark in his First Epistle, figuratively denoting *Rome* by the name of *Babylon*.”

Some writers are unwilling to admit that *Babylon* was here intended to represent Rome. They think it improbable, that in a plain doctrinal and practical Epistle the author should have used a figure to describe the place from which he wrote. Some have understood by *Babylon* the ancient celebrated city on the Euphrates; others, *Babylon* in Egypt, or a third

Babylon, Seleucia on the Tigris. **Michaelis** is disposed to think that this Epistle was written from **Jerusalem**. Whether the word **Babylon** is to be mystically, or literally, understood must remain uncertain. We have no authentic history of the course of St. Peter's travels, from the time of the Apostolic Council at Jerusalem, between which and his death at Rome is an interval of at least thirteen, or fourteen years.

1010 *Hom. in Matt.* v. 11.

1011 Mark ix. 7. Something was omitted both by St. Peter and St. Mark, for St. Matthew says, that the heavenly Voice pronounced: “This is My beloved Son, in whom I am well pleased; hear Him.” xvii. 5.

The words, *Ipsum audite*, are added in the Vulgate version of 2 Pet. i. 17.

1012 St. Mark records the words, *ἐν ω̄ εὐδόκησα*, uttered from Heaven at our Saviour's baptism.

1013 “Marcus Matthaeum subsecutus, tanquam pedissequus et breviator ejus videtur.”—*De Consens. Evangel.* lib. i. c. 4. No ecclesiastical writer before *Augustin* advanced this opinion. *Le Clerc* remarks upon it: “Miror ita loqui *Augustinum* de scriptore afflato. Neque enim inspiratione opus est, ut quispiam sit pedissequus et breviator’ operis alieni. Crediderim potius iis, qui Marcum a Petro evangelicam historiam accepisse censem.”—*Animad. In Lib. De Consens. Evangel. ap. Augustin.*

1014 St. Mark omits, among other things, the genealogy, and the birth of Christ, the visit of the Magi, the massacre at Bethlehem, the sermon on the mount, the argument of Jesus to John’s disciples in proof of His being the Messiah, the death of Judas Iscariot, the earthquake, and the descent of the angel at the sepulchre, and the appearance of Jesus in Galilee after the resurrection. Of our Lord’s parables St. Matthew has recorded thirteen; St. Mark, four only.

1015 Compare the accounts given by St. Matthew and St. Mark of the casting of the devils into the swine,—of the raising of the ruler’s daughter,—of the healing of the woman with the bloody issue,—of the cure of the young man with the dumb spirit,—of the miracle wrought on the blind at Jericho,—and of the direction to the disciples to prepare a place for the celebration of the Passover.

1016 The casting of an unclean spirit out of the man in the synagogue of Capernaum,—the miracle wrought on the deaf and dumb person of Decapolis,—the restoration of sight to the blind man at Bethsaida,—the accounts of the widow, who cast two mites into the treasury, and of the young man, who followed Jesus after He was seized by the officers,—the appearances of Jesus to Mary Magdalene, and to the two disciples on the road, after His resurrection,—and our Lord's Ascension into heaven.

1017 *Koppe*, in his Dissertation entitled, *Marcus non Epitomator Matthæi*, has pointed out thirteen instances of differences of this nature.

1018 *Epiphanius*, and the Author of the Dialogue against the Marcionites, think that Mark was one of the Seventy Disciples. If he was of that number, it may be concluded that he was among those, to whom the extraordinary gifts of the Holy Ghost were vouchsafed.—See *Whitby's Preface to St. Luke's Gospel*. The truth of this report, however, is questioned. *Papias* says, that Mark was not a hearer or follower of Christ.—*Euseb. H. E.* lib. iii. c. 29. It has been thought, that Peter would hardly have called Mark *his son*, if Mark had been honoured with a commission from Christ Himself; and *Eusebius*, who has a chapter concerning the seventy disciples, and names some, who were thus distinguished, makes no mention of Mark as one of them.—*H. E.* lib. i. c. 12.

But if St. Mark was not one of those, who had the earliest communication of the extraordinary gifts of the Holy Ghost, we may well believe, when we consider his connection with St. Peter, and engagement in the propagation of the Gospel, that he was a partaker of those miraculous endowments, which were conferred on so many by the hands of his spiritual father.

1019 See *Spencer, Of Vulgar Prophecies*, c. 4.

1020 *Richardson, On the Canon of the New Testament*.

1021 *Αποδέξασθαι μέν φασιν, ἀλήθειαν αἰτοῖς ἐπιμαρτυρήσαντα. Jerom*
Writes to the same effect: “Quod cum legisset (scil. Johannes) Matthæi, Marci, et Lucae volumina, probaverit quidem textum historiæ, et vera eos dixisse firmaverit.”—*De Vir. Illustr.*

1022 *H. E.* lib. iii. cap. 24.

1023 St. John writes in a style, which indicates that he was acquainted with the works of the other Evangelists, and meant his Gospel to be of a

supplementary character. His Gospel consists chiefly of independent matter; and, in some instances, he furnishes information, which throws light upon the other histories. St. John's silence respecting the circumstances of our Lord's nativity, and baptism by John, the appointment of the twelve Apostles, and the institution of baptism, and the Lord's supper, is indeed sufficient to convince us that he had read the preceding Gospels, and taken it for granted, that all Christians had a knowledge of their contents.

It is never asserted, however, that St. John wrote his Gospel with a single view to supply what had been unnoticed by the other Evangelists. This might have been part of his design, but his primary object he has himself declared: "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name." xx. 31. St. John's Gospel has been called *Pectus Christi*, as laying open the heart of Jesus in His gracious and benevolent discourses. *Clement of Alexandria* said, that "John, observing that in the other Gospels those things were related, which appertained to the human nature of Christ, moved by the Holy Ghost, wrote A SPIRITUAL GOSPEL."—*Euseb. H. E.* lib. vi. c. 14. St. John insists, more than the preceding Evangelists, on points of doctrine, with a view to the refutation of opinions, which began in his day to disturb the Christian church. He is concerned in imparting a just knowledge of the nature of the Person and Office of Christ, and in presenting to view the Messiah, as the only-begotten Son, existent in the beginning with the Father, "made flesh," and fixing His tabernacle among us, to accomplish the scheme of human redemption, by suffering in the nature which had sinned, and dying the death, to which sinners stood condemned.

1024 It is a most reasonable supposition, that, not only St. John, but the other Apostles, who were living when St. Mark and St. Luke wrote, gave attestation to their Gospels as Divinely inspired Books. *Augustin* says, "Eo tempore scripserunt Marcus et Lucas, quo, non solum ab Ecclesiæ Christi, verum etiam ab ipsis adhuc in carne manentibus Apostolis, probari potuerunt."—*De Cons. Evang.*

1025 *Euseb. H. E.* lib. iv. cap. 29. *Epiphan. Hæres.* 46. n. 1.

1026 Old Latin version.

1027 *Adv. Hæres.* lib. iii. cap. ii.

1028 *Stromat*, lib. iii. § 13.

1029 *Adv. Marcion*. lib. iv. c. 2. Nobis fidem ex *Apostolis* Johannes et Matthæus insinuant, ex *Apostolicis* Marcus et Lucas instaurant.

1030 *Comm. in Matt. ap. Euseb. H. E.* lib. iv. c. 25.

1031 *Tom. i. ed. Benedict*.

1032 *H. E.* lib. iii. c. 24, 25.

1033 *Prolog. in Comm. in Matth.*

1034 *Bishop Blackall. Boyle Lect.* Serm. iii.

1035 *Elements of Christian Theology*, Part ii. c. 1.

1036 He might have had this distinction, since his name is placed first in the enumeration of the Apostles by the Evangelists; but Peter was not the first of those (who were afterward Apostles,) admitted into the presence of Christ. His brother Andrew introduced him to that blessedness. John i. 41, 2. *Hesychius* called *Andrew* the first-born of the Apostolical choir—*ὁ τοῦ χοροῦ τῶν Ἀποστόλων πρωτότοκος*: a rock before the rock—*ὁ πρὸ Πέτρου Πέτρος. Quoted by Barrow, On the Pope's Supremacy*

1037 Matt. xvi. 16. Supereminenter beatæ fidei suæ confessione gloriam promeruit. *Hil. De Trin.* lib. vi.

1038 *Cassian* concluded that Peter's seniority was the reason of his precedence among the Apostles. *Jerom* says: "All the Apostles alike received the keys of the kingdom of Heaven, and the Church is founded on them all equally; nevertheless, one is chosen among the Twelve, to the end that, a head being constituted, all occasion of schism might be taken away. Why was not John elected President? Peter was preferred on account of his seniority." *Ad Jovin.* i. 14. *Cave* supposes Peter to have been at least ten years older than Jesus.

1039 *τὸν καρτερὸν καὶ μέγαν τῶν Ἀποστόλων, τὸν ἀρετῆς ἔνεκα τῶν λοιπῶν ἀπάντων προήγορον Πέτρον. Euseb. H. E.* lib. ii. c. 14.

1040 Super unum Dominus ædificat Ecclesiam suam. Et quamvis Apostolis omnibus parem potestatem tribuat, et dicat, Sicut misit Me Peter, et Ego mitto Vos; accipite Spiritum Sanctum: Si cui remiseritis peccata, remittentur illi; si cui tenueritis, tenebuntur: tamen, ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem sua auctoritate dispositum. Hoc

erant utique et cæteri Apostoli quod fuit Petrus, pari consortio prædicti et honoris et potestatis, sed exordium ab unitate proficiscitur, ut Ecclesia una monstretur. *De Unitate Ecclesie.*

1041 *Ecclesia vindicata.* P. ii. c. i.

1042 Matt. xvi. 23. “I am strongly inclined to think, that, while pronouncing this rebuke, our Lord may have had in view the subsequent fall of St. Peter. Certain it is, that, on the present occasion, there came out indications of the very same weakness and false shame, which afterward led the Apostle to deny his Lord. And it is not unlikely that when, after that denial, Christ looked upon Peter, this very address may have flashed upon his self-convicted mind.” Bishop *Jebb, Sacred Literature.* Sect. xvii. Note.

1043 ὁ δὲ ἐπιστραφεὶς, καὶ ιδὼν τὸν μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ. viii. 33. Both St. Matthew and St. Mark say of Peter: *προσλαβόμενος αὐτὸν, ἤρξατο ἐπιτιμᾶν αὐτῷ.* If the sense of *προσλαβόμενος αὐτὸν* be, “*taking Him aside,*” our Lord saw fit, that the ill-judged observation of the Apostle, though *privately* uttered, should be *openly* reprendered. See chap. ii. note i, p. 29.

1044 Seventeen Sermons. Serm. x.

1045 Matt. xix. 27, 8.

1046 See *Whitby* on Matt. xx. 30.

1047 Matt. xx. 24.

1048 Some of the writers of the life of St. Ignatius relate that he was the child, whom Jesus placed before the disciples, as an example of simplicity and humility, and that thence he had the name of *Theophorus*—one, who was *borne*, or *carried, by God.* *Metophrast. apud Coteler.* p. 991. *Niceph. Hist. Eccl.* lib. ii. cap. 35. The story is considered more than doubtful. With respect to the alleged origin of the title, Ignatius himself is said to have affixed a different meaning to it, and, on being asked, *Who was Theophorus?* to have replied: *He, who has Christ in his breast.* *Vid. Pearson. Vindic. Ignat.*

1049 Matt. xviii. 1—5. Mark ix. 33—7. Luke ix. 46—8.

1050 Mark ix. 35.

1051 Luke ix. 48.

1052 Matt. xx. 25, 6. Luke xxii. 25, 6.

1053 Matt. xxiii. 6—8. The word here rendered, *Master*, is ὁ καθηγητὴς—*leader, guide, director*—but many Greek MSS, have ὁ διδάσκαλος in this verse, and in the Vulgate it is *magister*, which seems more properly to answer to *Rabbi* in the first clause. *Καθηγητὴς* occurs again twice in ver. 10, and no where else in the New Testament.

1054 Whence, then, came the titles of *Pontifex Maximus*, and *Episcopus Episcoporum*? Whence these “great swelling words of vanity?” 2 Pet. ii. 18.

1055 Luke xxii. 31, 32.

1056 *Lightfoot, in loc.*

1057 Thus St. John describes himself five times, in the course of his Gospel, xiii. 23. xix. 26. xx. 2. xxi. 7. 20. And he records, three times, the circumstance of his having leaned on the bosom of Jesus at the last supper, xiii. 23. 25. xxi. 20. After the Roman custom, the Jews reclined at meals on couches, resting on the left arm, the head a little raised, and the back supported by a pillow, or cushion. There were usually two or three on each couch. St. John shared the same couch with Jesus, and the posture, in which he was placed, brought the head of the Apostle near to the breast of his Lord; so that, when he turned back to ask a question, he seemed almost to lie on his Lord’s bosom. He was thus enabled to speak to Jesus in private, as he appears to have done, when he asked the question relating to the traitor. John xiii. 25. We gather from ver. 28. that the question and answer were in so low a tone of voice, as to be inaudible to the other disciples.

Some ancient writers have given to St. John a title expressive of the especial favour to which he was admitted, of reclining on the bosom of Jesus—ὁ ἐπιστήθιος Χριστοῦ. See *Routh’s Relig. Sacr.* vol. i.

1058 Among many proofs of *Paine*’s imperfect acquaintance with the Sacred Book, to which he had the effrontery to object, was his representation of Peter, as present at the crucifixion. Bishop *Watson*, after correcting this mistake, and stating, that of John alone, among the Apostles, it can be said with certainty that he was a follower of our Saviour to the cross, well observes: “Of all the disciples of Jesus, John was beloved by Him with a peculiar degree of affection; and, as kindness produces kindness, there can be little doubt that the regard was reciprocal. Now whom should we expect to be

the attendants of Jesus in His last suffering? Whom, but John, the friend of His heart?—Whom, but His mother, whose soul was now pierced through by the sword of sorrow, which *Simeon* had foretold?—Whom, but those, who had been attached to Him through life; who, having been healed by Him of their infirmities, were impelled by gratitude to minister to Him of their substance, to be attentive to all His wants?—These were the persons, whom we should have expected to have attended His crucifixion; and these were there. To whom would an expiring son, of the best affections, recommend a poor, and probably, a widowed, mother, but to his warmest friend? And this did Jesus.—Unmindful of the extremity of His own torture, and anxious to alleviate the burden of her sorrows, and to protect her old age from future want and misery, He said to His beloved disciple—‘Behold thy mother! and from that hour that disciple took her to his own home.’—Such instances as these, of the conformity of events to our probable expectation, are to me genuine marks of the simplicity and truth of the Gospels.” *Apology for the Bible.* Lett. vii.

1059 It is remarkable that of the brothers, James and John, one was the first martyr, and the other the survivor, of the apostolic body.

1060 *Jerom*, drawing a comparison between St. Peter and St. John, says: Petrus Apostolus est, et Joannes Apostolus; maritus, et virgo: sed Petrus Apostolus tantum, Joannes et Apostolus, et Evangelista, et Propheta. *Adv. Jovin.* i. 14.

1061 Matt. xxvi. 52.

1062 2 Cor. x. 4.

1063 *Lactant. Inst.*

1064 Matt. x. 5.

1065 Matt. xxviii. 19.

1066 John xx. 21.

1067 John xxi. 17.

1068 “Petrus trinam negationem trina confessione delevit.”—*Hieron.*

1069 Acts i. 15—26.

1070 In Field’s Bible, prepared for publication in the time of the commonwealth, though not sent forth before the restoration, the word

καταστήσομεν is mistranslated, “*ye* may appoint,” whether by accident, or design, it is impossible to say. Other editions of the English Bible between A.D. 1640 and 1660 have the same false rendering.

1071 Instead of *καὶ, and*, the reading of the *Codex Bezae*, is *οἵτινες, who—οἵτινες προσευξάμενοι, who, having prayed, &c.* This marks more distinctly that the prayer was offered up by the *Apostles*.

1072 Acts vi. 2—6.

1073 John xiii. 16.

1074 Acts viii. 14—24.

1075 Acts xi. 2—4.

1076 The *Rhemish* translators of the New Testament say that *the keys of the kingdom of heaven*, promised to St. Peter, signify “the height of government, the power of making laws, of calling councils, of the principal voice in them, and of giving them confirmation.”—Note on Matt. xvi. 19.

1077 It is observable that St. James says, when he quotes St. Peter’s words, “*Symeon hath declared,*” &c. *Symeon* and *Simon* are the same name; one is the Hebrew pronunciation, the other the Hellenistic. If this Apostle had been universal Bishop, would not the higher title of *Peter* have been applied to him on this occasion, the title which is said to indicate his claim to the headship of the Church of Christ, and, consequently, to make his authority decisive?

1078 *ΕΓΩ ΚΡΙΝΩ.*

1079 Acts xv.

1080 1 Cor. xii. 28.

1081 “It is evident that Peter did not carry himself so as to give the least overture or umbrage, to make any one suspect that he had any such pre-eminence; but he was (as St. *Chrysostom* truly says) *μετὰ κοινῆς πάντα ποιῶν γνόμης*, the doer of all things with the common consent, *οὐδὲν αὐθεντικῶς οὐδὲ ἀρχικῶς*, nothing by special authority or principality.”—Bishop *Taylor. A Dissuasive from Popery*, Part i. § viii.

1082 Eph. ii. 19, 20.

1083 Isa. xxviii. 10.

1084 Rev. xxi. 14.

1085 Gal. ii. 9.

1086 ΣΤΥΛΟΙ.

1087 “Jacobum primo loco nominat ob honorem Domini, cuius erat frater, et quia Hierosolymorum Episcopus erat, ubi hæc gerebantur.”—*Estius in Gal.* ii. 9.

1088 Acts xii. 17. xv. 18. 19. xxi. 18. 1 Cor. xv. 7. Gal. i. 19. ii. 9. 12.

Eusebius quotes from *Clement of Alexandria*, that, after our Saviour’s Ascension, Peter, and James, and John, though they had been favoured by the Lord above the rest, did not contend for honour, but chose James the Just to be Bishop of Jerusalem. *H. E.* lib. ii. c. 1. Other early writers say, that James was appointed to preside over the Christians at Jerusalem by our Lord Himself. *Tillemont* thinks, that this might have been the appointment of Christ, but that the Apostles might not have declared it solemnly, till the time of the persecution after the death of Stephen; when they were concerned to provide more particularly for the Church of Jerusalem, from which place they feared that they should be constrained to remove. It is the conjecture of the learned *Hooker*, (if he wrote the seventh Book of *Ecclesiastical Polity*) that the consecration of James to the Bishoprick of that mother See of the world, Jerusalem, which it was not meet should at any time be left void of some Apostle, may have been the cause of St. Paul’s miraculous vocation to make up the number of Twelve again for the gathering of nations abroad, as the martyrdom of the other James might have been the reason why Barnabas in his stead was called.

1089 2 Cor. xi. 5. *Chrysostom*, in his Oration on St. Peter and St. Paul, speaks of them, as *κορυφαῖοι τῶν ἀποστόλων*—asserting the *ἰσότιμια*, the equality of honour due to them. He says, *τί Πέτρου μεῖζον, τί δὲ Παύλῳ ἴσον*.

1090 Gal. ii. 6, &c.

1091 Gal. ii. 7.

1092 1 Cor. xv. 10. If the language, which St. Paul uses, had proceeded from the Apostle, whom the Church of Rome accounts supreme, what stress would the writers of that communion have laid upon it, as an argument of his

incomparable dignity! “Whereinsoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, &c.—Beside those things that are without, that which cometh upon me daily, the care of all the Churches.” 2 Cor. xi. 21—28.

1093 *Ἄδελοὴν γυναικα περιάγειν.* In the margin of our Bibles, *γυναικα* is translated *woman*. *Locke* understands, by *ἀδελφὴν γυναικα*, a *Christian woman*, a *female attendant*, whose office it was to wait upon an Apostle, and provide diet, and such conveniences for him in his journeys, as, in modern times, are supplied at inns. It is most probable, that *γυναικα* is rightly rendered in our translation a *wife*, since St. *Peter* is mentioned as one of those, who had this Christian female companion, and we know that he was a married man. Matt. viii. 14. *Ἄδελοὴ* is plainly *a sister in the faith*, as Phœbe is called a *sister*. Rom. xvi. 1. Some have supposed that all the Apostles were married, except St. Paul and St. John. St. Peter is the only Apostle, of whose wife mention is made in the New Testament. St. Philip is spoken of, in ecclesiastical history, as a married man, who resided with his daughters, at the close of his life, in Hierapolis in Phrygia. *Euseb. H. E.* lib. iv. c. 24. *Clem. Alex. Strom.* iii. Jude was a married man also, if the statement of *Hegesippus* be true, that two of his grandsons were martyrs. *Euseb. H. E.* lib. iii. c. 20. He was, perhaps, one of “the brethren of the Lord” who travelled about with their wives. Philip the Evangelist was married, and had “four daughters, virgins, who prophesied,” (Acts xxi. 9.) and Aquila was accompanied by his wife Priscilla, when he pursued his sacred duty as a preacher of the Gospel.

1094 1 Cor. ix. 5.

1095 Gal. ii. 11. “Quis auderet Petro, primo Apostolo, cui claves regni cælorum Dominus dedit, resistere, nisi aliis talis, qui fiduciâ suæ electionis, sciens se non esse imparem, constanter improbabet quod ille sine consilio fecerat.”—*Ambr. in loc.*

1096 2 Pet. i. 13—15.

1097 2 Pet. iii. 1, 2.

1098 1 Pet. v. 1.

1099 John xxi. 15—17.

1100 *Ἐπισκοποῦντες.*

1101 *Μηδ' ὡς κατακυριεύοντες τῶν κλήρων.* This word, *κατακυριεύω*, is used to denote the imperious rule, which “the princes of the Gentiles” exercise over their subjects, in Matt. xx. 25, and Mark x. 42.

