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THE
SACRED CLASSICS

Defended *and* Illustrated:

OR, AN

ESSAY

Humbly Offer'd towards Proving the
Purity, Propriety, *and* True Eloquence
Of the WRITERS of the
NEW TESTAMENT.

VOL. I. In Two PARTS.

In the **FIRST** of which

Those DIVINE WRITINGS are vindicated against the
Charge of *barbarous* LANGUAGE, *false* GREEK, and SOLECISMS.

In the **SECOND** is shewn,

That all the Excellencies of STYLE, and sublime Beau-
ties of LANGUAGE and genuine ELOQUENCE do abound in
the SACRED WRITERS of the NEW TESTAMENT.

With an ACCOUNT

Of their STYLE and CHARACTER, and a Representation of
their Superiority, in several Instances, to the Best CLASSICS
of GREECE and ROME.

To which are subjoin'd proper INDEXES.

By **A. BLACKWALL, M. A.**

The **THIRD EDITION**, Corrected.

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THE
SACRED CLASSICS

Defended and illustrated

OF

ESAY

IN THE
PURITY OF THE
NEW TESTAMENT

NEW TESTAMENT

VOL. I. IN TWO PARTS

PART I.

THE
GOSPEL OF MATTHEW

THE
GOSPEL OF MARK

THE
GOSPEL OF LUKE

THE
GOSPEL OF JOHN

THE
ACTS OF THE APOSTLES


THE
EPISTLES OF THE APOSTLES

THE
REVELATION OF JOHN





THE P R E F A C E.

 *N respect to the subject itself which I treat of, I cannot pretend to present my reader with a discourse intirely new: but if the copiousness and choice of my materials, with the manner and method of my managing and disposing of them, be consider'd, it may appear that there is something new in this Essay.*

I have read the best and most authentic Greek writers, with a view of comparing them with the divine writers of the New Testament; by which I

P R E F A C E.

have been enabled to prove the purity and elegance of numerous passages, which for several ages have by eminent scholars been condemned for solecisms.

Many learned and good men, whose sentiments may not intirely agree with mine in the First Part, will, I believe allow me to be right in the Second; and in general acknowledge the sublime eloquence and noble beauties of the inspired writers; only charge me, which I humbly acknowledge, with a very imperfect representation of them. I have done my poor endeavours; and have, perhaps, by opening the way, done service to the public, by giving the hint to some greater and more able genius, who is qualified to do more justice to this glorious subject.

*With modest scholars and Christians the honesty of my intention, and the diligence of my labours, will plead for favourable abatements. If any such worthy person shall think it proper to correct any of my mistakes in public, it will not be by way of haughtiness and
insult,*

P R E F A C E.

insult, but charitable advertisement and instruction; and though I may have opposers, I shall have no enemies; nor shall I express any resentment, but return my grateful acknowledgments. Thro' my whole Essay, I hope none can charge me with ill manners, or want of fidelity in my quotations and representation of things. Those doctrines of heavenly charity and eternal truth condemn all spite, envy, and ill manners, and, the effects of such vile qualities, scurrilous language, and railing, and disdain; and are infinitely above all equivocation and sorry sleights of worldly cunning; and what some soften with the term of pious, but, in plain terms, are impious frauds.

On the other hand, if any of those unhappy wits, who undervalue and despise the language of the sacred writers, because they don't understand it, or hate and are afraid of the doctrines it expresses, shall attack me in a hostile manner; as I shall be so far from apologizing for myself, that I shall own and glory

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in some parts of their charge: so, if any thing shall be thought material, and to have the appearance of a rational objection, I shall endeavour to vindicate my labours upon the sacred and most admirable writers of the New Testament; which unworthy, though well-meant labours I humbly submit to the judgment, and recommend to the acceptance and patronage of the pious and intelligent Reader.

A. Blackwall.






T H E
SACRED CLASSICS
Defended and Illustrated.

P A R T I.

In which those Divine Writers are vindicated against the Charge of *barbarous Language, false Greek, and Solecisms.*

C H A P. I.

By way of Introduction, wherein an account is given of the Hebraisms of the New Testament; several mistakes of antient and modern critics and grammarians upon this head are discover'd; the peculiarities of the sacred writers, and the pretended barbarisms, or foreign words and phrases, are defended, by shewing that the same liberties are taken by the best and most accurate Greek authors.

§. I.  E are so far from denying that there are *Hebraisms* in the New Testament, that we esteem it a great advantage and beauty to that sacred Book, that it abounds with them.

The Old Testament is the rich treasury of all the sublimity of thought; moving tenderness of passion,

passion, and vigorous strength of expression, which are to be found in all the language by which mortals declare their minds.

The *Hebrew* is an original and essential language; that borrows of none, but lends to all. Some of the sharpest pagan writers, inveterate enemies to the religion and learning of both Jews and Christians, have allowed the *Hebrew* tongue to have a noble emphasis, and a close and beautiful brevity [1]. The metaphors in that admirable book are apposite and lively; they illustrate the truths expressed by them, and raise the admiration of the reader. The names of men, animals, &c. are very significant. One word is often a good description, and gives you a satisfactory account of the chief and distinguishing property or quality of the thing or person nam'd.

It would be no difficult matter for a man of diligence and good taste, competently skill'd in the *Hebrew* and classical learning, to prove that the *Hebrew* Bible has every beauty and excellence that can be found in all the *Greek* and *Roman* authors; and a great many more and stronger than any in all the most admir'd Classics.

Was ever history related with such neat plainness, such natural eloquence, and such a choice variety of circumstances, equally probable and

[1] Iamblichus apud Flac. Illyric. de stylo SS. Literarum, Tract. 5. p. 452. Præstantia Novi Testamenti non minuitur, si dicamus illud Hebraïsmis scatere. Leusden. Philol. Heb. mixt. Spicileg. Philol. c. 40. p. 436.

moving,

moving, as the history of the antediluvian patriarchs; of *Abraham* and his descendants; and particularly of *Joseph* and his brethren? *Theocritus* and *Virgil* come nothing near to those lively descriptions, those proper and sweet comparisons, that native delicacy of turn, and undissembled fervency of passion, which reign in *Solomon's* divine pastoral.

The prevailing passion in such poems is described above the imitation of art, and the reach and genius of all other authors [2]. The Wise Man's *Proverbs* and *Ecclesiastes* contain a select variety of precepts of good and happy life, derived from their true principles, by a strong genius, and very elevated capacity, improv'd by a thorough knowledge of mankind, and a long course of experience. They have such a superiority in their sense, and agreeable manner of expression, that any critic would wonderfully hazard his reputation, who should, with *Julian* the Apostate, presume to bring them into any comparison with the dry precepts of *Theognis*, or the affected turns and spruceness of the morals of *Isocrates*.

The laws and commandments of the most high God are deliver'd in grave and awful terms; and if compar'd either with the *Attic* or *Roman* Laws, it will immediately appear, that the first as much excel the last in force and softness of expression, as they do in the wisdom of their constitution, and their sure tendency to promote the sincere piety and happiness of mankind.

[2] Dr. *Fiddes's* *Theologia Practica*, p. 517.

The songs of *Moses* and *Deborah*, and the *Psalms*, that most precious treasury of devotion and heavenly poetry, raise the soul to the highest heavens; and are infinitely more marvelous and transporting than the noblest and most happy flights of *Pindar* and *Horace*. There is nothing in all the tragedians, not in *Euripides* himself, so masterly in his mourning strokes, that is equally moving and tender with the *Lamentations* of the Prophet *Jeremy*, *Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night* [3]! O all, ye that pass by, behold and see, if there be any sorrow like mine [4]. The complainant is so very miserable, that he has no friend or comforter left to open his grief to; he is forced to implore the pity of strangers and passengers; and then his distress is so great and visible, that he needs no words to raise compassion: he only desires them to look upon his distressed state, and then judge whether any sorrow could be equal to his. 'Tis a piece of superlative beauty, and in one thought comprises all the eloquence of mourning. "Did
 " we ever find (says the eloquent *Dr. South*) sor-
 " row flowing forth in such a natural prevailing
 " pathos, as in the *Lamentations* of *Jeremy*?
 " One would think that every letter was wrote
 " with a tear; every word was the noise of a
 " breaking heart; that the author was a man
 " compacted of sorrows, disciplin'd to grief from
 " his infancy, one who never breath'd but in

[3] Jer. ix. 1.

[4] Lamen. i. 12.

" sighs

“ sighs, nor spoke but in a groan [5].” Where did majesty ride in more splendor than in those descriptions of the divine power in *Job*? Chap. xxxviii. xxxix. xl.

Can any prejudice so far bias any man of common understanding (though ever so much an enemy to his own pleasure and improvement, by having a low opinion of the sacred writers) as to make it a question with him whether *Job*'s natural history, his description of the ostrich, the eagle, vultur, behemoth, leviathan, &c. do not very much excel *Aristotle*, *Pliny*, and *Eliau*, as well in the eloquence, and grandeur of the language, as in the truth of the philosophy? The *Greek* and *Latin* poets have happily exerted their talents in drawing a fine horse, and yet no wonder that they all yield so much to the horse in *Job*; since the almighty and infinite Mind, who created that noble and useful creature, has graciously condescended to entertain us with a perfect and most transporting description of one of the chief pieces of his own workmanship in the animal creation [6].

One might with pleasure inlarge upon numerous instances of the sublimity and admirable beauties of the Old Testament, which are above imitation, and defy criticism and censure. But I proceed to name a few, out of many, vigorous *Hebraisms* in the New Testament. To do things acceptable to God, is common language. To do

[5] Serm. Vol. IV. p. 21.

[6] Job xxxix.

things acceptable before, or in the presence of God, is a *Hebraism*; but does it not enlarge the thought, and inliven and invigorate the expression? And is it any breach of the rationale of grammar, or does it any ways trespass upon concord or government? It places every serious reader under the inspection and all-seeing eye of the most High; and therefore is apt to inspire him with a religious awe for that immense and adorable Presence.

That God Almighty hears prayers, is an expression common to all writers. That prayers ascend up to heaven as a sweet-smelling savour to God, is an *Hebrew* form of speech not of less vigour, propriety, or agreeableness.

'Tis a beautiful allusion to the odors and fragrances of sacrifice and incense ascending into the skies; grateful to God Almighty as his own appointment, and a proper expression of the duty and obedience of his pious worshippers [7]. In the *Acts* of the Apostles the prayers and alms-deeds of the devout *Cornelius* are said to be ascended as a memorial before God; that is, as an acceptable sacrifice; for in *Leviticus* the offering of incense is called a memorial [8]. St. *Paul* calls God to witness, that he vehemently loves the *Philippians* in the bowels of Jesus Christ; that is, with the most affectionate tenderness, and Christian charity. But could any words in any language represent that love and goodness with such energy and power as these, which affect both soul

[7] Psal. cxli. 2. Acts x. 4.

[8] Levit. ii. 2.

and

and body, and pierce into our inmost constitution, which raise the tenderest sentiments of human nature, and heighten them by the strongest and most sacred endearments of Christianity? But 'tis in vain to bestow words upon any person to convince him of the excellence of this divine passage, who does not *feel* the force and *pathos* of it [9].

There are a great many ways of expression which are originally *Hebraisms*, but have been transplanted into the *Greek* by the best authors; and are now proper and genuine phrases in the *Greek* tongue; tho' that be rashly deny'd by several grammarians and commentators.

§. 2. THERE was in the last century a famous contest between *Pfochenius* and our countryman *Gataker*. The first affirm'd that there were no *Hebraisms* at all in the *Greek* of the New Testament. But 'twas impossible he should have success in that attempt. Indeed in his book he proves some passages, which had been thought by many to be peculiar to the *Hebrew* language, to be good *Greek* too; but he is generally too forward and assuming; and produces many of his authorities out of low writers, which can have no rank among the genuine Classics. *Gataker* runs into the contrary extreme, and denies the purity of several expressions in the New Testament, though they be found in the first-rate *Greek* authors, because they are likewise used in the *Hebrew* Bible. Which seems to me very humour-

[9] Philip. i. 8. Gen. xliii. 30. Isa. lxiii. 15.

some

some and unreasonable; because different languages in many instances agree in phraseology, and common ways of speaking; and a form of speech in any language, which agrees with the *Hebrew*, is so far from deserving to be rejected for that reason, that 'tis more authentic and valuable, as agreeing with that sacred and original language.

This learned man will not grant that the noblest and best poets do establish any idiom; and says no phrase can be prov'd to be pure *Greek*, only because it is found in poets, though they be the most celebrated for purity: which is an affirmation that tends to render some of the noblest productions of human wit of little service; and some of the greatest masters barbarians in their own language. There are indeed some peculiarities in the poets, some liberties in ranging their words, and some words which prose-writers scarce ever use. But the greatest part of the phrases and figures of language are common to the poets and prose-writers. The plainest and purest of the prose-authors in some places are as daring in strong metaphors, and high flights, as the loftiest poets themselves. *Herodotus*, *Thucydides*, *Plato*, and *Xenophon*, a very familiar and easy writer, sometimes have as high expressions, and as much going out of the vulgar way, as any thing in the chorus of the tragedians, or the lofty stanza's of *Pindar*. *Herodotus* frequently uses the *Tmesis*, so rare in prose-writers; and delights in *Homer's* expressions, even when most daring.

Ἀνὰ τ' ἑδραμον καὶ ἔβλασον ——— Πρωθυμνοῖ
ἐπὶ ——— ἐκπλάσαντες τῷ νόκ in *Herodotus* [1],
πλεῖν χρη παίδία in *Plato* [2], Πεπερὶ τ' ἡλί-
βατοι, and οἱ πῶς πνέοντες in *Xenophon*, more
bold and poetical than *Homer's* μένεα πνέιοντες [3],
are instances of poetical liberties not the most
daring, which are taken by those prose-writers.
There are vast numbers of the same nature,
some few of which we may have occasion to
produce in the procedure of this work. Can
any equal judge, who does not condemn these
chief authors of *Greece*, be offended at that
beautiful bold expression of *St. Luke*, Πλοῖον μὴ
δυναμένον ἀντοφθαλμεῖν τῷ ἀνέμῳ, when the ship
could no longer look the storm in the face? *Oecum-
menius*, a native Greek, and commentator on
the sacred writers, seems not to relish this noble
expression, but formally and coolly tells us, that
the word is properly apply'd to a man only.

'Tis a vigorous compound word us'd by
Polybius, and in this place is surprizingly bold
and agreeable; and the passage is rais'd and
strengthen'd by two lively *Prosopopeïas*. 'Tis the
observation of the great critic *Demetrius Phale-
rens*, that something of the poetic phrase and
spirit gives nobleness and magnificence to a dis-
course [4]. Indeed there always wants both spi-

[1] P. 431. l. 21. Her. 9. p. 526. l. ult. Herod. 6. p. 335.
l. 35.

[2] Plat. Resp. 5. 372. Ed. Massey.

[3] Xen. Cyr. exp. 1. p. 27. Xen. Hellen. 7. The critics
allow poetical expressions to be prudently us'd by prose-writers.
Δεῖ γὰρ χρῆσθαι αὐτῇ ποιήσει ——— ἐξαλλάττει γὰρ τὸ εἰωθός,
καὶ ξενικὴν ποιεῖ τὴν λέξιν. Arist. Rhet. 1. 3. c. 3.

[4] Dem. Phal. 112. p. 71.

rit and pleasantness in a prose-author, who is altogether insensible of the charms and graces of poetry. But when and how far to throw in the heightenings and embellishments of poetry, is not to be learnt by tumbling over scholiasts, and writers of Lexicons, nor raising dust in libraries; but requires a delicate ear, a quick apprehension, and great strength and soundness of judgment. How small a portion of the poetical spirit fell to the share of Mr. Gataker, appears from all his writings; particularly his translation of the *Greek* verses he quotes into *Latin*. That smooth line of one of the politest and sweetest of the *Greek* poets [3],

Παρτέρω ἔνθα βίβηκα, γυνὴ δ' εἰς οἶκον ἀπερφόε,

is so heavily fetter'd, and moves so awkwardly in this gentleman's *Latin* version, that I believe it will make a very grave man smile.

*Veneram ego huc virgo, at mulier sum jam hinc
reditura* [6].

This digression, I hope, will be easily pardon'd, because the use and pertinence of it will appear in the process of this work.

§. 3. IT will now be a fit preparation to the following chapters to shew, that not only this learned man, but several authors antient and modern, native *Greeks*, celebrated linguists and

[5] Theoc. Id. 27. v. 64.

[6] Gat. de styl. N. T. p. 121.

commentators, have too forwardly pronounc'd many places in the New Testament to be mere *Hebraisms, Arabisms, &c.* which are found exactly parallel to the common expressions of the first-rate writers of old Greece; and have boldly affirm'd many to be false and barbarous, which upon examination come up to the standard of primitive purity. I enter upon this examination, not with the least intention to gratify the vanity of contradicting or finding fault with great men in the commonwealth of letters, to whose names and memories I shall always pay a sincere respect and deference. I only in this dissertation humbly propose and design to do justice to the sacred books, and to prevent the prejudices that young scholars may receive by the authority of some great men, against the style of our Lord's Apostles and Evangelists, by confuting some vulgar errors, and wiping off some dirt that has been thrown upon these precious volumes. Therefore the nature of my work obliges me to make it appear, without disrespect or reflection, that little regard is to be had to many celebrated critics on this head, who, without considering the matter deeply, and reading the classics and divine writers with the view of carefully comparing them together, have magisterially dictated to the world, that the *Greek* of the New Testament is either quite a new language, or a barbarous dialect, prodigiously different from the common. Many young scholars, taking the charge of solecisms, blemishes and barbarisms in these sacred authors

authors for granted, have, to their great loss and disadvantage, conceived an early disgust, and have either neglected to read those inestimable treasures of wisdom, and genuine eloquence, or have read them with a careless indifference, and want of taste.

To pursue my design, I begin with the laborious gentleman we nam'd first.

Ἰδὼν ἴδον [7] in the Septuagint and the New Testament writers is a vigorous repetition after the *Hebrew* dialect; but 'tis at the same time pure *Greek*.

Lucian has it, and 'tis quoted by *Pfochenius*: but his adversary sets aside *Lucian's* authority; and says he mixes many poetical phrases in his style, and insinuates this may be one. Or else he rather supposes, that that scoffing buffoon uses it here by way of contempt and ridicule of the sacred phrase. Though I think there is no ground for these suppositions, let 'em pass. We prove the expression classical by authority superior, and such as must intirely silence all cavils. Ἐφασαν λέγοντες, and ἔφη λέγων in *Herodotus* [8], ἔδει δρόμῳ in *Thucydides* [9], and σὼν ἂν ἀπελθὼν ὄχρετο in *Plato* [1], are the same repetitions expressed in the same manner.

But ἐς ἀλλήν ἄλκιμα and μεγάλῃ μεγάλως [2] are repetitions more harsh and licentious than any I have observed in the divine writers.

[7] Acts vii. 34. Exod. iii. 7. Gat. de styl. N. T. 98.

[8] Her. Gr. 9. 509. l. pen. 3. 219. l. 44.

[9] 5. 297. l. 11.

[1] Plat Phæd. p. 164. l. 30; 31. in Divin. Dial. Cant.

[2] Her. Gale 3. p. 205. Her. Gr. 1. 19. l. 11.

Περσῆς is instanced by *Gataker*, as ridicul'd by *Lucian*, as if it was not a classical word; and he says not a word to vindicate it [3]: but *Herodotus* often uses it, and sure the authority of such a noble writer is enough to support it [4].

Ἄλλὰ for εἰ μὴ is objected against, and thought not to be pure and classical; but *Herodotus* puts it beyond all exception [5]. The children or sons of *Israel* for *Israelites*, and sons of men for men, will not be allow'd by this writer to be an idiomism of the *Greek* language, nor justify'd by *Homer's* sons of the *Greeks*; because, says my author, *Homer* is a poet, and the poetical language will not establish any idiom. And he further says, that no *Greek* author uses sons of men for men. But *Herodotus*, whom most of the critics allow to be a tolerable good *Greek* author, speaks commonly in this manner; the sons or children of the *Lydians*, *Ethiopians*, *Ionians*, stand barely for *Lydians*, *Ethiopians*, and *Ionians* [6].

The learned man seems to reject ἐπὶ ἀνθρώπων ἔως καὶ τῶ [7] in *St. Mark* as a form very rarely, if ever, us'd by the approv'd. classics: but expressions exactly parallel are very commonly us'd by the best authors of *Greek*; μέχρι πάρος τ'

[3] Gat. p. 80.

[4] Ἐπειτα ἐπειρώτεον τῆς προφῆτας τὸ αἷτιον τῶ παρόντος κακῆ. Her. Gr. 9. 543. l. pen. So does Plato, Alcibiad. 2.

[5] Gat. de styl. N. T. 204. St. Mar. ix. 8. Herod. Gr. 7. 420. l. 38.

[6] Her. Gr. 1. 10. l. 33. 3. 167. l. 46. 5. 303. l. 11.

7. St. Mar. xv. 38.

ἡμέρας εἰς ὅπου ἔσαι — ἐπὶ μᾶλλον εἰς τότε,
till that time [8].

Though it could not be allow'd that Pſo-
chenius had prov'd from *Euripides*, that οἶκος
for a family or lineage was claffical Greek, yet
the authority of *Herodotus* and *Demosthenes* muſt
carry it. Δεύτερος ἔτος τῆ οἰκίας ταύτης, he was
the ſecond of this family. Φυλάσσω, to obſerve
laws, rites and cuſtoms, is deny'd to be us'd by
the antient Greeks, but againſt the reſiſtleſs autho-
rity of the two fore-mention'd noble authors.

Herodotus having ſpoke of ſeveral, both re-
ligious and civil, rites and cuſtoms prevailing
among the *Perſians*, concludes, ταῦτα μὲν νυν ἔτω
φυλάσσεται theſe things are thus obſerv'd and
practiſed. *Demosthenes* tells the *Athenians*, that
they ought to conſider and weigh well what laws
they enact, but, when they have made laws, to
keep and obſerve them [9].

Χορτάζω is ſaid to be us'd only of the feeding
of brutes, and never of men, in the claffics.
Lambert Bös brings ſeveral inſtances to the con-
trary. *Plato* uſes it of human creatures: Βόσκον-
ται χορταζόμενοι καὶ ὀχεύοντες [1]. Though it
muſt be acknowledged, that the men there de-
ſcribed acted below the dignity of their nature,
and the dictates of their reaſon, and were totally
degenerated, and deeply ſunk into a ſtate of

[8] Xén. Hel. 7. p. 469. *Æſchin.* adv. Cteſ. p. 63. l. 2.
Oxon. Her. Gr. I. 40. l. 16. Plat. Alcib. 2. p. 151. Ed.
Hen. Steph.

[9] Her. Gr. I. p. 56. l. 6. *Demosthenes* adv. Mid. p. 390.
l. 5.

[1] Plat. Reſp. 9. p. 266. l. 25. Ed. Maſſey.

brutality

brutality and sottishness. 'Tis in my thoughts a perverse and unreasonable adherence to an hypothesis once laid down, to object against a word or phrase in the New Testament being pure and classical, because it is more us'd in the *Hebrew* or *Syriac* than the *Greek*. When a word or construction is found in any good and authentic writer of old *Greece*, nothing but obstinacy can hinder any man from allowing it to be pure and proper. *Gataker* has fix'd upon an instance very foreign to the purpose he design'd it for: *Χαράν μεγάλην σφόδρα ἐχάρησαν* [2], where he says there is a double *Hebraism*; *he rejoic'd a joy*, and then *exceeding great*: and whatever can be said to the contrary, he determines 'em to be *Hebraisms* or *Syriasms* rather than *Grecisms*.

They were originally in the *Hebrew*; but 'tis certain they are equally proper in *Greek*. Construction parallel to *χαράν ἐχάρησαν* may, I believe, be found in above two hundred places in four or five of the chief authors of *Greece*.

Συμβελεύομεν *συνεβέλευσεν αὐτοῖς τὰδε* [3], *διανόημα διανοῆσθαι* [4], *δεήσομαι ὑμῶν μετεῖαν δέησιν* [5], *σφόδρὰ μεγάλην* is not worse *Greek* than *ἔδν* *μέγα ἰχυρῶς* and *λίην ἰχυραὶ τιμωεῖαι* in *Herodotus* [6]. *Grotius*, *Piscator*, and *Castalio* tell us, that the use of a participle for a substantive is a *Hebraism*, without taking any

[2] St. Mat. ii. 10. Gat. de stylo, p. 258.

[3] Xen. Cyr. Exp. 2. 1. 12. p. 81.

[4] Plat. de Leg. 10. p. 220. Camb.

[5] Æschin. adv. Ctes. 41. l. 13, 14. add.

[6] Gr. p. 280, l. 16. 172. l. 39. Her. Gr. 1. 21. l. 39.

notice

notice that 'tis common in the best *Greek* and *Roman* authors. Ὁ πειράζων in *St. Matthew* is the *Tempter*; so τῆς λέγοντας and οἱ λέγοντων are the *Orators* in *Demosthenes*, and οἱ κυβερνήτων are *Kings* and *Governors* in *Isocrates* [7].

A reverend commentator on *Acts* vii. 2. with a grave air informs his reader, that 'tis customary with the *Hebrews* to add the word *man*, when it imports no more than the word to which it is annex'd. But the nicety of the observation had been spoil'd, if he had added, And 'tis customary likewise in the *Greek* writers of the best age and merit. Ἄνθρωπῳ βασιλεῖ in *St. Matthew* is as good *Greek* as βασιλεῖν ἄνδρῳ in *Homer*; ἄνδρα στρατηγόν in *Thucydides*, ἄνδρες δίκασαι in *Demosthenes*, Ὀρόβαζ' ὁ ἄνθρωπος Πέρσης in *Herodotus* and *Xenophon* [8]; *Tully* has *Homo Gladiator* [9].

Μικρῷ καὶ μεγάλῳ in *Acts* xxvi. 22. is a *Hebraism*, says the learned *Grotius*: but the same form of speech in *Thucydides* shews it to be *Greek*; πόλις, καὶ μικρὰς, καὶ μεγάλας [1]. No form of expression has been cavill'd at more by the defamers of the style of the *New Testament*, than the use of the particle ἐν; and particularly put

[7] *St. Mat.* iv. 3. *Herod. Gr.* 3. 172. l. 39. *Dem.* i. *Olyn.* 4. l. ult. adv. *Mid.* 411. l. 38.

[8] *St. Mat.* xxii. 2. *Hom.* Ἰλ. γ'. 170. *Thuc.* i. 41. l. 15. *Her. Gr.* 9. 551. l. 41. *Xen. Cyr. Exp.* i. 6. i. p. 41. l. 1.

[9] *Tullii Ep.* ad *Fam.* 12. 22. l. 1.

[1] *Thucyd.* 4. p. 277. *Aristoph. Aves*, v. 1071. 1 *Theff.* iv. 18. *Hom.* Ἰλ. α'. *Xen.* 8. 7. 1. 329. *Wells.* *St. Mat.* vi. 7. *Xen. Cyrop.* i. 3. 14. p. 16. *Oxon. Grec.* ἐν δόλῳ. *St. Mark* xiv. 1. οὐκ ἐν δίκῃ. unjustly, *Plat. Euthyphron.* p. 6. l. 1. *Plato* has ἐν εὐφημοτάτοις ὀνόμασιν ὀνομάζειν, to call 'em by the most favourable names. 2 *Alcibiad.* p. 140. *Edit. Hen. Steph.*

before

before the instrument with which any thing is done. Ἐν σώματι μαχαίρας and ἐν μαχαίρα are affirm'd by almost all commentators to be a pure *Hebraism*.

But as this particle is us'd much with the same variety in other significations, so peculiarly in this we find it in the purest classic authors. So διαφθείρονται ἐν ταῖς χερσὶν αὐτῶν in *Thucydides*, ἐν φοναῖς ὀλλυται in *Aristophanes*. So that the observation of the excellent *Grotius* on 1 *Thess.* iv. 18. ἐν τοῖς λόγοις τέτοις. By or with these words comfort one another, is vain: ἐν, says he upon the place, is added after the *Hebrew* manner: the purer *Greeks* express the instrumental cause by the dative alone. *Homer* has ἐν ὀφθαλμοῖσιν ἰδωμαι, ἐν ἑβανίοις σημείοις, by signs from heaven, is in *Xenophon*. Ἐν πολυλογίᾳ, for their much speaking, in *Saint Matthew*, is exactly parallell'd by that passage in *Xenophon*, ἐν τέτρω με ἔπαισεν ὁ διδάσκαλος, for this my master struck me. *Saint Mark* has ἐν δόλῳ, deceitfully or by treachery: *Plato's* ἐν δίκῃ, justly, exactly parallels it. *Piscator*, on *Revel.* xviii. 2. affirms that ἐν ἰχυρί is put for ἰχυρῶς by a *Hebraism*; but εἰ μὴ παρίσονται ἐν τάχει in *Thucydides* proves it pure *Greek* [2].

The excellent *Grotius*, on *St. Mat.* v. 21. assures his reader, that the dative case there cannot be said of the persons who spoke, but must mean the persons spoken to. However that place may be translated, 'tis certain from *Thucydides* that his assertion is wrong, ὥς καὶ τοῖς παλαιαῖς ποιηταῖς

[2] *Thucyd.* 4. p. 277.

δηλώται, *as it has been declared by the antient poets* [3.]

The great *Casaubon*, who had a good notion of the purity and propriety of the New Testament *Greek*, and has illustrated many passages by parallel classical expressions, sometimes too unadvisedly pronounces those to be mere *Hebraisms* which are found *Grecisms*, and prov'd so by the best authors. Μέδυσεν, says this learned critic, on St. *John* ii. 10. according to the usage of the *Hebrew*, does not signify here *to be drunk*, but only *cheerful drinking within the bounds of temperance*. It signifies the same in the *Grecian* classics. *Herodotus* of the *Persians* says, that when they have drank cheerfully and freely, then they debate about the most serious and important affairs. The word is μεθυσκόμενοι, which often expresses *the debauchery and crime of drunkenness*, but must here be limited to an *allowable indulgence* [4]. The same judicious scholar is mistaken, when he charges St. *Luke* with want of purity in chap. iv. 3. of the *Acts*. He will not allow τήνσις to be a classical *Greek* word for a *prison*; and unwarily says, those who speak *Greek* with more purity would have us'd φυλακὴν. If *Thucydides* be an author of pure *Greek*, this censure is wrong; if not, this controversy is at an end. He has ἀσφαλές τήνσις, *the securest hold, or place of confinement for prisoners* [5].

[3] *Thucyd.* i. 9. l. 5.

[4] *Her. Gr.* i. 56. l. 7.

[5] *Thuc.* 7. 467. l. 14.

'Twas because that universal and judicious scholar Dr. *Hickes* run in with the prejudicate opinion of several eminent men upon this subject, and had not himself compar'd the foreign and sacred writers together, that he affirms *ποιέω* to be *Hellenistical* or *Hebraizing Greek*, when it signifies *to perform divine rites, to celebrate a festival, or offer sacrifice*. Which must in his opinion imply that it is not pure and classical *Greek*, or else the assertion would be intirely vain and insignificant; because every body knows 'tis frequently so us'd by the *Greek* translators of the Old Testament, and the divine authors of the New; who often use their words and phraseology [6].

But the most approv'd and noble writers of *Greece* commonly use the very same expression. We have *ποιήσαντες ἱερὰ* in *Herodotus* [7], *κατὰ γὺν ἐποίησε μυστήρια*, *he celebrated mysterious rites*, in *Xenophon* [8], *θυσίαν ἐποίησας τῇ Ἀρτέμιδι*, *he offered Sacrifice to Diana*, in *Thucydides* [9]; to which add that of *Herodotus*, *ἀνευ γὰρ δὴ μάντεος ἔστι νόμος ἐστὶ θυσίας ποιέειν* [1], 'tis not lawful for them to offer sacrifice without one of the magi.

These instances may serve to give young scholars caution not to take things upon trust; nor to be too much influenced by the plausible

[6] Dr. *Hickes's* collection of controversial letters, preface, p. 77. St. Mat. xxvi. 18. Deut. xvi. 1,

[7] Her. Gr. 9. 516. l. 18.

[8] Hellen. 1. p. 30.

[9] Thuc. 8. 529. l. pen.

[1] Her. Gr. 1. 55. l. 37.

conjectures and confident affirmations of grammarians and critics.

§. 4. I now proceed to shew in different instances that great mistakes have been made by antient and modern writers, when they have magnifierially determined what is not *Attic Greek* or good *Greek* in general. And I think that some captious critics never so remarkably blunder, as when they attack the propriety and purity of the *Greek Testament*, and presumptuously charge the Amanuenses of the divine spirit with solecisms, and breaches of the reason and analogy of grammar [2].

Phrynichus, a native *Greek*, and professor of criticism, declares κρέω δύεω to be barbarous *Greek*, and, with a dictatorian air, requires κόπρω δύεω to be put in place of it: which would fall hard upon *St. Matthew*, *St. Luke*, and *St. John*, who all use this phrase: but they are as safe as the pure and polite *Xenophon* himself, who has it in his banquet, Φίλιππος δὲ ὁ γελωστούς κρέσας τὴν δύεω ἔπε τῷ ὑπακέσαντι [3]. The emperor *Julian* ridicules ἐλεημοσύνη, as us'd by our divine authors for *alms* and *fruits of charity* to the poor; when *Callimachus*, a very elegant and polite author of his own religion, uses it for *mercy* and *goodness*. And is it either an unusual or faint trope to put a noble cause for its genuine effect [4]?

[2] Facebant illi, qui stylum Novi Testamenti non satis Græcum esse (etiam qui sibi aliisque maxime vigilare videbantur) semniabant. *Pafor. Græc. Gram. Sac.* p. 659.

[3] *Lucian. Solæcist.* p. 758. n. 1.

[4] *Callim. Dei. not. Spanhemii.*

The Greek sophists often contradict themselves in their own remarks and critical observations. Especially *Lucian*, one of the most learned and sharp of 'em, transgresses his own rules; seriously uses those expressions which he condemns and scoffs at in better authors, and runs into that absurdity in one place, which he exposes in another. He affirms that *συγκρίναι τι*, to be compar'd to any one, is barbarous, which would fall upon St. Paul [5]; but the drolling critic seriously uses it in his *Parasite* [6]. He satirically reflects on *μᾶν* and *ἡ δ' ὅς*, us'd by authors far superior to him both in the advantage of a better age, and far more elevated genius. *Μᾶν* is often us'd by *Plato* and *Aristophanes* [7]. *ἡ δ' ὅς* is almost in every page in the divine *Plato*. I shall only refer to one place, because I propose to prove every thing that I advance [8]. The same sarcastical writer advances a nice distinction between *ὑβρίζω τινα* and *ὑβρίζω εἰς τινα*. The first he will have to signify *the injuring a man in his own person*; the last *injuring and abusing any person or thing in which he has an interest or property, or that is dear to him*, and insults and laughs at those who neglect his distinction: but the ridicule returns upon the scoffer, and the critic confounds his own distinction. *Plutus* complains of *Timon*, *ὑβρίζει*

[5] 2 Cor. x. 12.

[6] Luc. Solœcist. 743. n. 2.

[7] Plat. de Log. 10. p. 204. l. 2. Camb. Select. Dial.

[8] Plat. Apol. Soc. 6. l. ult. Camb.

[9] Lucian. Solœcist. 759. n. 1. Timon. 81. n. 4.

ἐμέ, καὶ ἐξεφόρει, *he abus'd me, and threw me out of doors* [9].

There is no distinction between these two ways of expression in the true classic writers, Οὐ μόνον εἰς ἐμέ, καὶ τὰς ἐμὰς ψῆλο δ' αὖν ὀβελίζειν, ἀλλὰ καὶ εἰς τὰς φυλέτας δι' ἐμέ [1].

Julius Pollux, the famous author of the *Onomasticon*, boldly pronounces, that Ἀγὼν Μουσικὸς is not pure *Attic Greek*; it must be Ἀγὼν Μουσικῆς. But this slight observation is overturn'd by the usage of two excellent *Attic* writers, greater judges and masters of the purity and graces of the *Greek* tongue, than all the tribe of scholiasts and grammarians; ποιῶν ἀγῶνας μουσικὸς καὶ γυμνικὸς in *Aristophanes* [2]. *Thucydides* has both ways of expression in the compass of a few lines: Ἀγὼν ἐποίητο αὐτίθι, καὶ γυμνικὸς, καὶ μουσικὸς — Μουσικῆς ἀγὼν ἦν [3].

St. Jerom, a learned and useful commentator, but too bold a censurer of the sacred writers, strikes *St. Luke* through the *Greek* translators of the Old Testament, when he reflects on them for saying of *Abraham* καὶ ἐκλείπων ἀπέθανε [4]; and adds this remarkable reason, because a good man never *fails*. Yes, with respect to this world, he fails and sinks, when his soul leaves the mortal and decay'd body. Which is the same expression with that of the great *Cyrus* on his

[9] *Lucian*. Solœcist. 759. n. 1. *Timon*. 81. n. 4.

[1] *Demost.* in *Mid.* 396. l. 8. ante fin. *Ibid.* 403. l. 10. & 388. l. 5.

[2] *Plut.* 1164.

[3] *Thucyd.* 3. 207. l. 12. 21.

[4] *St. Luke* xvi. 9. *Gen.* xxv. 8.

death-bed, who firmly believed a future state, and the eternal duration of human souls. Ἀλλὰ γὰρ ἡδὴ ἐκλιπῶν μετ' φαίνει[ται] ἡ ψυχὴ, Now my soul begins to fail me, that is, is just leaving this ruinous body, and going into the state of immortality [5.]

Oecumenius brings a rash and weak charge against St. John for the inaccuracy of his Greek; and supports it with a reason becoming such a criticism; because it adds strength to strength, and amplification to amplification; that is, because μείζοντες is a more expressive and vehement word than μέζονα, and more strongly represents to the reader the intenseness of the Apostle's zeal, and Christian charity [6]. The propriety of the word is justify'd by the usage of the best authors. Thucydides forms καλλιώτερον from καλῶν, as St. John does μαζότερον from μέζων εἰ δὲ τί ὑμῖν εἴτε καμνιώτερον, εἴτε δικαιοτέρον τέτων δοκεῖ εἶναι [7].

When Homer has a mind to brand the most profligate and worthless of mortals with the deepest mark of ignominy, and the utmost severity of contempt, he uses this form,

Οὐ γὰρ ἐγὼ σέο φημὶ χερείοτερον βροτῶν ἄλλον [8].

St. Paul very happily expresses his transcendent humility and penitent sorrow, for his mistaken

[5] Xen. Cyrop. 8. c. 7. p. 334. antepenult.

[6] St. John Ep. 3. ver. 4.

[7] Thucyd. 4. 280. l. ult.

[8] Hom. Ἰλ. β'. 248.

zeal and rage against the name and gospel of the blessed Jesus, by forming a noble comparative from a superlative; ἐμοὶ τῷ ἐλαχιστότῳ πάντων τῶν ἁγίων, excellently render'd in our *English* translation, *to me who am less than the least of all Saints*. *Grotius* on the place names some words compounded much after the same manner; but it seems to me a beauty not to be paralleled in the Classics. Such a comprehensive word in *Plato* or *Thucydides* would have been pointed out and admir'd by interpreters and scholiasts; as the propriety and sublimity of this is justly admired and eloquently celebrated by *St. Chrysostom*.

I shall only here beg leave to put in two or three observations which were omitted in their proper place, and then go on to another matter.

Grotius, on *Rom. v. 2.* χάειν ταύτην ἐν ᾗ ἐσή-
νασθον, remarks, that the preterperfect tense is
put for the present after the *Hebrew*. He might
have said, and after the *Greek* manner too. *De-*
mosthenes has ἔσκη νυνὶ σιωπῶν, *he now stands*
silent [9]. And *Homer*:

—— ἐτέρωθεν ἐνὶ Κρήτεισι θεὸς ὤς
"Ἔσκη" [1].

Lucian, *Suidas*, *Pollux*, and others affirm, that
'tis false *Greek* to join a future tense of a verb
to the particles νῦν, δὴ. But the usage of *Homer*,
Plato, *Thucydides*, and *Xenophon* at once over-
throws the groundless fancies and arbitrary de-

[9] *Demost.* adv. Mid. 398. l. 44.

[1] *Hom.* Ἰλ γ', v. 231.

terminations of a thousand sophists and compilers of lexicons [2].

Νῦν μὲν δὴ τὰ πατρὸς ἀεικέα τίσετε λόβην [3].

Ἦσαν δὲ σε προσερῶσι νῦν οἱ ὀπτιῆδαι [4].

Quotations from the other noble authors above-mentioned the Reader may find in *Grævius* upon *Lucian's Solcist* [5].

To conclude this, after *Grævius* has taken a great deal of pains in producing and examining the clashing and contradictory opinions and determinations of the critics, he makes this just remark; that no rule or determination of theirs is so firmly establish'd, but that in some cases it fails, and admits exceptions [6].

§. 5. THERE are, it is confess'd, several words and expressions in the New Testament not to be found in any classic author of *Greece*: because Christianity, though it agreed in the main with the pure *Jewish* religion, yet in many respects it was a new institution, much different from and superior to all former institutions and religions. Therefore 'twas necessary to frame new terms in the *Greek* to reach the propriety and force of

[2] *Lucian. Sophist. p. 758. n. 2.*

[3] *Hom. Ἰλ. λ': v. 142. Ἰλ. υ. 307.*

[4] *Plat. Phæd. in Divin. Dial. Select. Cantab. p. 76. l. 7, 8.*

[5] *P. 759.*

[6] *Græv. in Luc. Solcist. n. 2. p. 759.* Here I add an observation made by *Dr. Whitby*, that *Suidas* and *Phavorinus* say δέρω is only to excoriate, and δάρω, to beat, whereas δέρω is to beat or smite in *N. T.* *St. John xviii. 23.* and *Aristoph. Vesp. δέρεσθαι καὶ δέρειν.*

the *Hebrew*; and exprefs the moft auguft myfteries and refin'd morals of Chriftianity, fo far exalted above the morals of Paganifm; its notions of God, and its religious rites. New names muft be given to new things, as *Tully* apologizes for his own practice [7]. That consummate Orator and Philofopher, though as careful of the purity of his language as any man, freely makes ufe of *Greek* words and phrafes to adorn his noble body of *Latin* Philofophy. The words judiciously chofen, however before unusual, muft needs be proper and fatisfactory, that fully exprefs fuch admirable fenfe. And who can blame the language, that is capable to underftand the philofophy? *Plato*, the admir'd moralift and divine of the pagan world, in his *Theology*, ufes metaphorical expreffions, harfter than any in the New Testament, and yet not fo expreffive and appofite to his purpofe.

The molting of the feathers of the foul, and raifing upward the eye of the mind that was deep plung'd into the dirt and mire of barbarifm, found as harfh, and are as diftafteful as any one can pretend that mortifying the members of the body, and crucifying the flefh with its lufts and affections do in the Chriftian Inftitution [8]. Indeed there never was any religion, but one

[7] *Tul. de Nat. Deor. I. 17. p. 41. Ed. Davis.* All writers of great genius have made fome new words, which have been applauded and received into general ufe. And fhall the New Testament writers, fo well qualified, be deny'd that privilege, when neceffity requir'd it, and the words and phrafes found fo well, and are fo agreeable to the analogy of grammar? *V. Hor. Art. Poet. v. 46. &c.*

[8] *Plat. de Rep. 7. p. 132. Ed. Maffey,*

branch of it was abstinence from bodily indulgences, and a refusing to gratify the lower and meaner appetites of our nature, on account of decency and purer pleasure; of contemplation and a freer address to God, the fountain of all happiness, in acts of devotion.

Plato is justly prais'd for the sound account he gives of this refin'd and improving doctrine [9.] But the clearest and most satisfactory account of it will by a diligent and sober inquirer be found in the Christian philosophy.

To crucify the flesh carries greater force and propriety, than all the best things said upon that subject in the pagan theology. 'Tis a very engaging allusion and accommodation to our Lord's exquisite pains and ignominious sufferings on the cross for our sake; and represents to us the immense obligations he has laid upon us to be humble and thankful, to be pure and cautious of all thoughts which may tend to withdraw our allegiance from our Saviour, to defile our nature which he took upon him; and unqualify us for the salvation he has purchased; and enjoying the full effects of his most precious passions.

The remembrance of our Saviour's agonies, and the spilling his most meritorious and precious blood for us men, and for our salvation, makes every Christian's penitent sorrow for his sins bleed afresh; powerfully touches all the springs of human nature; works up all its tenderness, its hopes and fears; and, in a word, is an argument

[9] *Plat. Phædo*, p. 89, 90. *Select. Divin. Dial. Camb.* passim in scriptis.

and motive to every duty of Christianity, which none but monsters of men and sons of perdition can resist.

§. 6. IN common morals, and matters of converse and historical relation, the sacred writers use the same words and expressions with *Herodotus*, *Thucydides*, *Xenophon*, &c. and have a proper and agreeable method, a beautiful plainness and gracefulness of style, which equal the most celebrated authors in that language. So that the ground and main substance of the language, the words and phraseology in general, are the same in the sacred and foreign Classics. But then there are several words and phrases (besides those which are new for the reasons above-mentioned) which are not all, or not in the same sense, in the old Classics of *Greece*. Besides that in these seeming irregularities in the New Testament there is no violation of syntax, and the general analogy of language; we are to consider, that there is not one good author extant, but has peculiar ways with him, and difficulties which distinguish him from all others of the same denomination.

The *Patavinity* of *Livy* (which most probably relates to his style) and the obsolete constructions of the *Attic* dialect, renew'd by *Thucydides*, don't prejudice the reputation of those noble, and very entertaining and improving authors, in the opinion of capable readers; nor hinder the authors from being great masters of noble sense and language.

Some peculiar forms and idioms in such authors do not diminish their Character, but increase
the

the pleasure of the reader, and gratify his curiosity; they don't extinguish, but rather enliven the beauty and graces of his style.

Κεφαλαιῶ, *to wound in the head* [1]; εὐλογεῖν, *to give thanks* [2]; ἔχον Ἰωάννην, *they esteem'd John* [3]; γνωρίζω [4], ἀποκρίνομαι, *to begin a discourse* [5]; πνεύματι and νῶι oppos'd; ἐκνήψατε δικαίως for εἰς δικαιοσύνην [6], are, as far as I have observed, peculiar to the sacred writers. And there are a great many more peculiarities which I have collected; but they are so obvious to gentlemen conversant in these studies, that it is unnecessary here to produce 'em.

I beg my reader's leave humbly to propose one conjecture by putting down ἀγχιδομαι as a peculiarity in St. John, signifying *to desire with vehemence* [7]. And this sense affix'd to it, which is not strain'd or unnatural, will solve what seems to me a gross tautology in our translation. 'Tis this, *he rejoic'd to see my day, and saw it, and was glad*; that is, *he was glad to see my day, and saw it; and so was glad*. Let the despisers of the style of the sacred writers delight in such elegancies! But in this signification it runs easy and clean, *he earnestly wish'd or desir'd to see my day, and saw*

[1] St. Mark xii. 4.

[2] St. Luke ii. 38.

[3] St. Mat. xiv. 5.

[4] Philipp. i. 22.

[5] St. Mark x. 24. & passim in SS. Literis.

[6] 1 Cor. xv. 34.

[7] St. John's Gospel, viii. 56. I cannot find that *to rejoice* ever signified *to desire earnestly*, in old English; it is plain it does not in our present way of expression.

it, and rejoic'd. The *Persian, Syriac and Arabic* versions all give it this sense; and the particle *iva* in the original seems to require it [8]. The word signifies *to rejoice* both in the *Classics* and *Greek* translators of the Bible; and in the latter it signifies *to give thanks* or *joyfully to praise* [9]: here only *to desire earnestly*, which is a very natural metonymy, whereby antecedents and consequents are put for each other; more natural than the using *ἀσπαίρω*, to signify *to contend* or *earnestly strive*: which properly signifies *to pant* or *breathe hard* [1]. Give me leave to name a few peculiarities in the classic authors of Greece, and then we shall pass on to another matter.

ἔριζω, to bray like an Ass [2]; *ὁμοῖοι ἦσαν θαυμάζοντες*, like people admiring [3]; *κλαυσιγέλως*, a mixture of joy and sorrow [4]; *τηλικῆτος*, so small [5]; *διασπαιρέω*, to disperse or squander away [6]; *τάφος*, a dead body in *Thucydides*, in other authors a sepulchre [7]; *Ἰδιώτης*, in *Plato*, is a prose writer in opposition to *ποιητής* [8]; *ἀειδήμους ὁδῶν*, the length of the way [9]; *λεωσφίτερος*, a foreigner naturaliz'd [1];

[8] Grævii Annot. in Persic. Evangel. Versionem, p. 96. 2. Col.

[9] Psal. xlix. 16.

[1] Her. Gr. 8.461. Ἀδείμαντος ἤστωρε μένος.

[2] Herod. Gr. 263. l. 5.

[3] Xen. Cyr. Exp. 3. p. 182.

[4] Xen. Hel. 7. 464.

[5] Demof. Philip. 1. p. 17. l. 10.

[6] Isoc. Areop. p. 194.

[7] Thucyd. 1. 74. l. ult.

[8] Ἐν μέτρῳ ὡς ποιητῆς, ἢ ἀνευ μέτρου, ὡς ἰδιώτης, Plat. Phæd. 258. l. 1. before E.

[9] Xen. Cyr. Exp. 2. 2. 3. p. 85. l. 5.

[1] Her. Gr. 9.5 22. l. 36.

προσκαταλείπω, *to lose* [2]; ἐπικαλέοντες, *accusing* [3]; ἑὸν τὸν ναὸν κατακαίοντα, *when the temple was burnt* [4]. A great number of peculiarities beside these might be produced out of the *Greek* writers, if there was any necessity. These may suffice to excuse the sacred authors on this head, who don't more disagree from the *Classics* in their deviations from the common and more usual forms of speaking, than any one of the authentic *Classics* does from the rest.

For instance, examine *Herodotus* with this view, and you will find so many words and turns of expression peculiar to himself, that upon this consideration you may as well call his language a new species of *Greek*, and a language different from *Xenophon*, *Plato*, and *Thucydides*, as call the sacred language of the New Testament *Hebraizing* or *Hellenistical Greek*, or give it any other hard name, which the arbitrary critics shall please to impose. We plainly see by comparing the peculiarities and less usual ways of expression in the sacred and foreign classics, that these latter have taken larger liberties, and have made nearer approaches to solecism and violation of grammar, than the former. Ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται, *because they will not practise and exercise themselves, they will be the more unskilful*; ἐπιφέρειν ὄργας τινὶ, *to gratify and oblige any one* [5]. Αἱ δὲ οὗτοι Βαρκαίων γυναῖκες

[2] Thuc. 4. 249. l. antepenult.

[3] Thucyd. 1. 78. l. 4.

[4] Her. Gr. 1. 19. l. 15.

[5] Thuc. 1. 81.

ἔδὲ ὅων πρὸς τῇσι βεσὶ γέυνται, *the Barcean women will neither taste the flesh of hogs or cows* [6]. Τάυτη ἢ μᾶλλον τῇ γνώμῃ πλεῖστοι ἐμὶ, *I rather incline to this opinion* [7]. Καὶ ἔδὲνα ἔφασαν ὄντιν' ἔδακρύνεντ' ἐπιστρέφεται, *they say there was no man that return'd without tears* [8]. Ἀλλό τι ἔνως ἔτερον τὴν ἀνδείαν τῆς ἐπιστήμης δύο ταῦτα ἔλεγες; *did you affirm otherwise, than that these two, courage and knowledge, were different* [9]?

§. 7. 'Tis further objected against the New Testament writers, that their language is rough, by adopting barbarous and foreign words and expressions. There are not many of this sort, but are equally to be defended with the old *Greek* writers, who have many foreign words as well as the sacred Classics. In the times when the most eminent *Greek* writers flourished, the *Persian* empire was of vast extent, and had a mighty influence upon all *Greece*, and therefore by their wars, commerce, and travels, many of their words became familiar in the *Grecian* language. So, in the time of our blessed Saviour's Apostles and Evangelists, the writers of these inestimable volumes we humbly endeavour to vindicate, the *Roman* empire had extended its conquests over the greatest part of the world where *Greek* was spoken; and therefore there are several reasons

[6] Her. Gr. 4. 281. l. 25.

[7] Herod. Gr. 7. p. 453. l. 1.

[8] Xen. Cyrop. 4. 25. p. 46.

[9] Plato,

why

why they should take into their writings some of the *Roman* words and phrases.

Those terms put into *Greek* characters were very well understood by the persons to whom they were addressed ; and upon several considerations might be more pleasing and emphatical than the original words of the language.

Shall it be allow'd to *Xenophon*, *Herodotus*, and *Thucydides* freely to use *Persian*, *Egyptian*, and other oriental words ; and can it be an unpardonable fault for *St. Matthew*, *St. Mark*, *St. Paul*, *St. Luke*, upon occasion, to use *Roman* ? Or do Ἀχὺ, κανδὶς, κᾶσας, βᾶεις, κᾶενθ, ἀμινάκας, παροσάγῃς, sound stronger or are purer *Greek* than Νῶε, κῆνοθ, κεςωδία, σεδάεια, σπεκκλάτωρ, σιμικίνδια, κεντερίων ;

The inspired writers of the *New Testament* having all the dialects of the old *Greek* language agreeably intermix'd, the main substance of the sacred book being incontestably the same, both in words and phrases, with those of the purest Classics, and their peculiarities in the signification of some words, and turn of some phrases, as allowable as the same liberties taken by them, it may with modesty and reason be affirmed, that the vigorous *Hebraisms* found in the *Greek Testament* (their construction being perfectly agreeable to good grammar) give great advantage to the divine writings ; enrich the tongue with the treasures of a new and noble dialect, and give additional variety and beauty to the heavenly book. Because there are many *Hebrew* or *Syriac* forms of speech in the *New Testament*, in
ex-



expressing the rites and ceremonies of the *Jewish* religion, and the relation which the Christian institution bears to that; therefore to affirm in general that the language is intirely different from the classical *Greek*, is great rashness, and an error which many people have run into, who have very indecently and unadvisedly attacked the style of the holy writers: I wish Mr. *Locke* had not said of all the *Epistles* of St. *Paul* without guard or limitation: "The terms, says he, are *Greek*,
 " but the idiom, or turn of phrases, may be
 " truly said to be *Hebrew* or *Syriac* [1]."

What! is there nothing of the idiom or turn of the old *Greek* in St. *Paul*? Had he learn'd nothing from the pure Classics which he had read, and so pertinently cites? may not a large collection be made out of his *Epistles* of passages which have the true purity and propriety of that noble language? This learned and sagacious man here implicitly followed tradition, and the authority of writers, which he would have utterly disavowed and scorned in other cases. I shall close this chapter with a passage or two of *Beza*, who speaks, in my opinion, with great decency and judgment: "The reason why the *Evangelists* and *Apostles* mingled *Hebraisms* with their
 " *Greek*, was not because they were *Hebrews*,
 " but because they discoursed of many things
 " delivered in the *Hebrew* learning and law;
 " therefore it was necessary to retain many things
 " of that nature, lest they might be thought to

[1] *Locke's* preface to *Par.* and *Notes* on St. *Paul's* *Epist.*

“ introduce some new doctrine. And I cannot
 “ wonder that they retain’d so many *Hebraisms*,
 “ when many of them are such, that they can-
 “ not be so happily expressed in any other lan-
 “ guage; or rather cannot be expressed at all:
 “ so that unless they had retain’d those forms of
 “ expression, they must sometimes have invented
 “ new words and phrases, which would not
 “ have been understood. In a word, since
 “ they were the only persons whom God was
 “ pleased to employ to write all things necessary
 “ for our salvation, we must also conclude that
 “ God so guided their tongues and pens, that
 “ nothing fell rashly from them; but that
 “ they expressed all things so plainly, properly,
 “ and pertinently, that ’twas impossible for any
 “ one to speak of these things with greater
 “ plainness and force. [2].”

[2] Beza on Acts x. 46. p. 455.




C H A P.



C H A P. II.

Wherein the sacred writers of the New Testament are fully vindicated against the rash and groundless charge of solecisms.

§. I.  E are now come to what is esteem'd the grand objection and difficulty; and hope to clear the divine writers of it; and that is, that there are solecisms and absurdities in the style of the New Testament. The *Greek* of the holy Gospels and Epistles has been represented to be almost as unpolite and horrid as the *Latin* of the schoolmen. Only some of the censurers of these inspired authors have allowed St. *Luke* to write up to the propriety and purity of the language; and have (I think) very partially, and with want of Judgment, heap'd exclusive praises upon him. 'Tis plain this Evangelist has as many *Hebrew* forms of speech (which these gentlemen do not allow to be consistent with the purity of the *Greek*) as any writer of the New Testament. Scholars of great note say he has more [3]. St. *Luke* is indeed admirable for the natural elo-

[3] Ego contenderim Sanctum Lucam plus Hebraismorum usurpasse, quam ullum caterorum N. T. scriptorum. Joh. Vorst. Philol. sacra, in Simon's Text of N. T. c. 28. p. 331.

quence

quence and easiness of his language. And don't the rest write with a wonderful perspicuity, and a very beautiful and instructive plainness? We hope to shew their excellencies in a proper place.

No wonder if these sacred volumes have been attack'd on one hand by lewd libertines, and on the other by conceited critics, since they contain such pure and spiritual doctrines, and preach such profound humility, that at once lay strict restraints upon the lusts and exorbitant appetites, and beat down the vanity and pride of short-sighted and presuming mortals. *Homer* had his *Zoilus*; *Thucydides* was ungratefully carp'd at by a celebrated author, whose chief glory it was to imitate him, even in those forms of expression which he call'd faults; who could not disparage him as a critic, nor come near him as an historian [4]. The incomparable *Tully*, one of the most unexceptionable of all the Classics for the soundness of his sense, and purity of his style, has been ridiculously charged with solecisms by critics of note, some of which have paid the very same civilities to the inspired authors.

'Tis very pleasant to observe the confidence and pedantry of the old scholiasts and grammarians, *Donatus*, *Servius*, *Acron*, and *Porphyrion*, when they charge *Virgil*, *Terence*, and *Horace*, with solecism and false *Latin*, and pronounce sentence against those supreme judges and authors of the correctest language, and most admirable sense [5]:

[4] Vid. *Hobbes's* preface to translation of *Thucydides*.

[5] Vid. *D. Prat. Gram. Part. II. p. 291. 4.*

The sacred writers have been used with the same freedom.

§. 2. BEFORE we proceed, it may be necessary to establish the notion of a solecism, and lay the foundation of our discourse upon a clear and sound definition.

A solecism, then, as I define it, is a vicious and barbarous way of writing, contrary to the essential reason and rules of grammar, to the concord and government of words in construction; which construction is establish'd and authoriz'd by the most approv'd and best authors in a language.

St. *Augustin*, a sound judge of purity and eloquence, and a just admirer of the genuine and sovereign beauties of the New Testament, has, in better and fewer words, defined it to the same sense. A solecism is when words are not apply'd and adapted to one another in that regular and natural proportion, in which they are applied and adapted by the antients, whose authority is decisive [6].

He adds afterwards, What then is purity of language, but the preservation of the usage of it recommended and established by the authority of the antients?

Erasmus speaks in the same manner: What is it, says he, to be guilty of a solecism but to speak contrary to the custom of those who speak properly [7]?

Tiberius, the Rhetorician, put out with *Demetrius Phalereus* and others, by the learned Dr. *Gale*,

[6] De doctrina Christiana.

[7] *Eraf.* Ep. l. 13. 1. p. 188. Quid enim est solæcizare, quam præter consuetudinem rectè loquentium loqui?

defines

defines a solecism to be a change of the common and customary way of speech, which is made without either necessity or ornament [8.] *Charisius* (quoted by the reverend and learned Dr. *Prat* [9]) says, a solecism has words that either disagree with each other, or that are inconsequent; that is, a solecism is either a breach of concord and government in grammar, or want of consequence in reasoning. My business will be to shew that those passages in the New Testament, which many eminent commentators and critics have charg'd as solecisms, that is, false and vicious *Greek*, are not so; but pure and proper, by the ready and only way; that is, by parallel expressions and forms of speech in *Homer*, *Anacreon*, *Herodotus*, *Thucydides*, *Xenophon*, *Plato*, *Isocrates*, *Demosthenes*, and a few other authors, which are without dispute acknowledged by all scholars to be the genuine Classics of the *Greek* tongue. I likewise shall endeavour, by the same incontestable authority, to clear several passages which I have not met with in books, but heard in conversation; or that I could not be satisfy'd about, when I found 'em in the sacred books, before I compar'd 'em with the foreign Classics, which carry as much the appearance of solecism as any place attack'd by *Origen*, *Ferom*, *Castalio*, *Piscator*, *Mill*, or any others that have implicitly resigned themselves to the determination of people that went before 'em.

[8] Σολοικισμός ἐξαλλαγή, τῆ ἐν ᾗ οἱ ἑστίν· ἀλλ' ὅτε χρείας ἕνεκα, ὅτε κόσμος τινός.

[9] *Grammat.* Lat. P. I. 213. γίνεσθαι *Demet. Phal.* 214. p. 123.

And

And surely no man of sound and polite letters can be so disingenuous; no Christian, no man of common justice and honesty so prejudic'd against the divine writers of our Saviour's life and doctrines, as to condemn in them the same thing he justifies in the old *Greek* authors; and censure an expression in *St. Paul*, &c. as a blemish, which in *Herodotus*, &c. he marks out and admires as a beauty.

Indeed the Spirit of divine wisdom directed the writers inspired by him to use the same noble liberties that are taken by the foreign authors, who best understood mankind; and in the most forcible manner apply'd to their reason and affections. *Schmidius*, on *Acts* xv. 22. says to this purpose, "We ought to be religiously cautious
 " not to pretend solecisms or barbarisms in the
 " New Testament. We don't so much as allow
 " that there is any appearance of solecism. 'Tis
 " certainly great boldness not only to examine,
 " but to correct in grammar, the Sacred Spirit
 " the author of languages." As to solecisms I intirely approve and defend the assertion of this learned man, and the reason he supports it with [1]; but as to his denying that there is any appearance of solecism, I must think he was too zealous, and scrupulous without occasion. 'Tis resistlessly plain, that the divine writers do not always confine themselves to plain and common grammar, but often express their vigorous senti-

[1] Apostoli eum — stylum — edocti fuerunt ab ipso Spiritu Sancto, quo doctore & magistro, quis, quæso, unquam disertius aut magis propriè dicere potuit? *Pal. Gram. Græc. Sac.* p. 659.

ments in the language of the figurative construction; as all authors do, who have strong and bright notions of things; who have a fulness of sense, and fervour of spirit; who are sincerely concern'd and intirely satisfied of the truth and importance of the matters of fact affirm'd, and the doctrines recommended and press'd. 'Tis a just observation of that true critic *Longinus*, that writers of a low size, and languishing genius, seldom depart from the rules of vulgar grammar. They want that quickness of apprehension, those sprightly images, and that generous warmth and emotion of spirit, which are necessary to produce the sublime. But authors of rich sense, and elevated notion, write with the unconstraint and noble freedom of the figurative construction [2]. *Apollonius Rhodius*, as the same *Longinus* observes, is scrupulously exact in keeping up to the precepts of plain grammar, seldom makes an excursion out of the beaten road, or a seeming false step: *Homer* has a vehemence and fire in his genius that cannot be confin'd. Therefore in him, as in all sublime authors, you find bold breaks, and surprizing turns; you are perpetually entertain'd with a rational vehemence, and a succession of sprightly thoughts, and a delightful variation of the order and contexture of his words. In his free and masterly style there are daring liberties and sparkling metaphors, which men of clear discernment and steady judgment admire and are charm'd with; but their splendor and majesty quite dazzle and confound weak-ey'd

[2] Dionys. Long. §. 35. p. 192. & §. 36. p. 196.

gram-

grammarians and scholiasts. Now wou'd the most bigotted and plodding editor of this cautious and formal poet, so grammatically accurate, presume to compare him with *Homer*, who disregards several little niceties in vulgar grammar, and disdains to be confin'd to an anxious and spiritless regularity [3]?

I cannot here omit a passage out of an excellent writer and critic of our own, equal to the antients: "The most exquisite words and finest strokes of an author are those which very often appear the most doubtful and exceptionable to a man who wants a relish for polite learning; and they are these which a sour undistinguishing critic generally attacks with the greatest violence. *Tully* observes, That 'tis very easy to brand or fix a mark upon what he calls *verbum ardens*, or, as it may be render'd into *English*, a glowing bold expression, and to turn it into ridicule by a cold ill-natur'd criticism [4]."

I am highly pleas'd with the account the learned *Beza* gives of the pretended solecisms in the N. T. in answer to the intolerable liberties which *Erasmus* often takes with the sacred writers.

According to which account this great man does not esteem 'em to be any blemishes of speech, or violations of rational grammar, but really does justice to the inspired authors; makes short work, and gives up the cause we are attacking.

[3] Long. ubi supra,

[4] Mr. Addison,

" I allow there is the greatest simplicity in the
 " Apostolical writings, neither do I deny that
 " there are transpositions, inconsequences, and
 " also some solecisms. But this I call an excel-
 " lence, not a fault ; and from these ———
 " transpositions, ——— solecisms ——— who
 " can vindicate either *Demosthenes* or *Homer*
 " himself [5] ? "

If these seeming improprieties be real excellencies and beauties, they have no occasion to be clear'd of them ; and we only make this very reasonable demand, that the sacred writers in *Greek* may have the same justice with the foreign classical authors.

This learned critic and scholar seems in some places to have forgot this concession. We excuse human infirmities, and wish that some other great scholars and divines had any-where spoke with the same temper and respect to the Evangelical and Apostolical style.

That there are any real solecisms in the writers of the New Testament, I absolutely deny: the appearances of solecism are the same in them with the authentic writers of old *Greece* : and this *Solecophanes*, or appearance of solecism, always proceeds from some one of these four causes :

1. *Ellipsis*, or a want of a word or words, to make up the complement of the sense, or a grammatical period.

2. *Pleonasmus*, or the using more words than are strictly necessary barely to understand the meaning of an affirmation or proposition.

[5] Beza on Acts x. 46. p. 454.

3. Exchanging the several parts of speech, and their accidents one for another, which, to people of weak capacities, renders the discourse perplex'd and difficult; but to those, who have heads rightly turn'd to polite literature, gives high pleasure by the charming variety of ideas, and beautiful allusions, and new relations which arise from such exchanges properly and judiciously made.

4. From *Hyperbaton* or Transposition (under the conduct of judgment, and a true genius, which we suppose of the rest) which puts words out of that order, which, according to the rules of vulgar grammar, is most safe; and the report of heavy and injudicious ears sounds with the easiest smoothness and harmony.

§. 3. ELLIPSIS or defect in the first-rate authors often makes the language strong and close, and pleases an intelligent reader, by leaving something for him to fill up, and giving him room to exercise his own thought and sagacity.

Because the verb is an essential part of a sentence, when that cannot be supply'd by the common ways of filling up the *Ellipsis*, it seems to be as formidable an objection as any the adversaries have rais'd — Ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς — οὐκ οἶδαμεν τί γέγονεν αὐτῷ [6]. Though this may be made out another easy way, by supposing ἀπῆλθε, ἄρραντο ἐγένετο, or ἀπέθανε understood. The people being in a suspense — *This Moses is gone, vanished away, or we know not what is become of him.*

[6] Acts vii. 40. from Exod. xxxii. 1. Vid. Psal. ciii. 15.

Yet

Yet if none of those words, or any others of the same importance could be understood; we defend it, and all of the same nature in the divine writings by the usage of the antients, which commands language, πολλὴ γὰρ ἔσται ἡ στρατιά——
 & πόλεις ἕσαι πόλεις ὑποδέξασθαι, *the army being large, every city or state will not be able to quarter it* [7]. The *Hebrew*, *Septuagint*, and ecclesiastical writers, frequently use the same way of expression. *St. Clement* has it particularly, 1 *Ep. to Cor.* p. 49. *not.* 2. where the very learned editor of that venerable father might with equal truth have call'd it classical as *Hellenistical Greek*. So the admirable *Grotius* might as well have call'd it, on *Acts* vii. 40. aforementioned, a *Greek* as a *Hebrew* form of speech [8].

Sometimes a verb is omitted that is necessary to the sense, but 'tis very easy and obvious to supply it: ἡ δὲ γυνὴ, ἵνα φοβῆται τὸν ἄνδρα, i. e. φοβέτω or βλέπτω, *let the woman see or take care that she reverence her husband* [9]. The commentators puzzle themselves and their readers about far-fetch'd ways of solving it, making ἵνα superfluous, &c. But this is plain, and so far from being a fault, that it is an *Attic* elegance: καὶ ὅπως μὴ ἀλώσῃ ἐνταῦθα σὺ αἰχυνόμενος, *take*

[7] *Thucyd.* 6. 362. l. 17. *Her. Gr.* 4. l. 6, 7. *Xen.* *Cyrop.* p. 12. l. 22, 23. *Oxon. Greek.*

[8] *Deut.* iv. 3. *Psal.* xviii. 30.

[9] *Ephes.* v. 33. ὅρα, which we suppose here understood, is express'd in *Plat. Gorgias*, p. 512. l. 3. before E. Ἄλλ', ὦ μακάριε, ὅρα μὴ ἄλλο τι τὸ γενναῖον, καὶ τὸ ἀγαθὸν ἢ τὸ σῶζειν τε, καὶ σώζεσθαι.

heed lest you be surpriz'd or caught thro' your modesty [1].

There is an appearance of impropriety in numerous places in the sacred book, which is clear'd by supplying a word understood, and justified by incontestable examples of the noblest authors. Ἀρχέιδε γὰρ ἡμῖν ——— and then πεπορευμένους follows, which must agree with ἡμᾶς understood [2]. Παρήγσειτε καὶ τοῖσι Λακεδαιμονίοισι ἀναλαβόντας τὰ ὅπλα [3].

That seeming want of consequence in St. Luke [4], and if it shall bear fruit — but if not, cut it down, is an Attic elegance: καὶ ἢν μὲν εὐμενῇ ἢ πᾶσι — if that attempt happily succeed — but if not, they should command the Mityleneans to deliver their ships, and demolish their walls [5]. Ἐν ἔσται understood will fill up the sense in both these, and all such cases. Sometimes in a long period in the sacred writers there is a want of consequence, because the last member, which was to answer the precedent, and complete the sense, is suppress'd; but it is immediately supply'd by any man who is a capable reader of any good author.

So in St. Peter [6], If God spared not the old world, nor the cities of Sodom and Gomorrha, nor the angels which fell from their allegiance, and high stations in glory. ——— Then he passes

[1] Plat. Gorgias, 489. 1. Aristoph. Ran. 1028. Thesmoph. 274.

[2] 1 Pet. 4. 12.

[3] Her. Gr. 9. 530. l. 1.

[4] St Luke xiii. 9.

[5] Thucyd. 3. 149. l. 13. Ἰλ. α. 135.

[6] 2 Pet. ii. 4, 5, 6.

on to another thing, without filling up the sense.

'Tis very obvious and easy, from the design and argument of the Apostle, to supply what is wanting: *Neither will a just God spare these most vile and impious heretics, which I have described.* Such an omission is frequent with the most polite and correct of *Roman* as well as *Greek* writers [7].

The verb εἶπε or ἔφη is sometimes understood, which makes an agreeable change of the person, and the turn of the discourse quick: *And he commanded him to tell no man, but go, shew thyself to the priest* [8]. That passage in *Xenophon* is exactly parallel to that in *St. Luke*: *Cyrus bad him be of good courage, because he would be with them in a short time; so that, if you please, you will have opportunity of seeing me* [9].

The pronoun, for emphasis and distinction, is sometimes omitted in the sacred writers: *πρὸς τινὰ ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις* [1]. The best classic writers have the same omission: *ἄλλω ἔπρεπεν, ὃ Γλαύκων, λέγειν, ἂ λέγεις* [2].

Μόνον is often understood in the writers of the New Testament: *ἐκ ἐμὲ δέχεται, ἀλλὰ ἢ ἀπο-*

[7] Aristoph. Plut. v. 466, 467, 468, 469. Tul. de Orat. p. 308. not. edit. à Pearce. Virg. Æn. I. v. 23, 24. VI. ver. 119, 120, 121.

[8] St. Luke v. 14. So Acts xvii. 3.

[9] Xen. Cyrop. I. p. 28. l. 21, 22. Ed. Oxon. Greek. So Xen. Hellen. I. p. 9.

[1] St. John vi. 68.

[2] Plat. de Repub. 5. 390. l. 24. edit. à Masséy.

σείλαντά με [3]. So in *Plato*, *Thucydides*, and *Sophocles*, 'tis omitted [4].

The verb substantive is frequently understood in the writings of the Evangelists and Apostles [5]; and a learned commentator tells us, 'tis an idiom of the *Hellenistical* language [6]. But ἐστὶ is as often omitted in the best authors of old *Greece*, and the omission of it might as well have been call'd a *Grecism* or *Latinism* as a *Hellenism*. 'Tis elegantly left out in short quick sayings and moral sentences: ἐκ ἀγαθὸν πολυκοινοῦν [7]. Κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον [8]. Ἀνάσκει μοι——τὸ παρὸν εὖ ποιεῖν [9].

The omission of the little words ὃν, or ὃ ἐστίν, and ἀλλὰ, makes that passage in *St. Paul* to *Timothy* seem a little harsh and abrupt: μὴ λογομαχεῖν, εἰς ἐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκρόντων, *not to wrangle and quarrel about words, which is to no profit, but to the subverting of the hearers* [1]. But we find the same omission in authors of the greatest purity; and good critics call it a beauty of the *Attic* dialect: Ἐμοιγε δοκῶσιν οἱ ἀνθρώποι διημαρτηκέναι περὶ τέτε τῷ θεῷ δυνάμεως, καὶ φοβεῖσθαι αὐτὸν, ἐκ ἄξιον, *Men seem to mistake about the power of this God*

[3] *St. Mark* ix. 37.

[4] *Plat. Crito*. 66. 1. 26. *Dial. Sel. Camb.* ἔργῳ, καὶ μὴ ἐνόματι. *Thuc.* 8. 516. 1. ult. *Sophoc. Antigone* v. 549.

[5] 1 *Theff.* ii. 10. 1 *Cor.* viii. 7, &c.

[6] *Exam. Var. Lec.* 86.

[7] *Hom. Il.* β'. 204.

[8] *Isoc. ad Demon.* 9.

[9] *Plat. Gorgias*, 499. 1. 5. after C.

[1] 2 *Tim.* ii. 14.

Pluto, and to fear him, which is not fit and reasonable [2].

Sometimes there seems to be a defect and blemish in a discourse, because one verb or adjective is applied to two nouns, when the sense of it only suits with one ; so that either another word must be understood, or the single verb or adjective be taken in a double or two contrary senses: γάλα ὑμῶς ἐπίτισα, καὶ ἔβρωμα [3]. The verb cannot with equal propriety be apply'd to both the words that seem to be govern'd of it: some add ἔδωκα, and the Arabic and Syriac versions supply it: *I have not nourish'd or fed you with meat.* Homer has οἶνον διαφυσόμενον καὶ σῖτον ἔδοντας. That want of a word in St. Paul to St. Timothy seems as harsh as any instance of figurative grammar in the New Testament: καλυόντων γαμῶν, ἀπέχεσθαι βρωμάτων, *forbidding or commanding not to marry [commanding] to abstain from meats* [4]. The negative word is put down in the former, and the affirmative understood in the latter part of the sentence. The same *Ellipsis* is often met with in the greatest Classics. So in Tully, when the word *deny* was express'd in the former clause, *say* or *affirm* must be understood in the latter of his sentence [5]. *No man applauds a person for speaking so that the hearers may understand what he says; but despises him*

[2] Plat. Cratylus, 403. l. 13.

[3] 1 Cor. iii. 2.

[4] 1 Tim. iv. 3.

[5] De Oratore.

who cannot do it. Every man must be understood before *despises* in the last Clause [6].

§. 4. PLEONASMUS, or using more words than are strictly necessary to make up the grammatical sense, is frequent in the sacred writers, and in all the antient and valuable writers of *Greece* and *Rome*. The *Pleonasm*, as us'd by these noble authors, is so far from obscuring or flattening the discourse, that it makes the sense intelligible and clear, and heightens the emphasis of the expression: it impresses ideas deep in the mind; and is of peculiar use to raise the value and majesty of great and lofty subjects. The repetition of the same sense varied by different words is not only according to the custom of the *Hebrew*, which has great variety and noble beauties; but nature in many instances directs and requires repetitions; and they are frequent in all languages.

Δουλέω is elegantly *pleonastical* in *St. Paul* [7]; which is peculiarly worth notice, because upon it depends the emendation of an obscure and faulty rendring of that passage of the Apostle in our *English*: *if any man seems to be contentious*: it should be either, *if any man is dispos'd to be*

[6] *Qui fit, Mecænas, ut nemo, quam sibi sortem
Seu ratio dederit, seu fors objecerit, illâ
Contentus vivat; laudet diversa sequentes?*

Where *nemo* cannot be the nominative to *laudet*, but *omnis homo* must be understood; reason must supply and fill up this deficiency, and departure from plain vulgar grammar. *Her. Sat. I. 1.*

1, 2, 3.

[7] *1 Cor. xi. 16.*

CON-

contentious, or, agreeable to the use of the phrase in the best classic authors, *if any man is contentious*: So Xenophon, ὅτι ἐδούκει πατέρα φίλον αὐτοῖς, *because he was their father's friend* [8.] Ἐν ταῖς πόλεσιν ἐν τοῖς πολέμοις δοκέσαις εἶναι [9.] So ἐδοξαν ἀδικεῖν in Aristophanes is rendered, *they did injuries* [1.] Ὅι δοκῶντες ἀρχεῖν ἡς ἐθνῶν in St. Mark, is κτεινέουσιν αὐτοῖς, *i. e. ἐθνῶν*, in St. Luke [2].

The eloquent and judicious Archbishop Tillotson observes, that it is the manner of the Hebrews to express a thing both affirmatively and negatively, when they would say it with great certainty and emphasis [3]. And we may further add, which vigorous form of speech is common in the New Testament, and the noblest Classics, whose manner it is to express a thing both ways.

The same thing is expressed three times in St. John, once negatively, and twice affirmatively. *He confessed, and denied not, and confessed.* — He was so just and modest as to confess and not deny the truth; and what he confess'd was this, *that he was not the Messiah* [4]. *I speak the Truth in Christ, I lye not* [5]; is a solemn and seasonable repetition, proper to convince

[8] Hellen. 6. p. 410.

[9] Xen. OEconom. p. 23.

[1] Aristoph. Aves, v. 1584.

[2] St. Mark x. 42. St. Luke xxii. 25.

[3] Ser. Fol. 14. p. 150. on Psal. cxix. 56.

[4] St. John i. 20.

[5] Beza 1 Tim. ii. 7. and Casaub. on the place.

St. *Timothy* of the pious zeal and authority of St. *Paul*. *Beza* on this place allows it to have great emphasis, and says it is an *Hebrew Pleonasm*. To which *Casaubon* replies, And why an *Hebrew Pleonasm*, (i. e.) so as to exclude it from being classical *Greek*) when the first authors of *Greece* frequently use it ?

St. *Luke* very vigorously expresses the virulency and rage of the *Jews* against the doctrines and professors of Christianity in that very apt and lively repetition: *They were filled with malicious zeal, and contradicted the things said by Paul, contradicting and blaspheming* [6]. These furious zealots contradicted St. *Paul's* heavenly doctrines, and not that only, but they aggravated their obstinacy by impudence and outrageous language; they contradicted without reason and decency; they added horrid blasphemy to their groundless contradiction. *Erasmus* has a scruple upon him whether the repetition be right; but 'tis found in a great majority of books; and that it is not unclassical, but pure, I shall shew by parallel forms of expression in the noblest classics; and that it is not flat, but emphatical, we not only prove by the frequent usage of the most noble writers in the world; but appeal to the judgment of all persons who understand human nature. A passage parallel to that above-mentioned in St. *John* we have in *Thucydides*: *That afterwards you may dwell in safety yourselves, and have the command of all Greece consenting to it, not by*

[6] Acts xiii. 45.

force,

force, but voluntarily, with their good affection [7],

Crito, in expressing his hearty concern for his dear friend *Socrates*, and eagerly pressing him to make his escape out of prison, and shun approaching death, runs into a repetition very natural and moving: *All things must be done this night——but if we delay any longer, it will be impossible, and not feasible; therefore by all means be persuaded by me, and take no other resolution* [8]. If *οἰκοδομέσσι οἰκία* in *Herodotus* [9], and *λυποῖτο λύπας* in *Plato* [1], be pure Greek, sure no considerate man will carp at *οἰκίαν οἰκοδομεῖν* and *χαρὸν ἐχάρησαν* in the *Evangelist* [2].

Repetition of the same word expresses increase and addition with much force in most languages: *I pray that your charity may more and more abound* [3]. So in *Xenophon* there is a repetition of *πλείων*, multitudes still more and more pour'd in upon them [4]. *Beza's* altering the reading in *St. Luke* xix. 4. and preferring *προσδεχμῶν* to *πρωδραμῶν* upon the authority of one manuscript, and one printed book, is intolerable liberty, and

[7] Thucyd. 6. p. 405. l. 3, 4. Καὶ τῆς ἀπάσης Ἑλλάδος ἑκείνης, καὶ 8 βία, κατ' ἑνωσίαν δὲ ἠγγήθησθε.

[8] Crito 54. l. 2. Ed. Camb.

[9] Herod. Gr. 1. 41.

[1] Plato Soc. Ap. 8. Camb. Plato Theag. 129. Hen. Steph.

[2] St. Mat. ii. 10. vii. 28.

[3] Phil. i. 9.

[4] Ὅχλος πλείων καὶ πλείων ἐπέβη. Xen. Cyrop. 7.

the reason he gives weak and vain ; because *περὶ δραμῶν ἑμπερθευ* will make a *Pleonasmus* — That learned man had read fifty instances of *Pleonasmus* in the most accurate and celebrated authors. They are so common in both *Roman* and *Greek* authors, that I shall only name one out of the noble historian, *ἐνωχέονταί περὶ κλαύσαντες πρῶτον* [5.]

In comparatives a repetition invigorates the sentence, and doubles the emphasis. We have *μᾶλλον περὶ εὐσώτερον* in the New Testament, parallel'd in the Classics, *ὡς ἄμεινον εἶη τεθνάναι μᾶλλον, ἢ ζῶειν* — *μᾶλλον ὀλβιώτερον* [6]. Another strong word still added gives the utmost advantage and vigour to the expression : *πολλῷ μᾶλλον κρείσσον* is as strong an emphasis as any language can bear ; but no language can reach the glory of the subject the Apostle there treats of, and the excessive happiness which he describes [7]. *Isocrates* has the very same bold beautiful form of speech apply'd to a subject infinitely inferior [8].

Erasmus, upon this Place of the Apostle, well observes, that he doubles the comparative out of vehemence, and to describe excessive preference ; and adds, And that according to the idiom of the *Hebrew* tongue. He ought either to have omitted the latter clause, because your critics, that find fault with the style of the New Testament,

[5] Herod. Gr. 5. p. 289. l. 8.

[6] St. Mark vii. 36. Herod. Gr. 1. p. 12. l. 22. *ibid.* 1. 23. l. 17.

[7] Philip. 1. 23.

[8] *Isoc.* Archid. p. 416. l. 3. Basil. Gr. 1546.

always

always by it mean that it is not classical Greek : or else he ought to have said, And that according to the manner of both the *Hebrew* and *Greek* tongues.

Repetition of a principal word in a long period is often found in the best authors ; and since it is excus'd in them by their capable readers, it would be great injustice to reflect upon it as unpoliteness or deformity in the sacred authors. *Τῆτον* ἢ *Μωϋσῆν* begins a verse in *St. Luke*, and towards the middle *τῆτον* is repeated, and then the Evangelist finishes his period [9].

So in *Xenophon* a section begins with *ὁρῶν δὴ αὐτόν* ; then after five lines, without completing the sense, and with the interposition of other matters, and a very long parenthesis, that polite writer repeats *ὁρῶν δὴ* with a change of *αὐτόν* *κεκοσμημένον* in the beginning, into ἢ *κόσμον τῷ* *πατρὶ* in the latter part of the period [1].

When *St. Paul*, and any of the other sacred writers, have a period any ways interrupted or perplex'd after this manner, sad outcries are made of the unpoliteness of the style, the breach of grammar, of inconsequence and barbarism. In the classic writers such liberty is excus'd and vindicated, when all the favourable allowances shou'd be made for the style of the New Testament that can be made, for reasons which cannot equally be pleaded for the others. No lan-

[9] Acts vii. 35.

[1] Xen. Cyrop. i. 3. 2. p. 10. Græc. Oxon. Vid. Plat. Theag. p. 128. l. 3, 6.

guage can supply words and expressions equivalent to the vehemence and impetuosity of the sacred writers spirit, to the heavenly sublimity of the notions, to the august mysteries, and most blessed and important morals contain'd in those divine compositions.

Sometimes one thing is expressed as if it was two ; *for the hope and the resurrection of the dead*, that is, *for the hope of the resurrection of the dead*, and *in the region and shadow of death*, are instances of this form of speech in the New Testament [2]. 'Tis usual in the *Hebrew* and *Greek* translators of the Old Testament [3].

And not uncommon in the noble Classics ; *ἐθόετο καὶ προσθυμέετο*, *he sacrific'd and was very zealous*, that is, *he very zealously sacrific'd* [4].

Two relatives are often in *Hebrew* us'd for one [5] ; the *Septuagint* often use the same repetition ; and so do the Evangelists and Apostles of our Lord [6]. But this manner of expression is not a mere *Hebraism*, but is us'd by the most approv'd and pure authors of *Greece* ; *ὡςτερον ὁ ἦεως ἐκείνῃ, ἢ ἐς τὴν ἥεως* [7], *ἐπιδυμῆ αὐτῷ* ; *Αὐτῷ* is often superfluous, and put down

[2] Acts xxiii. 6. St. Mat. iv. 16.

[3] *Εἰς σημεῖα καὶ καιροὺς*, i. e. *εἰς σημεῖα τῶν καιρῶν*. Gen. i. 14.

[4] Herod. Gr. 9. 524. l. 30. Herod. Gr. 8. 493. Aristoph. Pax, v. 238.

[5] Psal. i. 4.

[6] Exod. iv. 17. St. Mark vii. 25. 1 Pet. ii. 24. in which two places *αὐτῆς* and *αὐτῶν* are left out, the transcribers vainly fancying 'em to be false Greek, and Dr. Mill pronounces it *Hebraizing Greek*.

[7] Plat. Conviv. 1192. Francofurt.

when

when the principal noun makes a complete sense without it ; *παρέρχομαι τῷ πάππῳ* — *συμμάχεῖν αὐτῷ* [8].

The pronoun *σέ* is redundant in *Herodotus* in a manner that appears more licentious than any thing of this nature in the New Testament [9].

Plutarch justly admires *Thucydides* for his clear and most marvellous representation of the fatal overthrow of *Nicias* and all his forces in *Sicily*. In the conclusion of that description that noble historian makes use of a select variety of synonymous words to express with all possible emphasis that universal and remediless mischief.

In all respects they were intirely defeated, and they suffered no small mischief in any particular : but they were cut off with an universal destruction, both army and fleet ; there was nothing but what perish'd [1].

Several passages will, in the second part, be produc'd out of the sacred writers, which claim a superiority over the noblest places in *Greek* and *Latin* Classics. At present I cannot but think that the variety and emphasis of those elegant and sublime repetitions of *St. Paul* to the *Ephesians* [2] are at least equal to that celebrated

[8] *Xen. Cyr.* p. 15. l. ult. *Gr. Oxon.* Two pronouns are redundant in *Herod. Gr.* p. 248. *βαλλόμενον τὸν βασιλέα* — *τῆτον εἶδέναι τὸ πλῆθος* — *καλεῦσιν μὲν πάντας.*

[9] *τί σε ἐγὼ κακὸν ἢ αὐτὸς, ἢ τῶν ἐμῶν τίς σε προγόνου ἐργάσατο, ἢ σε, ἢ τῶν σῶν τίνα.* *Herod. Gr.* 8. 493. l. 12, 13, 14. The pronoun is often redundant in *Latin* : *Virginem istam*, *Thaidi quæ dono data est, scin' eam hinc civem esse* &c. *Ter. Eun.* 5. 5. v. 9, 10.

[1] *Thucyd.* 7. p. 468.

[2] *Ephes.* iii. 20, 21,

passage. The best translation must do injury to the great original. But that conclusion of the Apostle, *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος καὶ ᾧ ἀνέκοντος*, defies any version to come any thing near it, and commands our wonder.

The sacred writers often use repetitions for reasons superior to any that can be given for the use of them in foreign authors. *The Word was with God, and was in the beginning with God*, is a repetition that divines judge was intended by the Apostle to confute the impudence of *Cerintus*, who asserted, That the *Demiurgus* or *Creator* was estrang'd or separated from God.

“ Nothing (says an excellent divine and champion of Christianity) can be more directly “ levell'd against that doctrine than this assertion “ of *St. John's*, that *the Word, who was the “ Creator of the world, was from the beginning, “ or always with God* [3.] ”

'Tis said of the *Messiah* by *St. John*, that he made all things, and without him was not made any thing that was made ; where the blest Apostle lays down this essential truth both ways, first by way of affirmation, and then by negation, to give this fundamental article the utmost sanction, and exclude all possibility of just exception. The eternal Word created all worlds, and their inhabitants : we are not to except any part of the creation, not the invisible things above, angels, principalities, powers ; which the heretics pre-

[3] Dr. Waterland's second sermon on the divinity of our Saviour, p. 23, 24.

tended

tended to distinguish from this lower creation : for they stupidly pretended that the upper and lower world had not the same author [4.]

§. 5. HYPERBATON, or the transposition of words and members of periods out of the common order and situation, may give an uneven and rugged sound to the untun'd ear, and judgment of plodding scholiasts and mere drudges in grammar : but those seeming embarrassments and harshnesses of language often represent the things describ'd with a correspondent sound, and full effect ; and agreeably diversify the style ; and entertain a judicious ear, that would be offended with a style over-polish'd, and gliding with a perpetual smoothness, and uninterrupted current.

Flowery meadows, open champains stretch'd out into a large extent, clear gently flowing rivers, and regular rows of trees, planted and prun'd with art and exactness, are very charming and delightful. But falls of water, wears and rapid streams, that murmur loud, that toss loose

[4] Dr. Waterland's second sermon on the divinity of our Saviour, p. 46, 47. " After the *Arian* controversy arose, the " Catholicks made good use of this latter part of this text " especially, which is so very expressive and emphatical. The " *Arian* principle is, that the Son was the first thing that God " had ever made ; and that God made him immediately by " himself, without the intervention of any other person. Against " this the Catholicks pleaded, that nothing was made without " the intervention of the Son, the Apostle having emphatically " declared, that *without him was not any thing made that was* " *made*. There was therefore nothing made immediately by " the Father without the intervention and concurrence of the " Son. Consequently the Son was not made at all, since it is " absurd to imagine that he interven'd or concurr'd to the " making himself ; which would be the same as to say, that he " existed before he existed, or was *prior* to himself. "

stones,

stones, and dash against little broken rocks ; threatening precipices and rugged mountains covered with trees flourishing in their wild wastes and green bushes growing out of the clefts of the craggs, dress up a landscape in its full beauties, and consummate the charms of the prospect. A style that imitates the different appearances of nature, and, as some express it, its beautiful irregularities, which I would rather call its beautiful varieties, entertains the mind and imagination with a most grateful variety of sensations and reflections ; and gratifies the curiosity of human nature with a perpetual succession of new-rising scenes and fresh pleasures.

That place in *St. John* [5], καὶ ὑμεῖς τὸ χρίσμα, ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, is perplex'd and put out of the plain order, but cannot be said to be more harsh or misplac'd than that transposition in *Herodotus* : Ἄλλο τι ἢ λέγεται τὸ ἐνδεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος [6].

That transposition in *St. Matthew* ὡσεὶ τ' τυφλόν, καὶ τ' κωφόν, καὶ λαλεῖν καὶ βλέπειν may seem a little unusual and irregular, but we have the same in *Homer* : οἰμωγή τε καὶ ἐυχωλὴ πέλετ' ἀνδρῶν Ὀλλύντων τέ, καὶ ὀλλυμένων [7], where there is no room to object that the inversion of the natural Order was occasioned by the necessity of the verse, because either way that is equally secur'd.

[5] 1 John ii. 27.

[6] Her. Gr. i. 45. l. 4. Thucyd. 7. 417. l. antepenult.

[7] St. Mat. xii. 22. Hom. Il. δ'. 400. Διὸ καὶ Ἑυριπίδῃ ἐγκαλῶντες τὸ αὐτὸ ἀμαρτάνουσιν, ὅτι τῆτο δρᾶ ἐν ταῖς τραγωδίαις. Aristot. Heinl. Exercit. fac. p. 223.

The natural position of the fifth verse of St. Paul's epistle to Philemon should have been thus: *Hearing of thy love to all saints, and the faith which thou hast in our Lord Jesus Christ.* Our translators improperly retain'd the transposition, which will not be endured in *English*, but such construction is allowable in *Greek*, and used by the noblest authors. That of *Demosthenes* is entangled much after the same manner, and cannot be translated into *English*, preserving the order of the words. Οἱ μὲν ἐχθροὶ καταγελῶσιν, οἱ δὲ σύμμαχοι τεθνᾶσι δέει, τὰς ταύτας ἀποσβ-
λεις.

Sometimes the words are not transpos'd or entangled, but an epithet is transferr'd by a metonymy from the most proper word to one that appears less so; but is dependent upon it, and related in sense.

So in St. Luke πρίσωπον αὐτῷ ἦν πορευόμενον εἰς Ἱερουσαλήμ, for πορευομένον, which is parallel'd by that in *Herodotus*, οὔτε ὅπλων ἐκτέλει ἀρήιον ἔδεν for ἀγνίων [8]. The *Latins* sometimes take the same liberties, especially the poets, *Ufus purpurarum sidere clarior* [9]. Μείζον μῆκος τῷ βωμῷ for βωμὸς μείζονος μήκεος makes the sentence strong and compact, and gives an agreeable change to the construction, but is inferior to that vigorous inversion πόσων σπυρίδων πληρώματα κλασμάτων, for πόσας σπυρίδας πλήρεις κλασμάτων, which enlarges and ennobles the Expres-

[8] St. Luke ix. 53.

[9] Hor. Ode III. l. v. 42.

fion.

sion [1]. There is a beautiful passage in *Plato*, which resembles this in the inspired writer, and is turn'd after the *Hebrew* manner, whereby substantives are put for adjectives, *κυπαεῖτων ἐν τοῖς ἀλγεσιν ὕψι καὶ καλλὴ θαυμάσια* [2].

The learned *Grotius* conjectures that *ἐνθὺς* is transpos'd in *St. Matthew* [3], ἀνέβη ἐνθὺς for ἐνθὺς ἀνέβη, *as soon as he had gone up*, and justifies the phrase by authorities out of *Æschylus* and *Aristotle* : to which I add a parallel instance out of a very pure author : ἐπειδὴ ὃ ἡρέθη τάχιστα, *as soon as ever he was elected* [4]. So upon this supposition our translation should run; *After Jesus was baptized, as soon as he came up out of the water, the heavens were opened, &c.* To say our Saviour immediately came out of the water after he was baptiz'd, seems to be a low circumstance of small importance or use : but take it the other way, and it very clearly and gratefully introduces the account of the following glorious appearance, and awful attestation from heaven of our Saviour's intimate relation and dearnefs to the Lord of eternity.

St. Paul makes a noble repetition and interruption in his style, out of a generous eagerness and impatience to express his fervent charity and gratitude to good *Onesiphorus*, for bravely standing up for the cross of Christ, and himself, our Lord's glorious prisoner and champion ; when

[1] Herodot. St. Mark viii. 20.

[2] Plat. de Leg. I. p. 625. Ed. Ser. & Hen. Steph.

[3] St. Mat. iii. 16.

[4] Xen. Cyrop. I. 5. 6. p. 30. lin. pag. 20.

other

other timorous professors meanly deserted him in the time of his distress and danger.

The Apostle begins with a prayer for the good man's family: *The Lord grant mercy to the house of Onesiphorus; for he often refreshed me, and was not ashamed of my chain: but being in Rome, very carefully sought me, and found me out.* Then the sacred writer stops his period, and suspends his sentence, to repeat his acknowledgments and prayer with renew'd fervour and gratitude: (*The Lord grant that he may find mercy from the Lord in that day*) and in how many instances he ministred to me in Ephesus, you very well know [5].

Read over the choicest authors of Greece and Rome, and among their many parentheses and transpositions of style, you will scarce ever find one brought in a manner so pathetic and lively; nor for a reason so substantial and unexceptionable.

§. 6. THERE is often great appearance of irregularity in the exchange of nouns and verbs, words and their accidents one for another, which may startle and confound people of a low taste and genius; but yield an agreeable variety and entertainment to judicious and capable readers of the noblest authors. By this various changing and sorting of the words which compose language, there arise infinite numbers of new and pleasing ideas; the stores and riches of speech

[5] 2 Tim. i. 16, 17, 18.

are

are multiply'd; you see things in all their postures and relations, in all their variety of dress and colouring.

The principal noun is put for the pronoun which uses to stand for it to vary the expression, and prevent the too frequent repetition of it. *When the Lord knew that the Pharisees heard that Jesus made and baptiz'd more disciples than John* [6]. The noble orator of Athens speaks in the same manner of himself: *No body here makes any mention of Demosthenes, no one charges me with any crime. Plato, in one of his dialogues, introduces Euthyphro thus speaking of himself: Euthyphro would not excel vulgar mortals, if I did not perfectly understand all these things* [7].

A substantive is often us'd by the sacred writers of the New Testament for an adjective, which the schoolmen call putting the abstract for the concrete; and it is a compact and vigorous way of expression, originally *Hebrew*: *ἐσονται γὰρ ἡμεῖς ἐκείναι θλίψεις* [8], but it is far from being a barbarism or repugnancy to pure Greek: *νόμον μὲν γὰρ τιμὴ τοιαῦτα* and *ἔδωκε μωρία εἶ ταῦτα*, *these things seem'd to be folly* [9]. The putting one sense for another sometimes may sound harsh to over-nice ears; but it is common in the best authors, sacred and foreign. *To see*

[6] John iv. 1.

[7] Dem. de Cor. 50. l. 7. per Foulks & Freind 119. l. 9. Plat. Euthyph. 5. l. 1. Ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια εἰ εὐρατεύεται ἐπὶ Πέρσας Κροῖσος. Herod. Gr. 1. 19. l. ult. Herod. Gr. 7. p. 432. l. 31.

[8] St. Mark xiii. 19.

[9] Thucyd. 6. 357. l. penult. Thucyd. 5. 316. l. 5.

corruption,

corruption, and taste death, in our divine writers, will not, by capable judges, be condemn'd as improper and unclassical, who read and approve those liberties in the noblest Classics: *Θᾶσαι, φίλῳ, ὡς καλὸν ὄζει*, See, my friend, how fragrant it smells! [1] *Ἐπαίοντες σιδνείων*, in Herodotus, is feeling of weapons, being vulnerable, tho' the original signification of the word is to hear [2] *Κωφός* is put for *ἄλλῳ* in the New Testament [3]: we have *κύματι κωφῶ* in Homer, and *surdo verberare* in Juvenal [4].

As fine a writer and sound critic as any we have, justly pronounces the transition in the author he comments upon, from the sense of hearing to that of seeing, to be an elegancy [5].

There is a remarkable exchange of one pronoun for another of a different person in St. Matthew xxiii. 37. *πρὸς αὐτὴν*, the same as *ἐαυτὴν* for *σεαυτὴν*: on which the learned Grotius observes, " 'Tis an expression of the eastern people, " who join words or pronouns of the third person " to the first and second person after a pronoun " relative, or a participle, which one may observe in many passages of the Hebrews, Syrians, and Arabians." The great man should have added, And the same form of speech is used

[1] Theoc. i. v. 149.

[2] Herod. Gr. 3. 170. l. penult.

[3] St. Mat. ix. 33.

[4] Hom. 'Ιλ. ε' v. 16. Juv. Sat. 13. v. 194.

[5] Dr. Potter on Lycophron. v. 253. p. 138.

by

by the old and purest Grecians ; βέλει σὲ θεῶν, καὶ φοβηθῆναι, καὶ χρησάσθαι τῷ ἑαυτοῦ τέλει [6].

The article ὁ is set for a pronoun relative, ἡ πεισμονή, *this persuasion*, in the sacred writers : to which that place in *Thucydides* exactly corresponds, ἐν τοῖς πρώτοις ὃ Ἀθηναῖοι, *among these the Athenians first* [7].

Lewis Capellus, on *St. Mark* ix. 23. in vain therefore observes, that τὸ for τέτο may pass in verse, but in plain prose is scarce to be endured.

Words of comparison are sometimes so exchanged and boldly expressed in sacred writers, that rash critics have not forbore to charge 'em with unallowable and unparallel'd liberties. How justly, we shall now examine. The superlative in *St. John* stands for the comparative [8] : πρώτῳ μὲν, *before me*. The politest and most accurate classics write in the same manner : δεινότατῳ σουτέ ταῦτα ἦδα, *you outdid yourself in these matters* [9]. The comparative is put for the superlative in *St. Matthew* : μικρότερον for ἐλάχις : so in *Anacreon* : χαλεπώτερον ὃ πάντων [1]. *Plato* has the positive for the superlative ; ἀπάντων ἀδελι [2]. The divine writers

[6] *Æschin.* adv. Ctes. 98. v. 3. Vid. *Plat.* Alcib. i. 143. l. 28. πρὸς τὴν ἑαυτοῦ μητέρα, *to your own mother*.

[7] *Galat.* v. 8. *Thucyd.* i. p. 4. v. 8.

[8] *St. John.* i. 15.

[9] *Xen. Mem. Soc.* i. 2. 46. p. 27. Wells.

[1] *St. Mat.* xi. 11. xviii. 1. *Anac. Od.* 46. v. 737. Barnes.

[2] *Plat. Gorg.* 472. l. 4. before the end.

vary the comparative, and by addition of another word give it strength and vehemence: *περισμώτερον ὑπὲρ τὰς ὑπὲρ φωτὸς* in St. Luke, which is agreeable to the usage of the Septuagint, *περισσόν τὸ ἔλεος οὗ ὑπὲρ ζῶας* [3]. And the most accurate authors among the Greeks and Romans have parallel forms of expression: *ἴσιν ἢ τρυφῆς πρὸς ἐλευθερίας ἢ ἀσπασότερον* [4]: Virgil has

— *scelere ante alios immanior omnes* [5].

To express any thing superlatively excellent or great, the Hebrews say, 'tis great or excellent to or before God: Which noble manner of speech the New Testament writers imitate. St. Luke has *ἀσῆτον τὸ θεῶν* [6], *ἐξάνιον γ' ὅσον*, prodigiously; *τὸ θεῶν δαίδαλμα*, a rare and exquisite piece. *Πρωϊκὴ δαίμονια τις τὸ μέγεθος*, of a wonderful power and force, in the classic authors seem to bear some resemblance to this Hebrew beauty [7].

The Evangelists and Apostles after the Greek translators promiscuously use nouns of number; they put *one* for *the first*; *μὴ σαββάτων* for *πρώ-*

[3] St. Luke xvi. 8. Psal. lxii. 4. Grabe Sept. in our translation, lxiii. 4.

[4] Herod. Gr. i. 23. l. 43.

[5] Æn. I. 347.

[6] Acts vii. 20. Jonah iii. 3.

[7] Aristoph. Ran. 793. Theoc. Id. i. Plat. Gorg. 456. l. 5. *Civitas magna Deo*, Jonæ iii. 3. i. e. *perquam maxima*. Hinc & Græci, *Δακεδαίμονα διὰν*, & similia infinita: & Latini dicunt, *Homo divinâ fide; divinâ mente; divino ingenio præditus* Buxtorf's Hebrew Grammar, p. 362.

τη [8], which is called a *Hebrew* phrase, but 'tis classical, and good *Greek* too: ἀνὴρ μέγας & περιπλήρης σπιδαμῆς for πέντε σπιδαμῶν [9]. *Juvenal* has

Horace. art. poet. v. 189. quinto productivo actu
 ————— sexta cervice feratur [1].

It appears by this, that the famous *Jewish* historian *Josephus* had not read, or not minded, those passages in *Herodotus*, and several others, which might be produced out of other *Greek* authors, when he affirmed that this manner of expression was a pure *Hebrew* idiom, and formally promised to give peculiar reasons for it [2].

One great occasion of rashly censuring and improperly translating the New Testament, has been, not taking notice that a verbal adjective or participle is us'd for any part of speech or species of word in language, and more particularly and frequently for a verb: Καίπερ ἐγὼ ἔχων for ἔχων or ἦν ἔχων [3]; for εἰμί is oft understood, more rarely put down. Τέτο γδ ἐσὲ γινώσκοντες, for this you know [4]: οἵτινες ἔργα ἀποδείξαντες εἰσὶ [5]. 'Tis much us'd in *Hebrew*; but *Piscator* and others call it a *Hebraism*, always meaning exclusively, i. e. that the form of ex-

[8] St. Mat. xxviii. 1.

[9] Her. Gr. 2. 126. & 1. 19. 1. 9.

[1] Juvenal. Sat. 1. v. 65.

[2] Antiquities 1. 1.

[3] Philip. iii. 4.

[4] Ephes. v. 5.

[5] Her. Gr. 2. 92. 1. 4.

pression

pression is not pure and proper in the Greek tongue. But 'tis a very gross error, tho' delivered down by a very long tradition: Παράσονται καὶ γὰρ διαφυλάσσωσιν ἔειρήνην, *I will endeavour to keep the peace* [6].

Our translators, for want of observing this, have, according to their version, several times made unavoidable solecisms in the sacred original: *I beseech you, brethren, that ye walk worthy of the vocation by which you are called, &c. forbearing one another* [7].

By which construction ἀεχόμενοι must necessarily agree with ὑμεῖς, which would break through all rule, and be an irreconcilable solecism. But all is right, if we put a stop at the end of the first verse; or rather, to make it more easy and natural, after πρῶτον, with *long suffering forbear one another in love*; and translate σπουδάζετε, *earnestly endeavour*, which construction is justify'd by the frequent use of the best authors of Greece. And the observation of *Grotius* on this place. that *St. Paul* regards the sense more than the bare words, and their grammatical construction, in many passages, might have been as well apply'd to *Homer*, *Herodotus*, or *Thucydides*. Our translation supposes a barbarism in *Colossians* iii. 16. But turn it thus, *Let the word of Christ dwell in you richly in all wisdom: teach and admonish one another, &c.* and every thing is clear and regular. Many other places might be named, but I pro-

[6] Dem. de Cor. 50. 1. 6.

[7] Ephes. iv. 1, 2, 3.

pose to consider the chief of them in the dissertation I have under hand upon the wrong division of chapters and verses in the New Testament, and the faulty translation of those inestimable writers, which either tend to pervert the Sense, or tarnish the beauty of the admirable originals: which, with another dissertation upon the Septuagint, and the advantages of studying it in order to have a better notion of the sense, and taste of the beauties of the *Greek Testament*, will make up the third and last Part of this Work: which I hope to publish a little time after these two Parts have seen the world; and, if that can be expected, have been receiv'd with favour.

From what has been said, it may appear that the learned and admirable Dr. *Hammond* is mistaken, when upon his review of his annotations upon *Gal. ii.* he declares, that the two places above-mention'd are not reconcileable with *Syn- taxis*: 'Αρῆῶι χωρῶντες, for ἐχῶρσεν, the *Argives march'd* [8.] That is as bold a construction in *St. John*, as any to be found in the New Testament. Οὐδείς ὃ ἐτόλμα ἢ μαθητῶς ἐξελεῖσθαι αὐτὸν, εἰδότες [9]. It may be solv'd by ἦσαν εἰδότες, or εἰδισαν, and is exactly parallel'd by that passage in *Thucydides* [1], Συρακουσίοις καὶ Συμμάχοις κατὰ πλῆξιν ἐκ ὀλίγῃ ἐγένετο ——— ὁρῶντες ——— which cannot be accounted for or

[8] *Thucyd.* 5. 332. l. 15, 16.

[9] *St. John* xxi. 12.

[1] *Thucyd.* 7. 437. l. 12, 14.

solved

solved any way but by allowing ὁρῶντες in the Greek classical language to be tantamount to εἰδόντων, or ᾗσαν ὁρῶντες. Those two passages in *Thucydides* and *Plato* are very surprizing and uncommon, ἐπὶ τῷ τιμωρέμενοι τὰς ἐχθρὰς, καὶ αὐτοὶ ἅμα σώζεσθαι, to punish our enemies, and at the same time preserve ourselves [2]. Πόλιν, ἣν οὐκ ἐπενήσαν, ἣ δὲ πλεονέκτων, οἰκύντας ἐν τῷ αὐτῷ αἰὲν ἐπελευθύντας ἀλλήλοις. To which [3] let me add, out of *Isocrates* [4]. Δεόμεθα ἑνὶ μῦθῳ, ἄνδρες Ἀθηναῖοι, μετ' εὐνοίας ἀκροάσασθαι ἧς λεγομένην, — ἐνθυμηθέντας — where ἐν τῷ τιμωρέμενοι — οἰκύντας immediately depending on πλεονέκτων and ἐνθυμηθέντας, cannot be so easily resolv'd, as the fore-mention'd instances, for a very obvious reason; and carry more appearance of difficulty and solecism than any passage in the whole New Testament. And if these phrases be allow'd, the authority of these three eloquent and flourishing authors of old Greece must for ever silence all objections upon this head against the sacred classics; if not, then there is no standard of pure Greek at all; and all language, and every author is alike.

Castalio makes a very cold and aukward compliment to the divine writer of the *Revelation*; and first imagines him to be guilty of a solecism, and then formally makes an apology for him.

In his note on *Apocal.* i. 4. he thus accosts

[2] *Thucyd.* i. 66. 16, 17.

[3] *Plat. Ref.* 8. p. 551. ed. Ser. & Steph. l. 34, 35, 36.

[4] *Iloc. Plat.* 175. l. 10. near beginning of Orat.

his reader: *As to the solecism (such as presently follows* ὁ ἰσὺς Χριστὸς ——— ὁ μάρτυς) *don't be concern'd, such things are often found in Paul. Learn morals from the good, and language from the eloquent.* All capable readers, who are not moved with the appearances of solecism in the noble authors lately produc'd, will not be disturb'd at ὁ θεὸς ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. Which are not greater difficulties or deviations from plain grammar than those and numerous other passages in the sublimest authors. *Grotius* and other critics give a further reason why these nominatives were not vary'd; they emphatically represent and express the everlasting veracity and invariableness of God, and the unchangeable majesty of Christ in the testimony of his Gospel, and the glory of his kingdom.

The nominative case for the vocative may as well give some people offence, as some things as little difficult have done. *St. Luke* has ἦ πάντες, ἐγείρετε [5]; and 'tis not only found in the Septuagint, and writers of the New Testament, but 'tis an *Attic* elegance: ὁ Θεολόγος εἶπεν Ἀπολλόδωρον, ἐκ ἐπιμυθεῖς [6]. Both case and number are sometimes chang'd, ἐξέλθετε, λαὸς μὲν [7], ἀκούετε, λαὸς [8], τὸ κατ' ἐαυτὸν ἕκαστος ἐπεδε [9].

Variation of case, and change of construction has rais'd scruples in some over-wise critics with

[5] *St. Luke* viii. 54.

[6] *Plat. Conv. Ed. Francofurt.* p. 1174.

[7] *Apoc.*

[8] *Aristoph. Achar.* 999.

[9] *Thucyd.* 2. 156. l. 19.

respect

respect to the purity of the New Testament style. The learned and judicious editor of St. *Clement* has retain'd an old reading of that father against the correction of *Junius* and *Bois*, who were offended at a change of construction, which they did not esteem to be consistent with the genuine purity of the classic *Greek* [1]: And he says 'tis usual with the sacred writers of the Gospel, whose manner of expression this venerable father comes near. 'Tis very right, this form of speech is common both in the Septuagint and New Testament writers. Ἐκείνων βορέην ἐπ' ἐδὲν — κρεμῶν γὰρ ἐπ' ἐδενός [2]. Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, πρὸ Ἀβραάμ [3]. But 'tis equally common in the best classics; διὰ μήκους τε πλῆ, καὶ ἀπτεία φουλακῆς [4]. Whether the reading in St. *Luke* [5] be αὐτῇ χίρᾳ, to agree with μντεῖ, or αὐτῇ χήρᾳ before ἦν understood, makes no manner of difference in the sense, or structure, or sound of the words, or variation in the old manuscripts written without accents, or distinction of verses, in capitals. But if we take it the last way, as found in some very good books, it is pure and clear, and parallel'd by the noble historian; Βεδῖνοι δ' ἐπ' αὐτῇ γλώσῃ χρεώνται καὶ Γελωνοί. ἐδὲ δίαίλα ἡ αὐτῇ [6]. Γλωσσομένης δ' ὁρεῖας,

[1] Mr. Wotton in St. Clement. c. 30. p. 135. n. 2.

[2] Job xxvi. 7.

[3] St. Luke i. 55.

[4] Thucyd. 6. 399. l. 1. Vid. etiam Thucyd. 5. 331. l. 1, 3. St. Luke ix. 1. Plat. Ref. 5. 397. l. pen. Ed. Massey. Herod. 1. 1. l. 15, 16. Thucyd. 7. 466. l. 14.

[5] St. Luke vii. 12.

[6] Herod. 4. 256. l. 17, 18. vid. St. Luke i. 55. Piscator pretends 'tis a violation of Syntax.

and καλὸν ῥῆμα, so near in *St. Paul*, cannot be esteem'd more an inaccuracy, than νέες αὐτῶν γεύεσθαι, and λόγον γεύωνται, so close together in *Plato* [7]. To conclude, there is not so bold a transition from case to case in all the *Greek Testament*, and which seems so contrary to grammar, as that in *Herodotus*; Οὐτε αὐτὸς Μιλησίων οἶός τε ἔσται ἄρχειν, ἔτε ἄλλον εἰδένα εἰδαμῶν [8]. It has been the doctrine of the generality of grammarians, that the genitive is the only case that can be put absolute; that is, that implies a consequence, or something that has happen'd, or will happen upon such a supposition. But this construction is often put in the accusative, and sometimes in the dative, or rather ablative.

This one observation will clear many passages of the *New Testament* from the charge of irregularity and violation of grammar; and account for several various readings occasion'd by the ignorance and presumption of copyists. Εἰσελθόντα αὐτὸν εἰς αἶκον, οἱ μνηταὶ ἐπιπράτων αὐτὸν [9]. Δόξαντα ὃ ταῦτα καὶ περανθέντα, τὰ μὲν στρατεύματα ἀπῆλθε, when these things were determined and accomplish'd, the armies march'd [1]. Κυρωθέν ὃ εἰδέν, when nothing was determin'd, which is follow'd by a variation of the construction, νυκτὶς τε ἐπιγενομένης [2]. The excellent *Grotius* himself seems not thoroughly to have

[7] Heb. vi. 4, 5. Plat. Ref. 7. 148, l. 4, 6.

[8] Her. Gr. 4. 265. l. 32, 33.

[9] St. Mark ix. 28.

[1] Xen. Hellen. 3. p. 149.

[2] Thucyd. 4. 234. l. 16.

consider'd this ; and therefore he approves of ἐκθεέντες αὐτῷ, a variation of reading supported by little authority, in St. *Luke* [3], only to prevent the repetition and imaginary superfluity of αὐτὸν in the sacred text. Καταβάλῃ ἢ αὐτῷ ὑπὸ τοῦ ὄρους is by some esteemed a *Pleonasmus*, but is more naturally solv'd this way ; and that passage in *Herodotus* exactly answers it, μὴ ἐλθεῖσι ἢ τοῖσι βασιλῆσι ἐπὶ τὸ δ᾽ ἔπνον ἀποπέμπεσθαι σφι ἐς τὰ οἰκία [4].

'Tis a rule among grammarians, that aptotes, or nouns that admit no variation in their ending, except proper names and adjectives, are of the neuter gender. Then εἰ μίᾳ would fall under censure [5] ; but the old observation is overturn'd, and the sacred writer defended by *Hesiod's* Δὼς ἀγαθῇ, ἀρπαξ ἢ κακῇ [6]. Χερυβείμ δόξης ἐπισκιάζοντα [7] may seem to violate the reason of grammar to those who superstitiously adhere to that pretended rule. Here ζῶα may be understood, as it is often in the Septuagint, ποιήσεις δύο χερυβείμ χρυσοῦ τορευῖά. Sometimes they put a masculine adjective to it, χερυβείμ ἐκλείνοντες τὰς πτέρυγας [8]. By the same word ζῶα, *Josephus* calls the Cherubims.

[3] Acts vii. 21.

[4] St. Mat. viii. 1, Herod. Gr. 6. 349. l. 8. Thucyd. 4. 267. l. 17, 18. Xen. Hellen. p. 151.

[5] Apoc. ix. 12.

[6] Ἔργα καὶ ἡμ.

[7] Heb. ix. 5.

[8] Exod. xxv. 18, 19, 20.

The neuter gender is us'd instead of the masculine in sacred writers of the New Testament, *ᾤον ἰωνᾶ*, *greater than Jonas* — of our blessed Saviour [9]. 'Tis frequently and elegantly so us'd by the best classic authors, when they speak of persons, *τὰ λοιπὰ συνδιεχέειζον*, *they kill'd the rest of the Persians* [1]: *ὀλίγον ἦν τὸ πισεύον Ἑρμοκράτη καὶ φοβούμενον τὸ μέλλον*, *some few there were that believ'd Hermocrates, and fear'd the event* [2]. Παιδικά, neuter, plural, is common in *Plato* for a *boy belov'd*. *Horace* speaks after the same manner in his praises of *Augustus* [3].

Παρεῖς κούεις ἐγένετο αὐτῇ is said by several to be a *Hebraism*, and put for *ἅπτο* [4]; but the construction and sense will be equally natural and sound, if we refer it to *κεφαλὴ γωνίας*, as *Theophylact*, *Grotius*, and *Erasmus* do. *Μίαν ἡττωσάμην*, *one thing have I desir'd*, is brought as a parallel case out of the *Greek* version of the *Old Testament* [5]: But 'tis very common for the adjective to agree with a substantive understood and included in the sense of the verb, *μίαν αἵτησιν ἡττωσάμην* being the expression at length [6]. So in *δαρῆσεται πολλὰς* in *St. Luke*

[9] St. Mat. xii. 41.

[1] Her. Gr. ix. 547. l. 31.

[2] Thucyd. 6. 370. l. antepenult. & penult.

[3] Nil oriturum alias, nil ortum tale fatentes. Hor. Ep. 2. 3. 17.

[4] St. Mat. xxi. 42.

[5] Psal. xxvi. 7. in the Septuagint.

[6] Αἵτησιν μίαν ἐγὼ αἵτημα, 2 Kings ii. 16, 20. as the Septuagint distinguishes it.

πληγὰς

πληγὰς is understood, that arises out of the signification of the verb [7]. Parallels to which are frequent in the noblest classics: ἐπέλειβετο τυπόμενος πολλὰς — τῶτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας παύσαιαν [8].

That change of number in St. Paul to Timothy, οἰδαμὲν in one part of the period, and εἰδὼς, refer'd to the same person, in another, may seem abrupt and unaccountable to people not well vers'd in the classics [9]: But it is much more easily solv'd than several passages of this nature in the noblest authors.

Helen, in *Euripides*, says of herself, ὦς ἔδινκαίως, ἦν θάνα, θανέμεθα [1]. It might very well stand for οἶδα, according to *Grotius*, who says, 'tis frequent with the *Hebrews* to use a participle for a verb of the present tense, which they want: but the preter tense is put for it; so the participle is not us'd for that reason; neither is it a pure *Hebraism*; 'tis common in all the best *Greek* authors; we have undeniable instances above. As to the change of number; that is as bold in *Tully* as any can be met with in a good author: *Mibi quidem, neque pueris nobis, &c.* To me, when I was a boy [2]. 'Tis easy to clear the sense of 2 *Pet.* iii. 1. but not so to solve the difficulty in construction; δευτέραν ἐπιστολὴν ὑμῖν γράφω, ἐν αὐτῇ. The emperor *Antonine* has a

[7] Luke xii. 47.

[8] Aristoph. Nub. 968. Xen. Cyr. Exp. p. 315.

[9] 1 Tim. i. 8, 9.

[1] Troad. 904.

[2] Tullii Offic. i. p. 37, 38. Ed. Cockman Oxon. 1716.

place exactly parallel; but we don't come so low for authority [3]. We have a passage in *Plato*, that is as bold, and fully comes up to that of the Apostle: *τοιαύτην φύσιν — ὀλιγάκις ἐν ἀνθρώποις φύεσθαι, καὶ ὀλίγας* [4].

There is an appearance of violation of grammar in *St. Luke*, *ἐγένετο ᾧ μετὰ τὰς λόγους τέτους ὥστε ἡμέραι ὀκτώ* [5].

'Tis not impossible to produce an instance out of a noble classic, of a verb singular put to a noun plural, not of the neuter gender: *Μελιγάρους ὕμνοι ὑσέρων ἀρχαὶ λόγων τέλλεται* [6]. There is a construction exactly the same in *Herodotus*: *ἔστι ᾧ μετὰ ζυτὶ τε παλαιῆς πόλις — καὶ τῇ νῆϊ ἐπὶ ἀσάδιοι* [7]. This way of expression in *St. Luke* may be solv'd by understanding *χρόνον*, which is frequently suppress'd in the noblest classics. *Ἀλλ' ἔγωγε πολλὰς ἡμέρας ἀφ' ἧς — ἐνικᾶτε σὺν τοῖς θεοῖς* [8], as *διάστημα* may be, in the passage of *Herodotus*, quoted.

In that passage of *St. Luke*, *καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες, ἦν* is put for *ἦσαν* by a syncope of the *Bæotians*. So *Hesiod*, himself a *Bæotian*, uses it: *τὴ δ' ἦν τρεῖς κεφαλαί* [9].

Πατέρες is us'd for both parents by *St. Paul* [1]; so *βασιλεῦσι*, in *Euripides*, is put for *Admetus*

[3] Cap. 4. l. 2.

[4] Plat. Ref. 6. 20. l. antepen. & pen.

[5] St. Luke ix. 28.

[6] Pindar. Ol. 11. v. 5.

[7] Herod. Gr. 1. 10. l. 13, 14.

[8] Xen. Cyr. Exped. 3. 2. 9. p. 150. Wells.

[9] St. Luke ii. 33. Hesiod. Theog. 321.

[1] Heb. xi. 23.

and

and his queen [2]. And, what is much bolder, *Antigone*, in *Sophocles*, speaks of herself in the plural number and masculine gender : so does *Medea* in *Euripides* [3]. We have in *Herodotus* δύο θεῶς μεγάλας Πειθῶ καὶ Ἀναγκάην [4]. Now who can doubt but λέσαντες, in *Acts* ix. 37. may stand for a woman or women, if any one think that decency would not allow men to perform the office there mentioned ?

A quick transition from one number to another has been esteem'd an impropriety, to people who have not consider'd the pathos and emphasis of it ; nor been acquainted with the authors of the sublimest sentiments, and purest language amongst the ancients. The word γυνή in *St. Paul* to *Timothy* [5] includes the whole sex ; and the change of the number in μείνων is natural : σωθήσεται agrees with γυνή by plain grammar, and μείνων by figurative grammar with πᾶσαι γυναῖκες, which is included in γυνή, and tantamount to that word in sense. *Xenophon* delights in this transition ; ἦν δέ τις τερψὶ τὴν ᾠδὴν αἰνῶν ζημίας αὐτοῖς ἐπέθεσαν [6]. θησαυροποιὸς ἀνὴρ, ὅς δ' ἠ καὶ ἐπαινεῖ τὸ πλεῖστον [7].

Transition from plural to singular adds strength to the discourse, and applies close to every particular what is of general concern. 'Tis common

[2] Eurip. *Alcest.* 130.

[3] Sophoc. *Antig.* v. 338. Eurip. *Alcestis* 383. Med. 1241.

[4] Herod. G. 8. 495. l. 33.

[5] 1 Tim. ii. 15.

[6] Xen. *Cyrop.* p. 4. l. 14. Oxon. all Greek.

[7] Plat. *Ref.* 8. 182. l. 16, 17. Theog. v. 459, 460. See Sept. Job xxxvi. 7.

in

in the inspir'd *Hebrew* writers, and their *Greek* translators [8].

So in the divine writers of the New Testament this sudden change of number is frequently us'd, and always for a strong reason. St. *Jerom* is highly offended at St. *Paul* for passing from *ὑμεῖς οἱ πνευματικοὶ καὶ ἀπλῆξτε το σνοπὼν σεαυτὸν, μὴ καὶ σὺ πειρασθῆς* [9]. *Ye that are spiritual, restore a brother overtaken in a fault, considering thyself, lest thou also be tempted.* And gathers from this place, that St. *Paul*, when he said that he was rude and unskilful in speech, could mean it in no other sense, than that he was a solecist, and ignorant of the *Greek* language. But that this passage is pure *Greek*, may be gather'd from what we have already said; and shall presently be proved by parallel changes and transitions in the most vigorous and eloquent authors of *Greece*. In the mean time we may consider, what *Erasmus* and other critics have said upon this passage: *That this change in the nature of the thing, is here more judicious, more pressing, and pertinent to St. Paul's purpose.* Had he said, *considering yourselves, lest ye also be tempted*, it would have been more harsh and offensive to that body of Christians: and this great preacher uses all gentle and healing expressions to those weaker Christians, whom he endeavours to correct and improve. By this abruptness and transition the Apostle more effectually addresses himself to every man's conscience, he presses it close and home; awakens

[8] Deuter. vi. 1, 2.

[9] Gal. vi. 1.

his

his reader, and gives every individual Christian an interest and concern in the danger and duty [1]. We have the like transiſion in *Xenophon*, ἡθλα πρῶθηνκε ταῖς πόλεσιν, ἥτις αἰεὶ σὺν σφάτευμα πέμποι [2].

A collective noun, tho' in grammar of the singular number, and neuter or feminine gender, may have adjectives join'd to it of that number and gender of which the persons are, which are included in the sense ; ὁ ὄχλος ἔτ' ὁ μὴ γινώσκων τὸ νόμον ἐπικαλέσασθαι εἰσὶ [3] ; which is not more difficult than Ὁχλος ὑπεβίβη πρὸς τὰς ναῦς δαυμάζοντες [4]. In *St. Luke* we have πλῆθος σφαλῖας ἑβανίς αἰνέων τὸ θεόν, where αἰνέων or some equivalent word must be contain'd in σφαλῖας ἑβανίς [5]. So in *Thucydides* we have πέμποι μέρ' τὸ σφαλῖας ἀποειχισμένης [6], χιλιάδες ἐσφραγισμένοι, which offended the famous *Laurentius Valla* [7], is exactly the same as αἱ πόλεις ἀδικίαν παύσοντες in a noble classic [8]. Τεκνία μὲν, ὅς παλιν ὠδίνω, where the relative re-

[1] Flaccius Illyricus de stylo SS. Literarum. Tract. 5. p. 467, 468. Erasim. in loc.

[2] Xen. Hellen. p. 205. Plutarch. Consolat. ad Apol. p. 62. Basil. 1574. Greek. Galat. iv. 5, 6, 7, 8.

[3] St. John vii. 49.

[4] Xen. Hel. i. 27.

[5] St. Luke ii. 13.

————— Pars arduus altis
Pulverulentus equis furit —————

in Virgil, is a greater liberty than ever I saw in any other author. Virg. Æn. VII. v. 624.

[6] Thucyd. 7. 463. l. 17, 18. Ibid. 6. 395. l. 7.

[7] Dr. Prat's Gram. part II. 164.

[8] Xen. Mem. of Socr. 2, 3. p. 83.

fers

fers to a tantamount word included in *τεκνία*, is parallel'd by that passage in *Thucydides*, τὰ τέλη καὶ αὐτὰντας ἐς τὸ στρατόπεδον [9]. There is in *Thucydides* a harsher change, and more excessive liberty upon this head than any in the sacred writers [1], where *κελεύσονται* depends only upon *ναὺν Σαλαμινίαν* in the text; which must have relation to *ἀνθρώπους* the *men*, or *passengers* supposed to be on board the ship. That in *Plato* is bold, but what is frequent in all the best authors of *Greece*; ἔτε δὲ κρείττω, ἔτε ἰσχυρόν ἐκὼν ἐργασὴς παιδικὰ ἀνέξειλαι [2], τὰ δέκα κέρατα ——— ἔτοιμισήσουσιν, where *ἔτοι* must have relation to *βασιλεῖς* prefigur'd and understood in *κέρατα*. This change is answer'd for before in numerous instances: I shall only add one out of the pure and polite *Xenophon*: Γινώσκῃ τὸ θεῖον, ὅτι τοσούτον ἐστὶν ὥστε ἅμα πάντα ὁρᾶν ——— καὶ ἅμα πάντων ἐπιμελεῖσθαι αὐτῆς where *αὐτὴ* must agree with the equivalent word *θεὸς* included and contain'd in the word *θεῖον* [3]. Ignorance of figurative grammar, and the allowable liberties taken by the sublimest authors, has occasion'd weak people to run into erroneous and heretical opinions. We have this passage in *St. John*: Διὰβολὸς ψευδῆς καὶ πατὴρ αὐτῶν; that is, ὁ ψεύδης included and fully compris'd in the sense of *ψευδής*. *The devil was a liar, and the father or author of lying* [4].

[9] Gal. iv. 19. *Thucyd.* 4. 223. l. 12. Vid. *Deuteronom.* xxviii. 37.

[1] *Thucyd.* 6. 379. l. 6, 7.

[2] *Plat. Phæd.* p. 239. Ed. Steph.

[3] *Apocal.* xvii. 16. *Xen. Mem. Soc.* p. 50.

[4] *St. John* viii. 44.

Epiphanius in his *Panarium* has five or six times this groundless and ridiculous addition, καὶ ὁ πατὴρ αὐτοῦ ψευδὴς ἦν whence some unstable and weak Christians imbibed that stupid error, that the devil had a father, who was a liar. *Nonnus*, the poetical paraphrast of *St. John*, follows this absurd reading [5]. In *Thucydides* there are several parallels; I shall name one that fully and unavoidably reaches the point: ἢ μέλλοντες πολεμήσειν, ἢ ἐν αὐτῷ ἦδη ὄντες, that is, πολέμῳ included in the signification of πολεμήσειν [6].

The same reference to a word understood, and collected out of the sense of some word express'd, and going before, is often found in the sacred authors of the Old and New Testament, and in all the noblest classics. Ὁ ποιήσας αὐτὰ in *St. Paul* [7] cannot agree with any word before express'd, but has reference to ἐξηλάματα καὶ νόμους, or some equivalent word included in the sense. So in *Thucydides*, καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βελοναῖοις περὶ αὐτῶν ἐλέσχειν [8], where, as the scholiast observes, κατηγορημάτων must be understood. So in *Aristophanes*, πολλοὶ ——— πλεῖστοι ποιεῖσι δίκως αὐτὰ συλλεξάμενοι [9], κρίματα is understood. In all these cases some word must be understood, which is gathered out of the design

[5] Ψευδὴς αὐτὸς ἔφω ψευδήμονος ἐκ γενετῆρος.

[6] *Thucyd.* i. 13. l. 5.

[7] *Rom.* x. v.

[8] *Thucyd.* i. 72. l. ult.

[9] *Aristoph.* *Plut.* 501, 502. Vid. *Psal.* xxxviii. Sept. vulg. xxxix. 7. Θησαυρίζει, καὶ ὃ γινώσκει τινὲς συναγαγεῖ αὐτὰ.

of the discourse, and the nature of the subject the author is treating.

In St. *Matthew* πόλις is understood in πᾶσα Ἱερουσόλυμα. So in *Virgil*, urbe in that place *Præneste sub ipsâ*. Some critics are offended with ἰδὼν agreeing with πνεῦμα in St. *Mark* [1], but without reason: δαίμων the same with πνεῦμα here, may be suppos'd to agree with it, according to the elegance of figurative construction. Βρίσκει φέροντα τόξον [2], is the same in the polite and clear *Anacreon*, φεύ ὦ ἀγαθὴ καὶ ποιεὶ ψυχὴν, οἶχην, δὴ ὠπολιπὼν ἡμᾶς [3]. So in the noble orator, μιὰρὲ καὶ ἀναιδὴς κεφαλὴ — ἐξεληλυθὼς [4].

There is a shew of confusion and difficulty in the sacred writers, by reason of the various alterations and transpositions of the antecedent and relative: But that is no more an objection against the purity and pleasantness of their language, than the same seeming irregularities are against the style of the most valuable authors of *Greece* and *Italy*. The greatest difficulty upon this head is that in the *Acts* [5], ἀγούτες παρ' ᾧ ξενιθῶμεν Μνάσωνι for ἀγούτες Μνάσωνα, παρ' ᾧ Μνάσωνι, &c. which repetitions are sometimes found in the clearest and purest authors, more particularly in *Cæsar*. In St. *Paul* ὑπηκῆσατε εἰς ὃν παρεδόθητε τύπον διδασκαλίας is for τύπον διδασ-

[1] St. Mat. ii. 3. Virg. *Æn.* VIII. v. 561. St. Mark ix. 20.

[2] Anat. Od. 3. v. 41, 42. p. 8. Barnes.

[3] Xen. *Cyrop.* 7. 3. p. 423. Wells.

[4] Demosth. in Mid. 401. l. 13, 14. after C.

[5] *Acts* xxi. 16.

χῆς, εἰς ὃν τύπον παρεδόθητε [6]. So in St. Paul's epistle to *Philemon*, ἐμὲ τέκνε — ὃν ἐγέννησα — Ὀνήσιμον wou'd be at length ἐμὲ τέκνε Ὀνήσιμε, ὃν Ὀνήσιμον [7]. There are innumerable parallel places in the classic writers. We shall, to vouch our asseveration, produce a few decisive and certain. In *Herodotus* φιλήν is suppress'd in that passage εἰ σφὶ ἔτι ἐμμένει πρὸς Ξέρξεα φιλήν (υνεκεράσαντο) [8].

So *ἰατεικὴ* in the divine *Plato*, ἢν νῦν δὴ λέγομεν *ἰατεικὴν*, περὶ τῶν καμνόντων ποιεῖ δυνάμεις εἶναι φερεῖν καὶ λέγειν [9].

The putting verbs of different species, and their circumstances and manners of signifying one for another, is so common in the New Testament, that it would be endless to produce instances of them all. I have selected some of these changes, which seem most difficult and surprizing to people not thoroughly vers'd in these studies, out of the sacred writers, and parallel'd them out of the most valuable classics of *Greece*.

By a metonymy any one species of a verb may be put for another, as to speak in general for to advise, command, dissuade, &c.

So, in St. *Matthew*, εἶπε [1] is *command*; so, in *Thucydides*, ἐπόντες, *commanding to annoy the enemy*, &c. [2]. On which the judicious editor has this remark very pertinent to our purpose:

[6] Rom. vi. 17.

[7] *Philemon* ver. 10.

[8] *Her. Gr.* 7. p. 429. l. 30.

[9] *Plat. Gorgias*, p. 449, 450.

[1] *St. Mat.* iv. 3.

[2] *Thucyd.* 7. 429. l. 2. not. 2.

“ Amongst

“ Amongst other words and forms of speech
 “ which are falsly thought utterly abhorrent to
 “ the genius of the Greek language, we meet
 “ with ἐπεῖν, signifying *to command*. The use of
 “ which is common with *Thucydides*, who had
 “ no acquaintance with the *Hebrew*, from which
 “ this is imagin’d to be deriv’d.”

What a man endeavours to do, or commands to be done by this strong and comprehensive way of expression, he is said to do; what he dissuades or advises against, he is said not to suffer to be done: what he offers, to give, and what he promises, to perform. In this sense *Herod* says, *I beheaded John* [3]. So in *Xenophon*, ὁ βασιλεὺς ἀποτέμνει αὐτῷ τὴν κεφαλὴν, *the King cut off his head* [4], οἱ ἐκ εἰὼν ναυμαχίην ἀπειροῦντες, *they dissuaded ’em from the thought of, and preparation of a sea-fight* [5]. Things promised and offer’d are said to be actually given in *Herodotus*: ὥς μάθης τὰ δεδόμενα δέχεσθαι, *that you may learn to accept of things offered to you* [6].

To *hear*, in the sacred classics, is *to obey* [7]: so ’tis frequently in the old Greek classics: ἐκ ἑσακεόντων ὃ ἦν Μιτυληναίων, *when the Mityleneans would not obey* [8]; Λακεδαιμόνιοι ὃ ἕκως ἤκουον, *the*

[3] St. Mark vi. 16.

[4] Xen. Hellen. 3. 175. Dem. adv. Mid. 410. 1. 2. after B.

[5] Her. Gr. 4. 426. 1. 7.

[6] Her. Gr. 9. 551. 1. 1. Vid. etiam Her. Gr. 9. 550. 1. 1. & Demosth. adv. Mid. 410. 1. 2. after B.

[7] Acts iv. 19.

[8] Thucyd. 3. 150. 1. 1.

Lacedemonians did not comply with their demands [9].

The retaining the figurative way too closely, has render'd our translation of the Bible in some places a little perplex'd. *You shall be sold, and none shall buy you*, in *Deuteronomy*, had been better translated, to prevent the offence of ordinary people, *you shall be set to sale, and none shall buy you* [1]. To which form of expression that in *Herodotus* is exactly conformable, ἐπεθύμισεν ὁ χλανίδης, καὶ αὐτὴν προσελθὼν ᾤνετο, *he had a great fancy for the cloak, and came and bought it, that is, asked the price, and offered money for it* [2].

St. *John*, in his first Epistle, chap. ii. v. 26. commends the Christians he addresses, for their knowledge and strength in Christianity; tells'em, they had a holy unction, whereby they had overcome the evil one; and assures them, that he writes to them to caution 'em against the artifices of antichristian and lewd heretics, wickedly industrious to propagate their pernicious opinions. Yet in ver. 26. according to our version, he supposes 'em to be already deceived and drawn aside by those impious impostors: *These things have I written to you concerning those that deceive you*; which, in my humble opinion, is harsh and severe, and something repugnant to the commendations bestowed upon them; therefore I submit to better judgment, whether the

[9] Herod. 1. 62. l. 9. vid. Thucyd. 3. 162. l. 6.

[1] Deuteron. xxviii. 68.

[2] Her. Gr. 3. 214. l. 8.

passage might not better be render'd, according to the figurative forms mention'd above; *I have written these things to you, concerning those who endeavour to deceive you.*

Verbs neuter, or intransitive often acquire a new signification, and become transitive; and so introduce a new and different construction. A vast number of critics and commentators have agreed to call this an *Hebraism*; and, contrary to the genius and purity of the old Greek language, *Gataker* and *Grotius* make it a *Hebraism*, and instance *ὑπερβύω*, which, in its first signification, is *to triumph over a defeated enemy*, but in sacred writers is *to cause another person to triumph* [3].

Mr. *Locke* too rashly advances a notion on this head, which cannot at all be defended: "The custom or familiarity of which — the Hebrew and Syriac tongues — do sometimes so far influence the expression in these epistles, that one may observe the force of the Hebrew conjugations, particularly that of *Hiphil*, given to Greek verbs, in a way unknown to the Grecians themselves" [4].

But though Mr. *Locke*, as a philosopher, pretends to be a *Free-Thinker*, and scorns the slavery of following any guide, or being addicted to any sect or party; yet it will presently appear, that as a critic he implicitly embrac'd the vulgarly receiv'd notion, and walk'd in the old beaten

[3] 2 Cor. ii. 14. Vid. 1 Sam. viii. 22.

[4] Mr. *Locke's* Preface to *Commen. on St. Paul's Epistle*, p. 4.

path. The *Hebrews* use the pretertense of what we call the indicative mood for all other tenses except the future and imperative, and infinitive moods, and have no potential mood at all; therefore there is a perpetual change of moods and tenses one for another: And the *Greeks*, though they have all the tenses and moods wanting in the *Hebrew*, and the addition of some tenses which even the *Romans* have not; yet for variety they change their moods and tenses in a manner as bold and surprizing to people, that have not compar'd the sacred and foreign classics, as the *Hebrew* writers themselves. Vain is the observation of *Hententius*: *We must*, says he, *observe that the Evangelists and Apostles being native Hebrews, in this matter, as well as many others, follow'd the Hebrew idiom; whereby they frequently express the present tense, which they have not of their own, or the future, by the preter tense* [5]. I now proceed to prove what I advance upon this head. Ἀναῖλλον in *St. Matthew* signifies *to arise* in one place, and *to cause to arise* in another [6.]

The general signification of ἀνίστημι in both sacred and foreign classics is *to rise*; but 'tis sometimes in both *to cause to rise*, or *raise*. Καὶ ἐγὼ ἀναστήσω αὐτόν. So in *Homer*, εἰδὲ μιν

[5] In *Pere Sim.* ----- *Histoire Critique du Text du N. T.* c. 26. p. 311.

[6] *St. Mat.* iv. 16. and v. 45. *One might*, (says the great *Casaubon* on this latter place) *produce a great many such instances in the sacred Greek books.* The noble critic ought to have given us all the truth, and have added, *as well as in the purest Classics of old Greece.*

ἀνστήσεις

ἀνστήσεις [7]. Ἐς Ἰθώμην ἀπέστηθ', *they revolted, or went off to Ithome*; and ἔπλεον ἐς Μίλητον ὡς ἀποστήσοντες, *they sail'd to Miletus in order to solicit them to a revolt* [8]. Σπεύδω mostly is *to be in haste*, but σπεῦσαι τὸ γάμον in *Herodotus*, is *to hasten or put forward the marriage* [9].

Verbs active reciprocal are us'd for passive, ἐνίσχυεν, *he was strengthen'd*. So in *Plato*, εἰς ὀλιγαρχικὸν μετέβημε is *chang'd into an aristocracy*; τὸ χρόνος συντάμνοντο, *the time being accomplish'd*, in *Herodotus*, and ἐξισώσαντες τοῖς ἄλλοις for ἐξισωθέντες; in *Thucydides* [1]. As to the change of verbs from intransitive to transitive, 'tis common in *Latin* as well as *Greek*:

————— *Solis filia lucos*

Affiduo resonat cantu. —————

Virg. *Æn.* vii. v. 11, 12.

————— *resonat plangoribus æther.*

Æn. iv. v. 668.

In precepts of morality, commands, and sometimes in plain narrations, the *Hebrews* use the infinitive for the imperative mood; and so do the divine authors of the *New Testament*, χαίρειν μετὰ χαλερόντων [2]: and 'tis as common in *Thu-*

[7] *St. John* vi. 54. *Hom.* *Il.* α. 551.

[8] *Acts* ix. 19. *Thucyd.* 1. 56. 9. 8. 477. v. 11. *Vid.* *Deuteron.* vii. 4.

[9] *Her. Gr.* 3. 213. l. 22. *Esther* vi. ver. 14.

[1] *Acts* xiv. 19. *Plat. Ref.* 8. 180. l. 9. *Her. Gr.* 5. 300. l. penult. *Thucyd.* 6. 400. l. 6.

[2] *Rom.* xii. 15.

cydides,

cydides, Herodotus, &c. Σὺ δέ μοι ἐπὶ τῇ Ἑλλάδι αἰσχρολογεῖς [3]. Σὺ μάλιστα ἥσυχος εἶναι καλεσθῶν ἐς τὴν σεωυῖν [4]. These authorities, so full and plain, are sufficient to vindicate this form of speech upon any occasion from the unnecessary scruple of *Grævius*; who tells us, that the infinitive put for the imperative is usual with poets and lawgivers; but he doubts whether it be not barbarous in common plain prose [5].

There is in *St. Luke* a variation of mood in the same clause, and upon the same subject, without any visible necessity, which may to some people be a little surprising: μὴδὲν αἰρεῖσθαι — μῆτε ἀνὰ δύο χιτῶνας ἔχειν [6]. There are many changes as bold and surprising in classic authors: Ἀγέλλε — ὅτι μάχη τε γέγονε, καὶ νικῶν οἱ μὲν Πανσανίῳ [7].

The indicative mood in most of its tenses is so commonly put for the potential mood in the best authors of *Greece*, that I shou'd not have produc'd one instance, had not I found some people to be offended with the exchange, and *Grotius* himself to call it a *Hebraism* [8]. Εἰ γὰρ ἔγνωσθαι, ἐκ ἂν τῇ Κύριον τὴν δόξην ἐσαύρωσθαι [9]. ἔτ' ἔσιν, ἔτε μήποτε ὑσέρεως γέννησθαι, in *Plato*, is, as to the expression, exactly parallel with *St. Mark*,

[3] Her. Gr. 3. 211. l. 44.

[4] Her. Gr. 4. 274. ad fin. Her. Gr. 7. 449. l. 44.

[5] Ad Solæcist. Luciani, p. 735. not. i. ad fin.

[6] St. Luke ix. 3.

[7] Her. Gr. 9. 535. l. 4.

[8] Grot. on Ephes. v. 15.

[9] 1 Cor. ii. 8. St. John iv. 10. εἰ κατὼρθωσαν, ἀνδράσιν μὲν ἂν τὰ ἀλγίστα προσέθεσαν, Thucyd. 7. 454. l. 15.

ἐγέσανε, καὶ ἐ μὴ γέννη) [1]. αὐτοῖς τινάς, —
 εἰ μὴ Νικόστρατος ἐκόλυσε, διέφθειραν αὐ, *they had*
kill'd them, if Nicostratus had not restrain'd
em [2]: εἰ μὴ ἦν ἔτος κακοποῖς, ἐκ αὐ τοῖ παρ-
 εδόμενον αὐτόν [3], *we would not have deliver'd*
him to thee. The indicative future is put for
 the imperative mood, or rather subjunctive that
 expresses the imperative, τέτοις ἀρκούνόμε-
 θα [4], *let us be content.* Vain is that various
 reading ἀρκούνσμεθα, since the other is pure,
 and amounts to the same sense. Ὑμεῖς δὲ ἄλλων
 διδάσκαλοι, ἔσεσθε, *Be you instructors of*
the rest [5]. For εἰ ἐν τῷ σαββάτῳ θεραπεύσει
whether he would heal on the sabbath, in St.
Luke [6], θεραπεύσει is found in some books;
 which alteration was made by some little pert
 transcriber, who was jealous that the true read-
 ing was not pure Greek: εἰ διδάξει αὐτόν ὁ
 Γοργίας [7], *whether Gorgias would teach him,*
 in *Plato*, is parallel: So εἰ μὴ αὐτὴ ἐπιμελήσεται,
unless she herself would take care, in *Xeno-*
phon [8].

The first aorist for the present tense is common
 in the sacred Greek writers: but a censure past

[1] Plat. Phædrus 260. l. ult. St. Mark xiii. 9. Both
 moods are join'd together in the same signification in that
 place: ἔτε Φύγοιμ' αὐν, ἔτε ἀπαρνεύμαι τ' ἔνομα, Demost.
 Mid. 411. l. C.

[2] Thuc. 3. 191. l. 17.

[3] St. John xviii. 30.

[4] 1 Tim. vi. 8.

[5] Plat. Conviv. p. 1190. Francof.

[6] St. Luke vi. 7.

[7] Pag. 48. l. D.

[8] Xen. Oecon. p. 70.

upon this form of speaking would betray want of reading and observation in the critic ; this usage is so common in the best classics of Greece, and here, as in other cases, of Rome too.

This change of tense serves generally to express a custom or frequency of acting, sometimes that a thing is short-liv'd, and soon passes away. Ἐπὶ τῇ Μωσέως καθέδρᾳ ἐκάθητο, *they sit or use to sit on Moses's seat* [9]: ἀνέτειλε γὰρ ὁ ἥλιος, *for as soon as the sun rises* [1]. Plato, speaking of wickedness, says, πονηρὸν τι ποιεῖ ὃ προσεγένετο, καὶ τελευτῇ ὅλον διέλυσεν καὶ ἀπώλεσε, *it does prejudice to whatever it adheres, and at last totally dissolves and destroys it* [2]. So ἀπέπεμψεν εὐθὺς τὴν φερέαν *immediately remands her to prison* [3]. The first aorist is likewise us'd for the preterpluperfect tense ; ἔτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τὰς λόγους τούτους [4], ἐπεὶ πολλὰ ἤκουσε, *when he had heard many reproachful sayings, he drew his sword upon* Masistes [5]. In St. John xi. 2. it seems most natural to take ἀλείψασα in this sense, Mary *which had formerly anointed our blessed Saviour*, and to conclude it to have relation to a noted story which is deliver'd by St. Luke [6].

[9] St. Mat. xxiii. 2.

[1] St. James i. 11.

[2] Plat. Resp. 10. 322. l. antepenult.

[3] Plat. Gorgias 525. l. 8. Vid. Isoc. ad Demon. p. 1. l. 8, 9. Basil. Græc. Plutarch. nup. Præc. 86. l. 3. after B. Hom. Ἰλ. ζ'. 280. Virg. Georg. 1. v. 330, 331.

[4] St. Mat. xxvi. 1.

[5] Her. Gr. 549. l. 1.

[6] St. Luke vii. 37.

'Tis not probable that the Evangelist should relate a story by way of prevention, which was in a short time to be repeated with such various and lively circumstances [7]. Such a short hint could neither give light to the history, nor satisfaction to the reader; who was so speedily to be entertain'd with an admirable account of that office of piety in this good woman. Let the aorist have its full force and meaning, as above, and the reason plainly appears why *Bethany* is call'd the town of *Mary* and *Martha*, and not of *Lazarus*; why they gave our Saviour notice of their Brother's sickness with so much freedom and familiarity; and why our Saviour honours the devout and generous family with such peculiar tenderness, and distinction of friendship [8].

The present tense is put for the future, and join'd with it, when both refer to the same time; and this change in the sacred writers expresses speed and suddenness, and assurance of the certainty of the thing; of which the very expression itself gives you a representation and image: *ἐρχομαι σοὶ ταχύ, καὶ κινήσω* [9]. *ἐκ ἐνθὺς ἀφήσω αὐτόν, ὅδ' ἀπειμι* [1]. *Μαρτυρεῖ* and *κέρραψεν* in the same clause is censur'd by *Erasmus* as an innovation in *St. John* [2], but is in the oldest

[7] *St. John* xii. 3. Vid. Dr. Lightfoot on *St. John* xi. 2. p. 580. Eng. Works 1684.

[8] Vid. Lightfoot ut supra.

[9] *Revel.* ii. 5.

[1] *Plat. Apol. Soc.* p. 25. l. 25. *Camb.* In *Demosthenes* we have both mood and tense chang'd: *ἕτε Φύγοιμ' ἄν, ἕτε ἀπαρνήμαι*, *adv. Mid.* 411. l. C.

[2] *St. John* i. 15.

and

and best authors: Στασεῖρω μὲ προσβάλλει, καὶ ἔχ
 ἔλε, *he invades Stagirus, but took it not* [3].
 Ἀναβαίνω in St. John, is for ἀναβήσομαι, *I shall*
in a few Weeks ascend [4]. δίδωμι is for δώσω,
 in Herodotus: ἀνδ' ὧν τοὶ χρυσὸν καὶ ἀργύρεον δίδωμι,
for which civilities I will give you an immense
sum of gold and silver [5].

The preterimperfect tense for the present tense
 is rare, but classical: ἔτ' ἣν ὃν εἶπον, *this is he*
of whom I spoke [6]. ἰδεῖν ἵππον πᾶντι σπάνιον
 ἦν, *'tis rare to see a horse in Persia* [7]. On
 the contrary, sometimes the present tense stands
 for the preterimperfect: So in Galatians ὁρδοῦσιν
 for ὥρδοπόδεν [8], *seeing that they did not walk*
uprightly. Εἰ αὐτέων περιθῆναι ἠθέλησε εἰ τι ἀλκή
 μετέχουσι [9], *if he had a mind to try 'em whe-*
ther they had any courage. Κολαζομένους, in St.
 Peter, is for κολαδινομένους [1], διδόντας, in Thu-
 cydides, is for δώστοντας [2]: So in Herodotus we
 have Θεὸν ——— καὶ ἐκ ὀνομαζόμενον ὃν ἐμεῖ [3],
a God not to be nam'd, or which shall not be
named, by me on this occasion.

That exchange in Revelation iv. 9, 10. seems
 as harsh as any in the New Testament; ὅταν

[3] Thucyd. 5. 293. l. penult.

[4] St. John xx. 17.

[5] Her. Gr. 3. 214. l. 40.

[6] St. John i. 15.

[7] Xen. Cyr. p. 11. Oxon. Græc.

[8] Gal. ii. 14.

[9] Her. Gr. 9. 516. l. 3. Vid. Xen. Cyr. Exped. 2. l. 15.
 p. 82.

[1] 2 Pet. ii. 9. Vid. Gal. ii. 11. Acts xxi. 3.

[2] Thucyd. 3. 155. l. antepenult.

[3] Her. Gr. 2. 139. l. 8.

δώσει τὰ ζῶα δοῦναι, when the living creatures give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever [4]. Grotius calls it an *Hebraism*, whereby the future is put for all other tenses. But 'tis pure Greek according to the usage of the best authors: ἐφ' ὧν καθίσουσιν οἱ Πέρσαι μαλακῶς, on which the Persians sit or use to sit easily [5].

There is a quick transition from one person to another in the seventh chapter to the Romans, ver. 4. where the Apostle addresses to the Roman Christians, and then considering all the disciples of our Lord as one body and society of true believers, he joins himself to 'em, and speaks in common: *My brethren, ye also are become dead to the law, that ye should be married to another, to him who is raised from the dead, that we should bring forth fruit unto God.*

Upon which place Mr. Locke has this observation: " St. Paul having all along from the beginning of the chapter, and even in this very sentence, said *Ye*, here, with neglect of grammar, on a sudden changes it into *We*. — I

[4] I took the liberty to render this word ζῶα by *living creatures*, and I wish I could have rendered it by a better word. I think our translation is very improper. 'Tis always in it render'd *Beasts*, which ζῶον does not primarily signify; and 'tis certain that now it conveys a low idea, and is intolerably harsh to be apply'd to the saints and dignitaries of heaven.

Dr. Hickes, I see, was offended at the harshness and indecency of our translation, and renders the word *living creatures*.

In Plato ζῶον is a *rational creature*: Ἀθάνατόν τι ζῶον ἔχων μὲν ψυχὴν, ἔχων δὲ σῶμα. In Phædr. p. 246. 'Tis applied to God himself Plat. Tim. p. 77. Epin. p. 984.

l. 5.

[5] Xen. Hel. 4. p. 198.

" sup-

“suppose to press the argument stronger, by
“shewing himself to be in the same circumstances
“and concern with them, he being a *Few* as
“well as those he spoke to.”

This neglect of grammar (as this ingenious gentleman calls it) expresses the prudence and dextrous address of the Apostle with great advantage; by familiarly uniting himself to 'em, he gains their affections, and engages their attention; and such changes as this enforce an exhortation, and give an agreeable variety to the style.

Upon that exhortation of St. Paul, *Let us walk decently as in the day, not in revellings and drunken meetings, &c. but put ye on the Lord Jesus Christ* [6]; St. Chrysostom observes, that St. Paul did not say, *walk ye*, but *let us walk*, that he might prevent offence; that he might make his reproof more easy, and his exhortation more persuasive and effectual: which beauty in style, and prudent manner of application and address, this faithful interpreter and happy follower of the sacred writers imitates in his address to his own audience: *Let us therefore shake off this mischievous sleep — For if that day surprise us sleeping, eternal death will succeed. — Does it now seem to be bright day? don't we all imagine that we are awake and sober? yet we are all like persons sleeping and snoring in dead of night.*

If this transition from one person to another, for such weighty causes, and strong reasons, be a

[6] Rom. xiii. 13. Vid. Dr. Bull, Har. Apol. 2. p. 62. §. 12.

neglect of grammar, the critics must at least excuse it, because 'tis frequent, and admir'd as emphatical and a beauty in *Homer* and *Virgil*, in *Xenophon* and *Plato*, and all the sublimest writers in both the languages. *Agamemnon* makes an abrupt change of the person in his eager speech to the *Greeks*:

Πῶ ἔσαν εὐχολαί, ὅτε δὴ φάμεν εἶναι ἀεῖστοι,
 "Ὄς ὁπίτ' ἐν Λήμνῳ κενεαυχέες ἠγορέαδε [7].

Xenophon, in his speech to the angry soldiers about to plunder *Byzantium*, uses great address, first speaking to them about their just resentment, which he approv'd; and then, when he supposes things harsh, and such as he could not approve, speaking of himself as one of their number, so taking the properest method to allay their rage, and divert 'em from their fatal resolutions: *That you are angry, Gentlemen Soldiers, and judge that you have very unjust and barbarous usage in that you are deluded, I do not wonder: But if we should gratify our passion, and punish the Lacedemonians, for that cheat, and plunder a city which has committed no fault, consider seriously what will be the consequences* [8].

[7] Hom. 'Ιλ. θ', v. 229, 220. Vid. Plat. Gorg. 503. l. 3. before D. Vid. Dr. *Whitby* on *Titus* iii. 3.

[8] Xen. Cyr. Exp. 7. l. 16. p. 383. By these and several more instances it appears, that Dr. *Lightfoot*'s observation is not just,-----That change of persons in grammatical construction is usual in the *Hebrews* eloquence and rhetoric. Dr. *Lightfoot* Har. on four Evang. p. 451.

§. 7. CHANGE of the particles, or the lesser invary'd words, that add to the signification of nouns and verbs, and serve to make construction easy and plain, and the connexion of the several parts natural and graceful; and the variety of their significations, with their omission and seeming superfluity in some places in the New Testament, has by many scrupulous and formal interpreters been thought to perplex and depreciate the sacred style. But these changes and varieties are by more able judges pronounc'd to be the beauties and graces of the language; and they are justify'd in their opinion by the usage of the chief masters of noble style and composition; who take the same liberties, and often greater than the Apostles and Evangelists of our Lord.

The particle γὰρ generally serves to draw an inference, or give a reason of something before advanc'd: But in eagerness and vehemence of concern 'tis us'd abruptly by the speaker in the very entrance of his discourse; which very naturally paints his surprise and confusion. So the Town-clerk of *Ephesus* coming with disturbance and eager haste, begins ——"Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος [9]; *Denys* of *Phocis*, in *Herodotus*, begins his speech in the same abrupt manner, proceeding from a like disturbance and surprise, Ἐπὶ ξυρῇ γὰρ τῇ ἀκμῇς ἔχεθ' ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες [1].

[9] Acts xix. 35.

[1] Her. Gr. 6. 335. l. 11. Plat. Conv. 1188. Francof.

This particle in *Acts* viii. 39. is only an expletive, and us'd as ὃ or δὴ often are. Our *English* translation is right, and the notion of *Grotius* seems a little forc'd: *He saw him no more, because he went on his road, and Philip was carried another way.* 'Tis frequently superfluous in the old Greek writers: ἀλισσιμένῳ ὃ τῷ τεύχεῳ, ἥτις γὰρ ἦν τις Περσέων, upon the taking of the wall, a Persian, not knowing Croesus, advanc'd to kill him [2].

The same particle in the sacred writers closes a sentence with a firm closeness, and a grateful sound to the ear; καὶ ἰδὲν ἰδὲν εἶπον, ἐφθεῖντο γάρ [3]. So the old Classics; καὶ δ' οὐκ ἐκλείνας τὴν δέξιάν, Δίδυ, ἔφη, ὦ Κῦρε, δέχομαι γάρ [4].

Διὰ has a variety of significations in the sacred writers parallel to those in the classics, which being consider'd and compar'd, may be of use to interpret and illustrate several passages in the New Testament.

Διὰ with an accusative instead of a genitive signifies *by or through*; Καὶ γὰρ ζῶ διὰ τῷ πατρί — *I live through the Father, he essentially communicates life and divinity* [5]. *Plato*, in his tenth book of laws, has the same construction; διὰ τέχνην, *by art* [6]: διὰ τὰς χρεῖστας γε τιμῶν

[2] *Her. Gr.* i. 35. l. 4. *Vid. Æschin. in Ctes.* 142. l. 8. *Oxon.*

[3] *St. Mark* xvi. 8. *St. John* xiii. 13.

[4] *Cyrop.* 8. 517. *Wells. Isocrates ad Demon.* p. 10. l. 5.

[5] *St. John* vi. 57.

[6] *Plat. de Leg.* 10. 196. l. 16, 17. 197. l. 14, 15. *Camb.*

μένους, *they are only honour'd by good men* [7].
 Διὰ rarely signifies *in*, διὰ δόξης, *in glory, glorious* [8]; διὰ φόβου, *in fear* [9]. It signifies the
 space of time, διὰ τριῶν ἡμερῶν οἰκοδομήσω, *in*
three days time I will build it up [1]; ἐγένετο δὲ
 συμβολὴ δι' ἡμέρας [2].

Grotius affirms that εἰ for ὅτι is an impropriety
 in the Greek language [3]; I wish that very
 learned man had not affirm'd so rashly: Then
 that saying of divine inspiration will be soleci-
 stical: Τί ἀπίστον κείνῃ παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς
 ἐγείρει; *why is it judg'd incredible by you, that*
God raises the dead? But 'tis justify'd against all
 objection by authority, that, when produc'd, must
 be incontestable and decisive. Æschines says of
 his adversary Demosthenes, ἐν ἀγαπῇ εἰ μὴ δίκην
 δέδωκεν, *he that is author of so many mischiefs is*
not content that he is come off unpunish'd [4].

Εἰ τις is put for ὅστις [5], and implies no man-
 ner of doubt; ἔα ἔχειν εἰ τὸ τί ἐγὼ ἔδωκα,
whatsoever I have given to any person, let him
have it [6.] The ignorance of this caus'd a
 trifling copyist to put in ὅς ἂν for ἔάν τις in St.

[7] Aristoph. Plut. 93. Eccles. 599.

[8] 2 Cor. xi.

[9] Thucyd. 6. 369. l. 3.

[1] St. Mark xiv. 58.

[2] Her. Gr. 7. 450. l. 9.

[3] On Acts xxvi. 8.

[4] Adv. Ctes. 88. l. 11. Vid. etiam p. 129. l. 9. &
 Demost. de Cor. 140. l. 1.

[5] Ephes. iv. 29.

[6] Xen. Cyrop. 4. 26. p. 46. Wells.

John [7]. *Eis* is elegantly superfluous in *St. Matthew*: ἔτυπ'ον εἰς τὴν κεφαλὴν αὐτοῦ [8]. So 'tis in the noble historian: τύπ'οντες δὲ εἰς τὴν δώρκα [9]. It is peculiarly put for *ἐπὶ* in *Acts*, Δαβὶδ λέγει εἰς αὐτόν [1]. So in *Æschines*, χρησμὸν εἰς Δημοσθένους πολιτείαν, a prophecy upon or concerning the administration of Demosthenes. So in *Thucydides*, εἰς τε γυναῖκας, καὶ παῖδας, καὶ θεοὺς παλαιοὺς περὶ ἐρόμενα, things usually said upon wives and children, and the religion of the country [2].

Κατὰ is peculiarly us'd in *St. Peter*, κατὰ τὸ καλέσαντα ὑμᾶς ἅγιον, in imitation of that holy One who called you [3], which is mark'd down by *Vatablus* for a *Hebraism*. *Xenophon* has exactly the same form of speech: τιμώμενος κατὰ δῆμον κατὰ τὸ πατέρα Ἀγνώνα, honoured by the people as his father was [4].

This little particle in the first Epistle to the *Corinthians* is render'd of or concerning, which is agreeable to the *Syriac* and *Arabic* versions. *Grotius* would have it against God, to his dishonour: There is no occasion, the other way it amounts to the same. *Xenophon* says, ταῦτα μὲν

[7] *St. John* viii. 51. Robert Steph. MSS. 2.

[8] xxvii. 30.

[9] *Herod. Gr.* 9. 517. l. 18. *Ibid.* 1. 91. l. 3.

[1] *Acts* ii. 25. *Æschin. adv. Ctes.* 83. l. 5.

[2] *Thucyd.* 7. 455. l. 11.

[3] *1 Pet.* i. 15.

[4] *Xen. Hellen.* 2. 92. Wells.

δὴ κατὰ πάντων ἔχομεν λέγειν, *these things we can say of all the Persians* [5].

Κατὰ ἡμέραν πειρασμοῦ, *in the day of temptation* [6], is answer'd by that in a foreign classic, κατὰ τὴν κατὰ Κροῖσον χρόνον, *in the time of Croesus* [7]. That is a signification a little unusual in the Epistle to the *Galatians*: οἷς κατ' ὀφθαλμοὺς παρεγέρθη [8], *before whose eyes Jesus Christ has been evidently set forth*. *Aristophanes* has it in the same sense and construction: ἵνα σοὶ κατ' ὀφθαλμοὺς λέγῃ [9].

"Οτι is us'd by way of question in *St. Mark* [1], which *Grotius* says ought to be number'd among the *Hebraisms* of that Evangelist. But I think it may be prov'd true *Greek* by the authority of two elegant and authentic *Grecians*. Ὁ Γωβρύης εἰσεῖτο ὅτι ἐ χειρὶ τῇ χειρὶ, *Gobryas asked him why he did not use his hand* [2].

"Οτι is often pleonastical in the sacred writers, as ὅτι ἐὰν καθ'αγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶ Θεός [3]. Some manuscripts and versions leave the last ὅτι out, and *Harry Stephens* would have εἶτι instead of it: But the noblest classics use this particle pleonastically, when it seems as

[5] 1 Cor. xv. 15. Xen. Cyrop. i. 3. 16. p. 10, l. 4. Oxon. Greek.

[6] Heb. iii. 8.

[7] Herod. Gr. i. 26. l. 6.

[8] Gal. iii. 1.

[9] Ran. 639. vid. Sept. Deuter. i. 30.

[1] Mark ix. 1. 28.

[2] Her. Gr. 3. 191. l. 40. So *Aristophanes* Plut. v. 19.

[3] 1 John iii. 20.

harsh and unnecessary as here: Οὐχ ὅτι μόνον ὁ Κείτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι [4].

Among the numerous significations of the particle *πρὸς*, I will name two out of the sacred writers of the New Testament which are rare and uncommon, and parallel them out of the noblest classics: *Πρὸς τὴν σκληροκαρδίαν ὑμῶν*, *with respect to the obstinacy of your temper, and hardness of your heart* [5]. *Πρὸς ᾧν τὸ ὄψιν ταύτην*, *with respect to this vision*, &c. [6]. *Πρὸς τὴν ὑμετέρας σωτηρίας ὑπόσχεσιν* [7], *this tends to your health*. *Εἶδον ὅτι καὶ τὰ πολλὰ ὁρῶ πρὸς ἡμῶν ὄντα*, *I see well enough that most things are with us* [8].

Ναὶ is not only a particle of assent and affirmation, but of intreating and praying: *ναὶ πρὸς τοῖς θεοῖς*, *I intreat you by our Gods*, is both in *Euripides* and *Aristophanes* [9]. 'Tis so us'd in the Epistle to *Philemon*: *ναὶ ὁναίμην σὺ, ἀδελφέ* [1]; which sense, methinks, is most suitable to that passage in *St. Mark*, where the Syrophenician woman intreats our Saviour to heal her daughter: *I beseech thee, O Lord, have mercy upon me! for tho' the bread does properly belong to the children;*

[4] Xen. Mem. Soc. 2. c. 1. 8. p. 127. vid. Plat. Gorg. 469. l. 32.

[5] Mark x. 5.

[6] Her. Gr. 1. 15. l. 35.

[7] Acts xxvii. 34.

[8] Thucyd. 4. 220. l. 2. So ἡ πρὸς τῆς ὑμετέρας δόξης τάδε, *these things don't tend to your reputation*, Thucyd. 3. 182. l. 16.

[9] Medea 1277. Aristoph. Nub. 782.

[1] Ver. 20.

yet

yet even the dogs have some of the crumbs that fall upon the ground [2].

"Οὐτως sometimes signifies for this reason or cause, as in St. John, Jesus being weary'd with his journey, ὥτως ἐκασθέζετο [3], he came to the well, and sat down, as he was thirsty and fatigued, without curiously choosing a place. The Athenians having a mind to bring Alcibiades upon his trial, and put him to death, so send a Salaminian ship into Sicily to fetch him [4].

Οὕν, in St. Matthew vii. 12. seems to be pleonastical (though a great man endeavours to make a dependence betwixt this verse and those immediately preceding) and to be no note of inference drawn from the foregoing words, only a transition to a new precept of morality.

The parallel place is St. Luke vi. 31. Οἶδα ἔν ὑμῖν καὶ οἱ δούλοι, &c. you know that servants often whisper such things into the ears of children [5]. The Syriac, Arabic, and Persian versions of the New Testament leave out the particle of inference.

The particle ὃ is pleonastical in Acts xi. 17. and we may believe, for that reason, is not found in several manuscripts and versions; but being in the major part it ought to be retain'd in the text, especially since 'tis pleonastical in the most authentic and noble writers: ἦν ὃ μὴ ἔχον, σὺ ὃ πρὸς μάγῳ Σμέρδι, but if he have not

[2] Mark vii. 28.

[3] John iv. 6.

[4] Thucyd. 6. 384. l. 11. πέμπειν ἔγω. Vid. Herod. Gr. 1. 5. l. 23. Sub hac pinu jacentes sic temerè, Hor. Od. 2. 11. v. 13, 14.

[5] Plat. Ref. 8. 172. l. 3. See Her. Gr. 9. 546. l. 5.

ears ——— suppose that you sleep with Smerdis the Magus [6].

Δὴ is by St. Paul us'd by way of inference or drawing a conclusion from what went before : *For ye are bought with a price, therefore glorify God with your body, and with your spirit, which are God's* [7].

Some ignorant scribe esteeming it disagreeable to the humour of the Greek language, struck out Δὴ, and put ἀεὶ in the room, others improved upon the blunder, and made that ἀεὶτε. This particle has the same use in Plato's apology : *I will endeavour to shew you what has brought me into this name and scandal, ἀκούετε δὴ, therefore hear me* [8].

The observation of some of the particular uses of καὶ will serve to rectify many passages in the sacred writers ; to clear their sense, and discover their beauties. In the Epistle to the Ephesians it signifies especially or particularly, *For all saints, and for me* [9]. So in Demosthenes, *You ought to be zealous and vigorous in carrying on the war, if ever, now especially chearfully supplying money* [1].

Καὶ is superfluous or pleonastical in many places : Καὶ ὅτε ἐπλήθηζ' ἡμέραι. ——— καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ [2]. 'Tis so often in Plato,

[6] Her. Gr. 3. 187. l. 41. See also Xen. Hel. 3. p. 210. Wells.

[7] 1 Cor. vi. 20.

[8] Plat. Apol. Soc. 7. l. 28. Camb.

[9] Ephes. vi. 19.

[1] Dem. Olyn. 1. p. 2. l. 5. Vid. Plat. Euthyphr. 8. l. 2. post C. Thucyd. 1. 59. l. 16.

[2] Luke ii. 21.

and

and Xenophon, and Demosthenes : Παρά τε ἤσ' ἄλλων, καὶ δὴ καὶ μάστιγα καὶ ὄρεα τῶ νομοδότης [3].

This particle is adversative in sacred writers of the New Testament. *This is wonderful, that you know not whence he is, and yet he has, or altho' he has, opened my eyes* [4]. So 'tis us'd in Thucydides and Plato : Στασίρην προσέειπε, καὶ ἐκ εἴλε, *he invaded Stagirus, but, or yet, did not take it* [5]. Καὶ is often interrogative, and very aptly expresses a vehement concern, admiration, or surprize. Καὶ τίς δύναται σωθῆναι ; *who then can be saved* [6] ? So in Demosthenes and Plato ; καὶ τί φήσετε, ὦ ἄνδρες δίκασαί ; — *What will ye say, O ye judges ? What fair and plausible excuse will you be able to make* [7] ?

Ὅτε, signifying *when* or *whereas*, is found in 2 Pet. ii. 11. but I think scarce in any other place of the New Testament. The best classics use it in the same sense ; ὅτε γὰρ ἔξῃσι ἐν ὑσέρῳ — ἀγωνίσασθαι — *for when hereafter there might be an opportunity to engage, &c.* [8].

[3] Plat. de Leg. 10. p. 195. l. antepenult. Camb. Σχοδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδίετο, Xen. Cyr. Ex. i. 1. 10. p. 73. Wells — Xen. Hellen. 5. p. 276. Acts i. 10. And in the Hebrew often is disjunctive, and must be render'd *or*, as Gen. xxvi. 11. *Whosoever shall touch this man and his wife* — And Plato himself so uses it ; εἴτε ἐγὼ καὶ Γοργίας, *whether I or Gorgias*, Plat. Gorg. 461.

[4] John ix. 30.

[5] Thucyd. 5. 293. l. penult.

[6] Mark x. 26. See 2 Cor. ii. 2.

[7] Demof. Mid. 390. l. 2. See Plat. Theætet. 188. *after* D. Vid. Hen. Steph. Preface to his Greek Testament, p. 21.

[8] Thucyd. 8. 482. l. 18. Xen. Cyrop. p. 519.

§. 8. THE observations already made, if properly apply'd, will almost solve all those objections which Dr. *Mill*, and others of his sentiment have made against the style of the divine writers of the New Testament. But because that learned and laborious scholar is very positive and confident, that the New Testament is in many places defil'd with solecisms, and false *Greek*, I shall modestly, and with deference to the memory of that worthy gentleman, examine the instances he produces in the twenty-first page of his *Prolegomena*. The objections are principally taken out of St. *John's* Gospel, which yet is allow'd less liable to exceptions than the other sacred writers. But before I enter upon this examination, I present my reader with a passage very much to our purpose, out of the scholiast of *Thucydides*, who seems to be a Christian, and as capable a judge both of the sacred and foreign classics, of the beauty and propriety of their style, as *Dionysius Alexandrinus*, whose judgment the doctor follows, when he falls foul upon the style of the sacred books ; but regards it as little as any man in other matters ; and especially when he speaks favourably of the divine language of the New Testament. “ *Thucydides* ought here (says the “ scholiast) to have said so and so, according to “ the plain and common way ; but being an “ inventor of new construction, and skilful “ in the old *Attic* dialect, he did not do “ it.

“ Many

“ Many such constructions you will find in
 “ the *Divine*, which those people who do not
 “ understand reflect upon, and imagine that
 “ great man to be guilty of solecisms [8]”.
 Where by the *Divine* I am satisfy’d the scholiast
 meant St. *John* the Apostle, who had that title
 by way of eminence [9], and whose writings,
 especially the *Apocalypse*, are charg’d with sole-
 cisms by ancient and modern critics. St. *Gregory*
Nazianzen was indeed in latter times call’d the
 Divine in a lower sense [1]; but was never,
 that I can learn, accus’d of barbarous *Greek* and
 solecisms. A sound and able critic gives this
 character of this Father: “ St. *Gregory* of Na-
 “ *zianzum* is a great master in the art of per-
 “ suasion; he explains himself in few words, and
 “ with force in respect to the sense; and with
 “ great delicacy in regard to his expressions [2]”.
 The doctor begins to introduce his instances of
 false *Greek* and solecisms with an air of assu-
 rance, in my humble opinion, not becoming.
 “ That the writer of the *Revelation* sometimes
 “ writes bad *Greek*, and is guilty of solecisms, is
 “ too plain to be deny’d.

“ But are not most of the other writers of the
 “ New Testament so too? and even he, who for
 “ the elegancy and purity of his language is here

[8] Thucyd. 3. p. 166. n. 18.

[9] Origen. in S. Johan. i. 1. Suidas in voce.

[1] Dr. Cave Histor. Liter. in Gregorio Nazianzeno,
 p. 199.

[2] Pere Simon Hist. Crit. des principaux Comment. de
 Nouveau Test. chap. 8. p. 119. Vid. Nouvelle Methode
 Grecque Preface, p. 42.

“ so much celebrated by *Dionysius*, I mean, *John* “ the Evangelist ? ”

What expressions are those, I pray you ? ὁ ὢν εἰς τὴν κόλπον τοῦ πατρὸς, and πάντα ἔδωκεν ἐν τῇ χειρὶ αὐτοῦ [3]. This learned gentleman might be led into this first mistake by the authority of *Grotius*, who on *Acts* vii. 45. says 'tis frequent with the *Hellenists* to exchange ἐν and εἰς; because the *Hebrews* for both these particles put the prefix *Beth*. But 'tis very common with the old *Greeks*, who knew nothing of *Hebraisms*, or *Hellenistical* language, to put εἰς for ἐν, and ἐν for εἰς. In *Herodotus* we have Σμέρδης ἰζόμενος ἐς τὴν βασιλίῃον θρόνον, *Smerdis sitting on a royal throne* [4]: and in *Thucydides*, ἱκέτῃ καθεζόμενοι ἐς τὸ Ἡραῖον, *supplicants sitting in the Temple of Juno* [5]. So on the contrary, ἀποσελῦντες ὀπλίτας ἐν τῇ Σικελίᾳ, *about to send heavy-arm'd men into Sicily*; upon which place of *Thucydides* the judicious and learned *Dr. Hudson* truly says, 'tis a way of expression frequently us'd by this author [6]. *Xenophon* uses it too, οἱ μὲν αὐτῶν ἐν τῷ ποταμῷ ἔπεσον, *some of them fell into the river* [7]. That passage in *St. John's Gospel*, ὁ ἔχὺμῶς κεκοπιάκατε, is next marked out: The

[3] *John* viii. 3, 15.

[4] *Herod. Gr.* 184. l. antepenult.

[5] *Thucyd.* i. 15. l. 6.

[6] *Thucyd.* 7. 421. l. 9. not. b.

[7] *Xen. Hellen.* 3. p. 174. *Wells. Sept. Psal. Grabe* νή. *Æschin. adv. Ctes.* 31. l. 2, 3. *Oxon. Eurip. Orestes*, 1313. The *Latin* authors imitate this manner of expression, *Videt me esse in tantum honorem*, *Ter. Eunuch.* 2. 2. circa med. *Scen.*

first signification of the word is *to labour* or *be fatigued*, and the objection must be, that the sense is alter'd, and that it becomes transitive, and signifies *to labour about*, or *work upon*. But such changes of the signification of verbs is perpetual in the best authors; and this little quibble is fully confuted above [8].

κατέβαινεν ἐν τῇ κολυμβήθρα, for εἰς κολυμβήθραν, is an useless repetition, being the same with ἐν χειρὶ above. The next passage impeach'd is that ποτὲ ὧδε γέγονας; *when came you hither?* There can be no objection here but against γέγονας signifying *to come*. But we have it in that signification in several of the best authors; ἐς τὴν Ἀττικὴν γενέσθαι, *to come into Attica* [9]. Ξενίας παρεγένετο εἰς Σάρδεας, *Xenias came to Sardis* [1]. Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν is attack'd as an impropriety, where the objection can only be levell'd at τὴν ἀρχὴν, signifying *at the first*, or *from the beginning*. But the same word in the same signification is found in the most authentic Greek writers: Οἱ ἀρχὴν ἐλθόντες Ἑλλήνων, *the Greeks that came first* [2]. If the article be requir'd, Isocrates will supply it: ὅτι τὸ μὲν ἀρχὴν εἰς τὸ πόλεμον κατέστη [3], *in the beginning they were engag'd in the war*.

[8] Pag. 91.

[9] Her. Gr. 5. 317. l. 3.

[1] Xen. Cyr. Exp. 1, 2, 3. p. 7. Wells.

[2] Her. Gr. p. 520. l. 22.

[3] Isoc. Panegy. p. 152. l. 21. Basil. Greek ———
Vid. Plat. Gorg. 478. inter C. & D.

Ἐν τέτρω θαυμασδὸν [4] is rank'd among the number of vicious phrases; which, I think, can for no other reason be charged as faulty Greek, but as θαυμασδὸν is put for θαῦμα, which is answer'd above [5]. But I shall throw in another passage or two, which abundantly clear it. Τὸ ἀνδρώπειον κομπῶδες, and in the same author we have τῷ ἐμῷ διαπρεπεῖ τ' Ὀλυμπιάζε δεωείας, my splendid appearance at the Olympic games [6]. Λέγω εἰς τὸ κόσμον, I say to the world, is rank'd amongst solecisms; which is clear'd by Herodotus [7]; οἱ θεοπρόποι ἀπήγγειλον ἐς τὸ δῆμον, the augurs reported these things to the people: And by Xenophon, ἄρ' λοχαγῶν τις διαγέλλει εἰς τὸ σράτευμα [8].

Ἔως ποτὲ τὸ ψυχὴν ἡμῶν αἶρεις; how long do you keep our mind in doubt or suspense? is said to be false Greek. If we could not find αἶρω in exactly the same sense in a classic, that would only be a peculiarity, and could not be false Greek or solecism. But we have a parallel place in an admirable Greek author, who is indeed much lower in time, but little inferior in merit to the noble authors which we chiefly make use of: ἐπὶ κρημνῆς τ' Ἑλλάδος [9]. Greece being in suspense and doubtful expectation of the issue.

[4] John ix. 30.

[5] P. 70, &c.

[6] Thucyd. 5. 331. l. 14. Thucyd. 8. 357. l. 18.

[7] Herod. Gale 7. 428. l. 35. John viii. 26.

[8] Xen. Cyr. Exp. 7. 1. 9. p. 380.

[9] Plutarch. Demosth. p. 853. paulo ante fin. Francof. 1599. apud Hæred. Wechelii. John x. 24.

φανείτε με ὁ διδάσκαλος is charg'd with impropriety. The difficulty might be resolv'd by saying that ὁ διδάσκαλος is put for ὁ διδάσκαλε, of which variation we have produc'd instances. But common grammar would have inform'd this gentleman, that words put τεχνικῶς, or for themselves, are neuter, and invariable. We have a parallel place in *Demetrius Phalereus*, a judicious author; οἱ γὰρ ἀφ' ἑαυτοῦ τὸ ἕτερον μέγαν [1].

Ἰνα πᾶν ὁ δέδωκας αὐτῷ, δάσῃ αὐτοῖς ζῶν αἰώνιον [2] is charg'd as false *Greek* by the Doctor; I suppose because *Grotius* had pronounc'd πᾶν to be a *Hebraism* for παντί. Πάν is govern'd of κατὰ, and includes mankind; and therefore αὐτοῖς completely answers it in sense. A copyist produc'd by *Robert Stephens* was fearful the *Greek* was not true, and therefore officiously puts in αὐτῷ. But the sacred books need no such remedies. Κατὰ is very frequently understood in the purest classics, τὰ τε ἄλλα, as in other respects [3]. How common such changes of gender and number are, we have sufficiently shewn upon the head of collective nouns; and shall only add another instance out of *Thucydides*, because 'tis so fully pertinent: Τὸ πλεῖστον

[1] C. 29. p. 22. *St. Chrysostom*, an elegant pure writer, has καὶ τὸ ξύλον λέγω, καὶ ὁ καρπὸς, 1 *Thef.* 4. *Ethic.* p. 200. But I do not produce him as authority, only believe he would not have us'd it, if it had not been pure. The *Latins* use it so;

— *Ætas cui fecimus aurea nomen*

[2] *John* xvii. 2.

[3] *Herod. Gr.* 9. 518. l. 11.

ἐσπίπυσιν

ἐσπίπυσιν ἐς οἶκημα μέγα οἴομενοι πύλας τὰς θύρας
τῷ οἰκήματι εἶναι [4].

Πλοιαεῖω ἦλθον, *they came in a small vessel* [5],
is put down in the black list of solecisms. I
cannot guess how this objection is grounded,
unless the pretended fault be that ἐν is under-
stood. But *Herodotus* uses it so in the same case:
Ποτιδαῖνται ἐπιπλώσαντες πλοίοισι ἀπώλεζ, *sailing
to them in ships destroy'd them* [6].

In the first Epistle of St. *John* there is a
change of gender, which is esteem'd to be a vio-
lation of grammar, and the purity of the *Greek*
language, by Dr. *Mill*. Ἐντολὴν ὃ ἐστὶν ἀληθὲς [7],
ὃ relates to χρῆμα understood, and nothing is
more common in the best authors than such
variations. Τῷτ' ἄρα ἦν ἡ ἰσραήλ, ὃ ὑμεῖς τότε
ἐποιεῖτε [8]. Ἀγῶνα καὶ ἵπποδρομίας, ὃ πρῶτες
ἐκ ἦν [9].

The same heinous charge is brought against
another passage in the same epistle: αἰτήσῃ, καὶ
δῶσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσι [1]. If we take
αὐτῷ and ἀμαρτάνουσι to relate to the same subject,
it is a very natural transition from singular to
plural. Then the divine writer first says, *that
God will give pardon and life to one sinner*; after
he enlarges the expression, and extends the par-

[4] Thucyd. 2. 86. l. 13, 14, 15.

[5] John xxi. 8.

[6] Her. Gr. 8. 501. l. 23.

[7] 1 John ii. 8.

[8] Xen. Cyrop. 1. 3. 9. p. 14. l. 5.

[9] Thucyd. 3. 208. l. 10. On Thucyd. i. 67. l. 6. His
scholiast observes, that he delights in this variation. Vid. Plat.
Gorgias, p. 462. l. ult.

[1] 1 Ep. v. 16.

don to all sinners in the same condition, and equally objects of mercy. If we take the words in the sense that our translation gives them, and Dr. Mill approves, it is this, *God will grant to the charitable petitioner life and pardon for his fallen brethren, if they have not sinned to death.* And ἀμαρτάνεσι will very well bear this construction both in divinity and grammar. So the dative is us'd in *Demosthenes*, ψήφισμα ὅλον γεγῶέν μοι, *the whole decree that was written for me, for my sake and advantage* [2].

Dr. Mill was so strongly possess'd with the notion of false Greek and solecisms in the New Testament, that he was willing to admit a various reading into the text, and contended for its being authentic, purely because, as he thought, it made the language solecistical and absurd.

I shall only here give one instance where this learned man, upon a very slender authority, puts up a various reading as the undoubted original, which, in my humble opinion, spoils both the sense and grammar of the sacred writer. 'Tis in the *Revelation of St. John*, c. ii. v. 24. where he strikes out καὶ, and reads ὑμῖν ὃ λέγω λοιποῖς. If λοιποῖς agrees with ὑμῖν, as here it unavoidably must, 'twill make a solecism, and be such a violation of grammar, as is no where else to be found in the sacred or foreign classics. It will then be ὑμῖν ὅσοι ἐκ ἔχουσιν. The Doctor says, ὑμῖν cannot have respect to the Bishop of *Thyatira*, and the followers of his false doctrine (he

[2] Demosth. de Coron. p. 74. l. 2. Ox.

had address'd them before); but to the rest, who in the apostasy of others had preserv'd themselves upright and faithful [3].

But the Doctor, I believe, equally injures the Bishop by charging him with false doctrine, and the sacred text by charging it with false *Greek*. The Bishop is blam'd for his indulgence and connivance (it cannot amount to a toleration) at the woman *Jezebel*, or, as some read it, his wife *Jezebel*. That may be want of christian care and courage, but cannot come up to false doctrine. He is above commended by his great master for his works, his love, his ministry, his faith, patience, &c. [4]. *So that you and the rest* — seems to be address'd to the Bishop, Priests, and other private Christians of the diocese, who, in a regular communion with their Bishop, had in a great apostasy adher'd to the orthodox faith, and sound principles.

Ἐν παρρησίᾳ εἶπα [5], which this learned man cavils at, is neither barbarism, nor solecism; only a word us'd in due construction of grammar, but in a different sense from what it is in other *Greek* authors. Such liberties are often taken by the most noble writers, and we have given account already of such peculiarities: *ὁ λόγος ὁ ἐμὸς ἔχωρᾷ ἐν ὑμῖν* [6], *my word does not take place in you*, is answer'd in the same manner. There is

[3] Dr. Mill Proleg. p. 110, 111.

[4] Rev. ii. 2.

[5] John vii. 4.

[6] John viii. 37.

an objection against ἐμοὶ χολᾶτε [7], but the case is right, ὁ γὰρ βασιλῆϊ χολᾷται [8], and the word sounds as well as χολᾶτε, only the conjugation is chang'd according to the custom of old Greece.

'Tis common with the best classics to use a verb in two conjugations of the contracts; sometimes they do in all. *Æschines* has ἀτιμῶν, the more common word is ἀτιμάω [9]. *Thucydides* uses ὀπιθυμῶ, the more common word is ὀπιθυμέω [1]. *Xenophon* in the same paragraph has καλεσκήνησεν and σκηνῶεν [2]. And shall a noble writer, and an inspir'd noble writer, be call'd a solecist and barbarian, for giving a new turn to a word so agreeable to the analogy and genius of the Greek tongue? Indeed in that passage of *St. John*, ἐν τέτρω ἐδοξάσθη ὁ πατήρ μς, ἵνα καρπὸν πολὺν φέρῃε [3], ἵνα has a peculiar and strange signification: But it can but be esteem'd a peculiarity; and neither trespasses against the government or concord of grammar. And 'tis easy to produce a hundred instances out of the first-rate authors of Greece, who take liberties in altering the signification of words, and the common construction, as great as the use of ἵνα in this sense amounts to. *Homer* uses this particle in a great variety of senses; that in the

[7] John vii. 23.

[8] Hom. Ἰλ. 4.

[9] *Æschin.* adv. Ctes. 135. l. ult.

[1] *Thucyd.* 6. 363. l. 12.

[2] *Cyr. Exp.* 7. 4. 8. p. 417.

[3] John xv. 8.

seventh *Iliad*, v. 353. is an use of this little word which is, I believe, very peculiar; ἵνα μὴ ῥέζομεν ὧδε, *unless we shall act after this manner.*

§. 9. OUT of a great number of places in the New Testament which I have heard or read objected against, or which myself thought as great difficulties as any have been produc'd, I present the reader with a few.

Ἀπέχει, *'tis sufficient*, is but found once in all the New Testament. Several critics give it a different sense from our translation. *Anacreon* has it in the same: ἀπέχει· βλέπω γὰρ αὐτήν, *'tis enough; for I already see her* [4]. Ἐν γαστρὶ ἔχω, *to be with child*, seem'd to me peculiar to the Greek translators of the Old Testament, and the sacred writers of the New, 'till I found it in one of the noblest authors of Greece: ἐμπηδήσαι αὐτὴν ἐν γαστρὶ ἔχουσα [5]. "ΟΤΙ before an infinitive mood in St. *Luke*, seems a little bold: θεωρῶ ὅτι μέλλει ὕβρεως ——— μέλλειν ἔσεσθαι τὸ πλεον [6]. I think there is a parallel place in *Euripides*: that in *Plato* is certain and full: ἔπον ὅτι πρῶτον ἐμὲ χρῆναι πειραθῆναι κατ' ἐμαυτόν [7]. In that passage ῥῆξον καὶ βόησον in the New Testament, and the Septuagint [8], ῥῆξον signifies *the breaking out of the voice with eager joy and vehemence,*

[4] Anac. Od. 28. v. 423. Ed. Barn. Mark xiv. 41.

[5] Mac. i. 18. Exod. xxi. 22. Herod. Gale 325. l. 37.

[6] Acts xxvii. 10.

[7] Plat. de Leg. p. 892. prope fin. Ed. Ser. & Steph.

[8] Galat. iv. 27. Esaias liv. 1.

and

and exactly expresses the *Hebrew* word in *Esaias*, and φωνήν must be understood.

φωνήν is express'd after the verb in *Job*, in *Philo*, and in *Herodotus*: ἅπας τις αὐτέων φωνήν ῥήξας ὡδὲ δέος τε καὶ κακῆ ἔρρηξε φωνήν, *Her. Gr.* i. p. 35. l. 10. [9].

Ἄνθρωπος in *St. Matthew* [1] is the same with ἄνθρωπος, and oppos'd to γυνή; whereas 'tis generally in the best writers us'd to include both sexes, all human race: *Herodotus* uses it for γυνή [2.] Some pert transcriber, jealous that it was not pure *Greek*, or fearing that less learned readers might mistake, very officiously put ἀνδρὲς into the text. The word is so us'd in one of the noblest classics: Τῶν τε ἀνδρώπων ἀχρεϊάτους ξὺν γυναιξὶ καὶ παισὶν ἐξεκόμισεν [3], they carry'd out all the men that were unserviceable for war, with the women and children. In *St. Paul's* first Epistle to the *Thessalonians* [4] that construction δόξα εἰς ὑμᾶς seems a breach of a common grammar rule both in *Greek* and *Latin*: but it is justify'd by the same construction in the best classics: παραδόναι τόντον εἰς ὑμᾶς to deliver over this man to you, is in *Demosthenes* [5]; συστάτην παρ' ἀνδρὶ ἐκδεδωρόμενον, is in *Xenophon* [6].

[9] *Herod. Gale.* p. 325. l. 37.

[1] *Mat.* xix. 10.

[2] Προσεύχοντό τε τὴν ἄνθρωπον καὶ ἐδέχοντο τὸν Πισίσγατον, *Her. Gr.* i. 23. l. 10.

[3] *Thucyd.* 2. 88. l. 8. So *Sallust.* Homines adscivisse dicitur, mulieres etiam aliquot. *Bel. Cat.* p. 16. Ed. Elz. 1634.

[4] 1 *Theff.* iv. 8.

[5] *Demost.* adv. *Midam* 385. l. 4. post C.

[6] *Cyr. Exped.* p. 192. Wells.

Ἐπιφάνειαν τῆ δόξης, in St. Paul, should not offend any critic, because 'tis a more nervous and noble way of speaking than ἐπιφάνειαν ἐνδοξοτάτην [7], and is classical, since Aristotle himself in his third book of politics has οἱ Κύριοι τῆ δυνάμεως, for μέγιστα δυνάμεις, as a noble critic and sound divine observes to us in his note upon a parallel expression in *Lycophron* [8], where that great man says, "Hence are those persons confuted, who call these and the like expressions of the New Testament *Hebraisms*, that is exclusively, so as not at the same time to allow them to be pure *Greek*."

Καθίσαι ἐν τῇ πόλει seem'd to me peculiar to St. Luke [9], before I read the *Greek* classics with a view of comparing them with the sacred writers of our Lord's Gospel. I have found it in several good authors. We have in *Demosthenes* πρέσβεις ἔτοι καθήντο ἐν Μακεδονίᾳ τρεῖς ὅλας μῆνας [1], ἐν τῇ Σάμῳ καθήμενοι ἐφύλασσον τὴν Ἰωνίην, μὴ ἀποσῇ, *residing or settling their abode in Samos, they kept Ionia from revolting* [2]. Χάειν ἀντὶ χάειν, in St. *John*, perplex'd all the commentators, 'till it was observ'd that the particle ἀντὶ did not retain its usual signification in this place.

[7] Titus ii. 13.

[8] Bp. Potter on v. 318. p. 139.

[9] Luke xxiv. 49.

[1] Demost. de Cor. xxiv. l. 10.

[2] Her. Gr. 501. l. 5. ante fin. See also Herod. Gr. 7. 392. l. 33. Tully has the same expression: *Nos Corcyrae non sedemus*, Epist. ad Fam. 16. 6. p. 512. Ed. Gravii.

Grace for grace, sounds very harshly; and, as I humbly conceive, will scarce be made sense. But 'tis natural and easy, if taken in the sense in which it is us'd by *Theognis*, a very pure and *Attic* writer: — *δοῖς δ' αὖτ' ἀνίων ἀνίας* [3], and thou sendest me calamities upon calamities. So in the Gospel of his Son, God Almighty vouchsafed mankind variety of blessings, abundant grace, and multiply'd mercies.

That in *St. Jude*, *προφῆτευσεν τέτοις* [4], according to our translation, he prophesy'd of these men, would be for *πρὸς τέτων*, which, I believe, would be an unexampled construction. But if we render it, he prophesy'd against these men, that is, he denounc'd the vengeance of God against such profane notions, as those profligate people embrac'd, and such lewd and debauch'd lives as they led, the sense will run clear, and the construction be regular. This case is us'd in the best classics to express opposition and confutation. *Thucydides*, for example, has it in this sense: *ἐγένετο — καὶ ἡ ἐν Σάμῳ ἐπανάστασις καὶ τῷ δήμῳ τοῖς δυνατοῖς* [5], the commons of *Samos* made an insurrection against the great men.

St. Luke uses *χρήμα* instead of the common word *χρήματᾶ* for money [6], which is rarely found in any *Greek* author. I think there is a passage in *Herodotus* that comes very near it:

[3] *Theog.* v. 344.

[4] *Ver.* 14.

[5] *Thucyd.* 8. p. 478. l. antepen. So 'tis us'd in *St. Mat.* xxiii. 31. and in *St. James* v. 3. where *εἰς μαρτύριον ὑμῶν* is render'd well by our translators for a testimony against you, agreeably to all the *Oriental* versions.

[6] *Acts* iv. 37.

Ἐγὼ ταύτην μὴ πωλέω ἕδενος χρήματος, *I will not sell this cloak for any money or price* [7]. Ἐντεῦθεν καὶ ἐντεῦθεν in the last chapter of St. *John's Revelation*, and second verse, is, I doubt not, the genuine reading, though we find ἐντεῦθεν καὶ ἐκτεῦθεν in some MSS. We have the same phrase in St. *John's Gospel*, where there is no various reading at all [8]. But I must deny that it is a pure *Hebraism*, because exactly the same repetition in this case is us'd by the purest authors of *Greece*, as well as the Septuagint: Ἐνθα καὶ ἐνθα is allow'd equivalent to ἐντεῦθεν καὶ ἐντεῦθεν, and to be as much a *Hebraism*; and *Homer* uses that repetition frequently [9]. So *Xenophon* has ἔνθεν καὶ ἔνθεν a tantamount phrase: ἔνθεν μὲν γὰρ ὄρη ἦν ὠρερυφίη, ἔνθεν δὲ ποταμός [1]. This manner of expression is not only pure *Greek*, but good *Latin*: *Virgil* and *Ovid* have it [2].

The particles μὴ and δὲ answer one another generally in the New Testament writers, as they do in the old classics of *Greece*. But sometimes,

[7] Her. Gr. 3. 214. l. 11.

[8] John xix. 18.

[9] Ἐνθα καὶ ἐνθα πᾶσι ἀγαλλόμεναι πτερυγέσσιν.

Ἰλ. β'. v. 462.

So v. 476.

— διεκόμεν ἔνθα καὶ ἔνθα.

[1] Xen. Cyr. Exp. p. 18. Wells. So in Cyrop. 7. p. 267. l. 3. Græc. Oxon. μὴ βάλωσιν ἔνθεν καὶ ἔνθεν.

[2] Hinc atque hinc vastæ rupes ———

Æn. 1. v. 162.

Illic frena jacent, illic temone revulfus

Axis ———

Metam. 2. v. 316.

when

when μ is in the first member of a period, δ is omitted in the next, which answers it; as in *Acts* iii. 21. which *Beza* observes is seldom found in good *Greek* authors. But 'tis found so often as to justify the purity of it; and clear it from either being a solecism in the opinion of many critics, or a Cilicisim, as *Erasmus* tells us *St. Jerom* calls it in *St. Paul* [3]. We have in *Herodotus* μεμνημένοι μ συμμάχων, ἄλλως μέντοι ἐαυτοῖς ἐϋήκοντες [4]. Δὲ is often omitted in *Pindar*, particularly in that passage, ἐπεὶ μιν αἰνῶ μάλα μ τροφαῖς ἐτοιμον ἵππων, χαίεντά τε ξενίαις πανδόχοις [5]. And 'tis the observation of that sagacious critic *Demetrius Phalereus*, that to be scrupulously exact in always making these two particles answer one another, is a mark of a little and trifling genius [6].

§. 10. I SHALL now put an end to this long chapter, after I have answered a few objections against the *Greek* of *St. John* in his *Revelation*.

The famous *Denys*, Bishop of *Alexandria*, tho' he allows the purity of *St. John's* style in the Gospel and Epistles, is positive there is false *Greek* and solecism in the *Apocalypse*. *Dr. Mill* cannot come up to him in his first opinion, but eagerly strikes in with the latter, not being able to part with his favourite notion of false *Greek*,

[3] *Erasmus* on 2 *Cor.* xi. 6.

[4] *Herod.* Gr. i. 43. l. 16.

[5] *Pindar.* Ὀλ. 4. v. 23, 25.

[6] *Dem. Phal.* c. 57. p. 38. I admire that *Aristotle* should make the omission of δ to answer μ εν a breach of good language, which he does in the third book of his *Rhetoric*.

and absurd language in the books dictated by the *all-wise spirit of persuasion and reason* [7].

Ἀπὸ τοῦ ὁ ὦν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, are the attributes of the great God our Saviour put *τεχνικῶς*, and would lose much of their grandeur and majesty, if they were in the least alter'd : since they are design'd to describe that ever-adorable Person, *who is the same yesterday, to day, and for ever*. But if any one should be so perverse not to allow this solution, we can justify it another way by parallel places in the noblest classics [8]. After this ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μαρτυρῶν ὁ πιστὸς cannot be any difficulty ; ἔστι or ὅς ἐστι may be easily understood ; as it must be in many places of the noblest classics. Ὁ νικῶν is a nominative case without a verb, which is fully accounted for above.

Ἀδικέω for βλάπτω or λυμαίνομαι, apply'd to the inanimate creation, is a lively *Prosopeopœia*, and every man of sound understanding in these matters will allow both its force and propriety. The best Greek authors use it so, particularly *Thucydides* : τὴν γὰρ Πλαταιίδα μὴ ἀδικεῖν, *to do no damage to the territory of Platea*.

Χιλιάδες χιλιάδων——λέγοντες may be either solv'd under the collective noun, or may be

[7] Here I think it not improper to produce the opinion of the excellent *Kuster*, who judiciously rejects all those passages from being various readings, which are entangled with any contradiction, produce an absurd sense, or are so corrupted, as to produce any monstrous word or solecism. *Quis enim sanæ mentis scriptor contradictionibus, vel sententiis absurdis, vel vocabulis monstris, & solecismis orationem facit?* Pref. to Dr. Mill's *Greek Testament*, p. 2.

[8] Vid. p. 119.

put for *ἐλεγον*, which is resistlessly answer'd above. I shall, to what I have produc'd above, add a parallel place which I am now reading in the father and prince of Greek history: *Λακεδαιμονίαν φαιμέναν ἔχ' ἀνάδημα* — *ἐκ ὁρθῶς λέγοντες* [9].

In the next verse to this *πάν κλίσμα* may naturally be governed of *κατὰ* understood, as we have shewed in parallel places above: and signifies all the orders of being that are properly capable of praising and adoring the sovereign Lord and Benefactor of all. And *λέγοντας* agrees in sense with *ἀγγέλους* and *ἀνθρώπους* included in *κλίσμα*, being the two ranks and orders, into which we commonly divide the rational creation.


The change of case in *Revelation* xviii. 11, 12, 13. is agreeable to what we have said upon this subject in its proper place; the accusatives are govern'd of *ἀγορεύει*, and the genitives of *γέμον*: and this variation of the sounds prevents this long period from being harsh and distasteful to the ear.

[9] Apoc. i. 4, 5. iii. 21. vi. 6. Thucyd. p. 125. Apoc. v. 11, 12. Herod. i. p. 19. l. 26, 27. Ed. Gron.



C H A P. III.

Wherein several passages and expressions, which are look'd upon by some as blemishes and faults in the sacred writers, are prov'd to be proper and agreeable ; and shewn to be exactly parallel to passages in the most noble and vigorous masters of style.

§. I. OME words in the divine writers are thought to be too weak to bear that weight, and importance of sense which they are designed to express. Every man of sense knows that sometimes lessening expressions convey the meaning of the thing to the mind with as much advantage, as words of stronger sound and meaning, as they surprize the person they are addressed to, excite his curiosity to consider of the matter, and occasion variety of reflections. When God says, *I will not hold him guiltless, which taketh my name in vain* ; the manner of the expression carries no less solemnity and awe with it, than if his eternal Majesty had said, *I will severely punish him which taketh my name in vain*. This awful phrase gives rise to our meditations upon the attributes ; and particularly, the

the justice of the Sovereign Lord and Judge of all; puts us upon deeply considering the heinousness of the crime for which insolent mortals shall be found guilty at the bar of God; and what will be the consequence of the irreversible sentence.

In the Epistle to the *Hebrews* the divine writer uses a word which seems not to be sufficiently expressive of the danger and horror of the thing he is speaking of; *for that will be unprofitable to you*, that is, as the context requires, extremely bad and fatal [1].

A vigorous classic uses ἀξύμωρον, which properly signifies *unprofitable* or *inconvenient*, to express a dreadful misfortune, no less than losing a sea-fight, and the destruction which attends it [2].

Ἀχαρίς in its first and general signification is *unpleasant, disagreeable*; but 'tis us'd by as great a master of language as any in *Greece*, in the description of the deepest calamity that can happen [3].

The great *Longinus* censures *Herodotus* for weakening his noble description by too soft a word; but Mr. *le Fevre* defends the historian against the critic by the example of vigorous authors; and especially *Homer*, who uses ἀχαρίς, esteem'd a word of low signification, to express the outrageous insolence and barbarity of *Achil-*

[1] Ἀλυσιτελής, Heb. xiii. 17.

[2] Thucyd. 2. 147. l. 2.

[3] Καὶ τὸ τέλος ἐφ' ἑγένετο Ἀχαρίς, Her. Gr. 8. 464.
l. 11.

les in ignominiously dragging the body of the brave *Hector* at his chariot-wheels [4]. And who will say that *Homer* was either at a loss for words, or made an ill choice?

'Απρὸς in the sacred writer [5] is translated *idle*. For every idle word men speak, they shall give an account in the day of judgment. Which has rais'd scruples in the minds of some Christians, as if our gracious God would with severity exact an account of every word not carefully weigh'd, every little failure or impertinence of speech. Idleness is the odious parent of so many and great mischiefs, that I think it will make up a black character, where-ever 'tis apply'd. St. *Chrysostom* did not think ἀπρὸς a weak word. Idle, says he, that is, what is not to the purpose, void of reason, lying, calumny, and back-biting. Some critical gentlemen imagining the word not to be strong enough, have been so complaisant to put in one they vainly imagin'd more expressive; which is *ωρνεόν* [6].

Μάταιον, vain or empty, in *Sophocles*, signifies vile and lewd; in *Herodotus*, abusive, injurious. The unfruitful works of darkness, in the noble sacred writer [7], are those lewd and nefarious actions whereby men shamefully contradict their own reason and judgment; madly rebel against Omni-

[4] — "Ἐκτορα δὲ τὸν ἀσκήα μῆδετο ἔργα, *Il. x. v. 395*. Faber. in not. Longin. 223. Ed. Tollii.

[5] Mat. xii. 36. See St. *Chrysostom* on the place.

[6] Vid. D. Mill in loc.

[7] Τοῖς ἔργοις τοῖς ἀνάντοις τῷ σκότει, Ephes. v. 17.

potence;

potence; and plunge themselves into ruin, and damnation.

In the noble *Pindar* [8], ἀκέρδεια, *unprofitableness*, expresses that remarkable vengeance and utter excision, with which the offended deity sometimes punishes incorrigible atheists and blasphemers.

Ἐυεργετία, I think, is generally taken for *facetiousness*, and a *pleasant turn of wit*. St. Paul uses it for that licentiousness of speech which trespasses against religion, and good manners [9]; which no man uses or admires, but who has an unsound judgment and vicious taste. Ἔργον καὶ ἔπος ἐντράπειλον, in *Pindar*, is an action and word of scurrility and lewdness [1]: and that noble writer had piety to be sensible of the crime, and a genius to find a word proper to express it.

§. 2. VAIN is the criticism of several ancient and modern commentators and grammarians, that ἀλαλάζω in St. Mark, and ὀλοοῦζω in the *Septuagint* are us'd improperly to *mourn and bewail*, contrary to the usage of those writers they compliment with the title of purer and more eloquent authors of *Greek*. 'Tis common to find the same word us'd in two contrary senses in the most celebrated and eloquent classics.

The word ὑμνέω for the most part is taken by the classics to signify *singing*, or *celebrating the*

[8] Pind. Od. Ol. i. 84, 85.

[9] Ephes. v. 4. The Oriental versions render it well by *scurrility*, and *scolding abusive words*.

[1] Pind. Pyth. Od. 4. 185, 186.

praises

praises of their gods and heroes [2]: But we find it in *Plato* and *Euripides* in the contrary sense, *to dispraise and undervalue* [3].

Μισθός and *μισθαποδοσία* properly and originally signify a *due recompense for virtue, and good actions*: The latter of these words is us'd by the divine writer to the *Hebrews* [4] for the *punishment of disobedience and wickedness*. *Μισθός* is taken in this sense of the Apostle by *Herodotus* and *Thucydides*. The former speaking of the sons of a *Thracian* king losing their eyes for their disobedience to their father's command, concludes the relation ——— *ἔτοι μὲν τοῖστων μισθὸν ἔλαβον*, *this reward these men received* [5]. *Κερδαίνειν* generally is *to gain profit and advantage*, in common and sacred classics. In *St. Luke* the signification is quite chang'd, and is *to be expos'd to danger, and fall into mischief* [6].

We find *καρπύματα* a word perfectly synonymous, taken in the same double and contrary signification in the great *Plato*. *When the mind is free from tumult, it reaps the pleasures proper to itself, the truest and sincerest that can be* [7]. And, *Does not such a man, who cannot govern himself, but affects to tyrannize over mankind, reap more mischiefs besides these* [8]?

[2] *Pind. Nem. Od. 5. v. 46.*

[3] *Plat. Resp. 1. 8. l. 16. Ed. Maffey. Vid. Plat. Ep. 3. p. 311. Ed. Ser. & Steph.*

[4] *Heb. ii. 2.*

[5] *Her. Gr. 2. 497. l. 38. ibid. 3. 165. l. 33.*

[6] *Acts xxvii. 21.*

[7] *Plat. Resp. 9. 270. l. 6.*

[8] *Plat. Resp. 9. 248. l. 19. Ed. Maffey.]*

Σεμνός is a word that bears as noble a signification as any in the *Greek* language. It expresses what is decent and graceful, what is worthy of praise, venerable and august, in the poets and prose-writers. But in *Isocrates*, a writer of great purity and elegance of language, it must in one place signify *morose* and *sullenly*, or *proudly reversed* [9].

§. 3. SOMETIMES we find words in the sacred writers of the New Testament, which seem to express more than they are intended for. In St. *Jude* αἰώνιος πυρρς [1] seems to signify those *showers of fire* and *brimstone* upon *Sodom* and *Gomorrhah*, which were not quenched 'till they had utterly laid waste and destroy'd the country and inhabitants. God made that terrible judgment an image of the last conflagration; and impressed upon the very face of all that country indelible marks of divine vengeance. 'Αἰδιος properly signifies *eternal*, but in *Thucydides* is used in a limited and lower sense. "Οθεν αἰδιον μισθοφορεῖν ᾤχεζεν [2]; *from whence he expected a perpetual salary*, that is, one during his life. The *Latins* call great and high benefits immortal obligations [3]. 'Αθάνατος, in *Plato*,

[9] Τίνας πρὸς τὰς πλησιάζοντας διηλητικὸς, ἀλλὰ μὴ σεμνός, *Iloc. ad. Demon. 9. p. 19. Ed. Græc. Basil.*

[1] *Jude ver. 7.*

[2] *Thucyd. 6. 363. l. 18.*

[3] *Tullii Epist. ad. Fam. & Oratio Post Reditum sapius--*

signifies

signifies only *lasting*, and is found in comparison [4].

Ἀπολλύμαι signifies very often no more than *to die*, or *to suffer great troubles and miseries*; though from such expressions in the New Testament some patrons of loose and atheistical principles would infer, that there are no future punishments of wicked men, but that upon death they are intirely annihilated. The classic authors take this and the synonymous words for a state of great trouble and perplexity; but never in this sense that Latitudinarians wish it might be taken in; but can never prove that it is: *Herodotus* has ἀπολλύμενος for a person departed this life, and living in happiness in another: ἔτε ἀποδνήσκειν ἐωὺτὲς νομίζουσι, ἵεναι τε ἢ ἀπολλύμενοι. Σάμολξιν δαίμονα [5], they do not suppose, that they who die are finally extinct, but that the person that departs this life goes to their God Samolxis. We have in *Xenophon* ἀπώλει πῶς πόλεω [6]. So ἀπωλόμην δόσιν, ἔκετ' εἰμι δὴ in *Euripides* [7]; 'tis very common in this sense likewise in *Latin* authors [8]. So destruction and perdition in sacred writers only express incurable despair, and endless miseries; because that eternal destruction is declared through the whole New

[4] Ἀτλанта ισχυρότερον καὶ ἀσθενατώτερον, *Plat. Phaed.* 251. l. 26. *Comb.*

[5] *Herod. Gr.* 4. 252. l. 3.

[6] *Xen. Cyrop.* 6. p. 341.

[7] *Hecub.* 683.

[8] Ut vidi, ut perii! *Virg. Tacitus Annal.* 6. p. 203. *Ed. Elzevir.* 1634. Dii me Deaque pejus perdant, quam perire quotidie sentio.

Testament

Testament to be only a state of extreme sufferings, and the sharpest sense of guilt, and divine vengeance; and not lots of being, or annihilation [9].

§. 4. DENYS of *Halicarnassus*, and numbers of scholiasts and editors are positive, that in good prose there ought never to be an intire verse. The sacred writers then must fall under their censure. St. *James* in a very sublime passage has one heroic verse, and the words immediately following with a small alteration will make another [1]. The couplet will run thus:

Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δῶρημα τέλειον
Ἔς' ἀπὸ τοῦ πρώτων πατρὸς καλῶς αἰνον ἀναθεῖν.

And considering both the language and the sense, it will be no very easy matter to produce two lines much better. There is a complete elegiac verse in St. *Paul's* noble Epistle to the *Hebrews* [2].

The best foreign classics, much superior both in judgment and composition to critics, who make such groundless assertions, and impose such arbitrary rules on mankind, sometimes have

[9] 1 Tim. vi. 9. 2 Pet. iii. 7. Mark ix. 44. Mat. xxv. 46.

[1] James i. 17.

[2] Καὶ ὡς ἡ Φωνὴ γῆν ἐσαλευσε τότε, Heb. xii. 26. So has *Plutarch* Ἀποφθεῖν. Reg. & Duc. p. 111. 10 line from the end. Greek. Basil. 1574.

Κιρύντεν ὅτι καὶ γείτονα χρηστὸν ἔχει.

whole

whole verses in their prose writings. *Xenophon* has

Ἑλλάς καὶ ἑρπῖοι καὶ ἵπποι χρυσοχάλινοι [3].

'Tis the same in the *Latin* authors [4].

Rhyming, or a close and near repetition of the same sound, is reckon'd a fault in composition, and grates the ears of tender and nice critics. The divine writers have a few instances of this; and they are as often us'd in the most admir'd foreign authors. And I hope the philologers will not excuse them in one, and condemn them in the other. Γινωσκομένη καὶ ἀναγινωσκομένη [5], is not more unpardonable in *St. Paul*, than ἐκ ἀξυνετωτέρων, κακοξυνετωτέρων δὲ in *Thucydides* [6].

The repetition of three or four words related in their original and sound are sometimes to be met withal in the sacred and common classics. If φωνὴν κιθαρωδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν in *St. John* [7], and ἀτελεῖς ἀσεβείας αὐτῶν ὧν ἠσέβησεν ἀμαρτωλοὶ ἀσεβεῖς [8] in *St. Jude*, sound disagreeable and grating to an over-curious ear; the same offence must be taken at τελέως αἰεὶ τελεῖσθαι τελέμενον τελεῖσθαι

[3] Xen. Cyrop. 8. 482. Græco Lat. Wells.

[4] Tacitus in the beginning of his Annals:

— Urbem Romam in principio reges habuere.

[5] 2 Cor. iii. 2.

[6] Thucyd. 6. 392. 1 penult. Vid. Virg. Æn. 4. 542. HOEN. I. μ. 296. Σώματα καὶ χρώματα, Xen. Cyrop. I. paul. ante fin.

[7] Revel. xiv. 2.

[8] Jude ver. 15.

ὁρῶντος γίγνεται in the sublime *Plato* [9]; and at that passage in the clean and polite *Xenophon* [1]; οἱ παῖδες ἀκούοντες τὰς δίκας δίκαιως δικαζομένας ἐδόκουν μαθάνειν δικαιοσύνην. That repetition in *Plato* is one of the most clean and agreeable that I have observ'd in any classic; μηχανήν τινα πειθεῖς ἐνρηκέναι ὥς φαίνεται τοῖς ἐκ εἰδήσι μᾶλλον εἰδέναι ἢ εἰδόντων [2]. But no repetition of words of the same original and found is anywhere to be met with, that has such strength of sense, and delicacy of turn, as *that* of *St. Paul* to the *Romans* [3]. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν: no translation can reach the beauties of it. The harmony in the order and structure of the words is grateful; the repetition and opposition in the latter part is sprightly and surprising; and the moral comprehended in the whole, found and edifying.

§. 5. REPETITION of precepts and morals is often found in the sacred writers [4], and is design'd to waken mens attention; and by repeated strokes to impress those important truths deeper in their minds. Readers of any laudable curiosity and hopefulness of temper will carefully consider a doctrine, and the consequences of it, which is by the divine spirit of wisdom so

[9] *Phæd.* 249. l. 28, 29. Ed. Ser. & Steph.

[1] *Cyrop.* lib. 8. p. 338. l. 18. 19. Græc. Oxon.

[2] *Plat. Gorgias* 459. lin. 2. ante E.

[3] *Rom.* xii. 3.

[4] *Philip.* ii. 2. *Ephes.* vi. 5, 6, 7.

often

often and so vehemently inculcated. *Grotius* on 1 *Theff.* v. 5, &c. observes to his reader, "See how often the Apostle repeats the same thing, that by praising the Christians, he may incite and encourage them."

The soundest and politest moralists in the heathen world are full of repetitions of their rules of conduct, and precepts of piety and morality; and particularly *Tully*, in his justly admir'd *Offices*, one of the most elaborate, sound, and useful of all the writings of that excellent man. Look into the fifth section of the third book [5], where the philosopher is upon that important point, that justice is inviolably to be observ'd; and that a wise and good man will rather suffer poverty, pain, and death, than sordidly draw profit to himself by doing injury to his neighbour; and you'll find the same doctrine repeated for almost three pages together, in an elegant variety and moving vehemence of expression.

§. 6. SOME metaphorical expressions in the New Testament have been thought to have been overstrain'd and harsh by some gentlemen, not intimately conversant with the noblest classics; and that have not view'd things and persons in their several positions and numerous relations one to another: when really the passages, which incompetent judges pronounce faulty, require learning and judgment not to defend 'em, but to

[5] Cockman, *Tul. Offic.* p. 131, 132, 133.

open and set off their vigorous meaning, and genuine beauties.

Ἐὰν μωγευθῇ τὸ ἄλας [6], if the salt be infatuated, is a trope very strong, and not in the least disagreeable to a true taste. The Syriac version renders it *infatuated*; the other versions mitigate the seeming harshness of that bold word.

The relation and ground of the trope is obvious; if salt has lost its seasoning quality and sharpness, 'tis of all things the most insipid, and intirely useless: as a man who has lost the use of his reason, is a mere corpse, and nuisance to the earth. *Girding up the loins of your mind* [7], is a strong expression, and a daring application and transferring of the qualities of the body to the mind, or a communication of idioms, as divines call it. The propriety of which proceeds from the close and near relation of an organiz'd body, and immortal spirit in their astonishing union to make up one man. And those bold phrases, ἐκπλώσαντες τὸ νῦν ——— διήγεσθαι τὴν ψυχὴν, and ἐλευθερίην περιπεπληγότες in the classic authors are parallel [8].

[6] Mat. v. 13. Luke xiv. 34. *Plato* abounds in bold metaphors, which, I believe, will be allow'd to be beautiful and emphatical; tho' they are more harsh and catachrestical than any in the New Testament: some instances have been produc'd already; I shall only, out of great numbers, add one. Speaking of a cowardly general, he says of him, ὑπὸ μέθης τὸ φρένός αὐτοῦ, Leg. i. p. 639.

[7] 1 Pet. i. 13.

[8] Her. Gr. 6. 335. l. 35. Xen. Cyrop. i. p. 7. l. 10, 11. Græc. Oxon. Demof. de Cor. 169. 4. Oxon. Κομψότερον ἔσχε in St. John iv. 52.

Erasmus

Erasmus pays one of his usual compliments to *St. James* and others of the sacred writers, when he censures that expression *εὐπρέπειαν προσώπου* [9] as harsh. Herbs and flowers are the gayest beauties of the lower creation; and beautiful face, gay appearance, &c. ascrib'd to them, sounds to me neither with harshness nor impropriety. I hope at least 'tis not harsher than ascribing a brow or a breast to a mountain; we find the first in *Herodotus* [1], to which a passage in *St. Luke* is exactly parallel [2]: the second is in *Xenophon* [3], and is bolder than any thing of that nature which we find in the divine writers of the New Testament.

§. 7. THE sacred writers are not always solicitous to avoid some seeming inconsistency that may be clear'd by common sense and candor; and the allowances that are made by all persons, who are not addicted to cavil and prejudice. In that passage to the *Romans* [4], *Thanks be to God, that ye were servants of sin, but now ye have obeyed, &c.* is just the same as *Thanks be to God, that you, who were servants of sin, now have obeyed, &c.* This way of expression is called a *Hebraism*, but is not unusual in the Greek and Roman classics of the first rank. *Τὸ γὰρ ἀποκαίνισθαι πρὸς ἀνθρώπου ἀπονενοημένους ἔπ' αὐτοῦ*

[9] James i. 11.

[1] Her. Gr. 4. 281. l. 4, 6.

[2] Luke iv. 29.

[3] Xen. Cyr. Exp. p. 195. Wells.

[4] Rom. vi. 17.

ἐκείνων μᾶλλον ἢ ἔτι ἢ πρὸς Ἀθηναίων [5], is literally thus, *To run any risk against desperate men was no longer more, or (as Hobbes) so much for their advantage, as that of the Athenians.* But according to the true sense and design of the author 'tis thus: *To run any hazard by then fighting men desperate, who in a little time would certainly fall into their hands, was not at all for the advantage of the Syracusans, but their enemies the Athenians, as giving them a fresh chance and opportunity to recover their lost affairs.* So in that passage of Tully [6], *Nec libidini potius luxuriæque, quam liberalitati & beneficentiæ pareat*, there's no comparison intended which way of living should be preferr'd; but luxury and extravagance are absolutely condemn'd.

St. Paul to the *Corinthians* [7] wonderfully expresses the generous zeal and forwardness that the *Macedonian* Christians shew'd in doing good, and contributing to the relief of their distressed brethren, which he does in terms that some little sophists would pretend to cavil at. *For of themselves were they willing, according to their power (I bear them witness) yea, and above their power.* The prince of Greek orators delivers himself in the same vigorous manner; "I have perform'd all these things with justice, and care, and great labour, and industry above

[5] Thucyd. 7. 465. l. 9.

[6] Tull. Off. 1. See Luke xviii. 14. Xen. Hellen. 7. 436. Wells. Vid. Tullii Epist. Fam. 6. 6. p. 162. l. 7, 8. Ed. Gravii.

[7] 2 Cor. viii. 3. Κατὰ δύναμιν καὶ ὑπὲρ δύναμιν.

"my power. [8]." That seeming inconsistency in *St. Matthew* and *St. Mark* [9], as, *to him that has not, even that which he has, shall be taken from him*, is intirely reconcil'd by a parallel place in *St. Luke* [1], by that equitable construction, and those fair allowances that ought to be made to all good authors. We have the same appearance of impropriety in the most discerning and most exalted writers among the classics [2].

In short, great writers, secure of the nobleness and importance of their sense; and the masterly beauties of their language in general, are not always anxious to avoid a little deviation from common grammar, or a small seeming incoherence; when little critics cannot judge or discover either a beauty or material fault, but betray their ignorance and groveling temper in rigorously insisting upon the minuteſt matters, mere trifles, and often condemning that for a fault, which is really an excellence. People that cannot supply such defects as we have mention'd, and readily excuse and solve such seeming incoherences, have not, I don't say candor, but taste, and strength of genius to make 'em capable readers of any good authors.

[8] Dem. de Cor. 116. l. pen. φιλοπόνως ὑπὲρ δύναμιν.

[9] Mat. xxv. 20. Mark iv. 25. ὃς ἐκ ἔχει, καὶ ὃ ἔχει ἀρβήσεται ἀπ' αὐτοῦ.

[1] Luke viii. 18. Καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν.

[2] Juven. Sat. 3. v. 208, 209.

Nil habuit Codrus ——— & tamen illud
Perdidit infelix nil ———

Her. Gr. I. 29. l. 21.

C O N-



CONCLUSION.

BY what we have hitherto observ'd, I promise to myself that I have made good the affirmation of the learned *Fabricius* [3], and a great many other very eminent and judicious scholars, That there are fewer mere *Hebraisms* in the books of the New Testament than several famous men would have; and no solecisms at all. 'Tis probable that it may be thought by some, that some things I have observ'd, are too little and inconsiderable. But I don't pretend that complete masters in these studies are to be entertain'd after this poor manner; I write chiefly for the use of younger scholars, and others who may want such helps, 'till time and industry shall advance 'em to farther perfection: and I believe I have put nothing down that is intirely useles, and foreign to the purpose.

Other gentlemen are indolent, and intirely unconcern'd whether the style of the New Testament be free from solecisms, or no. We are, say they, satisfy'd and assur'd, that the holy writers were influenc'd and directed by the holy Spirit; and that the sense of the sacred text is very important and noble; and we are not concern'd

[3] Fabricii Bibliothec. Græc. lib. 5. c. 5. p. 224.

whether the language be pure *Greek*, or not. Now for this reason that the holy writers were under the influence and direction of the Spirit of infinite wisdom, who does all his wondrous works in proportion, harmony, and beauty, I am fully persuaded he would not suffer improprieties, and violations of the true and natural reason and analogy of grammar to be in writings dictated by himself, and design'd for the instruction and pleasure of mankind to the end of the world. If we consider God, says an excellent person, as the creator of our souls, and so likeliest to know the frame, and springs, and nature of his workmanship — we shall make but little difficulty to believe that in the book written for, and address'd to men, he hath employ'd proper language, and genuine natural eloquence, the most powerful and appropriated mean to work upon 'em. But solecism, and absurd language, give an offence and disgust to all people of judgment, and good sense; and are not appropriate means to work and prevail upon human minds. The notion of solecism is by all means to be remov'd from the inspired penmen, because it hinders young scholars from studying that book, of such inestimable use and value, with that chearful application and pleasure, which are necessary to make 'em tolerable masters of its language and sense. When people have conceiv'd a prejudice against the sacred writers, it either intirely takes 'em off from the study of 'em, or if they be oblig'd to read 'em, they do it with reluctance and aversion; and aim at no greater knowledge than will qualify 'em

to

to undergo an easy examination, in order to get a livelihood and worldly profit by a profession, to which such people are generally a dishonour and scandal. 'Tis impossible to defend our religion against the insults and sophistry of subtil heretics, or to be a divine of any considerable value, without a good and intimate acquaintance with the sacred text.

The notion of solecisms, &c. has given some conceited wits and shallow rhetoricians a contempt of those inestimable books.

A worthy cardinal durst not read the Bible for fear of spoiling his fine *Ciceronian* style, and has the horrid assurance openly to condemn and despise *St. Paul's* Epistles; and calls them by a sorry diminutive word, which expresses the greatest wantonness of contempt and scurrility [4]. 'Tis easy to name two chapters in the New Testament, even consider'd as a common book, that have more sense and genuine beauty of language, than all *Bembus's* six books of Familiar letters. Though I think it would be an absurd thing to put natural eloquence, sublimity of sense, and the beautiful graces of clear and easy language, upon any comparison with a pedantic ostentation of learning, trifles dress'd up in studied periods; and a slavish imitation, or rather a ridiculous aping of *Tully*. *Dr. South's* satire upon such insolence and

[4] *Bembus* epistolas omnes *S. Pauli* palam condemnavit, easque, deflexo in contumeliam vocabulo, Epistolaccias est ausus appellare; cum amico auctor esset, ne illas attingeret; vel si cepisset legere, de manibus abjiceret, si elegantiam scribendi & eloquentiam adamaret. *Scipio Gentilis* in *Epist. ad Philem.* inter *Maj. Crit.* p. 4010.

profaneness is just: "He who said he would not read the Scriptures for fear of spoiling his style, shew'd himself as much a blockhead as an atheist; and to have as small a gust of the elegancies of expression, as of the sacredness of the matter [5]." How many conceited scholiasts and transcribers, having gotten the whimsical notion of solecism into their heads, with intolerable boldness have corrected the sacred text, and given us their own spurious amendments for the genuine original; and so have encumber'd it with an enormous heap of various readings? "Ορη is put for ὄρη even by *Theophylact* himself in *Zachary's* hymn [6]: and *Piscator* says, it being plainly in apposition with διαδίνης before, must either be so, or it will be an irregularity, and breach of syntax. But what if it be govern'd of κατὰ, so often understood in the sacred writers of the New Testament, and the old classics of Greece? The sense and grammar are as effectually secur'd, as by that bold correction made by *Theophylact* without any authority.

The pure original reading in the last chapter of St. *Luke's* Gospel ἀρξάμηνον [7] is in a few books chang'd into ἀρξάμωον, which reading has been approv'd by a few critics, who did not consider that this case is as pure Greek, and is frequently us'd, though not so commonly, as the

[5] Dr. South's Serm. Vol. IV. p. 31, 32.

[6] Luke i. 71, 72, 73.

[7] Lul. c. xxiv. 47.

genitive, in these sorts of construction. Which we have prov'd above, and here add the following instances.

Τρία ὄντα ἦν Ἀσυρίων φρενία [8]. Ἐν ᾧ Ἡσίοδος ὁ ποιητὴς λέγει ὑποθανεῖν, χρηθὲν αὐτῷ ἐν Νεμέᾳ ἔστο παθεῖν, where Hesiod the poet is said to be slain by the inhabitants, it being told him by the oracle that this should happen to him in Nemea [9]. That place in Acts, μάλιστα γνώσκον ὄντα σε [1], has been very perplexing to some critics and transcribers; who did not consider how common this construction is in the purest and most authentic writers: some have put in εἰδώς, and some ἐπεσάμενος, which the reader plainly sees are interpolations, when he considers the reason of their addition, and observes in what a great majority of manuscripts the genuine reading is found.

In St. Luke [2] ἀιφνίδις is in some few manuscripts, versions, and fathers, chang'd into ἀιφνιδίως; which change was made out of fear, lest an adjective for an adverb was not classical Greek. But that is a common elegance in both Greek and Roman authors. I shall only give two instances in one page near together in Herodorus [3].

[8] Xen. Cyrop. 5. 5. p. 323. Wells.

[9] Thucyd. 3. 203. l. 17. See Herod. Gr. 9. 526. l. 20.

[1] Acts xxvi. 3.

[2] Luke xxi. 31.

[3] Ἀσμενοὶ ἐφοίτων, they willingly went. Ὁ Διόωνης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς, καὶ προβαλλόμενος, καὶ ἀνεόμενος, was zealously put up and applauded, Her. Gr. 1. p. 41. l. 19, 41.

The opinion of false *Greek* and barbarous language in the New Testament has given offence to many polite gentlemen, great readers and admirers of the classical writers. If that was once happily remov'd, and the sacred book skilfully divided into proper chapters and sections, so as to shew the full connexion both of the periods and the reasoning of the discourse (which the present divisions much perplex and break off) gentlemen of judgment and ingenuity might be prevail'd on to read those inestimable authors; and would soon admire and love both the beautiful propriety of the language, and the sublimity and nobleness of the sense. Then a good opinion of the style would bring 'em to consider the soundness of the moral, and the majesty and purity of the mysteries of the Gospel. The pleasure and diligence of reading those divine authors would be rais'd and heighten'd by the consideration of the near concern and interest they themselves had in their most important and awful contents; and a joyful prospect of that infinite happiness which is so faithfully promised, demonstrated by *such* clear proofs, and describ'd with such sublimity and grandeur in that incomparable book.

The End of the FIRST PART.

T H E



THE SACRED CLASSICS

Defended *and* Illustrated.

PART II.

In which is shewn, That all the Excellencies of *Style*, and Sublime Beauties of *Language*, and genuine *Eloquence*, do abound in the SACRED WRITERS of the NEW TESTAMENT.

With an Account of their *STYLE* and *CHARACTER*, and a Representation of their *Superiority*, in several Instances, to the best *CLASSICS* of *GREECE* and *ROME*.

CHAP. I.

§. I.



SHALL beg leave here to repeat what I advanc'd in the first part, that the main substance and ground-work of the language of the Gospels and Epistles is incontestably the same with that of the old authentic *Grecians*; their narrative and

G 5

morals ;

morals are express'd in parallel terms; and in equal exactness of grammatical concord and government.

In short, the language is the same, excepting when the rites of the *Jewish*, and new revelations of the Christian Religion, requir'd new terms; and where the usage of *Hebrew* modes of speech, and allusions, to the oriental customs, expressed the thing with more vigour, and advantage and satisfaction of the people to whom the Gospel was to be address'd and preach'd. Even in the *Hebraisms* and peculiarities of the New Testament, as good a regard has been had to the general analogy and true propriety of grammar, as in the purest and sublimest writings, which make up the standard of the *Greek* language.

'Tis very remarkable, that those *Hebraisms* are us'd by the writers of the New Testament, which are us'd by *Plato*, *Herodotus*, &c. as substantives instead of adjectives, a nominative case without any verb, repetitions of the same word, that look very like tautologies; and other modes of speech that we have above shew'd to be common to the *Hebrew* and *Greek* languages: but other *Hebrew* forms of expression, though scarce bolder or harsher than these, are not us'd by the sacred writers; I believe, because they would have been real solecisms, and violation of the analogy and custom of the *Greek* and *Roman* language, as never admitted into it, nor us'd by their approv'd and principal writers. The relative *asher*, is frequently suppressed in *Hebrew*

brew [4], as the relative *who* or *which* is in *English*. In regimen of nouns the governing noun is alter'd, not the governed [5]. The adjective and the substantive are of different genders and numbers [6]. The verb sometimes does not agree with the proper nominative case, but is of the same number with the oblique case in the clause [7]. And several other *Hebraisms* there are, that are repugnant to the usage of the *Greek* language, and never us'd by the divine writers in *Greek*.

I much wonder at that formal remark of a very learned man on *Acts* v. 30. "St. *Luke*, being a scholar, uses many words purely *Greek*." Why, don't St. *Matthew*, St. *Mark*, St. *Paul*, St. *John*, use many words and phrases purely *Greek*? Is that to be doubted by any one that ever read them? Has not that excellent critic himself given numerous instances of it; and prov'd it by parallel passages out of the best authors?

§. 2. IN this chapter I lay before the young scholar some remarkable passages, precepts of morality, comparisons, and proverbial sayings in the sacred writers, which are us'd in the most lofty and noble foreign writers. And the reason

[4] Psal. li. 10.

[5] Prov. xxiv. 25. Job xxxiv. 28.

[6] 1 Sam. ii. 4. Isa. xvi. 18.

[7] Jerem. x. 22. Job xxix. 10. Haggai ii. 8. Vid. Buxtorf. Thesaur. Grammat. Linguae Sanc. Heb. in Syntaxi. Vid. etiam Bithner. Instit. Linguae Sanctae ad calcem Lyrae Propheticae cap. 9. Vid. Proverb. xxviii. 1.

I draw this parallel is, only to shew the wisdom and condescension of the Divine Spirit, in directing the Evangelists and Apostles to use those customary and well-known modes and forms of speech, which are found in those writers, which are generally and justly admir'd for their agreeable and prevalent manner of applying to the reason and affections of mankind. The hand of God in the Old and New Testament expresses his providence and power [8]: In which sense it is taken by the noble Pindar: *Θεὸς σὺν παλάμῃ*. [9]. *A haven of Crete that lyeth towards the Southwest, &c.* is a low translation, and takes away the *prosopopœia* and vigour of the original; and is not more plain or intelligible than the literal rendring of it ——— *a haven which looketh towards the Northwest, &c.* The noblest classics have the same form ——— *A promontory of Salamis looking towards Megara* [1].

Aristophanes says of *Juno*, whom the pagan world suppos'd to be that deity which presided over the nuptial rites, that *she keeps the keys of marriage* [2]. The sacred writer, to shew the interest and sovereign power our Saviour has in the future state, says, that he has *the keys of hell and paradise* [3]. *Plato* speaking of persons fit

[8] Psal. xcvi. 4. xlv. 6. Luke i. 66.

[9] Pindar. Ol. 10. v. 25.

[1] Acts xxvii. 12. Thucyd. 2. 141. l. 8. So in Xen. Cyrop. 8. 5. p. 317. *πρὸς ἑν βλέψασαν τὴν σκηνήν.* Spectant in Septentriones & orientem solem, Caesar. Comment. 1. lib. p. 4. Variorum.

[2] *Κληῖδας γάμου φυλάττει;* Theſmoph. 985.

[3] Apoc. i. 18.

to preside in a well-constituted government, says, *they are rich, not in gold, but in that wherein a happy man should be rich, a good and prudent life* [4]. Which is much to the same sense with that noble exhortation of St. Paul to wealthy men, *that they do acts of charity, and be rich in good works* [5].

'Tis the opinion of some learned men, that the holy *Jesus*, the most tender and dutiful Son that ever was born, when he call'd his mother plainly *woman*, declar'd against those idolatrous honours which he foresaw would be paid her in latter ages, which is no improbable guess. But in the more plain and unceremonious times it was a title apply'd to ladies of the greatest quality and merit, by people of the greatest humanity and exactness of behaviour. So *Cyrus* the great says to the queen of the *Armenians*, Ἀλλὰ σὺ, ᾧ γύναι [6]: and servants address'd queens and their mistresses in the same language [7].

To hunger and thirst after righteousness, or the satisfactions of true religion, is an admirable metaphor, beautifully bold and strong [8].

Both the *Greek* and *Roman* classics take delight in it. "Some tempers, says *Xenophon* [9], no " less hunger after praise, than others after meats

[4] Plat. Resp. 7. 99. l. 4, 5, 6.

[5] 1 Tim. vi. 18. Ἀγαθοεργεῖν, πλετεῖν ἐν ἔργοις καλοῖς.

[6] Xen. Cyrop. p. 103. l. 4. ante fin. Gr. Ox.

[7] Sophoc. Trachiniae, v. 234.

[8] Mat. v. 6. Καὶ ὅρα μεθ' ὅσης αὐτὸ τίθησι τῆς ὑπερβολῆς, κ. τ. λ. St. Chrys. in loc.

[9] Xen. Oecon. p. 95. Wells.

“ and

“and drinks”. *“Οὕτως ἐγὼ διψῶ χαρίζεσθαι ὑμῖν, so I thirst, am vehemently desirous to oblige you [1]. Thirsting after those arts, of which I speak, I have had a small taste [2]. That passage in Plato, δάκνεται τε καὶ μαχόμενα ἐδίειν ἀλλήλα [3], to bite one another like fierce wild beasts, and fighting to devour one another, are just the same words with those of the great Apostle, Εἰ ὃ ἀλλήλους δάκνετε καὶ κατεδίετε, βλέπετε μὴ ἑαδὲ ἀλλήλων ἀναλωθῆτε [4]; only here they are clearer and stronger; turn’d and finish’d into a compleater sense and moral.*

Proverbial expressions are generally very significant, and contain much sense in few words, as resulting from the long observation and constant experience of mankind. In the ninth chapter of the *Acts* [5] there is a proverb that comes from the mouth of the world’s Saviour, enthron’d in supreme majesty; by which he checks the madness of *Saul*, bidding defiance to him, and exercising impotent malice and blind hostility against his most blessed and invincible name and Gospel.

The same proverb is used by *Æschylus*, *Euripides*, and *Terence*; and the noble *Pindar* has it to the same purpose of expressing the madness of murmuring against, and pretending to resist the power and pleasure of the great God [6]. *Phy-*

[1] Xen. *Cyrop.* 4. 261. l. penult. Wells.

[2] Tull. *de Orat.* 3. p. 313. Ed. Pearce.

[3] Plat. *Ref.* 9. 274. ad fin. Ed. Massey.

[4] Gal. v. 15.

[5] *Acts* ix. 5. Σκληρόν σοι πρὸς κέντρα λακίζειν.

[6] *Pindar*, *Pyth.* 2. v. 173.

Sicianz

fician, heal thyself [7], is parallel'd by the noble tragedian *Æschylus* [8].

Our blessed Saviour's address to *Jerusalem* is very moving and pathetic in *St. Matthew*, and is improv'd and heighten'd by a very natural and clear comparison: O Jerusalem, Jerusalem! thou that killest the prophets, and stonest those who are sent to thee, how often would I have gather'd thy children together as a hen gathereth her chickens, and ye would not? What a melting exprobration, (to use the eloquent words of a great man) what vigour and winning compassion, what a relenting strain of tenderness is there in this charitable reproof of the great Instructor and Saviour of souls [9]! *Euripides* and *Sophocles* [1] beautifully and appositely use the same comparison, by which all the diligence of care, tenderness of compassion, and readiness of protection are happily express'd.

[7] Luke iv. 23.

[8] Κανὼς δ' ἰατρὸς δ' ὥς τις ἐξ νόσου
Πεσὼν ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις
'Ευρεῖν ὁποίοις Φαρμάκοις ἰάσιμος.

Prometheus.

[9] Mat. xxiii. 37. Dr. South's Serm. Vol. V. p. 496.

[1] Euripid. Troad. 745, 746.

Νεοσσὸς ὥσῃ πτέρυγας εἰσπλῖνῶν ἱμάς
'Οἱ θ' Ἡράκλειοι παῖδες εἰς ὑποπτέρυγας
'Σώζω νεοσσός.

Herc. furens.

That passage in *James* iii. 5. Ἰδὲ ὀλίγον πῦρ ἡλέκηεν ὕλην ἀνάπλεϊ, is parallel to that of *Pindar*. *Pyth. Od.* 3.

Πολλὰν τ' ὄρει πῦρ ἐνὸς σπέρματος ἐνθ' ὅρου ἀΐζωσεν ὕλην.

Two

Two elegant and very apposite comparisons are join'd together in the first Epistle to the *Thessalonians* [2] more forcibly and fully to represent the suddenness of our Saviour's coming to judgment; and the verbs are of the present time to make the description more affecting and awful: *The day comes suddenly, as a thief in the night — upon people buried in sleep, utterly amaz'd and confounded at that dismal season, in that unarm'd and helpless posture — Ruin and final destruction seizes the impenitent unprepared; as the pangs of childbirth come upon a woman laughing, eating, and thinking of nothing less than that hour.* The great Homer often gives you two or three fine comparisons pretty close together upon the same subject, to set it off with variety of ornaments, to give you a delightful view of it on all sides, and entertain you with the unexhausted stores and riches of his genius [3].

The comparison betwixt *gold being try'd and purified by the fire*, and the genuineness of Christian faith and piety by afflictions and severe troubles, is quick and clean; gracefully insinuated, without the formality of bringing it in by the common marks and notices of comparison, in that noble passage of *St. Peter* [4].

§. 3. AN excellent collection of morals may be drawn out of the classical authors, much re-

[2] 1 Theff. v. 2, 3. ἀπρόεως ἢ εἰδέναι, St. Chrys. in loc.

[3] Hom. Il. β'. ver. 455. ad ver. 484,

[4] 1 Pet. i. 7.

sembling.

sembling the sacred writers both in sense and language.

The brave resolution of *Socrates*, to do his duty in the utmost danger, express'd with that native simplicity, and undaunted courage, which innocence and goodness inspire, is much the same in words and meaning as that noble declaration of the apostles before the corrupt rulers of the *Jews* [5].

Had *Homer* express'd that line in the first *Iliad* v. 218. in the singular number

Ὅσπε Θεῶ ἐπιπέδῃ, μάλα τ' ἔκλυεν αὐτῷ,

it had been found morality ; and exactly the same in verse as that divine maxim of the Evangelist in prose : *If any man be a worshipper of God, and doth his will, him he heareth* [6].

We must, says *Plato*, thus judge of a righteous man, that whether he be in poverty or sickness, or any other apparent evils, they will turn to his advantage, living or dying [7]. What a near resemblance is there between this noble passage of the philosopher, and that exalted triumph of the Apostle ! *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, &c. shall be able to separate us from the love of God,*

[5] Ἐμᾶς, ὃ ἄνδρες Ἀθηναῖοι, ἀσπάρομαι καὶ Φιλῶ, πείσομαι δὲ τῷ Θεῷ μᾶλλον ἢ υἱῶν, Plat. Soc. Ap. 25. l. 7, 8. Camb. Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις, Acts v. 29.

[6] John ix. 31.

[7] Plat. Ref. 9. l. 334. l. 5, 6, 7.

which

which is in Christ Jesus our Lord ——— and we know that all things work together for good to them who love God [8].

God resists or sets himself in hostility against proud men, is an important maxim of morality, strongly express'd, and frequently inculcated both in the Old and New Testament [9]. We have the same moral in *Pindar* beautifully express'd, though in a manner inferior to that of our sacred writers [1].

There is a sound passage of morality in *Tully*, *Plutarch*, and *Plato*, importing that nothing but the body, and its lusts and appetites kindle seditions, quarrels, and war in the world [2], which exactly corresponds with two parallel passages in *St. James* and *St. Peter* [3]. But the thought is more enlarged, the manner of the expression more lively and emphatical (besides the vehemence of a pressing interrogation, and the addition of a vigorous metaphor) in the Apostles than the Philosophers: *Whence are wars and fightings amongst you? are they not hence, even from your lusts, that war in your members?* says *St. James*; and *St. Peter* exhorts his Christians, as pilgrims and strangers, to abstain from carnal lusts, which war against the soul.

[8] Romans viii. 38, 39, ——— 28.

[9] Job xxii. 29. Prov. iii. 34. Jam. iv. 6.

[1] *Pindar*, Pyth. 2. v. 94, 95, 96.

[2] Καὶ γὰρ πολέμους, καὶ ἑσέσεις, καὶ μάχας ἔδδεν ἄλλο παρίχει ἢ τὸ σῶμα, καὶ αἱ ἀπὸ τούτων ἐπιθυμίας, *Plat.* *Phædon*. 10. p. 88. *Camb.*

[3] Jam. iv. 1. 1 Pet. ii. 11.

That

That is a fine passage of sound morality, and generous charity, rais'd above most of the pagan moralists before Christianity, in an epistle of the famous *Pliny* [4]: *I would have him who is truly liberal, to give to his country, kinsmen, friends, I mean poor friends; not as those who give chiefly to those persons, who are most able to give again.* How near in sense and words to *St. Luke* in one part? How much inferior in the encouragement to this charity which the Saviour of the world has given and transmitted to us by the pen of his Evangelist? *But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; because they cannot recompense thee: a recompence shall be made to thee in the Resurrection of the just* [5]. The Apostle *St. Peter* sets off the most amiable graces and becoming ornaments of Christian women in the most beautiful dress and language, which is much superior to those places in *Epictetus* and *Plutarch*, &c. that the critics and commentators produce as parallel or resembling [6]: *Neither gold, nor emerald, nor purple give grace and ornament to a woman; but all those things which clearly express and set off her gravity, exact conduct, modesty* [7].

[4] Epist. 9. 30. p. 239. Ed. Hearne.

[5] Luke xiv. 13, 14. I esteem γάρ here as an expletive, and the sense runs clearer so. The Arabic and Persian versions drop it.

[6] Epictet. cap 62. Grot. in Luke xiv. 14. and 1 Tim. ii. 9.

[7] Plutarch. Præcept. conjug. p. 86. Basil. 1574. cites it as a saying of *Crates*: Κοσμιώτεραν δὲ ποιεῖ ταύτην ὁ χρυσὸς. ὅτε σμάραγδος, ὅτε κόκκος, ἀλλ' ὅσα σεμνότητος, εὐταξίας, αἰδῶς ἑμφασιν περιτιθεῖται.

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The Apostle speaks to the same purpose ; but excels any thing said by the classics and philosophers on this head in the extent and sublimity of his thought, and the vigorous figures and emphasis of his language: Ὁ κρυπτός τῆ καρδίας ἀνθρώπου, ἐν πρῶ ἀφ' ὧν τῶ πρᾶξῃ καὶ ἡσυχίᾳ γενόμενος, ὃ ἐστὶν ἐνώπιον τοῦ Θεοῦ πολυτελής [8]. Every man of genius will admire this at first view ; and the nearer and more attentively he views, the more he will still admire. But who dare promise an adequate and full translation into any other language ? How must all the shortliv'd beauties, the shapes, features, and most elegant and rich ornaments of the mortal body, which attract the eyes and admiration of vain mortals, fade away, and lose their charm and lustre, when compar'd with the heavenly graces of a pious and regular temper ; the incorruptible ornaments and beauties of the soul ; which are ever amiable and of high value in the eye of God, the sovereign judge of what is good and beautiful ? Can any man shew me a precept amongst the most solid and celebrated masters of morality so useful and divine as to the sense, so cleanly compact, and beautifully turn'd as to the expression, as that sacred direction, *Be not overcome of evil, but overcome evil with good* [9] ? This is a noble strain of Christian courage, prudence, and goodness, that nothing in *Epictetus*, *Plutarch*, or *Antonine* can vye with. The mo-

[8] 1 Pet. iii. 4.

[9] Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν, Rom. xii. ver. ult. Vid. St. Chrysost. in loc.

ralists and heroes of the pagan world could not write or act to the height of *this*.

Some of the pagan moralists, especially *Plato* [1], have spoken very nobly of a brave man, that reputably undergoes severe trials and cruel sufferings for the sake of religion, and the good of his country; and fears death less than an unjust action, or villainous compliance.

As to the Stoics preferring their wise man in his sufferings to their sovereign *Jupiter*, it is rank profaneness; and their pretence, that he is as happy upon the rack and in the most exquisite tortures, as on a bed of down in perfect health, is an absurd and unnatural rant. The Christian moralists follow nature and reason, and the Son of God improving them: They allow us to grieve as *men*, but require us as *Christians* not to despair, or intemperately grieve, and perversely complain; but whenever we suffer, to be patient and courageous: but when we suffer for religion and conscience, to count our sufferings as our valuable privileges; and to rejoice in 'em as the matter of our chief glory and triumph. Our divine writers far excel all others upon this topic; express the triumphs of a Christian sufferer in more exalted terms of strong eloquence; and

[1] *Plat. Respub. 2.* where he gives as lively a description of the person, qualifications, life and death of the Divine Man he speaks of, as if he copy'd the fifty-third chapter of *Isaiab.* He says that this person must be poor, and void of all recommendation but virtue alone. That a wicked world would not bear his instructions and reproof; and therefore within three or four years after he began to preach, he should be persecuted, imprisoned, scourg'd, and at last put to a cruel death. This is not the only prophesy of the Messiah in *Plato.* *Vid. Mr. Lesley's Truth of Christ, 162. Plat. Alcib. 2. p. 150.*

lay down more prevalent reasons and motives, for glorying in the cross of Christ, and for joy in suffering for the cause, and after the example of Jesus, than any other scheme of religion can bear.

How admirable and astonishing are the expressions of the Apostles on this head, especially St. Paul, who sets off the joy he took in his sufferings in magnificent strains of eloquence! 'Tis his darling topic; and great critics observe, that as all his writings are excellent, so especially those which were sent from Rome, while he was in chains for the Gospel [2].

What a most amiable and extraordinary mixture of charity, courage, and faith in God, do we find in that noble profession and exultation of St. Paul! *No, though I be sacrific'd upon the oblation and service of your faith, I rejoice and congratulate you all; on the same account do ye rejoice, and congratulate me* [3]. What great occasion has the good man to rejoice, and so pressingly to urge his Christians to rejoice with him? Did he expect fame, riches, preferment, secular triumphs, empire? Nothing but disgraces, stripes, the confinement of a prison, the sword of a tyrant, and the bloody crown of martyrdom. We have in the fifth chapter to the *Romans* [4] an accurate enumeration of the several blessings which crown the brave champion of the cross;

[2] To the *Ephesians*, *Philippians*, *Colossians*, to *Philemon*, to *Timothy*.

[3] Philip. ii. 17, 18.

[4] Rom. v. 2, 3, 4, 5.

which

which is a very easy and beautiful gradation rising to the height of happiness, and making up a very agreeable and complete period.

The Apostle encourages his *Philippians* not to be disturb'd or daunted at the malicious persecutions of the enemies of their Lord's Cross, by a reason which is strongly conclusive upon the Christian scheme, but fails upon the pagan; which is express'd in a strong *Pleonasmus*: Because *for Christ to you is given not only to believe on him, but to suffer for him* [5]. Given is not fully expressive of the original word, which is,—*the free grace and favour is bestow'd*. God does not only permit or order by his general providence, but he confers upon you peculiar kindness and mercy; does you unspeakable honour by admitting you to suffer for his Son's blessed name and cause.

Those marvellous passages of the same divine author would be extravagances, and raving hyperboles from any mouth or pen, but a Christian's. *I therefore take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake ——— You have been followers of us, and of our Lord, having receiv'd the word in much affliction, with the joy of the Holy Ghost* [6]. In the mouths of those who are acquainted with that great mystery of godliness, God manifested in the flesh, and who have a part and portion in the inheritance of the saints purchased by his merits,

[5] Philip. i. 29. *ἡ χάρις*. Vid. St. Chrysost. in loc. & Orat. 2. on St. Paul, p. 37, 38. Tom. 8. Savil.

[6] 2 Cor. xii. 10. 1 Thess. i. 6.

who

who brought life and immortality to light by his Gospel; these grand expressions are the words of truth and soberness.

And these men, whom the world despis'd, but were not worthy of them, not only talk'd great things as preachers and writers; but acted great things as heroes and champions of the Lord *Jesus*, and his Gospel. When the Apostles were disgrac'd and abus'd by the *Jewish* magistrates, they return'd from that wicked council rejoicing that they were thought worthy — admitted to the honour of suffering disgrace, as their enemies falsely esteem'd it, for the sake of such an adorable name and cause [7].

When *St. Paul* and *Silas* were cruelly beaten and imprison'd for the testimony of *Jesus*, the consideration of the *Cause* and *Master* they suffer'd for, fill'd them with joy in a dungeon, and gave them *songs in the night*. Their bodies were cut with deep and cruel stripes; their souls were refresh'd and ravish'd with divine consolations; and when their feet were fasten'd in the stocks, their hearts were enlarged with heavenly pleasure; and their tongues with inspir'd eloquence broke out into hymns of praise [8]. So just is the pious remark of *St. Chrysostom*, *To suffer for Christ, is sweeter than all consolation* [9].

'Tis astonishing, and above the powers of unassisted nature, in such deep and tormenting suf-

[7] Acts v. 41. The two words are strong, and express the thing with great happiness and beauty, not to be come near in a translation: κατηξιώθησαν τιμασθῆναι.

[8] Acts xvi. 25.

[9] On Ephes. iv. Hom. 8. p. 809.

ferings (as the primitive Christians suffer'd) to give all the undissembled expressions of a most exquisite and triumphant joy. But as the behaviour and courage of the noble champions of the Cross was extraordinary; so were their motives and encouragements, their transporting hopes and all-sufficient assistances [1].

Could the servants and disciples think it hard to follow their most gracious Lord and Master, who has sovereign interest in heaven, and all the preferments of eternity at his disposal? who has promised he will confer 'em on all Christians, whose names are in the book of life, who are fellow-citizens with the saints and domestics of God?

That Divine Lover and Saviour of souls has made faithful promises, and given uncontested proofs, that he has both power and goodness to instate all Christians, that live to him, and dare die for him, in all the inconceivable glories and high eternal prerogatives, which belong to the members of his body, of his flesh, and of his bones. They shall all receive the adoption of sons: be no more regarded as servants, but as sons of God, and heirs of heaven.

[1] How great and transporting must St. Stephen's inward joy and satisfaction be, when it gave heavenly beauty and majesty to his countenance! 'Twas the goodness of his cause, and the sight of his Saviour at the right hand of his eternal Father, that made him so undaunted, so full of joy, even in expectation of a cruel sentence, and bloody execution, that his face appear'd as the face of an angel to all the spectators: ἀνέβλεψαντες εἰς αὐτὸν ἅπαντες; εἶδον τὸ πρόσωπον αὐτοῦ ὡς πρόσωπον Ἀγγέλου, Acts vi. 15.



C H A P. II.

Wherein the beauty and excellence of the New Testament is shew'd from the agreeable mixture of particles and expletives (commonly so called) the variety of the dialects sparingly and gracefully scatter'd abroad, noble epithets, single and compound words, shorter passages, elegant and strong.

§. I.



HERE is great delicacy and grace in the regular situation and joining together the particles or little words, which serve for the connexion of the sense and the argument; for a quick and clear transition from one part of the discourse to another; for the smoothing, strengthening, abating, or raising the sound, according as the nature of the subject requires.

They are in a discourse like the joints and ligaments in a human body: which are absolutely necessary for the strength, ease, comely proportion, and activity of it. And here by the way, I cannot but much question those gentlemen's skill in these matters, who censure *Homer*, and some others for negligence and incorrectness, in
using

using such a multitude of what they call superfluous and insignificant words.

Homer very well knew the use and significancy of these particles, or else 'tis plain he did not want words, but was always able to fill up his verses in the noblest manner. Never man had greater fluency and command in his own tongue: his own works comprehend all the beauties, and most of the best words in the *Greek* language.

But if it be a fault in *Homer*, 'tis so, and a greater one in the best and purest prose-writers, who use as great a variety of these little words as *Homer* himself [2]; because, as we expect more in some cases from the poets, so we allow 'em greater liberties in others. The holy writers have an agreeable variety of them: ἔγω γὰρ ἠδύναμαι, ἀλλ' ἔτε ἔτι νῦν δύναμαι [3]. The particles here, properly plac'd, make a quick and vigorous turn. There seems to be a profusion and lavishness of the particles in some places of the noblest classics [4]; yet we cannot but believe, that though they did not contribute to strength or emphasis, yet at least they gave some ornament and harmony to the sentence. Otherwise those great masters wou'd not have us'd 'em in such quantities, nor their hearers and readers have borne 'em in that fine and harmonious language.

[2] Herod. Gr. 6. 335. l. 9, 10. Καὶ δὲ καὶ σφὶ καὶ ἄλλοι ἀγορεύοντες ἐν δὲ δὲ καὶ — &c.

[3] 1 Cor. iii. 2.

[4] Her. Gr. 6. 335. l. 9, 10. There is a very emphatical continu'd repetition of the articles in that passage in the Revelation, chap. xix. ver. 15. αὐτὸς πατεῖ τὴν ληνὸν τῆ οἴνου τῆ θυμῆ καὶ τῆς ὀργῆς τῆ Θεοῦ τῆ παντοκράτορος where καὶ is omitted in many books.

Whatever beauty or gracefulness may be in the multiply'd repetition of the article in *Herodotus*, in those passages ——— ὁ ἄρτος τῆ παιδὸς τῆ θητὸς τῆ Περδίκκω ——— and ἐπειρώτευν τὰς παρ-φύλας τὸ αἴτιον τῆ παρείονος κακῆ [5]. No man of judgment in these things but will, I believe, think the article repeated as much to the purpose, and with as good a grace in those passages of the divine writers: Σὺ εἶ ὁ Χεῖρδς ὁ υἱὸς τῆ Θεῆς τῆ ζώνῃ, and ὅς ἐκάρτισεν ἐν δεξιᾷ τῆ θρόνου τῆ μεγαλοσύνης ἐν ταῖς ἔξουσις [6]. Are not the words stronger and nobler, and the sound more agreeably diversify'd? does not the sublimity and importance of the subject much more require and deserve the emphasis of the article?

Negative particles multiply'd deny a thing with vehemence, and express the incongruity, or impossibility of it. So they are constantly us'd in the foreign classics. And the sacred classics likewise put together several negatives, which are emphatical as to the sense, and give an agreeable sound and turn to the period [7].

In the original of that passage, *I will never leave thee, nor forsake thee*, there are five negatives, which is a great beauty not sufficiently preserved in any version; which are design'd to express the doctrine contain'd in the words in 'the fullest and most comfortable manner, and to give good men an intire dependence

[5] Herod. Gr. 8. 504. — 9. 443.

[6] John vi. 69. v. Apoc. Heb. viii. 1.

[7] Mark xiv. 25. Luke xix. 53. ἐν μνήματι λαξευ-
τῷ, ὅς ἐκ ἡν ὑδέτω ὑδεῖς κείμενος. Vid. Sept. Deut. i. 37.
Xen. Cyrop. 1, 4, 2. p. 17.

on the veracity and gracious promise of God; and the strongest assurance that he will never, upon any occasion, leave or forsake them [8].

§. 2. THE sacred writers for the most part make use of the common or *Attic* dialect, which is clean and neatly compact: but you find all the other dialects scatter'd abroad, so as to give a very agreeable variety. Some peculiarities in the *Attic* dialect, which are by critics esteem'd elegancies and beauties of language, are found very seasonably us'd in the New Testament.

According to this dialect, adjectives in *ος* are all common. So we have *ὅσιος χεῖρας* in the New Testament [9], and *φιλίαν βέλαιον*, and *ναυτικῆς καὶ θαύλα στρατιάς*, in *Thucydides* [1]. Instances out of all the *Attic* authors might be produc'd in great numbers ——— but 'tis unnecessary.

There is an elegancy in this dialect, when the accusative is used for the nominative, which is pretty frequent and very agreeable in the sacred as well as foreign *Greek* writers. *Ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθε*, that is, *ὅτι Μαρία ταχέως ἀνέστη* [2]. So in *Plato*, *Γνώσεθ' Ἡσίοδον ὅτι τὰς ὄντι ἦν σοφός* [3].

[8] Heb. xiii. 5. *ὃ καὶ μὴ σε ἀνῶ, ἐδ' ὃ καὶ μὴ σε ἐγκαταλίπω.*

[9] 1 Tim. ii. 8.

[1] Thucyd. 3. 152. l. 7. ——— 6. 362. l. 1.

[2] John xi. 31. See Mark i. 24. Xen. Cyrop. 6. 392. Wells. Xen. Cyrop. 8. 7. 3. p. 332. Ox. Græc. Herod. Gr. 1. 66. l. 4, 5.

[3] Plat. Ref. 5. 368. post med. The same elegance is found in the purest *Roman* classics. Rem frumentariam, ut satis commodè supportari posset, timere dicebant, Cæf. Com. de Bel. Gal. 1. p. 42, Ed. var.

We have several instances of the *Ionic* dialect in the divine writers; *κατὰ ἑορτὴν* in *St. Luke* is *Ionic* according to the usage of *Herodotus*, *ἐπιπλόν* ἐπὶ ἕξ ἡμέρας [4]. This dialect uses the incontracted termination both in nouns and verbs. So *St. John* has *πέτρας* ἧς ὀρέων [5]. We have the *Doric* in *St. Luke*, *Βορραῖ* [6], and in *St. John*, *δώσῃ αὐτοῖς ζῶν αἰώνιον* [7]: which passage of *St. John* has by a great man been charg'd as a solecism; but 'tis ill grounded: *Theocritus*, the great master of that dialect, has the same word. We have the *Æolic* dialect in *St. Matthew*, *St. Luke*, and *St. Paul* [8]. *Ἦν* for *ἦσαν* in *St. Luke* is the *Bœotian* dialect, and so *ἐδολιέζ* in *St. Paul* [9]. The poetical dialect is frequently met with in the sacred writers; and 'tis used by the best prose-writers of old *Greece*; and it enlivens and adorns the style. *Ἦμιν* for *ἦν* is poetical, but us'd by *Plutarch* [1]. *Διαδιδώσκαι* in *St. John* is like *διδάσκειν* in *Homer*. *Ἄτερ* is a poetical preposition in the sacred writer [2], *οἱ* for *αὐτοῖς* is us'd by *Xenophon* and *Herodotus* [3].

[4] Luke xxiii. 17. Her. Gr. 6. 364. l. 20.

[5] Apoc. vi. 15.

[6] Luke xiii. 29.

[7] John xvii. 2. Δεμαίνω μὴ δὴ σε κακωτέρῳ ἀνέμῳ δώσῃ, Idyl. 27. v. 21.

[8] Mat. xiii. 15. Luke vi. 11. Ephes. v. 14.

[9] Luke ii. 23. Rom. iii. 13.

[1] Ἐλαβον ἂν εἰ Ἀλέξανδρος ἡμιν, *Plutarch*, *Apophtheg. Reg.* p. 108. l. 13. a fine. *Basil.* 1574. Ἦμιν seems to come of ἔμαι — as ἔσμαι, and is used by *Euripides*, *Demosthenes*, and other good authors, *ἐγὼ δὲ προδότης εἰμι ἡμιν τέκνων*. See *Nouvelle Methode Grecque* p. 276. *Ed. Par.* 1696.

[2] Luke xxii. 6.

[3] *Xen.* *Exp. Cyr.* p. 9. *Wells.* *Herod. Gr.* 1. 42. l. 9. ante fin.

I thought it proper to give a few instances of the agreeable variety of the dialects in the New Testament; any one that would have more, may be satisfy'd in *Pasor's Lexicon*, and his sacred *Greek Grammar* of the New Testament of our Lord Jesus Christ.

§. 3. A STRONG single word, or an apt expressive epithet, has often the light and force of a full definition. The words of the New Testament have noble emphasis in their signification, and comprehension of sense: I shall here only produce a few instances, because I shall through this whole discourse make several such observations. When the malicious *Jews* came to *Berea* to exasperate the people against *St. Paul*, the sacred writer uses the most significant and apposite word in language to describe the boisterous rage and mischievous consequences of popular tumults: *Σαλῶ* [4] is *to stir the sea to the bottom with a violent storm, which casteth up mire and dirt*. The noise and outrage of a seditious people is often compar'd to the fury of a storm, and the roaring and rushing of huge waters. And in the Old Testament, that great treasury of all the sublimity and magnificence of thought and language, it is express'd to be the sole privilege of the Almighty to restrain the rage of the waves, and the unruliness of the people [5].

[4] Acts xvii. 13.

[5] *Who stilleth the raging of the sea, and the noise of its waves, and the madness of the people*, Psal. lxxv. 7. lxxxix. 5. cvii. 29. Job xxxviii. 11. Psal. civ. 7.

How admirably is that good measure and justice, and those generous returns of gratitude and good offices, which Christians are to make to one another, drest up in those most apposite and select epithets ! Μέτρον καλὸν, πεπιεσμένον καὶ Σεταδρμόν, καὶ ὑπερεκχυνόμενον, *Measure just and fair, prest to make it close; shaken, and after all ways to make it solid and compact, still running over* [6]. Αὐτὸς τὸ μέτρον καὶ λόγιον [7], is a *sound and honest precept* in *Hesiod*; but not to be compar'd with the fulness and vigour of this divine passage.

The Apostle to the *Hebrews* in the fourth chapter [8] describes the Divine Majesty of the Διὸς or Son of God in a manner very sublime, that makes deep impression upon every pious and intelligent reader, and raises awe and admiration. Those two noble words in particular, γυμνὰ καὶ τελεγχνησιμμένα, contain a most vigorous metaphor and graceful allusion to the custom in sacrificing of taking off the skin from the victim, and cutting it open, whereby all the vitals and inward constitution are laid open to full view. No words in language could be so proper and emphatical as these two; *naked*, is what has no cover without; and *open* what has no concealment within.

What our translation in *Romans* xii. 13. renders *given to hospitality*, in the original signifies more

[6] Luke vi. 38.

[7] Ἔργα καὶ ἡμ. — I. v. 347. Illud Hesiodeum laudatur a doctis, quod eadem mensurā reddere jubet, quā acceperis, aut etiam cumulatiorē, si possis, Cicer. de clar. oratoribus.

[8] Heb. iv. 13.

strongly

Hom.
Hind.
259.

strongly, follow after or pursue hospitality. Imitate the Saviour of the world, go about doing good, and seeking out opportunities of obliging mankind. Stay not 'till occasions of beneficence offer themselves. Not only receive poor visitants, and distress'd and fatigu'd travellers with a flowing and generous hospitality; but pursue and follow after those who have past by your house; bring 'em back, surprise 'em with unexpected bounty, refresh and furnish 'em with suitable and seasonable supplies [9].

St. Peter, in a very strong and excellent word, very happily expresses the security that all sincere Christians have of being preserv'd safe, to the glorious coming of our Lord Jesus, from their ghostly enemies; and to be instated in the joys and honours of a blessed immortality: τῆς ἐκ δυνάμεως Θεοῦ φρουρούμενος [1], who are guarded and preserv'd by the power and providence of God as in an impregnable garison. Can any violence or stratagem of the enemy overpower or surprise them, who are under the protection of an Almighty hand, and under the vigilant observation, and most gracious regards of an All-seeing eye [2]?

Διὰ τὰς ποικίλας [3] is in the judgment of the best critics put in the plural number to ob-

[9] Vid. St. Chrysol. in loc.

[1] 1 Pet. i. 5.

[2] Add St. James iii. 17. How fully, how beautifully is The wisdom that comes from above dress'd up and set off, by that admirable variety of proper epithets! ἀγνή, εἰρηνική, ἐπεικελής, εὐπειδής, μετῃ, ἡλέως καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

[3] 1 Cor. vii. 2.

viate the cavils of Free-thinkers, who pretend that fornication is no sin. For in this number the word is emphatical; all sorts and instances of impurity and carnal lewdness are included in it.

Homer's expressions of warriors breathing out vigour and courage, are justly admir'd by the critics; and is *that* of *St. Paul's* breathing out threats and murder against the Christians an inferior or less vigorous beauty of speech? The rage and bloody cruelty of a persecuting spirit could not be better express'd than by saying *he breath'd out threats and slaughter*; nor the lamentable effects of a barbarous and cruel zeal, than by the words us'd in this chapter, and the epistle to the *Galatians*. Διώκω in the latter place has an allusion to the eagerness of a victorious army pursuing a routed and flying enemy, to cut them all off, and destroy 'em.

The other word properly signifies *to lay waste, and sack a town taken by storm*, when the victor, in heat of blood and revenge, violates all the decencies, distinctions, and tenderness of human nature; where all manner of outrage and barbarities are committed with impunity and greediness [4].

§. 4. *THE Greeks* are peculiarly happy in their compound words. Two or three beautiful words

[4] Μίνεα πνέοντες Ἀχαιοὶ — Σαῦλος ἔτι ἱμπνίων ἀπειλῆς καὶ φόβου, Acts ix. 1. The passage in *Gal. i. 13.* is full and animated, and cou'd not have been express'd in more proper and emphatical words: καθ' ὑπερβολὴν ἰδίωκον τὴν ἐκκλησίαν τῆς Θεῆς, καὶ ἱπέρβην αὐτήν.

in

in this noble language naturally and easily incorporate together to make one elegant and very expressive word. This composition multiplies the stores and beauties of that language; and enables the writers to express themselves with compactness, variety, and magnificence superior to most languages that mankind speak [5].

Ἡρὸς ὁ Ἡρώδης θυμομαχῶν Τυρίοις — a strong word both in sound and signification! Herod made war upon the Tyrians in his heart, and bore hostile inclinations towards them [6]. But that haughty-spirited and tyrannous mortal was immediately punish'd with the ignominy and tortures of a most odious and insupportable disease; which is express'd in proper words, harsh-sounding, and suitable to the direful occasion, — γενόμενος σκοληνοβροχῶν ἐξέφυγεν, he expir'd, being devour'd by vermin [7].

The word ἀποκαρδοσία [8], which our translators well render *earnest expectation*, signifies, to lift up our head, and stretch ourselves out as far as possible to hear something agreeable, and of great importance; to gain the first appearance and glimpse of a friend that has long been absent; to gain the ken of a vessel at sea that has some precious freight that we have a concern in, or carries some passenger very dear to us. 'Tis hard, if not

[5] Ἐξεῖ μέντοι τὸ συνθετὸν ὄνομα ἐμὲ καὶ ποιικίαν τινὰ ἐκ τῆς συνθέσεως, καὶ μέγεθος καὶ ἄμα, καὶ συντελείαν τινά.

[6] Acts xii. 20.

[7] Acts xii. 23.

[8] Rom. viii. 19. V. i Pet. iii. 8. Can the extensiveness and fervour of goodness and charity be express'd in happier words?

impossible, to reach the force of it in any language. *Xenophon* [9] and *Herodotus* [1] use it: καὶ ἐκδοκίσοις αὐτὴν μάχην ἢ πείρασον, with eagerness and impatience waiting the event of the battle.

In that passage of *St. Paul* πρὸς τὸ ἐυχαριστεῖν καὶ εὐπρόσδεξεν τὸν Κυρίον ἀπεισιπείσας [2], in order to decency, and a close and strict adherence to God without distraction — the compound words are very beautiful, and strongly expressive: and *St. Jerom* observes that it was omitted in many of the *Latin* books, because of the difficulty of translating it any thing equal to the nobleness and vigour of the admirable original.

By those emphatical compound words, δαλ-
γῶν and ὑποπιάζω [3], apply'd to mortifying and bringing under bodily appetites, we receive just notions of that abstinence, and those wholesome severities which the Christian institution requires, and reason dictates to us as necessary to allay our violent passion to the pleasures of this world; and to refine our temper, and raise our affections to heaven. The first signifies to conquer an enemy, and carry him captive with us in chains; the other is an allusion to the bruises and

[9] *Xen. Memor. Soc.* p. 149. Wells.

[1] *Herod. Gr.* 7. p. 434. l. 21.

[2] 1 Cor. vii. 35. *Grotius* takes the various reading εὐπρόσδεξεν instead of εὐπρόσδεξεν in the greater number of books. *Vid. Erasmus & Grot. in. loc.* *Plutarch* has the word ἀπεισιπείσας to signify a close application to study, and retirement from the world, and all things that divert a man's mind from contemplation and the study of virtue. *Plutarch. περὶ πολυπραγμοσύνης*, p. 310.

[3] 1 Cor. ix. 27.

blackness of eyes which the boxers give one another contending for victory in the public games. Here a celebrated critic will needs indulge his humour of alteration and conjecture, and put in *ὑποπίζω* without competent authority [4]. He makes *Glaucus's* exchange, parts with a reading of genuine value, and noble signification, for one of much weaker sound and feebler meaning; and that not supported by books sufficient either in number or value [5].

St. *James*, to teach Christians what a guard they ought to have upon that unruly member the tongue, uses a strong word form'd by the same regular and beautiful way of composition: *χαλιναῖωγῶ* [6], which is, *to keep in and check the extravagancy of the tongue with all the restraints of resolution, prudence, and Christianity*; as fiery and high-mettled horses are kept in by the strongest curb and rein, and the utmost skill and dexterity of the rider.

The obedience and faithfulness of servants to their masters is by St. *Paul* in the Epistles to the *Ephesians* and *Colossians* settled upon the firmest foundation; and deliver'd in strong and substantial words, which fill and entertain the ear with the easiness and vigour of the composition; and convey to the mind a clear and noble idea of the duty describ'd: *Servants, obey your masters, not with eye-services, as men-pleasers*;

[4] Vid. Heinf. in loc.

[5] *Χρύσα χαλκείων.*

[6] James iii. 2.

Don't

Don't serve 'em, only when under their eye, and in fear of their displeasure; but out of a principle that will alleviate the trouble of your condition, and raise the merit of your services, sincerity of heart, and conscience of duty, and obedience to the Sovereign Lord of all; and the most wise and gracious disposer of yourselves, and all your affairs. There is a more natural and clean coalition in the compound words in the *Greek* than any other language. Our translation, though strong and good, yet for this reason and others, sinks much below the great original [7].

A celebrated critic on *Ephes.* vi. 6. [8] makes a faint and low compliment, when he says, *Paul has sometimes words elegantly compounded.* Had the excellent writer said, *St. Paul* has often words very elegantly compounded and nobly significant, it wou'd have been but justice to the Apostle; and no disparagement to the skill and sagacity of the critic.

The sacred writers are full of the most expressive and beautiful compound words. I forbear enlarging on several places vigorous and apposite, as those I have produc'd, only refer the reader to a few that I have mark'd below [9].

[7] Col. iii. 22. *Ephes.* vi. 6. Μὴ ἐν ὀφθαλμοδυσλαίαις ὡς ἄνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότῃ καρδίᾳ φοβέσθε τὸν Θεόν.

[8] Habet interdum voces eleganter compositas Paulus, quales sunt hæ duæ ὀφθαλμοδυσλαίαι & ἄνθρωπάρεσκοι — Grot.

[9] Acts vii. 51. xviii. 14. 2 Tim. ii. 15. ἀναζωπυρεῖν τὸ χάρισμα τῆς Θεῆς, 2 Tim. i. 6. τὰ τῶν Θεοφίλων ἀναζωπυρεῖτο, Xen. Hellen. 5. p. 345. Wells. 2 Cor. vi. 14. Coloss. ii. 4. Choice epithets and vigorous compound words are happily united in that glorious passage, 1 Tim. i. 5, 6.

§. 5.

§ 5. BEFORE we come to shew the strength and beauties of some larger passages of the New Testament, I think it not improper to select a few of the shorter out of great numbers.

When St. Paul declares of himself *that he was excessively mad against the Christians*, περιωδῶς ἐμμαινόμενος αὐτοῖς [1], could the outrageous zeal and fierceness of the persecutor, or the pious indignation and sorrow of the penitent afterward, have been express'd with a more forcible and comprehensive brevity? Christian charity must not only be sincere, but intense and fervent; which we learn from the great St. Paul in the most persuasive and exalted manner; τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόσοφοι [2]. The beauty of this fine passage as much exceeds *those* most celebrated in the foreign classics, as Christianity improves the goodness, and heightens the endearments of nature. In the Gospel we have new motives and examples of charity, and emphatical expressions of it; which were not known to the world before *God was manifested in the flesh*. Could the goodness and gracious condescension of the Almighty be set off in a more wonderful and engaging manner than it is in the divine Epistle to the *Hebrews*?

In the day that I took hold of their hand to bring them out of Egypt [3]. The Father of

[1] Acts xxvi. 11.

[2] Rom. xii. 10. Οὐ γὰρ δὴ μένον Φησὶ ἀνυπόκριτον εἶναι χρὴ τὴν ἀγάπην, ἀλλὰ καὶ ἐπιτεταμένην, καὶ θερμὴν, καὶ διάπυρον, S. Chrylost. in loc.

[3] Heb. viii. 9.

spirits,

spirits, to endear himself to mankind, and more effectually to encourage our hopes and dependence on his graciousness and truth, accommodates himself to our infirmities ; and speaks to us in language that we understand with most ease, and hearken to with most pleasure and satisfaction. Our heavenly Father addresses and applies to us in language that naturally flows from that most dear relation, that of a parent being the most quickly and anxiously tender, and the most sincerely and deeply affectionate of all relations betwixt rational creatures.

When *Homer* has made a pompous description of his *Jupiter* sitting in majesty on the top of mount *Ida* [4], how are all his bright and sparkling expressions obscur'd and extinguished, if set in comparison with that very short but superlatively glorious description of the Lord and Heir of all things, ὑψιλότερος ἢ πάντων [5]; which seems to be derived from that great original in the *Psalms*, a passage of the divinest poetry and sublimity [6]. *The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high? Who humbleth himself to behold the things that are in heaven and in the earth.*

That God would fulfil all the benevolence of his goodness, καὶ ἡ εὐδοκία τῆ ἀγαθωσύνης [7], is the shortest, and most charming, and emphatical

[4] Hom. *Iλ.* 6. v. 41, &c.

[5] Heb. vii. 26.

[6] *Psal.* cxiii. 4, 5, 6. Vid. Hamond on the Place.

[7] 2 *Thess.* i. 11.

repre-

representation that is any-where to be found of that immense graciousness, and adorable benignity, which no words or thoughts can fully express; but was never so happily and so fully express'd as here.

God is the Saviour of all men, especially of believers [8], is a beautiful sentence of vigorous strength, and clean comprehensive brevity. That ever-blessed Being is kind and good to the ungrateful and wicked. He protects those by his providence, who deny it, and feeds wretches with his bounty, who turn it into wantonness, and occasions of profane abuse. He lays his hand upon thoughtless wretches that are taking desperate steps to their own ruin; and plucks 'em back, when they are just falling from a precipice. The eternal Majesty waits with wonderful long-suffering and goodness for the reformation of lewd and obstinate mortals; emphatically expostulates with 'em, and condescends to intreat and beseech 'em to become wise, and qualify themselves for his infinite mercies, in language that at once causes admiration, gratitude, joy, fear, and trembling in every intelligent and pious reader.

All the loftiest flights of pagan theology and eloquence on this head are low and fluttering to the inconceivable sublimity of those most marvellous passages in the Old and New Testament writers. *As I live, saith the Lord God, I have*

[8] Θεός — σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν,
1 Tim. 4. 10.

no pleasure in the death of the wicked: but that the wicked man turn from his way, and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel [9]? God was in Christ reconciling the world to himself — Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God [1]. But God is especially the Saviour of those who believe. He is their immortal Friend and Saviour; treats them with peculiar care and tenderness; turns the troubles and sufferings of this life to their advantage, and makes their enemies their benefactors: he blesses them with peace and satisfaction; fills them with joy in believing, and strong hopes of his future mercies: he has promised to be their God and Guide to death; and after to receive them to himself, and to be their exceeding great reward.

[9] Ezek. xxxiii. 11. xviii. 23.

[1] 2 Cor. v. 19, 20. St. Chrysostom greatly admires the charity of these passages, and enters into an accurate examination of their various and vigorous beauties. Εἶδες ἀγάπην πάντα λόγον, πάντα ὑπερβαίνουσιν;




C H A P.



C H A P. III.

Wherein an Account is given of the genuine natural eloquence and excellencies of the sacred writers of the New Testament in general, with some observations of ancient and modern authors upon their style.

§. I.  HERE are several considerable writers that are possess'd of the old notion and traditionary fancy of improper *Greek*, solecisms, and harsh language in some places of the New Testament, who yet in the main have been obliged, by the resistless evidence of truth, to acknowledge the true eloquence, and genuine beauties and graces of the style of the divine writers.

Gataker tells us, that it is far from him to charge the venerable amanuenses of the Holy Spirit with unpoliteness, sordid baseness, or barbarism; and readily allows, that with appearance of solecisms (which are most common in the best authors of the world in all languages) the inspir'd writers have gravity, majesty, vehemence, perspicuity, and beauty [2].

[2] *Gat. de styl. N. T.* p. 89.

Piscator,

Piscator, *Beza*, *Castalio*, *Erasmus*, and a great many others have in some places spoken with high and just admiration and transport of the graces and perfections of their language. We have already heard what *Beza* meant by the solecisms pretended to be in the New Testament ; and how little they are in his opinion to the prejudice of that sacred book. Let us hear him as to the style of the New Testament in other respects, especially of the Epistles of *St. Paul* : Speaking of the plainness and simplicity of his language, “ I am so far, says he, from blaming “ that, that I cannot sufficiently admire it. Yet “ when *St. Paul* has a mind to thunder, I do “ not see what can be imagined more strong “ and vehement. To produce one example out “ of many ; let the speech which he made to “ the church of *Ephesus* be read ; who can read “ it without tears ? What shall we say of him, “ when he describes the engagement betwixt the “ flesh and the spirit ? when he earnestly be- “ sees the *Philippians* ? when he exposes the “ vain eloquence of the *Corinthians* ? when he “ testifies his love to his countrymen ? Then what gravity is there in *John* ? what freedom and ma- jesty appears in *Peter* [3] ?

“ Nor do I speak this only of the sense and things themselves, but of the words and way of “ expression, &c.”

Erasmus tells us, that the language of the Apostle is not only unpolite and rugged, but

[3] *Beza* in *Act. x. 46.* p. 454.

imperfect, confus'd, and sometimes has solecisms in it [4]. And after, as if he intended to save other people the trouble of answering his bold assertions, he adds : A simplicity of language pleas'd the Holy Spirit, but pure and incorrupt, and free from those inconveniences which use to hinder the understanding the things or doctrines deliver'd. Now how such language, as this critic pronounces that of the inspir'd writers of the New Testament to be, can have a pure and incorrupt simplicity, and answer the design of the Eternal Spirit of reason and persuasion in making it easy and intelligible to mankind, must be referred to the determination of common sense. The learned critic proceeds : " The Greek inter-
" preters labour and sweat over these writers,
" when *Demosthenes* and *Plato* were easy and
" perspicuous to them."

The answer to this is ready : A great part of the New Testament is much easier than *Demosthenes* and *Plato* ; and the difficulties in that most noble book chiefly arise not from the language, but the sublime mysteries and doctrines contained in it.

And what pains soever a man spends in studying those inestimable volumes, as a modest scholar and sound Christian, not as a supercilious critic

[4] That you may see I don't aggravate, I have put down the civilities that great man pays to the inspir'd writers in his own words : *Qui sit ut Apostolorum sermo non solum sit impolitus & inconditus, verum etiam imperfectus, perturbatus, aliquoties plane solecisticus ?* On Acts x. 38. This in modern English would be, *The style of the New Testament is base, vulgar, idiotic, full of barbarisms, solecisms, and absurdities.* Vid. Bez. in loc. viz. Acts x. 38.

and

and caviller, will be fully recompensed with exalted satisfaction, and blessed improvements, both in knowledge and virtue. He goes on :
 “ How often does *Origen* complain that *Paul*
 “ wants the purity of the *Greek* language ? How
 “ often is he offended at his transpositions, want
 “ of consequence, and ambiguous expressions ?
 “ The Apostles learn’d their *Greek* not from the
 “ orations of *Demosthenes*, but from the talk of
 “ the vulgar.” As to *Origen’s* complaints we shall speak a word in its proper place. But if either he or this author was offended with *St. Paul* for his transpositions, &c. he must be offended with *Demosthenes*, *Thucydides*, and all the sublimest authors that ever writ, in whom you find the same departures from plain grammar, the same noble liberties.

Some of the sacred writers were, we believe, acquainted with the best authors of *Greece* ; and don’t understand how any of them could learn *Greek* from the vulgar. They must be furnish’d with the language of foreign countries before they were qualify’d to preach the Gospel to them. But they had an instructor infinitely superior to all teachers upon earth, high or low. However the great critics and writers of antiquity do not so much undervalue the speech of the generality of the people. “ Altho’, says the incomparable
 “ *Tully*, in other matters, that chiefly excels
 “ which is farthest remov’d from the understand-
 “ ing and apprehension of the unskilful ; yet, in
 “ speaking, ’tis the greatest fault scornfully to go
 “ off

“ off from the vulgar kind of speech, and the
“ custom of common sense [5].”

As to *Hebraisms*, some foreign words and phrases, and some peculiarities in the sacred writers, we have given some account already, and believe they cannot prejudice any persons of sound judgment and ingenuity. The *Hebrew* and oriental forms of speech, besides the reasons and necessity of 'em in other respects, will certainly heighten the pleasure of such readers; because they add variety and majesty to the divine book.

The other foreign words and phrases, and peculiarities are not very many; and will not be objected against by impartial gentlemen. There are some foreign words, and peculiar phrases and expressions as bold and hard to be reconcil'd to the reason and analogy of grammar in the best authors of the purest age of *Greece*.

§. 2. Now that there is true natural eloquence, various beauties, and sublime excellencies in the sacred writers of the New Testament, will, I hope, be clearly and fully shewn in the sequel of this Essay.

To prove the eloquence of the sacred writers, we are to consider that there are two sorts of eloquence. The one only so call'd and esteem'd by people of weak judgment, and vicious taste, empty sophists and rhetoricians; which consists of over-labour'd and polish'd periods, gaudy em-

[5] Tull. de Orat. i. p. 6, Ed. Pearce.

bellishments,

bellishments, artificial transitions, words that sound big, and signify little, formal figures; an affected spruceness, and excessive delicacy of style. This affectation and formality the sacred writers are utter strangers to. This is a vain and childish eloquence, despis'd and rejected by all the great and wise men among the *Greeks* and *Romans*. *Isocrates*, though pure and clean in his language, is not of equal value with the other genuine classics; because he is too solicitous about polishing and evening his periods; and is more remarkable for an empty elegance, and artificial turn of words, than for noble and vigorous thoughts [6].

This false-nam'd and counterfeit eloquence the great *Socrates* disavows in the very expression of *St. Peter* — *It does not become me to appear before you at this age, like a boy, affectedly turning and labouring words* [7]. Yet though he disavows the tinkling style, and false eloquence of sophistry, he was a great master of true natural eloquence; if we will take the judgment of the ancients, particularly of *Cicero* himself, as great a judge and example of eloquence as *Greece* or *Rome* can produce. “He was, says that sound critic, by the testimony of all the learned, and the judgment of all *Greece*, to whatsoever he

[6] Tull. de Orat. 3. p. 342.

[7] Πλάττοντι λόγους, Plat. Apol. Soc. p. 2. Ed. Camb. πλᾶτος λόγος is an artificial, delusive, plausible, false word or speech. So the oriental translators of the New Testament translate it in *St. Peter*. So the great *Plato* takes it: ‘Οἱ μὴ πλᾶτος, ἀλλ’ ὄντως Φιλόσοφοι, Sophista. p. 216. l. 5. ante D. Vid. *St. Chrysost.* in *St. Johan.* Præf. p. 561.

“ turn'd

“ turn’d his genius, without dispute, the chief
 “ of all their orators and philosophers in pru-
 “ dence and sharpness, in pleasantness and close
 “ and quick discernment: in eloquence, variety,
 “ and copiousness [8].”

The great *St. Paul*, when he tells the *Corinthians* that he came not to them *in excellency of speech or of wisdom*, only rejects the vain philosophy and sophistical eloquence of the pagan world; and such methods of setting himself off, as the intruders and false Apostles us’d, who made a party against him. On which words this is *St. Chrysostom’s* paraphrase — “ I came not to you
 “ framing syllogisms, or false and captious rea-
 “ sonings [9].”

2. True native eloquence consists in proper and perspicuous words, in useful and sound sense, in clear and convincing reason; in short, in such a style and manner of speaking as is proper and suitable to the subject; and such as is apt to teach, to affect, and persuade [1].

Of this the sacred writers, and particularly *St. Paul*, so rudely attack’d by some critics, were great masters. *St. Paul* did not pretend to conquer the sophistry, power, and prejudices of *Jews* and *Pagans* by any wisdom or eloquence merely human: He had the power of miracles, the assistance of the Eternal Spirit of reason and persuasion, that enabled him to conquer all opposition, and extend the triumphs of the cross

[8] Tull. de Orat. 305, 306.

[9] 1 Cor. ii. 1. Συλλογισμὸς πλέκων ἢ σοφισμὸς.

[1] Tull. de Orat. 56, 295, 252.

thro' the whole world. Yet these divine gifts and graces did not supersede his own natural or acquired abilities. He did not labour after the beauties of language and eloquence, but they naturally attended and accompanied the fervor and wisdom of his Spirit. As we believe neither he nor the other inspir'd writers study'd or labour'd their periods ; yet we find in their writings periods as full, as noble, as agreeably diversify'd, as any *Greece* or *Rome* can produce. When the great Apostle says of himself, that he was *rude in speech* [2], in my opinion he speaks not of his writings, but his discourse and preaching, when he prov'd every thing by a miracle. Rude in speech is one that speaks plain language, like a private and ordinary person ; and such language must be us'd to the persons he was to address.

“ But by this, says the great and judicious
 “ *Dr. Stillingfleet* [3], the Apostle does not reject
 “ manly and majestic eloquence ; for that were
 “ to renounce the best use of speech to the con-
 “ vincing and persuading mankind. He only
 “ ascribes the success of his preaching not to his
 “ own unassisted abilities, or mere human me-
 “ thods of persuading ; but to the blessing of
 “ God, and the demonstration of miracles giving
 “ full power and efficacy to his words. For
 “ though the Apostle has no studied turns, nor
 “ affected cadences, and does not strictly observe

[2] 2 Cor. xi. 6.

[3] Volume of Sermons IV. p. 461, 462. Paulus Græci penè sermonis fuit imperitus. Hieron. Atqui de Paulo non ita judicârunt Athenæ ipsæ. Neque Portius Festus, quod barbarè quinis & obscurè loqueretur, Beza in Acta Apost. x. 46.

“ (no true genius does) the rhetoricians rules in
 “ the nice placing of his words; yet there is great
 “ significance in his words, height in his ex-
 “ pression, force in his reasonings; and, when
 “ occasion is, a very artificial and engaging way
 “ of insinuating into the mind of his hearers.
 “ Witness his speech at *Athens* on the occasion
 “ of the inscription on the altar to the unknown
 “ God, and before *Agrippa* and *Festus*, &c. ”

This concession of *St. Paul* is by some thought to be ironical, as several passages in this epistle and others must be. As ἀρεσύνη in the first verse cannot be put farther than for the necessity of a modest defence of himself [4]. According to the notion of the excellent *Dr. Bull* [5], *St. Paul* in this place does not speak of his style or the character of his language; but rather owns himself to be an indifferent speaker by reason of some bodily infirmity, which render'd his person less graceful, and his speech and delivery less acceptable. He represents the schismatical *Corinthians* and their deceivers as scornfully insulting him, that his bodily presence was weak, and his speech contemptible [6]: Though the malice and impudence of the false pretenders could not hinder 'em from acknowledging that his letters were weighty and powerful [7].

[4] Vid. *Locke* on the place. 1 Cor. iv. 8. Vid. *Chrysost.* in loc.

[5] *Sermons and Discourses*, Vol. I. p. 203, 204.

[6] Ἀσθενής, *infirm*, *weak*, or *sickly*.

[7] Ἀι μὲν ἐπιστολαὶ — βαρεῖαι καὶ ἰσχυραί.

And though it should be allow'd (which is not reasonable) that St. *Paul* speaks of his style and manner of writing, 'tis the opinion of the best and greatest number of commentators, and many of them also possess'd and prejudic'd with the notion of solecisms in the New Testament, that the impudence of false Apostles cou'd not but own, what the modesty of the true Apostle and faithful servant of *Jesus Christ* suppresses and conceals. *Beza* speaks very fully upon this text: "What! was St. *Paul* ignorant of speaking, and "mute, as *Jerom* supposes? No; I rather follow the opinion of *Chrysostom* and the most "learned of the *Grecians*, and indeed reason it- "self. Tho' he did not want the natural and "genuine ornaments of vigorous eloquence, yet "I acknowledge he would not make use of the "sophistical arts of false rhetoric. It being his "intention to carry mens minds to *Christ* by "the power of the Spirit; not to allure 'em by "fawning speeches after the manner of flatterers. "But when I more nearly view the nature and "character of his language, I find no grandeur "of speech in *Plato* himself like to him, as often "as he pleases to thunder out the mysteries of "God; no vehemence in *Demosthenes* equal to "him, when he proposes to terrify mens minds "with the fear of divine judgments; or to warn "them, and draw 'em to the contemplation of "God's goodness, or to exhort 'em to the duties "of piety and charity. In a word, I can find "no method of teaching more exact even in
" *Aristotle*

" *Aristotle* and *Galen*, though very excellent
" masters.

" The letters written by *St. Paul*, says *Piscator*,
" prove him to be endu'd with a certain natural
" or rather divine eloquence ; though he de-
" signedly abstains from the varnish of false and
" unnatural rhetoric."

Dr. *Whitby* has this remark upon the place:
" This cannot refer to his want of eloquence or
" rhetorical artifice in his compositions ; for this
" seems equally wanting in the Epistles of *St.*
" *Peter* and *St. James* ; it therefore must refer
" to some imperfection in his speech, which they,
" the false apostles, had not." We agree with
this learned gentleman, that none of the Apostles
regarded rhetorical artifice in their compositions ;
and hope he will agree with us, that he who can-
not see true and genuine eloquence in the apo-
stolical writings, is unqualify'd to be a critic.
For though the Doctor has made eloquence and
rhetorical artifice equivalent expressions, 'tis cer-
tain they are different things, and one may be
where the other is not.

In pursuance of what we have before advanc'd,
'tis not unusual in the best orators to conceal or
lessen their own eloquence, in order to insinuate
what they say with more force and advantage.
Indeed nothing can be more noble and eloquent
than that very chapter where *St. Paul* speaks of
the rudeness of his speech. " Being forc'd, says
" the great *St. Augustin*, for the preserving his
" authority, and preventing the perversion of
" the *Corinthians*, to extol himself in that place

“ where he declares the folly of so doing —
 “ in ordinary cases, and without necessity —
 “ with what eloquence and wisdom doth he
 “ perform it ? ”

The sacred writers are earnest and fervent: they speak of things within their knowledge; are thoroughly acquainted with, and zealously concern'd in the importance of the great things they deliver. These good dispositions and qualifications produce a style natural, unaffected, and lively; which is admirably fitted to convince and inflame the readers. *For he that hears or reads will never be effectually inflamed, unless the discourse come to him fervent and glowing* [8].

The style of the Gospel is even, clear, and uniform; has all the excellencies, which *Tully*, and great authors after him, require to the consummation of an historian: the order is regular, the diction pure, pleasant, short, and noble.

Our blessed Saviour, in his sermon upon the mount, delivered himself with the utmost dignity and authority, in terms perfectly becoming the great teacher and lawgiver of mankind. His method is plain and natural; his expressions concise and clear; and the diction beautiful and majestic. That Divine Person spoke to the wonder of his hearers with full authority and assurance; and with a mighty power and conviction. It may not be improper or disagreeable to hear the learned and judicious *Mr. Reading* speak upon this

[8] *Tull. Orator.* 162. l. 14. *Nec unquam is, qui audiret, incenderetur, nisi ardens ad eum perveniret oratio.*

subject in different words much to the same purpose [9].

“ This whole sermon was so substantial and
“ momentous, deliver’d with so much plainness
“ and perspicuity, and with such majesty and au-
“ thority, so different from the formal and un-
“ edifying lectures of the *Scribes*, that it had a
“ wonderful influence upon the people; they
“ were astonish’d at it.

“ That admirable discourse in *St. John*, where-
“ by our Saviour took leave of his Apostles, says
“ a great man, expresses so much wisdom and
“ goodness, such care and concernment for his
“ poor disciples to support their spirits, when he
“ should be gone, that he seems only to take
“ care to comfort them, and takes no notice of
“ his own approaching agonies. In that fare-
“ well discourse the chief mysteries, doctrines,
“ and most sovereign consolations of Christianity
“ are in one view, and in the most satisfactory,
“ moving, and emphatical manner represented
“ and laid before us: never was majesty and
“ divine power expressed in terms of greater
“ magnificence and loftiness; nor infinite good-
“ ness and compassion describ’d in words so en-
“ couraging, in language of such gracious and
“ adorable condescension [1].

“ I

[9] *Mr. Reading's Life of Christ*, p. 132, 133.

[1] As is the majesty of those divine discourses, so is the mercy of them. One great end of our Saviour's declaration of his sovereign majesty and interest both in heaven and earth, in such variety of noble and full terms, seems to be the more effectually to administer strong consolations to his sorrowful disciples;

“ I am very confident, says a polite and sound
 “ critic, whoever reads the Gospels with an heart
 “ as much prepar’d in favour of them, as when
 “ he sits down to *Virgil* or *Homer*, will find no
 “ passage there, which is not told with more na-
 “ tural force than any episode in either of those
 “ wits, who were the chief of mere man-
 “ kind ” [2].

The canonical letters of the Apostles are generally written in an easy, pleasant, and familiar style, very proper to instruct, move, and engage. ’Tis highly entertaining and instructive to both the learned and the pious reader to observe, that in many passages the plainest and most unlearned of the sacred college are, by the nobleness of their subject, and the assistance and inspiration of their divine director, rais’d to a surprising grandeur and sublimity of style : and that even the plain fisherman *St. Peter*, without the advantage of learning and polite education, is sometimes equal in the *marvellous* and *majestic* to the learned scholar of *Gamaliel*, and great *Doctor* of the *Gentiles*. These inestimable writings have equal plainness and power; are suited to the capacities of the weakest, as well as the conviction of the wisest. They have strong sense in common words ; and plainness with sublimity. They have no unnatural rants, no swelling words of vanity ; but the amiable, great, and noble simplicity of language reigns in them ; and they always give their reader an

ple ; to encourage their intire dependence upon his protection, and their expectation of all happiness from his infinite power and goodness.

[2] Guardian, Vol. I. Numb. 21. p. 85.

undif-

undisguis'd and moving description of all the sentiments of man's heart.

The sacred writers are, as we hinted before, sincere good men, intirely possess'd with their subject, fully perswaded of its truth, and vehemently affected with its infinite importance: Therefore their language is proper and emphatical, the natural result and product of such sound principles; such an impartial regard for truth, such love and reverence for the majesty of God, and such unfeigned good-will to mankind [3]. And certainly the sublime notions, mysteries, and morals of the New Testament, with the immense variety of the historical narration, express'd in a plain unaffected style, and a graceful and beautiful simplicity, with the appearance of some little confusion, solecisms, and neglect of grammar (as some judge) will give greater pleasure and improvement to men of taste and genius, and better deserve the title of eloquence with capable judges, than all the tedious exactness, measur'd periods, and spruce embellishments of low and conceited writers; who are rather scrupulous than judicious, who are deficient in sense, and superfluous in words. Nature and reason confirm this; and the great men of all ages and countries have been of this sentiment, and will be forever.

Longinus, in effect, throughout his whole book, tells you, That the great and immortal wits of antiquity rais'd their reputation, and charm'd and

[3] Pectus est enim quod disertos facit, & vis mentis, Quintil. Instit. Or. 10. p. 625.

conquer'd mankind by the greatness and sublimity of their thoughts; which made 'em often overlook lesser matters, and despise a scrupulous accuracy [4].

Demetrius Phalereus says, " Too much accuracy is a mark of a low genius : That a strong passion will only admit of plain and unaffected language ; and that too much scruple and labour about the equal measure of the several members of a period, and the oppositions being perpetually preserv'd, checks the vehemence of the thought, and enfeebles the discourse [5]. " *Tully* tells us, " That words and expressions are always in his judgment sufficiently adorn'd, if they be such, that they seem to proceed from the subject and nature of the thing itself [6] ".

Let us hear a noble scholar and critic of our own. " It is certainly a fault in oratory to be curious in the choice of words ; a bold period, though against rule, will please more than to be always in phrase ; and a decent negligence is often a beauty in expression, as well as dress ; whereas by being over correct, or always flourishing, our periods become either too luscious, or too stiff [7] " . " Whoever looks into the laws of the Gospel, says the learned *Bishop Kidder* [8], may soon discern that it

[4] Longin. de Sublim. c. 33, 34, 35. p. 180, &c.

[5] Demetr. Phaler. c. 27. p. 23.

[6] Tull. de Orat. p. 176.

[7] *Baker's* Reflect. on Learning, Chap. 4. p. 51, 52.

[8] *Demonstrat. of Messias*, P. I. p. 150.

" is a blessed institution — It is full of weighty
 " principles, of divine and heavenly precepts, of
 " the most endearing and pathetic motives to
 " obedience. It hath nothing trifling in it, but
 " is fraught with a wisdom that is divine; and is
 " plac'd above the contempt and scorn of men.
 " It commends itself to the consciences of all
 " that are ingenuous and inquisitive: and no man
 " will speak evil of it, but a fool that under-
 " stands it not, or the debauch'd sinner who is
 " condemn'd by its precepts, and denounc'd
 " against by its severest menaces." The great
Picus Mirandulanus speaks with excellent judg-
 ment in his letter to *Hermolaus Barbarus* :
 " The holy Scripture, says he, is not only ca-
 " pable of persuading and moving; but it con-
 " strains, it drives, it forces. The words of the
 " law seem to be rude and barbarous; but they
 " are powerful, full of life and fire, piercing the
 " most secret recesses of the soul; and transform-
 " the whole man by a marvellous change."
 " 'Tis impossible, says the excell'nt *Du Pin*, who
 " cites this author, to form a righter judgment
 " of the style of holy Scripture; and this opinion
 " is much more becoming not only a Christian,
 " but also a wise man, than that of some gram-
 " marians, who have had so little sense, as to
 " despise the style of the holy Scripture, and dis-
 " suade Christians from reading it, for fear of
 " corrupting their style; whereas nothing can
 " be more proper to form and elevate the mind,
 " and give it a true taste of eloquence, than the

“ sacred writings [9]. ” I finish this chapter with an admirable passage out of Mr. *Lesley* [1]; “ The heathen orators have admir’d the sublime of the style of our Scriptures. No writing in the world comes near it, even with all the disadvantage of our translation, which being oblig’d to be literal, must lose much of the beauty of it. ” After this great man has very justly prais’d the plainness and succinctness of the historical part, the melody of the *Psalms*, the instruction of the *Proverbs*, and the majesty of the *Prophets*, he is transported with a pious and just admiration of that easy sweetness which is so charming, so prevalent in the New Testament. “ Where, says he, the glory of heaven is set forth in a grave and moving expression; which yet reaches not the height of the subject; not like the flights of rhetoric, which set out small matters in great words. But the holy Scriptures touch the heart; raise expectation; confirm our hope; strengthen our faith; give peace of conscience and joy in the Holy Ghost, which is inexpressible. ” I subjoin to this just and admirable account of this great man of the nobleness and natural eloquence of the sacred writers in general, an account of a particular passage in *St. Luke*, by a very sound and judicious critic; which I always read with pleasure, only inferior to that which the *divine original* gives me. ’Tis the account of the manner

[9] Du Pin. Can. of Old and New Test. B. I. ch. x. Sec. 1. p. 219. Eng. Transl. London, 1699.

[1] Demonstration of Christianity, p. 153, 154.

of

of our Saviour's joining with two disciples on the way to *Emmaus*, as an ordinary traveller, and taking the privilege as such to inquire of them what occasion'd a sadness in their countenances, &c.

“ Their wonder, says he, that any man so near *Jerusalem* shou'd be a stranger to what had pass'd there; their acknowledgment to one they met accidentally, that they had believed in this prophet; and that now the third day after his death they were in doubt as to their pleasing hope, which occasion'd the heaviness he took notice of; are all represented in a style which men of letters call the great and noble simplicity. The attention of the disciples, when he expounded the Scriptures concerning himself, his offering to take his leave of them, their fondness of his stay, and the manifestation of the great guest whom they had entertain'd, while he was yet at meat with them, are all incidents which wonderfully please the imagination of a Christian reader; and give to him something of that touch of mind which the brethren felt, when they said one to another, *Did not our hearts burn within us while he talked to us by the way, and while he opened to us the Scriptures* [2] ?


[2] Guardian, Vol. I. Numb. 21.

C H A P.



C H A P. IV.

Wherein a fuller account is given of the judgment of the fathers, and particularly of the Greek fathers, upon the style and eloquence of the sacred writers of the New Testament.

§. I.  Ow far the *Greek* fathers were judges of the style of the New Testament, I do not pretend to dispute. That the sacred writers shunn'd all scrupulous and artful composition of words, and what the Scriptures call the wisdom of men; and that divine providence accommodated the language of Scripture not only to the learned among the *Greeks*, but to the idiotism of the multitude; and that the forcible eloquence of their sanctity, and the loftiness of their thoughts and sentiments excus'd and made up the want of elegance in their words, and the simplicity or lowness of their style in some places, we shall readily allow; and believe it cannot contradict any thing we have affirmed, nor do the least prejudice to the sacred cause we are humbly defending. To affirm that the language of the New Testament is sometimes
idiotical,

idiotical, is to say nothing in this dispute, because we grant it; and people of different sentiments from us, can make no advantage of it: the language of the sublimest authors of Greece is, upon occasion, idiotical and vulgar.

To affirm 'tis base, and full of barbarisms, sounds a little harsh to a Christian ear: but boldly to affirm 'tis absurd, is abominable, and what neither God nor man can bear. Can any word be apply'd to those holy writings dictated and directed by the Eternal Spirit of wisdom and persuasion, which perpetually, and in all good authors bears a bad and odious sense? And if it ever be taken in a good one, I will give up this cause for ever.

That we may the better understand what were the sentiments of the fathers concerning the style of the New Testament, and how far we ought to rely upon their judgment, these following things may be considered.

1. Those fathers, who in some places have written that the sacred authors were not eloquent, and that the style of the holy Scriptures was sometimes idiotical and low, cou'd not speak of natural and true eloquence. They meant that the sacred writers did not affect rhetorical flourishes, and the vain pomp and childish decorations of sophistry. Not one father ever affirm'd that there was no eloquence in the sacred books; or that the simplicity and plainness of those admirable writings were mean and contemptible. No; intirely on the contrary, they acknowledge them to have an inimitable majesty and grandeur, very
consistent



consistent with, and improv'd by such a natural and beautiful simplicity [3].

2. Many of the *Greek* fathers were unacquainted with the *Hebrew* language; and therefore the oriental phrases, the *Hebraisms*, and *Syriasms* so often found in the New Testament, gave them offence, and were look'd upon by them as blemishes of the *Greek*, and plain solecisms. But *Hebraisms* and solecisms are, by the acknowledgment of our adversaries, quite different things. Father *Simon* is intirely with us in this: "One
" may further observe, says he [4], that if the
" ancient church writers had understood *Hebrew*
" as well as *Greek*, they would not have found
" the style of the sacred books so barbarous as
" some of them have believed." And speaking particularly of the unaccountable boldness of St. *Jerom's* censures of the sacred writers: "I am,
" says that learned critic, astonished that St. *Jerom*,
" who was master of the two languages, has not
" rather taken this method to explain what appear'd singular in their style (*i. e.* to shew the
" *Hebraisms*) than to accuse the divine writers of
" solecisms and barbarisms."

3. 'Tis plain that the fathers often make concessions, as to the lowness and meanness of the sacred writers in their style, which go much too far, that they may the more prevalently set off the piety, zeal, and indefatigable diligence of the preachers and writers, and more gloriously mag-

[3] Vid. Du Pin. Hist. of Can. of the Old and New Test. B. I. C. 10.

[4] Hist. Crit. du Test. Nouveau, c. 26. p. 315.

nify the power and majesty of God, which so wonderfully accompanied and prospered their ministry; and accomplished such mighty works by such weak instruments.

The primitive Christians, in their disputes with Pagan adversaries, generally dropt the eloquence of the first preachers and writers of our holy religion: not that they gave up even that, or believ'd there was no true eloquence in them; but they put the cause upon its supreme dignity and merit, the sanctity and purity of the doctrine, the demonstration of miracles, the speedy victory and large triumphs which those despis'd preachers and doctrines made over all the prejudice, power, wit, learning, and malice of the whole World. 'Tis upon this foot that St. *Chrysostom* exhorts Christians freely to own that the Apostles were ignorant or unlearned; such an accusation being not any reflection on them, but their praise and glory. St. *Chrysostom* reproves a private Christian for pretending to dispute with a Pagan, and preferring the eloquence of St. *Paul* to that of *Plato*, because he ought to have stood to the plain and resistless proofs of the divine power and authority of our Saviour and his Gospel, which conquered all the opposition of earth and hell. Common Christians are seldom much acquainted with style and criticism; and 'tis not proper for them to enter into disputes of that nature, they having not learning and abilities to manage 'em; and the best cause may be expos'd and suffer by the ignorance and too forward zeal of an incompetent defender.

Had

Had this learned father himself been pleased to engage in the forementioned dispute, I believe no Pagan opponent upon earth could have gain'd much advantage; or proved that the Philosopher had any mighty superiority over the Apostle. For there is not one beauty or grace of genuine and rational manly eloquence, but he produces and admires in the divine writings of the great *St. Paul*. Therefore, when the same father says, there's no vehemence of oratory in this victorious preacher, that he shews no strength and force of words, but all the contrary; *St. Paul* being, continues he, illiterate or ignorant to the utmost degree of ignorance [5]; if his orations upon *St. Paul* be allow'd genuine, and the father at all consistent with himself, these lowering expressions must be meant of the noise and vain bluster of sophistical and false eloquence; such as the greatest and best writers and judges of all ages have rejected and despis'd.

That *St. Paul* did not want true and natural eloquence was *St. Chrysostom's* opinion, declar'd in a thousand places. When the objection is made in the fourth book of the *Priesthood*, that *St. Paul* himself seem'd to neglect eloquence, and declares that he was *rude in speech*, the father answers, That many people call'd to holy orders indulg'd themselves in neglecting the proper means to attain true learning, because they mistook the great Apostle, not being able to search

[5] Δεινότης ῥητορείας — ὁ λόγων ἰσχυὸν ἐπιδεικνύμενος, ἀλλὰ καὶ τεναντίον ἅπαν τὴν ἰσχυράτην ἀμαθίαν, ἀμαθὴς ὢν — Orat. 4. de S. Paulo, Vol. VIII. Hen. Savile, P. 45.

out the depth of his meaning, nor to understand the sense of his words. " St. Paul indeed dis-
 " avow'd and had no occasion for the superfluous
 " ornaments, for the jingling and sophistry of
 " profane eloquence [6], but he could with re-
 " sistless force and vehemence vindicate the
 " doctrines of truth. And let no man, to ex-
 " cuse his own idleness, presume to despoil the
 " blessed Saint of that greatest of ornaments, and
 " highest of praises. Whence, I pray, did he
 " confound the *Jews* at *Damascus*, when he had
 " not yet begun to work miracles? How did he
 " baffle the *Greeks*? and why was he sent to
 " *Tarsus*? Was not that after he mightily pre-
 " vailed by eloquence, and prest 'em so close,
 " that when they could not bear the disgrace of
 " being conquer'd, they were enrag'd and pro-
 " voked to murder him?

" Nor can any man say that St. Paul was in
 " high admiration with the multitudes for the
 " glory of his miracles; and that those who
 " engag'd him were conquered by his superior
 " reputation: for hitherto he had only conquered
 " by his eloquence. Against those persons who
 " began to set up *Judaism* in *Antioch*, by what
 " means did he engage and contend? Did the
 " famous *Areopagite* of that most superstitious
 " city, together with his wife, adhere to him
 " upon any motive but that of his preaching?
 " When therefore it appears, that before he

[6] Τὴν τῶν ἔξωθεν λόγων τερβραΐαν, τὸν περίεργον τῶν
 ἔξωθεν καλλωπισμόν. De Sacer. 4. p. 186, 188. Camb.
 1712

" worked

" worked miracles, and in the midst of his
 " miracles, he used much eloquence; how then
 " will men dare to call him *rude*, ἰδιώτης,
 " who was exceedingly admir'd for his dis-
 " puting and preaching? For what reason did
 " the *Lycaonians* suppose him to be *Mercury*?
 " for that *Barnabas* and he were esteemed to be
 " gods, was to be ascrib'd to their miracles;
 " that he was esteem'd *Mercury*, was not from
 " the miracles, but his eloquence [7]. Wherein
 " had this blessed man the advantage of all the
 " Apostles? Whence comes it that he is cele-
 " brated all over the world? Whence is it that
 " he is excessively admir'd above all, not only
 " by us, but by *Jews* and *Gentiles*? Is it not
 " from the excellency of his epistles; those
 " admirable epistles fill'd with divine wis-
 " dom?"

Any one that looks into this learned and elo-
 quent father's commentaries and discourses upon
 St. Paul's writings, will find that there's not one
 beauty of style, or grace of sound eloquence, re-
 commended by any good critic, or practis'd by
 any noble author, but what he frequently remarks
 and admires in that inspir'd writer. He gives
 you innumerable instances of that great and
 marvellous man's prudence and judgment, the
 dexterity of his address, and insinuation into the

[7] Πολλῷ κεχηρμένος τῷ λόγῳ — Τίως γὰρ ἀπὸ
 τῆ λέγειν μόνον ἐκράτει — καὶ κράτος ἵναι τῷ λόγῳ.
 St. Chrys. de Sacerd. l. iv. 188, 190. Cantab. 1712. 'Tis plain
 from the context that λόγος and λέγειν here signify true
 persuasive eloquence, as they do in the best *Greek* writers:
 ἀλλὰ τῶν λόγων; on the account of his eloquence? Demost.
 Mid. p. 406. l. 4.

favour

favour and good opinion of those to whom he sends his letters, in order to do them the most important services, and engage them to consult their own true interest and happiness in doing much good [8]. How often does he admire his accuracy in the choice of the most nobly-strong and expressive words; his sharpness and vivacity; the beautiful vehemence and pathos of his style; the suitability of his expressions to persons and things; his moving condescension, and resistless power of persuasion; his just consequences, and the closeness and conviction of his reasonings?

After St. *Chrysostom* has admir'd and set out the strength and beauty of the expression in that noble passage, *Rom.* viii. 35. he concludes with those very remarkable and lively words: "St. Paul runs over an immense ocean of dangers, and represents all things terrible to mankind in one emphatical word." After he has accurately shew'd the winning address, and conquering tenderness, the eloquence and innumerable graces of the Epistle to *Philemon* in the twentieth verse, he cries out in admiration and transport, "What stone would not these words have mollify'd! what wild beast would not they have tamed!" We must almost transcribe this great man's works, if we were to give a full account of all the encomiums he bestows upon the noble

[8] Σιόπει σύνεσιν, εἶδες μεθ' ὅσης ἐπιεικείαις ἄρχεται, 1 Cor. xv. 1, 2. p. 494. Τὰς παραινέσεις μετὰ ἐγκωμίων δεῖ ποιεῖσθαι. ———— θεῶν πῶς συνετώς, Phil. ii. 12. p. 45. *Philemon* xvi. p. 418, 419. 1 Cor. xv. 13. p. 503. 1 Cor. xv. 8. 498. ad fin. ———— Rom. xii. 2. 175. Ephes. iv. 17.

eloquence

eloquence and incomparable graces of *St. Paul*. I shall only refer my reader to a few passages below [9], and to the great author himself.

Origen takes notice of solecisms (as he calls 'em) in the sacred writings of the Old and New Testament; and desires the readers of those inestimable books not to take offence at 'em. But what are those solecisms? Exchange of persons, sudden transition from one number to another, with a seeming violation of common grammar. But they are really beauties in style; and the great man himself gives the reason of those changes; and we have in the first part of this work justify'd these liberties by parallel places, out of the most valuable classics [1]. When *Celsus*, and others of his opinion and party, charge the writers of the New Testament with lowness and meanness of style, they mean, there are not in them those gawdy decorations and ornaments of sophistical language so much admir'd and practis'd in those times: when florid declamation, and a jingling and study'd opposition of words, and arrangement of periods, had almost driven good

[9] Μεθ' ὑπερβολῆς καὶ πολλῆς θερμότητος ταῖς λέξεσι κέχρηται, Rom. viii. 32. p. 128. 1 Cor. iv. 9. p. 314, 315. Rom. v. 5. p. 67. 2 Cor. xi. 1, 2. p. 666. Ὅρα πῶς πανταχὺ τὰς ἐπιτάσεις ζητεῖ. Οὐ γὰρ εἶπε μετὰ δίδοτε μόνον, ἀλλὰ μετὰ δαφιλείας, ἔδδ' προΐσασθε, ἀλλὰ μετὰ σπυδῆς, ἔδδ' ἐλεεῖτε, ἀλλὰ ἰλαρῶς, &c. Rom. xii. 11. p. 181. Ἰδετε πῶς ἀριστα συλλογίζεσθαι, &c. 1 Cor. xv. 12. p. 503.

Eloquentiam Pauli multis meritò celebrat Chrysostomus — Photius Ep. 165. — Hieronymus item, nè de aliis dicam, & Eusebius III. 24. Hist. eum vocans, πάντων ἐν παρασκευῇ δυνατώτατον λόγων νοήμασι τε ἱκανώτατον γεγονότα, Fabricii Bibliothec. Græc. lib. iv. cap. 5. p. 152.

[1] Vid. Part I. p. 49, 50, &c.

sense,

sense, and sound natural eloquence, out of the world. *Origen* says, that the design of the disciples of *Jesus*, and the publishers of Christianity, was to serve and convert mankind, and therefore it most answer'd their end, and charitable design, to use common and plain language, which the learn'd and the unlearn'd would understand.

“ Our Prophets, *Jesus*, and his Apostles considered and had regard to that manner of language, which not only express'd the truth, but was powerful and proper to engage the multitude. That all at last being converted and brought over, they might gladly receive those mysteries, which were contain'd in expressions that appear'd or were esteem'd to be low and vulgar. Upon that grand expression of *St. Paul*, ——— *We speak wisdom among them that are perfect, the wisdom of God in a mystery; even the hidden wisdom which God ordain'd before the world to our glory*, he discourses thus: We thus apply ourselves to those who are of the opinion of *Celsus*. Had *Paul* no notion of excellent wisdom, when he promis'd he would speak wisdom among the perfect? But if he (*Celsus*) according to his usual assurance, shall say, that *Paul* had no wisdom when he pretended to these things, we will make this reply: — Do you explain the epistles of him that said these things, and when you have deeply consider'd the meaning of every word in 'em (for example in those to the *Ephesians*, *Colossians*, *Thessalonians*, *Philippians*, and *Romans*) shew me these two things, both
“ that

“ that you understand the discourses of St. *Paul*,
 “ and that you can prove ’em weak and foolish.
 “ But if he apply himself with attention to the
 “ reading of them, I am well satisfy’d that he
 “ will either admire the understanding of that
 “ excellent man that expresses grand sense in
 “ plain and common language ; or if he does
 “ not admire it, he himself will appear ridi-
 “ culous [2].”

When St. *Paul* says, *My speech and my preaching*
was not with enticing words of man’s wisdom, he
 does not undervalue his own reasoning and style,
 only disavows the subtilties of the pagan philo-
 sophy, and their sophistical oratory ; but shews
 that no arguments or language can avail to re-
 form and bring human souls to the love of God,
 and a true sense of their duty, without divine
 assistance and inspiration. So *Origen* directly takes
 it: “ The Divine Word here affirms, that what
 “ is spoken is not sufficient (although in itself
 “ true and proper to persuade) to reach the soul
 “ of man ; unless power be given from God to
 “ the speaker, and grace shine out in the ex-
 “ pression which is communicated from heaven
 “ to those who speak with force and effi-
 “ cacy ” [3]. This very learned man might
 have shewn to his insolent adversary examples of
 other styles besides the plain and vulgar in the
 writers of the New Testament (as we shall here-
 after fully prove) ; but as he took but little care
 of his own style, he was content to admire the

[2] Orig. contra Cels. l. iii. p. 122. Ed. Spencer. Cantab.
1677.

[3] Orig. cont. Cels. l. vi. p. 276.

good sense, the plain and perspicuous language, and the mighty power of persuasion which are in every page of those divine authors; without either endeavouring to clear them of the imputation of solecisms, or regarding those numerous sublime graces and sovereign beauties of style, which any fair and capable critic must discover, and admire in these invaluable compositions. As to the idiotical or common style, provided there be no mixture of vile and sordid words in it (which none will presume to say there is in the divine books) we have in some measure already shew'd *that* to be no just objection against the language of the New Testament; and before we finish this chapter, shall endeavour farther to prove it.

St. *Austin* in his admirable book of the Christian Doctrine, as likewise in other places, judiciously discovers and illustrates the eloquence and beauties of the New Testament style. And the cause, we humbly defend, has more advantage from this testimony, than disadvantage from the severe speeches and bold censures of St. *Jerom*: Because St. *Austin* is consistent with himself, produces numerous grand figures, and sublime passages out of the New Testament; which by the rules of sound criticism and reason he demonstrates to be truly eloquent and beautiful. St. *Jerom* sometimes gives a very low and mean character of St. *Paul's* style, and tells you, that that great Apostle was very defective in the *Greek* tongue, wherein he cou'd not sufficiently express his conceptions in a way becoming the majesty of his

K

sense,

fenſe, and the matter he deliver'd; nor transmit the elegancy of his native tongue into another language: That hence he became obſcure and intricate; that his ſyntax was ſcarce tolerable; and he was often guilty of ſolecifms: and therefore 'twas not the humility of this divine writer, but the truth of the thing that made him ſay, *That he came not with the excellency of ſpeech, but with the power of God* [4].

But this venerable father is not always in this ſevere temper; but ſometimes vehemently celebrates the grandeur, propriety, and noble graces of *St. Paul's* language. “He cries him up, ſays “the excellent *Dr. Cave* (whoſe words I uſe, be-
“ cauſe my own would not be ſo good) as a
“ great maſter of compoſition; that as oft as he
“ heard him, he ſeem'd to hear not words, but
“ *thunder*; that in all his citations he made uſe
“ of the moſt prudent artifices, uſing ſimple
“ words, and which ſeem'd to carry nothing but
“ plainneſs along with them; but which way ſo-
“ ever a man turn'd, breathed force and thunder:
“ He ſeems entangled in his cauſe, but catches
“ all that comes near him; turns his back, as if
“ intending to fly, when 'tis only that he may
“ overcome [5]”.

Erasmus, who admires the father for his variety, the weight of his ſentences, the cloſeneſs and quickneſs of his argumentations, and his eloquence, which in ſome reſpects he prefers to

[4] Vid. *Cave's Life of St. Paul*, p. 117. 5. Ed. 1684.

[5] *Cave's Life of St. Paul*, p. 117. Vid. *ejusd. Hiſtor Liter.* in voce *Hieronimus*, p. 219, 220. Lond. 1688.

that

that of *Cicero* himself, will not be supposed to speak any thing to the disadvantage of a favourite author, whom he himself publish'd; but only what plain truth oblig'd him to say — On that celebrated place so much insisted upon by those who undervalue the style of the sacred writers, 2 *Cor.* xi. 6. the editor gives this account of his author: "*Jerom* is various upon this subject, in many places condemning *St. Paul* as ignorant of the more elegant *Greek* — That sometimes he uses certain words peculiar to his own country *Cilicia*, and does not answer the conjunction *μὲν* with its correspondent *δὲ*. Moreover, that in some passages he is troublesome, by the windings and turnings of his transpositions; and sometimes leaves his period and sense unfinish'd. Again, at other times, he declaims on the contrary side, driving them far off (as profane persons) who suppose that *St. Paul* spoke of himself here, in any way but that of irony, or supposing without granting; since he very well understood all the proprieties of language, and was a perfect master of all the turns of argument" [6].

As to the perplexity of the transpositions, and the inconsequence of some periods, with the separation of *μὲν* and *δὲ*, we have already spoken to that matter. Whereas *St. Paul* us'd sometimes strange *Greek* words, and peculiar to *Cilicia*, we

[6] — Rursus alias in diversum declamat, procul submovens eos, qui putant Paulum hoc ex animo dixisse (εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' ὃ τῇ γνώσει) cum omnes sermonis proprietates pulchre tenuerit, omnes argumentorum strophas ac unguem calluerit.

have said something; but for the farther vindication of the sacred author, we shall produce a passage out of St. *Jerom* himself, who tells us, that we are not to wonder if the Apostle sometimes uses words according to the custom of the province in which he was born and educated; and justifies him by the same liberty taken by *Virgil*, one of the most judicious and accurate of the foreign authors, and the prince of *Latin* poetry [7].

§. 2. BEFORE we end this chapter, I shall speak a word of the idiotical style, which is by some look'd upon as a fault in the sacred writers: but that plain, common, and familiar style, without a contemptible lowness, and sordid indecency, which reigns in the sacred writers, especially in the holy evangelists, is to be esteem'd as a great excellence, and can never be too much admir'd. The plainest and most common words are suited to all capacities; and generally make the discourse most useful and acceptable to all readers of sound judgment. Language too metaphorical and florid, is not generally so well and readily understood by the unlearn'd; and 'tis by judicious scholars esteem'd to proceed from the ostentation and vanity of the writer, and his design and ambition to be applauded; and therefore it loses

[7] *Multa sunt verba, quibus, juxta morem urbis & provinciae suae, familiarius Apostolus utitur.*

Nec hoc miremur in Apostolo, si utatur ejus linguae consuetudine, in qua natus est & nutritus; cum Virgilius, alter Homerus pud nos, patriae suae sequens consuetudinem sceleratum figus appellat, Hieron. ad Algas. qu. 10.

much

much of the power of persuasion, which ought to be in all discourse and writing.

Longinus tells you, that the idiotical phrase is sometimes far more expressive and significant than artificial dress; for 'tis immediately known from common life: and what is usual and common, is for that reason more credible [8]. The most easy, plain and common words properly put together in a discourse, are capable of sustaining the utmost sublimity, grandeur, and majesty of thought. *Anacreon* has innumerable beauties, and a great many sublime passages express'd in all simplicity of style, and the most common, easy, and plain words that are to be found in the *Greek* language. *St. Jerom*, speaking of the *simplicity* and *purity* of the Apostle's words, which he opposes to a discourse painted and dawbed with the false ornaments of rhetorical artifice, concludes pure plainness to be no hinderance of "grandeur and true eloquence; " For, says he " to *Paula* and *Eustochium*, you will see as much " majesty and comprehensiveness of true wisdom " in *these*, as there was arrogance and vanity in " the learned of the heathen world" [9].


[8] Longin. Sec. 31. p. 168. Sec. 39. p. 214, &c.

[9] ——— Apostolicorum simplicitate & puritate verborum oratio rhetoricæ artis fucata mendacio ——— videritis tantam majestatem & latitudinem in his veræ fuisse sapientiæ, quanta in seculi literatis arrogantia & vanitas fuit, Hier. in test. lib. Com. ad Galatas Proœmium.



C H A P. V.

Wherein is shewn that all styles in perfection are to be found in the sacred writers of the New Testament ; and passages are produc'd excelling any in the Greek and Roman Classics on every head.

§. I.  CLEAR and plain style is peculiarly adapted to edify and instruct mankind ; and is often very proper to express the sublimest sentiments. 'Tis a beautiful easiness and lively perspicuity of style that reigns in the New Testament ; and especially the sacred historians : who are short and perspicuous ; plain and majestic ; understood with ease and pleasure by the plainest and most vulgar reader ; and read with eager pleasure and admiration by men of the greatest learning, and strongest abilities. This just notion has possess'd the true critics of all ages.

“ The sacred and heavenly oracles, says an
 “ eloquent father, since they were spoken and
 “ written for the advantage of mankind in ge-
 “ neral, are temper'd with perspicuity ; so that
 “ ordinary people, who attend the meaner em-
 “ ployments of life, receive great advantage by
 “ their

“ their plainness ; and in a moment learn what
“ is becoming, just, and profitable [1] ”.

“ In the evangelical preachings, says another,
“ the beauty of truth shines out so clear and
“ pure, that it illuminates the mind, while
“ it flows into the souls of pious men like
“ light.

“ The wisdom and goodness of the Divine
“ Law-giver deliver’d the doctrines of eternal
“ life in plain and common words, and wonder-
“ ful perspicuity of style ; that mean and illite-
“ rate people, who have equal concern in the
“ contents of those inestimable writings, with the
“ profoundest scholars, may learn their duty, and
“ be encourag’d to obedience by the infinite ad-
“ vantages there clearly and strongly propos’d to
“ ’em ; neither has providence neglected the
“ learned and the wise: that plain and easy style
“ often expresses such noble sentiments and trea-
“ sures of divine wisdom, as command the closest
“ attention, and most awful admiration of the
“ most elevated minds [2] ”.

An excellent author of our own has justly
observ’d to us, that a pure and noble simplicity
is no where in such perfection as in the sacred
Scripture, and his author ——— *Homer* [3].

When the sacred historians give an account of
our Lord’s heavenly discourses and works of won-
der, we have ’em represented with such evidence
and energy, that with ease and pleasure we readily

[1] Isidor. Peleusiot. apud Suicer. 1. p. 795.

[2] Vid. Suicer. Thes. in voce Γραφή, p. 795.

[3] Mr. Pope’s Preface to *Homer*.

imbibe the doctrines, and see the miracles and their astonishing circumstances in the strongest light, in the most open and entertaining view [4].

The history of the man possess'd with *Legion* is describ'd by the Evangelists in such lively and glowing colours, such a clear propriety of expression, that the attentive reader has all that glorious scene of wonder and astonishment full in his eye and mind; and feels in his breast a perpetual and quick succession of different passions, which keep up his concern and attention.

Who is not shocked with horror and trembling at the first appearance of the raging demoniac, who was so fierce, that no chains or fetters cou'd hold him; and so mischievous, that he turned the place he haunted into a desert?

But then how agreeably are your thoughts reliev'd? what an exultation and triumph of joy succeeds, when you see the dreadful possess'd creature prostrate at the feet of the mild and humble Jesus; and the man's infernal tormentors acknowledging our Lord to have sovereign command over all the powers of hell and darkness?

Then with what religious awe, reverence, and tenderness of devotion do we view the mild Saviour of human race commanding the infernal legion to quit their possession of the miserable sufferer! With what sincere good-will and charity does every Christian reader congratulate the

[4] Magna virtus est, res, de quibus loquimur, clarè, atque ut cerni videantur, enunciare. Quint. Instit. Or. viii. p. 450. D. Gibson Ed. Ox.

poor man's happy deliverance? With what pleasure does he see him sitting at the feet of his great deliverer decently cloath'd, serene, and restored to perfect soundness of mind? Next, our compassion for the man is moved, when he is afraid of parting from Jesus; and fervently prays, that he may attend his sacred person, fearing, 'tis probable, lest when he left his good benefactor, his old tormentors would again assault him. In the conclusion, we are intirely satisfy'd, admire and adore the wisdom and goodness of our blessed Saviour, who at once deliver'd the poor man from all his fears, by giving him a commission to preach to his acquaintance and neighbours, those heavenly doctrines which destroy the interest of the devil; and secure all that believe and practise them from the power and malice of all the apostate spirits of darkness [5].

The whole narrative of *Lazarus* is adorn'd with a great number of the most moving and lively circumstances; which are to the mind as the most beautiful and diversify'd landscape to the eye. 'Tis a master-piece and great pattern of genuine sense and eloquence. There is a peculiar pomp and solemnity in the account of this miracle, which was immediately preparatory to that of our Saviour's raising himself the third day after his miraculous submission to death and the grave.

[5] Vid. Mat. viii. 28. Mark v. 1. Luke viii. 26.

Our Saviour's stay two days after the message, and pathetical address of the mourning sisters, *Lord, he whom thou lovest is sick* — kept 'em a little longer in suspense and grief; but it shew'd his perfect wisdom and goodness, as it made the wonderful work more remarkable and conducive to the conviction of the spectators.

If the Son of God had immediately gone and recover'd *Lazarus* of his sickness, the miracle would not have had so many witnesses, nor have been intirely free from objections, which at least would have lessen'd it: But to raise a person four days dead, offensive and reduc'd to corruption, was a surprise of unutterable joy to his friends; remov'd all possible suspicion of confederacy, silenc'd the peevishness of cavilling, and triumph'd over all the obstinacy and impudence of prejudice.

How amiable is the modesty and wisdom of our meek Saviour, when he says, *Lazarus is asleep, and I go to awake him!* He was not pleas'd to say, *Lazarus is dead, and I go to raise him up* — to prevent any appearance of vanity and ostentation. Great words are an improper introduction to such astonishing actions — *They* sufficiently shew and magnify themselves. With what mildness and compassionate condescension does the Saviour of the world bear the peevishness and infirmities of his Apostles, and cure the mistakes of *Martha*, cherishing her weak faith, and by steps raising her to the acknowledgment of his Divinity!

What

What a solemn concern, what tenderness of devotion possesses every Christian heart, when he attends the ever-adorable friend of mankind to the place, where *Lazarus* lay, among the mourning *Jews* and his disconsolate friends, the hospitable *Martha*, and the devout *Mary*!

He, who had all the tenderness and goodness, without the faults of human nature, he condoles and sympathizes with the distress'd mourners with all the inward concern, and outward expression of undissembled grief. *He was troubled, groaned in spirit, and wept.* After this, one cannot but pity the weakness of those orthodox Christians, who were offended at a passage parallel to this in *St. Luke* [6], and would have it struck out of the canon, as a dishonour to our Blessed Saviour, as *Epiphanius* relates the thing [7]. How meanly do we think of the affected formality, and unnatural unconcern of the Stoics, when we read of the wisest and divinest person that ever appear'd in the world ——— *Ἐδ' ἀνύσσειν ὁ Ἰησοῦς* ? This spoils all the pointed and smart sayings of *Seneca* upon the unconcern and courage of his wise man; and makes us in love with that saying of the satyrist, so full of good nature and good sense :

Lachrymæ nostri pars optima sensus [8].

But after we have been highly pleas'd and entertain'd with our Saviour's most genuine ex-

[6] Chap. xix. 41.

[7] Vid. D. Mill in loc. & D. Whithy Ex. Var. Lect. Millii p. 8.

[8] Juven. Sat. 15. v. 131.

pressions of friendship, tenderness, and generous compassion, with what wonder and devout awe are we struck, when we hear that royal and god-like command, *Lazarus, come forth!* With what surprise and amazement do we view the astonish'd prisoner of the grave in his funeral attire start up at that voice which all Nature obeys! Before, Jesus express'd all the tenderness of the most generous, and prudence of the wisest of men: Here he claims his full authority; speaks and acts with the majesty of the God of gods, and declares himself the Resurrection, the Life, and the Truth.

Father *Simon* [9] is, in my opinion, guilty of scandalous bigotry, when he speaks against the perspicuity of the sacred writers; and charges the whole body of reform'd Christians with unbecoming and injurious notions of them upon testimonies, which we reject with as much indignation as the church of *Rome*; those of bold and conceited *Socinians*; even when they attack those places, which assert the most essential and sacred articles. *George Engedin* speaks with an insufferable licentiousness and scornful disdain of a writer divinely inspir'd, fam'd for his familiarity and clearness of style: " If, says this precious commentator, a concise abrupt obscurity, inconsistent with itself, and made up of allegories, is to be call'd sublimity of speech, I own *John* to be sublime: for there is scarce one discourse of Christ, which is not altogether

[9] *Histoire Critique du N. T.* c. 26. p. 310.

" alie-

“allegorical, and very hard to be understood.” Gagneius, another writer of that spirit, is remarkably impudent, especially in that expression—*I shall not a little glory, if I shall be found to give some light to Paul’s darknefs; a darknefs, as some think, industriously affected.*

Mind the modesty and moderation of the enemies of sound Christianity! Let any of the followers of these worthy interpreters of the Gospel, and champions of Christianity, speak worse, if they can, of the ambiguous oracles of the father of lyes.

These fair-dealing gentlemen first disguise the sacred writers, and turn them into a harsh allegory, by eluding the exprefs testimonies and proofs of our Saviour’s eternal Divinity; and then charge them with that obscurity and inconsistency, which is plainly consequent upon that sense which their heretical interpretations force upon ’em. They outrage the divine writers in a double capacity: first they debase their sense as theologues and commentators; and then carp at and vilify their language as grammarians and critics.

But are there no discourses of our Saviour related by his beloved Disciple, that are not allegorical and very difficult to be understood? What may we think of his discourses to the woman of *Samaria*, and many other inhabitants, which converted them to the belief that *He* was the *Messias*?

Or

Or of that discourse, which he had with the *Jews*, related in the fifth chapter, wherein he not only affirms that he works jointly with the Father, but that he and the Father were one? which the *Jews* took to be so plain an assertion of his divine generation and equality with the Father, that they took up stones to destroy him as a blasphemer.

The longest discourse we have recorded by *St. John*, is that most pathetical application of our Saviour to his Apostles and Disciples, and heavenly prayer to his Father for them and all Christians to the end of the world. Where he informs their understandings, and cheats their hearts, with doctrines of the utmost dignity and importance, and promises of mansions of eternal rest and inestimable preferments in the kingdom of heaven, which he was going to merit, and prepare for 'em, in terms so plain and satisfactory, that the Disciples joyfully cry out, *Now speakest thou plainly, and usest no parable* [1].

Does the other bold *Socinian* mean, that God, who inspir'd the blessed *St. Paul*, directed him to use language affectedly obscure? To what purpose then did he appoint him to publish the Gospel to the world? Or did *St. Paul* write of his own head, and out of vanity and sinister aims affect dark and unintelligible language? Such interpreters of the Gospel would act more fairly, if they follow'd the examples of their predecessors of famous memory, *Ebion*, *Cerintus*, &c. in striking the books and passages, which they don't

[1] *St. John*, chap. xiv, xv, xvi, xvii.

approve,

approve, out of the Canon, than allow'em to be divinely inspir'd, and yet treat 'em with such insolent freedom, as to force a meaning out of them contrary to their express words, in defiance of all the reason of grammar, and judgment of common sense.

I cannot better conclude this section than with this beautiful and judicious reflection of Dr. *Fiddes* [2]: " In this character of plainness, " if we consider along with it, the form and " dignity of expression, several writings of the " Old Testament, and in a manner all the " writings of the New, exceed whatever has " been at any time publish'd by profane authors. " How insipid are all the flowing elegancies of " *Plato*, the smooth though elaborate periods " of *Cicero*, and the pointed aphorisms of *Seneca*, in comparison only of those beauties " which strike us in the simple narration of the " interview *Joseph* had with his brethren at the " time of his discovering himself to them; and " in that of the parable of the prodigal son? " There is such clearness and evidence in the " narrations of the Evangelists, that they seem " not only to speak, but present things to our " eyes."

We are concern'd and mov'd, as if we were attendants on our Saviour; were hearers of his words of divine truth, and eye-witnesses of his works of wonder and almighty goodness.

[2] Theologia Speculat. p. 230.

§. 2. WE come now to mention some instances of the strong style (in which the New Testament abounds) which consists in solid vigorous thought, dress'd up in forcible expression: in few weighty words containing much sense; or in *many* words to amplify a thing which has so much grandeur in it, and is accompany'd with so many noble circumstances, that it cannot be reach'd in a few.

When St. Paul to the *Colossians* finds occasion to express his own zealous endeavours, labours, and sufferings in publishing the saving mystery of the Gospel, and to magnify the grace of God, that gave success to his labours of love, he uses great variety of good words; unites several emphatical terms, which give all possible strength to the subject; so grand in the original, that they cannot admit an adequate translation [3]. 'Tis not inferior to that *Pleonasmus* in *Thucydides*, which is very noble and vigorous ——— 'Tis agreed, upon an alliance between Sparta and Athens, that the Athenians shall assist the Lacedemonians in the most vigorous manner they shall be able, according to the uttermost of their power [4].

With what nervous eloquence, and select variety of expressions, does the great Apostle describe the weakness of those unsteady Christians that are

[3] Coloss. i. 11. Ἐν πάσῃ δυνάμει δυναμύμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, &c.

[4] Thucyd. 5. 305. l. 1, 2. Τρόπῳ ὑπόῳ ἂν δύνωνται ἰσχυροτάτῃ κατὰ τὸ δυνατόν.

deluded

deluded by juggling deceivers; and set off the villainy and ensnaring sleights of those subtil impostors? He calls them infants [5], unsteady, and trifling; compares 'em to ships without ballast, tost by the waves, and the sport of winds. Then the villainy of heretical deceivers is express'd in a manner inimitable; in such strong words as will not bear a full and close translation. Our *English* translators have done the first part well; but have fail'd and sunk in the latter — It may be paraphras'd to this purpose — That we may no longer be infants, toss'd with waves, and whirl'd about with every wind of doctrine, by the cheating sleight of men, by craft and doubling, according to the artifice and subtil methods of imposture.

The mercy and goodness of God in sparing and accepting returning sinners, and his just and terrible severity upon hard rebels and final impenitents, cannot be express'd with a nobler emphasis, nor in a manner more strong and moving, than by the great Apostle to the *Romans*. Or despisest thou, O man, the riches of God's goodness, and forbearance, and long-suffering, not knowing, not considering, that the goodness of God leadeth thee to repentance? But by thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and of the revelation or ap-

[5] Ephes. iv. 14. Ἐν τῇ νουθείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης.

pearance,

pearance, and of the righteous judgment of God [6]?

Here is a select variety of admirable words, *πλεῖστον τῆς χρηστότητος, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας τοῦ Θεοῦ*, where the critics tell us, that the first word signifies the infinite goodness and generosity of the Divine Nature; whereby he is inclin'd to do good to his creatures, to pity and relieve. The second expresses his offers of mercy upon repentance, and the notices and warnings sinners have to amend. The third is his bearing the manners of bold sinners, waiting long for their reformation, and from year to year deferring to give the final stroke of vengeance. In what an apt opposition do riches of divine goodness, and treasures of wrath to come, and divine justice, stand to one another? What a proper motive is the one to lead any temper that has the least ingenuity, to repentance, and to work upon the hopes of mankind? How proper the other to rouse up the solemn reflections of bold sinners, and work in 'em resolution of submission to God, and leading a good life, in order to avoid falling into his hands, who is a consuming fire, and being plung'd into the deepest damnation?

That omnipotent power, by which our Saviour's human body was rais'd from the dead,

[6] *Philo* admirably expresses this goodness, and very agreeably to the fulness and magnificence of Scripture phrase: *ὕπερβολὴ τῆς πλεῖστης τῆς ἀγαθότητος Θεοῦ*. — Bene thesaurus iræ opponitur divitiis bonitatis. *ἄγας* illicit, manu ducit; *θεσσαυρὸν ὀργῆς* habemus apud Plutarchum. Vid. Peoli Synopsin in loc. Rom. ii. 4. 5.

is admirably set forth by the Apostle with such a strong emphasis, and in so high an exaggeration of expressions, as is scarce to be parallel'd in any author. I shall transcribe the original, because our translation in this place, and we may almost add, all others, comes far short of it; and I think we need not doubt, with Bishop *Pearson*, that our language will scarce reach it, but may be well assur'd, that it never can: Καὶ τί τὸ ὑπερέαλλον μέγεθος τῆς δυνάμεως αὐτοῦ ——— κατὰ τὴν ἐνέργειαν τῶν κινήσεων τῆς ἰσχύος αὐτοῦ, ἣν ἐνέργησεν ἐν τῷ Χριστῷ, ἐνέργειαν αὐτὸν ἐκ νεκρῶν. Here are δύνανμις and ἰσχύς two words to express power, and that the power of God; and then, to strengthen the expression, μέγεθος is added to the one, and κίνησις to the other. And as if this was not sufficient, there is τὸ ὑπερέαλλον μέγεθος τῆς δυνάμεως, and ἐνέργειαν τῶν κινήσεων, and all this quickened with an active verb ἣν ἐνέργησεν: All which the blessed Father set on work, all which he actuated by raising Christ from the dead [7].

§. 3. WE have in the sacred writers several instances of strong style, sharpen'd with a just severity against bold blasphemers, and enemies to our Saviour's Cross.

Whence we learn, that 'tis a vain pretence, that only gentle and soft expressions are to be

[7] Ephes. i. 19, 20. Vid. Bishop *Pearson* on the Creed, p. 519. quarto Ed. Bishop *Kidder* Dem. of Messias, Part I. For more instances of this style in the New Testament, see 1 Pet. iii. 17, iv. 4. 2 Pet. iii. 17, &c.

apply'd

apply'd to people that renounce good principles, and corrupt the Gospel. The Holy Ghost, who knew what is in the heart of man, commands the ministers of Jesus Christ to rebuke harden'd sinners with sharpness and severity. *Reprove, rebuke, exhort with all long-suffering and doctrine* [8]. *Rebuke 'em sharply, that they may be found in the faith* [9]. Our Lord's great forerunner, and our Lord himself, the meekest person upon earth, severely expos'd the hypocrisy and malice of the Scribes and Pharisees, and call'd 'em *a generation of vipers*. St. Paul very tartly and eagerly reprimands the forcerer *Elymas* for endeavouring to hinder the conversion of the good Proconsul to the faith [1]. Some persons are of a slavish temper, and not to be reclaim'd or work'd upon without a charitable eagerness and vehemence. Some are so stupid and secure, as not to be convinced or awaken'd without exposing and inveighing against their guilt; and expressing their danger in all the terrors and loudest thunder of eloquence.

No words cou'd with more propriety and force represent the madness of debauch'd and blaspheming heretics, than that noble place of St. Jude [2]; nothing in God's creation besides have supply'd so proper a metaphor to express the ungovernable insolence and filthy conversation of

[8] 2 Tim. iv. 3.

[9] Titus i. 13. 'Tis strong in the original *ἐλεγχε ἀποτόμως*, with a cutting severity.

[1] Acts xiii. 10.

[2] Ver. 13.

these

these infidels, as that unruly element which roars, and rages, and foams out mire and dirt to the shores. Admirable is the allusion betwixt the agitation of this boisterous element, and the zeal and furious passions of those vile impostors, which foam out into suitable language, swelling words of vanity, and expressions of the most detestable lewdness. No paraphrase can reach that glorious text : Κύματα ἄγεια θαλάσσης, ἐπαφρίζοντες [3] τὰς ἑαυτῶν αἰχύνας.

With what cutting severity and becoming zeal does the great Apostle to the *Philippians* [4] inveigh against the profligate lewdness and infatuation of deceivers, that renounc'd Christ and all morality? And tho' justice, and a regard to the honour of the Gospel, and the security of Christians yet uncorrupted, engag'd this faithful champion of the Cross to treat these wretches with such sharpness, and to foretel their miserable end, to excite them (if possible) to a speedy repentance ; and to warn Christians from adhering to such blind guides, and walking with them in the road of damnation ; yet what tenderness and bowels of compassion are mixt with his just indignation and denunciations of wrath !

Many men walk, of whom I have often told you, and even now tell you weeping, that they are the enemies of the Cross of Christ : Whose end is destruction, whose god is their belly, and their

[3] Ἐπαφρίζοντες, as *Grotius* reads, but 'tis Ἐπαφρίζοντα in most books. There is no difference in sense or grammar. That great man justly admires its emphasis and beauty. Ho. λ. 5. p. 140, 141.

[4] Philip. iii. 18, 19.

glory

glory in their shame, &c. The Apostle here, like an upright and compassionate judge, when he is oblig'd to pronounce the fatal sentence against an incorrigible offender, yet does it with reluctance; with sorrow in his heart, and tears in his eyes.

The description of the artifices and treacherous insinuations of false teachers, and the inconstancy of their sottish and lewd disciples, in the second Epistle to St. *Timothy*, is admirably strong, and lashes those enemies to mankind with a just severity [5]. What a complication of villany is represented to us in that variety of strong epithets, which compose the character of these monsters in the beginning of the chapter? It fills a modest and virtuous reader with horror and grief, that men shou'd be so enormously wicked: And what is an aggravation of their multiply'd villanies, is, that the impudent wretches wou'd cover 'em with a disguise and cloke of sanctity [6]. They creep into houses, clandestinely search and intrude into the secrets of families, that they may get an absolute tyranny over the consciences and estates of those they deceive. And who are those people, that are deceiv'd by 'em? They are excellently describ'd by a diminutive word [7], which denotes *inconstancy, folly, and lewdness*: which, with the other select particulars of their character, give us a just idea of their profligate temper, and miserable state.

[5] 2 Tim. iii.

[6] Ver. 5. Μόρφωσιν εὐσεβείας ἔχοντες.

[7] Γυναικάρια.

They

They are laden with sins, and carry'd away with divers lusts, under the terrors of guilt, yet still continue unreform'd, and gratify their scandalous appetites: Always learning, endeavouring to find rest by new doctrines which encourage wickedness, and sooth 'em with full assurances of heaven and happiness, provided they will but implicitly follow, and liberally reward their treacherous teachers. And therefore these unsettled loose people never come to the knowledge of the truth, but roll from one absurd doctrine and heretical notion to another; till they sink at last into the devouring gulph of profaneness, and blasphemy, and inveterate malice against Christianity.

§. 4. THE sacred writers of the New Testament abound with instances of a tender, delicate, and moving style: by which I mean sentiments of sincere benevolence and charity, express'd in language natural and pathetic; which wins the heart, and affects the reader with the most tender and pleasing emotions. But to communicate this to my reader, I shall rather present him with examples, than be nice and laborious about definitions: since the words themselves appear to the best advantage, and he that judiciously studies their beauties, will be satisfied that they have divine charms and excellencies above the rules of the greatest critics, and examples of the noblest foreign writers.

How

How moving is the Apostle's tenderness to his *Theſſalonians* [8]! how vehement his concern for their ſteadineſs in the faith, and their conſtant progreſs in the ways of immortal bleſſedneſs! *We now live, if you ſtand faſt in the Lord. Your departing from the faith, and falling from ſo great a ſalvation, which infinite goodneſs avert! would be a ſinking grief to me, and embitter all enjoyments in this world; when our beloved Timothy brought me the very glad tidings of your faith and charity* [9], *I was fully comforted for all my affliction and diſtreſs: when you are in favour with God, and ſafe in your deareſt intereſts, then only is life to me a bleſſing.*

The Apoſtle's affection for the ſouls that he labour'd to convert and ſave, is in the ſecond chapter of this Epistle [1] (if it be poſſible) expreſſed in more forcible vehemence, and a greater variety of proper words. 'Tis a paſſage equally pathetical and noble. How feelingly does this *truly reverend father in God* complain of being abſent from his beloved children in Chriſt [2]! How earneſtly does he wiſh to ſee 'em face to face! What a beautiful repetition he uſes, what a ſelect aſſemblage of words nearly'd in ſignification, to expreſs the thing with

[8] 1 Theſſ. iii. 8. Οὐκ εἶπε ἀνεπνεύσαμεν, παρεμυθήθημεν, ἢ χαίρομεν, ἀλλὰ ζῶμεν, St. Chryſoſt. in loc.

[9] Τιμοθέῃ εὐαγγελισαμένῃ ἡμῖν τὴν πίσιν καὶ τὴν ἀγάπην ὑμῶν.

[1] Ver. 17, 19, 20.

[2] Ἀπορφανισθέντες — εἰδ' ἂν ποτε μήτηρ εἰδὲ πατὴρ εἴγε ὁμῶς συνῆλθον, καὶ τὸν ἑαυτῶν ἀνεμίξαντο πόθον, ἡδυνήθησαν δεῖξαι ἰσοῤῥόπον ὅ,τα τῷ Παύλῳ τὸν ἑαυτῶν πόθον, Chryſ.

more

more vehemence! — περιαιστέρας ἐσπεύδασαμεν
τὸ πρῶτον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
How assuredly does this faithful pastor appeal to
his charge, whether they were not satisfy'd by
experience of his vigilant care, and affectionate
concern for them! *For what is our hope, or joy,
or crown of glorying? are not even ye in the pre-
sence of our Lord Jesus Christ at his coming?*
And to conclude with still more vehemence, and
endearing expressions of goodness, he positively
and solemnly asserts, what before he propos'd in
a pressing interrogation: *For, certainly, ye are
our glory and joy.*

Not far from the beginning of this same
chapter [3], how sincere and flowing is the bene-
volence and charity of the good Apostle, how
inimitably endearing and delicate is his fine man-
ner of expressing it! Ἰμειζόμενοι is a beautiful
poetical word, which expresses the most warm
and passionate desire. *We were mild among you,
as a nurse cherishes her own children. We have
sought for no temporal advantage, or worldly ap-
plause in preaching the everlasting Gospel to you:
and doing our most zealous endeavours to contri-
bute to the salvation of those souls and bodies
redem'd by the blood of the Son of God. We
have labour'd with all manner of diligence,
and run thro' all manner of troubles, out of pure
charity and affection to you, upon the generous
motives of Christianity, I have been tender of you,
as the kindest mother is to the dear infant at her
breasts. Does she love and cherish her child out of*

[3] Ver. 7, 8, 9, 10.

ostentation, or prospect of gain? No, she is influenced by superior and nobler motives; she is led by the resistless benevolence of nature, and the ineffable endearments of parental affection. The Apostle still proceeds in the most moving declarations of his charity: We being affectionately desirous of you, were willing to have imparted to you not the Gospel of God only, but also our own souls: One the most precious thing in the world to impart, the other the most difficult. Well might the primitive persecutors, from these passages, and the correspondent practice of the first and best professors of our religion, cry out in admiration: O how these Christians love one another! when this spirit of Christian charity universally prevail'd.

Which generous spirit cannot be adequately represented in any words; but was never better convey'd in any language, nor more beautifully and strongly express'd, than in that truly admirable passage of *St. Peter*, which comprises both a lively description of, and an earnest exhortation to Christian charity. There you see that virtue dress'd up in all its amiable features and divine graces of sincerity, disinterested generosity, purity, fervour, and intenseness of affection. There likewise you see the heavenly original of this divine grace; it proceeds from the purification of the soul by obedience to the refining truths of the Gospel; and the powerful operations of the infinite spirit of persuasion and reason, love and goodness. *Τὰς ψυχὰς ὑμῶν ἡσυχότες ἐν τῇ ὑπακοῇ τῇ ἀληθείας διὰ Πνεύματος, εἰς φιλαδελφίαν*

φίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς [4]. Just is the remark of the very learned and eloquent Dr. South [5] on 2 Cor. xi. 29. With what a true and tender passion does the Apostle lay forth his fatherly care and concern for all the churches of Christ? *Who is weak, and I am not weak? who is offended, and I burn not?* Than which words nothing doubtless could have issu'd from the tongue or heart of man more endearing, more pathetic, and affectionate.

The Epistle of St. Paul to Philemon is admirable, for the tender sentiments of humanity flowing almost in every word; for the grateful simplicity and familiar easiness of the style; for the strength of its reasoning, the delicacy of the turn, and the prudence of its conduct and address. After the salutation, the divine writer insinuates into his friend's affections by justly praising his steady faith in Christ, and generous charity to all Christians; and this was a sure method to obtain what he was going to desire. To put a generous man in mind of his former bounties, and charitable offices, naturally encourages him to repeat the pleasure of doing good, and obliging numbers. He but just mentions his authority to command as a prime minister of Christ; and modestly hints to Philemon his obligation to a person, whose convert he was. But with what engaging condescension does he drop the considerations of authority and obli-

[4] 1 Pet. i. 22.

[5] Vol. V. of Sermon, on Luke xxi. 15. p. 497.

gation; and chooses rather to intreat as a friend, than to command as an Apostle! Who could resist the moving intreaties of *St. Paul*, a name so glorious and dear to the world for his conversion of a considerable part of it! And *St. Paul* the elder, now grown old in his labours of charity, and indefatigable endeavours to oblige and save mankind! And what goes farther still, *St. Paul* now a prisoner of *Jesus Christ*, an undaunted champion of the Cross, in confinement and chains for this adorable cause, and aspiring after the consummation of Christian honour and happiness, the crown of martyrdom!

Could that fervour of charity to a stranger, that humility and condescension to a fugitive slave, fail of prevailing upon *Philemon*, a relation to *St. Paul's* convert; when the great Apostle, as we said, a stranger to him, espouses his cause with such warmth; and pleads for the hopeful convert with all the hearty and flowing tenderness of a parent?

I intreat thee for my Son, whom I have begotten in my bonds — Receive him that is mine own bowels; — not now as a servant, but above a servant; a brother beloved — If he have wronged thee, or oweth thee ought, put it to my account — If thou count me therefore a partner, receive him as my self. — I beseech thee, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. The fathers justly observe, that here the compassion of the Apostle is so tender, the charity so undissembled and generous,

nerous, that it would melt down the most obdurate heart.

I shall not enlarge on any more beautiful passages in the latter part of the New Testament in this kind and way of style; only refer to a few in the margin out of the Epistles [6], and just mention some instances of our blessed Saviour's great condescension, charity, and mildness express'd in most tender and moving language.

Our Lord in his sovereign Majesty, upon the throne of his glory, exercising judicature on the whole rational creation, expresses wonderful condescension and goodness to his humble disciples; applauds and magnifies their charity, and labours of love.

How gracious, how glorious is that address to the happy people on his right hand! — *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world! For I was an hungry, and ye gave me meat; thirsty, and ye gave me drink, &c.* [7]. When the righteous, in great humility and reverence, put off the commendation — *Lord, when did we see thee hungry, and fed thee; or thirsty, and gave thee drink? &c.* our Lord relieves their modesty, and acknowledges their charity to his poor saints and servants in a manner infinitely gracious and condescending. *Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* This consideration that the Saviour and

[6] Philip. ii. 26, 27. 2 Cor. vii. 3. Phil. ii. 1, 2.

[7] Mat. xxv. 34, 35, 40.

Judge of the world regards the little services that Christians do one another, as if done to his own sacred person in his state of humiliation, is their grand support and consolation in their sufferings, guards innocence in a prosperous state, and adorns and heightens all its felicities and enjoyments; is an eternal obligation to gratitude, and a prevalent motive to the noblest charity, to the most cheerful diligence and devotion in the happy service of *such a Master*.

As the mild Saviour of the world was very good and gracious in his behaviour to all persons he was pleas'd to converse with, and who apply'd to him; so he expresses a particular regard and graciousness to those, who most want and deserve compassion, innocent young children. His words, behaviour, and actions were suitable to the benevolent inclinations of his divine mind; and emphatically expressive of tender affection and goodness to those growing hopes of the Church, amiable for their humility and innocence, for the grateful dawns of reason and religion in them; for the engaging simplicity of their manners, and their unaffected sweetness and sincerity. *St. Matthew*, *St. Mark*, and *St. Luke* give us several excellent passages to this purpose; but *St. Mark* is more full than both the other Evangelists [8].

[8] *Mat.* xviii. 3, 4, 5. *Luke* xviii. 15. *Mark* x. 13, 14, 15. Our Saviour's displeasure at his disciples is express'd in a strong word ἡγανάκτησε, he conceived indignation against 'em; which still more emphatically shews his tenderness for the dear children. *St. Chrysostom* enumerates the amiable qualities of young children; τὴν ἀφελειαν, καὶ τὸ ἄπλασον, καὶ ταπεινὸν παντῶν τῶν παθῶν καθαρεύει ἡ ψυχὴ τῶ παιδὸς, τοῖς ἀελυπηκίσι δ' ἐμνηστικαί. In *St. Mat.* p. 398.

When

When our Saviour's disciples check'd and put back persons who brought their children for the blessing of this divine prophet, he was displeas'd at their officiousness, and with concern and eagerness repeats it to 'em, that they suffer little children to come to him, and not to forbid or hinder 'em in the least. He kindly took 'em in his arms, embrac'd and blessed them, recommending 'em to the imitation of all his disciples, and assuring them that none could embrace the Gospel, nor be an inheritor of the kingdom of heaven, but those who are of the sweet disposition, and have the innocence, sincerity, and freedom from malice, which are eminent in young children.

§. 5. THERE are innumerable passages in the sacred writers of the New Testament, which arise to the utmost degree of sublimity: And we may observe, that in the divine authors the words are ennobled by the vigour and brightness of the sense, contrary to the manner of many other authors; where the diction and ornaments of speech chiefly contribute to the sublimity. The Sublime is a just, grand, and marvellous thought. It strikes like lightning with a conquering and resistless flame. It appears beautiful either in the plain or figurative style; it admits all the ornaments of language; yet needs none of 'em; but commands and triumphs in its own native majesty. The true Sublime will bear translation into all languages, and will be great and surprising in all languages, and to all persons of under-

standing and judgment, notwithstanding the difference of their country, education, interest and party. It carries all before it by its own strength; and does not so much raise persuasion in the hearer or reader, as throw him into an ecstasy, and transport him out of himself. We admire it at first without considering; and upon mature consideration we are convinc'd that we can never admire it too much. It defies opposition, envy, and time; and is infinitely advanced above cavil and criticism [9].

The poor leper in *St. Matthew* had a just notion that Jesus was a divine person under that veil and disguise of humility, that he put on during his abode upon this earth; adores him as Lord of all power; and applies to him in his own sacred person for deliverance: *If thou wilt, thou canst make me clean.* Jesus did not correct his supplicant as attributing too much to him, but receiv'd his adoration; and shew'd he infinitely deserv'd it, by answering and acting with the power and goodness of the Creator and Saviour of all. *St. Chrysostom*, that excellent writer and sound critic, judiciously admires and sets forth the force and majesty of this expression, *I will; be thou clean!* *Θέλω, καθάρισθαι*, is parallel to that grand original, so celebrated and admir'd by *Longinus* himself, *Γενθήτω φώς.* — *I will; be thou clean*, spoken by Christ to the leper, was the voice, not of man, but God; who *spake*

[9] Longin. de Sublim. c. 1. p. 6. Ed. Tollii. St. August. de Doct. Chr. Lib. iv. c. 20. p. 33. Ed. Colon.

and

and it was done; who commanded, and it came to pass [1].

The grandest and most majestic figures in *Longinus* come nothing near to the sublimity of that awful address of the blessed Jesus, when he chides the sea, and hushes its boisterous waves into an immediate calm. Σιώπα, ὑπάκουσο. The waters heard that voice, which commanded universal nature into being. They sunk at his command, who has the sole privilege of saying to that unruly element, *Hitherto shalt thou go, and no farther*; here shall thy proud waves be stopped [2].

The sacred Classics are more noble and sublime upon any subject than the other classics; but never do the *Greek* and *Latin* authors look so out of countenance upon the comparison, as when the discourse is upon God and divine subjects. No human wit could discover the mysteries of heaven, or discourse on 'em with an adequate and proper majesty of language.

Pindar, who speaks of divine persons and things with as much reverence and emphasis as any writer in the pagan world, says of God, that he can catch the eagle on the wing, and outstrip the sea-dolphin. Which is a pretty thought, and neatly dress'd; but how trifling and insignificant, if compar'd with that solid and glorious piece of sublime ——— *God, who quickens the*

[1] Cap. viii. v. 3. Mr. *Salwey's* Visitation Sermon, p. 30.

[2] St. Mark iv. 39.

dead, and calls things that are not, as things that are [3].

All the lofty descriptions of the glory and dazzling dress of the inferior gods, and the messengers of *Jupiter* and *Juno*, are nothing comparable to that majestic description of the angel who descended from heaven to wait upon his Lord's triumphant resurrection, though it is made up of a very few words, and those as plain as any in the language: *His countenance was like lightning, and his raiment white as snow* [4].

There is some resemblance in two or three particulars betwixt a noble passage of *Sophocles* and one in *St. Paul* to *St. Timothy*. In the first, among other fine expressions, the chorus addresses *Jupiter* in those beautiful terms:

Ἀγήρως χρόνῳ δυνάσας
Καλέχεις Ὀλίμπε
Μαρμαρέεσσαν αἰγλαν.

The sacred writer gives the majesty of God the titles of ὁ μακάριος καὶ μόνος δυνάστης — ὁ μόνος ἔχων ἀθανάσιαν, φῶς οἰκῶν ἀπρόσβλετον. Μόνος in both places raises the character which the Apostle gives, infinitely superior to ἀγήρως χρόνῳ δυνάστης — The angels and ministers of God (who are less than the least drop, compar'd to that immense ocean of essence and eternity) are equal to the *Jupiter* of *Sophocles*; they don't grow old by time. But the only potentate, who

[3] *Pyth.* 2. ver. 92. *Rcm.* iv. 17.

[4] *St. Mat.* xxviii. 3, 4.

only has immortality, is the incommunicable prerogative of the King of kings, and Lord of lords, the Father of men and angels [5]. And to possess the purest light of Olympus is no way comparable to inhabiting light unapproachable.

The description of the majesty of Jupiter in the first *Iliad* has, as Mr. Pope justly observes, something as grand and venerable as any thing either in the theology or poetry of the Pagans. Nothing in the classics is superior to the original; nor was any passage in any author ever better translated than this by the great man above-mentioned [6].

Set Homer's sublime, adorn'd with all the pomp of good words, heighten'd with all the loftiness of grand and ravishing numbers, and place St. John's description of the appearance of the Judge of the world near to it, only express'd in a few plain and vulgar words, and adorn'd with its own native simplicity; and all the brightness of the poet will vanish, and be quite absorpt by the dazzling and rapturous glory of the Apostle.

[5] Sophoc. *Antigone* v. 611, 612. Ed. Hen. Steph. p. 238. *Tim.* vi. 15.

[6] Ἦν, καὶ κυανέην ἐφύσει νεύσε Κρονίων,
'Αμβροσίαι δ' ἦρα χεῖται περὶ βάλανον ἄνακτος
Κρατὸς ἅπ' ἀθανάτων, μέγαν δ' ἐλέειξεν Ὀλύμπον.

He spoke, and awful bends his sable brows;
Shakes his ambrosial curls, and gives the nod;
The stamp of fate, and sanction of the God:
High heav'n with trembling the dread signal took,
And all Olympus to the centre stood.

Pope v. 683.

L 6 What

What is bending of fable brows, shaking of ambrosial curls, and *Olympus* trembling to the centre, to the heaven and the earth flying away before the face of the Son of God? I say no more: To enlarge upon and pretend to illustrate this passage would be presumption, as well as lost labour. Ὁυ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ ἔρως, is so plain, that it does not need, so majestic and grand, that it disdains, commentary and paraphrase [7].

That passage of *St. Paul*, in his second Epistle to the *Corinthians*, is a consummate piece of sublimity, having both grandeur and inexpressible elevation in its thought; true emphasis and magnificence in its language, and the noblest numbers and harmony in its contexture or composition [8]. Never were the same number of words more happily and harmoniously plac'd together. Turn them into any feet that prosody can bear, and they must fall into excellent and well-sounding numbers. The long and short syllables are perfectly well mix'd, and duly tempered, if you measure them thus: Καθ' ὑπερβολὴν εἰς — ὑπερβολὴν — αἰώνιον βάρος δόξης, the numbers will be grand and noble. Every one sees how exact and beautiful the opposition is betwixt affliction — want, disgrace, and pains; and glory — which in the sacred language is every thing honourable, great and desirable; and between the present *light affliction for a moment*; and the far more exceeding and eternal weight of glory.

[7] Apoc. xx. 11.

[8] Cap. iv. 17, 18.

Upon this passage a sharp Commentator says,
 "What an influence St. Paul's Hebrew had upon
 "his Greek, is every-where visible. *Kabod* in
 "Hebrew signifies to be heavy and to be glorious;
 "St. Paul in the Greek joins them, and says, weight
 "of glory." And does not the *Hebraism* add
 strength and beauty to the phrase? Is it any
 trespass against propriety of language, and rational
 grammar, to put together an assemblage of a-
 greable ideas to invigorate the style, and clear
 the sense? The ancient and modern translators
 sweat and labour to render this passage, are forc'd
 to use irregular expressions, and words and phrases
 which exceed all comparison. Their efforts,
 tho' laudable, have very little effect; they sink
 infinitely below the astonishing original [9].

The pleasure which the learned and devout
 reader receives from the brightness of the meta-
 phor, the harmony of the construction, and the
 exactness of the beautiful opposition, is intirely
 swallow'd up by the sublimity of the thought.
Καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρῃ δόξης,
 take him off from considering the lesser beauties.
 He is agitated with variety of devout passions;
 his heart beats, and he sheds tears: He believes,
 and wonders; his joy and gratitude are mixt with
 fear and trembling; that God thro' his dear and
 eternal Son should be so gracious to human race
 laps'd into wickedness and rebellion, as to pre-

[9] *Mirè supra modum, Eras. Supra modum in sublimitate,*
Vulg. Lat. Castalio is languid and poor with all his politeness,
and is much out-done by the Syriac and Arabic version; especially
the latter, which is render'd thus in the Latin: Nam levitas
tristitiæ nostræ subiti temporis modo eminentissimo atque largissi-
mo operatur nobis pondus gloriæ æternum.

pare for 'em such immensity of honour and happiness, as no words or thoughts can reach. Here invention is confounded, and eloquence struck dumb. In the most celebrated trifles of earth 'tis easy to over-magnify, and use hyperboles; but in the glories of heaven there is no place, no possibility for hyperbole. Pass from one strength and loftiness of language to another; speak with the tongues of angels and men; go thro' all the most triumphant topics of amplification, and you must still for ever fall short of the infinite greatness and dignity of the thing. 'Tis inconceivable inutterable joy and happiness, eternal admiration and rapture [1].

Upon the account of this noble passage and innumerable more of the highest grandeur and sublimity in the sacred Evangelists and Apostles, I cannot but wonder and be sorry for that unguarded expression of a great man: "We shall find nothing in sacred Scriptures so sublime in itself, but it is reached and sometimes over-topped by the sublimity of the expression." Tho' I intirely agree with the same learned and excellent person, that in sacred Scriptures there are the highest things express'd in the highest and noblest language, that ever was address'd to mortals [2].

§. 6. WE have observ'd before, and think it not improper to repeat, that to be nice and

[1] Vide Rom. xiii. Heb. iv. 12, 13. Apocal. xix. 11, 12, ad 17. Apocal. i. 13, ad 19. 2 Cor. iii. 18. Col. ii. 9, 10.

[2] Dr. South, Vol. IV. p. 30. *Scribe instructed.*

affected

affected in turning and polishing periods, and over-curious in artificially ranging figures, and setting 'em off in gawdy decorations and finery, is the employment of a sophist and mere declaimer. This was always esteem'd below the great genius's of all ages; much more must it be so with respect to those writers, who were acted by the Spirit of infinite Wisdom; and therefore spoke and wrote with that force and majesty, that prevalent persuasion and exactness of decorum, that never men spoke, or writ. There is nothing of affectation or superfluous ornament in the sacred books; whatever we find there, is natural; and a graceful and noble simplicity adorns the periods. The Apostles did not nicely measure their sentences, nor study figures, and artful composition; they spoke from their heart, and their noble and animated sentiments fill'd out their expressions, and gave enlargement and dignity to their style.

We have already produc'd several examples of beauties in all styles, which are likewise instances of vigorous and clean composition; but shall now select a few examples upon this head not before mention'd; but shall first say a word of composition. *Composition* is such a regular and proper uniting and placing of good words together in members and periods, as makes the discourse strong and graceful. 'Tis like the connexion of the several parts of a healthful and vigorous human body, when the vitals are sound, the limbs clean, and well-proportion'd, and fit to perform all the animal functions. To say nothing
of

of the beautiful metaphors and noble agonistical terms which we find in the six first verses of the twelfth chapter to the *Hebrews*, they are composed of firm feet, and choice numbers, of as much vigour and dignity as the selectest instances produced and laid open by the critic of *Halicarnassus* [3].

From the twelfth verse of the sixth chapter of the first Epistle to St. *Timothy* to the end, we have an admirable piece of eloquence, and clean composition, made up of the best-sounding and happily-significant words, emphatically expressing very solid and sublime thoughts, which is naturally and easily divided into four periods as good and full as any in *Tully* or *Demosthenes* [4]. Would you entertain yourself with the choice delicacies of sweet and harmonious structure, diligently read that divine lecture of morality in the twelfth chapter to the *Romans*. There the members of the periods answer one another with a very agreeable variety of sentiments, and Christian doctrines deliver'd in a few pure and proper words; and a wonderful smoothness and equality of numbers, without nicety or affectation, easier than *Isocrates*, rapid and vehement as *Demosthenes*. The great eloquence of this chapter, and its quick and accurate turns, the excellent critic St. *Austin* admires, and after

[3] ἡ Νέφος μαρτύρων, as *Homer's* νέφος πτερόν, ὄγκον ἀποδόμενοι πάντῃ. ἡ Τρέχωμεν τὴν προκείμενον ἡμῶν ἀγῶνα, ἀνιμαλίσσητε, πρὸς τὴν ἀμαρτίαν ἀνταγωνιζόμενοι.

[4] The first from ver. 12 to 13. The second from ver. 13 to 17. The third from ver. 17 to 20. The fourth from ver. 20 to the end.

him

him *Erasmus*; who says in conclusion of his just encomium, that no music can be sweeter. That fine passage of the Apostle to the *Thessalonians* [5] is as admirable for the purity of its moral, and diffusiveness of its charitable meaning; as for the elegance and force of its words, and the delicate turn of its structure. The union of the words within each comma or stop, and their mutual relation and assistance, is exquisitely proper and natural. The noble period runs on with strength and smoothness, and ends close and full: both the ear and judgment are satisfy'd. Let a man of discernment and taste in these matters diligently read these passages selected out of the sacred writers, with those set down below [6], and numerous others which he himself will readily observe, and he will receive the highest entertainment that the mind can have from true grandeur of thought, and nobleness of expression; from a bold and free construction, and the harmony of the sweetest and best sounding numbers.

Tollius, the editor of *Longinus*, observes, that in the very beginning of the learned and accurate epistle to the *Hebrews*, there are three *Pæons* of the fourth kind — a rapid and strong foot — with a long syllable after every one of them, to be a further stay and support to them, while by these steps the writer ascends into heaven.

[5] 1 Ep. v. ver. 14. Παρακαλεσμεν δὲ ὑμᾶς, ἀδελφοί, νηθεύετε τῆς ἀπάτης, παραμυθεῖσθε τῆς ἐλπίδος, ἐνέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

[6] Ephes. iii. 18, 19, 20, 21. 2 Pet. iii. 16, 17, 18.

Then

Then with great truth he tells us, that this most eloquent epistle at least equals all the sublimity of the heathen writers. Which epistle, says he, I can prove not to be *Paul's* by this one argument [7]. That gentleman had a strange talent at arguing, if he could prove *St. Paul* not to be the author of a piece, because it was eloquent and sublime. In my poor judgment I shou'd rather think it would prove just the contrary. Did not *St. Paul* write the epistles to the *Romans*, the *Corinthians*, *Ephesians*, *Philippians*, *Colossians*, &c. and are there no sublime and eloquent passages in those writings; no thoughts noble and grand, no numbers strong and vigorous as his *Paeons* with their syllables attending them? Was not *St. Paul* a considerable scholar? Was not he admir'd by *Agrippa* and *Festus* for his learning; and ador'd by the *Lycaonians* for his eloquence? Had not he abundant measures of the holy Spirit? Was not he carried up into paradise; and did not he hear the conversation of the *blessed*? And were not all these advantages of education, divine inspiration, and heavenly discourse, capable of ennobling his conceptions, and elevating his mind, upon any occasion and subject that requir'd it, to think and write, and speak with grandeur and sublimity?

We have produc'd several places, shall take notice of a few more before this work be finish'd, and are able to produce a great many more, out of the writings of this eloquent and divine author, which intirely expose and baffle

[7] Vid. Tollium in Longin. 217. not. 22.

this editor's presumptuous and ridiculous assertion. There is great judgment in placing the emphatical word or words, on which the stress of the sentence depends, in such a situation, as most agreeably to surprise and strike the reader or hearer. Those words of *St. Paul* are well plac'd, and very pathetical and moving — *I would to God, that not only you, king Agrippa, but also all that hear me this day, were both almost and altogether such as I am, excepting these bonds.* These words close the discourse with wonderful grace; surprise the hearers with an agreeable civility; and impress upon 'em a strong opinion of the speaker's sincerity, charity, and benevolence to mankind. Had *παρεκτός ἤν' δεσμῶν τέτων* been plac'd any-where else, the patheticalness, grace, and dignity of the sentence had been much abated [8].

No man will think that this is inferior to that passage in *Thucydides*, so much admir'd by *Dionysius* of *Halicarnassus*: *Υμεῖς τε Λακεδαιμόνιοι ἡ μόνη ἐλπὶς*—He justly observes, that if *Λακεδαιμόνιοι* and *ἡ μόνη ἐλπὶς* had been separated by the interposition of the other part of the sentence, it would not have retain'd the same grace and vigour [9].

'Tis the observation of the learned *Scipio Gentilis* on the seventh verse of the Epistle to *Philemon*, that the word *brother*, closing the sen-

[8] Acts xxvi. 29.

[9] De structura, p. 58. per Upton — τῇ ἐν σιότητι ὑμῶν καλέσας εἰς τὸ θαυμαστὸν αὐτῆς φῶς, 1 Pet. ii. 9. is a noble passage in several respects, and I think φῶς closes the period with most advantage.

tence,

tence, contributes much to its *pathos* and effect upon the mind of *Philemon*. There is a tenderness and endearing familiarity in the address proper for persuasion; and that endearing term being us'd the last by *St. Paul*, before he directly addresses his request to him on behalf of poor *Onesimus*, it could scarce fail of moving the good man's tenderest passions [1]. Though several very fine and regular periods are found in the Apostles and Evangelists, they were never study'd or anxiously sought after; but naturally flow'd from the fervour of their spirit, and the nobleness and sublime excellencies of their doctrine and subject. And this is agreeable to the observations of the soundest critics, and the practice of the noblest and most valuable writers; as we have shewn with respect to other ornaments of speech. *Quintilian* blames some people for neglecting the sense by too much studying the structure and ornaments of words; which "they say they do for the sake of the grace and decoration of their discourse."

That, indeed, says this great master, is beautiful, but when it naturally follows, not when 'tis affected. The language of the sacred writers is sometimes not to be reduced to periods; but disdains confinement, and extends itself to a noble and boundless liberty. But then the great

[1] *Magnum πάθος habet in fine periodi hujus posita vox Ἀδελφε. Quod non haberet, aut certe esset hebetior oratio, si in principio vel medio collocata esset. Scip. Gentil. in loc. p. 4009. Major. Crit.* The observation of a great critic is to our purpose — Παιδικὸν δὲ δεινότητος ἐστὶ καὶ τὸ ἐπὶ τέλει — τίθεναι τὸ δεινότητος περιλαμβανόμενον ἐν μέσῳ ἀμβλύνεται. *Demetr. Phaler.*

masters

masters among the *Greek* and *Latin* classics have not agreed as to the length of periods, or the number of the members which compose them; especially with respect to historians, and all other writers in prose, except the orators. 'Tis the general doctrine, that a period cannot have above four members: But in *Quintilian's* judgment it admits frequently more; and though the same learned critic will not allow one member to make a period; yet one may comprehend as full and vigorous a sense as two or more; and then it amounts to the same thing, by what name forever we call it [2]. These small sentences are frequently intermix'd with the larger in the sacred writers of the New Testament, and noblest foreign classics: and as they are necessary in some cases, as in precepts, &c. so they contribute to the pleasure of the reader, by adding a grateful variety to the discourse.

Herodotus and *Thucydides* take the same liberty, and as little regard nice and florid periods as *St. Paul* and the other divine writers: though in their writings you may find periods as round and smooth as in *Isocrates* himself. The greatness of their genius and spirit rais'd 'em above the care and anxiety of seeking after and labouring for superfluous ornaments; and yet there is an infinite and perpetual variety in their noble and

[2] Habet periodus membra minimum duo. Medius numerus videtur quatuor: sed recipit frequenter & plura, Instit. Orat. lib. ix. c. 4. p. 554. *Aristotle* allows that one member may make up a period, which he calls simple: Περίοδος δὲ, ἢ μὲν ἐν κλάσις, ἢ δὲ ἀφελή. Ἀφελὲς δὲ λέγω τὴν μονόκωλον, Rhetor. iii. cap. 9.

most entertaining works ; that you will find every fine turn, and every grace of language, and even the lesser beauties scattered abroad in their immortal writings. *Aristotle* charges *Herodotus* with the loose or unperiodical way of writing ; which, he says, is unpleasant, because it has no end or bounds [3]. Which cannot hold with respect to *Herodotus*. One may appeal to any competent reader, whether both his history and language, notwithstanding its looseness and neglect of formal periods, don't give him a perpetual entertainment. We are so far from being displeas'd that he does not end his periods, prescribed within the bounds and rules of grammarians, that we go on with expectation of fresh pleasure, and almost wish that he would never end his history.

I conclude this chapter with a judicious passage of an admirable critic [4]. " For my part, " says he, I think that neither the whole discourse should be bound and confin'd to periods, " as the style of *Gorgias* ; nor be altogether loose " and unconfin'd, as the ancients : but that it " should rather have a mixture of both. For so " it will be at the same time both study'd and " simple ; and pleasure and sweetness will result " from both these characters. And so it will " neither be too coarse and vulgar, nor too affected " and sophistical."

[3] *Rhet.* 3. c. 9.

[4] *Dem. Phal.* c. 15. p. 13.



CHAP. VI.

Containing a short account of some of the beautiful and sublime tropes and figures in the New Testament.

§. I.



IN God's word we have not only a body of religion, says a great man, but also a system of the best rhetoric. Figures are genuine expres-

sions of the passions, which powerfully excite men to act, and exert their abilities towards the procuring their own good and happiness. They unfeignedly express all the sentiments of human minds, and lay 'em open with vigour and advantage. The sacred writers of the New Testament abound with these beauties; and they are the voice of nature, and the interpretation of the thoughts. Sublimity of sentiment and good sense accompany 'em, and animate 'em with life and spirit; therefore it cannot be against such figures and eloquence that the remarkable passage of Mr. *Locke* [5] must be understood; because though they move the passions (which are planted in us to enliven the soul to exert its powers with vigour) yet they don't mislead the judgment, nor

[5] Human Understanding B. iii. c. 10. p. 428. fol.

in-

insinuate wrong, but right ideas. Otherwise Mr. *Locke* himself wou'd not have us'd so many lively tropes, so many figurative speeches and allusions in language; or, as he calls 'em, figurative application of words. And if all figurative application of words be perfect cheat, and therefore in all that pretend to inform or instruct wholly to be avoided, 'tis impossible to vindicate the sacred Scriptures, which are compos'd at once to convince the judgment, and move the passions; and abound with figurative speeches, as he himself very well knew, having writ commentaries on those parts of 'em, which have the greatest abundance of lively figures.

This sagacious man therefore, when he decries rhetoric, and figurative speech, means the vanity and impertinence of unnatural and painted ornaments; of playing upon sounds and syllables to the neglect and injury of the sense, and deluding with artificial and forc'd eloquence.

In this sense likewise might we take that assertion of the famous Bishop *Burnet*, *that the Apostles have no rhetoric*; but that he farther affirms, *that they use no lively figures* [6], which is an affirmation unaccountably bold and shocking from so learn'd and intelligent a person. Did that great bishop at that time fix any determinate meaning to the words *lively figures*? Or, Did he ever attentively consider *Rom. viii. 1 Cor. xv. 2 Cor. iv, vi, x, xi, xii, &c.*?

To which may be added innumerable passages that are set off in the most sprightly and grand

[6] Discourse on Truth of Chr. Rel. p. 66, 67.

figures.

figures. So far is that observation from the least appearance of truth, that there are more lively and natural figures in the Old and New Testament, than in any book written in any language read or spoken under the sun.

The justice and vengeance which shall finally overtake and destroy vile propagators of heretical notions, who have fear'd consciences and reprobate minds, is by St. Peter represented in an awful *Prosopopœia* as an angel of judgment or grim fury watching all the motions of the daring offenders; pursuing their steps, and aiming the unerring blow of destruction at them. *Whose judgment now of a long time lingreth not, and their damnation slumbreth not* [7].

After the same divine author had in his first epistle exhorted servants to submission to their masters, and an humble resignation to the will of God, who was pleas'd to place them in those low and troublesome stations in this world; he represents to them, both for their imitation and encouragement, the astonishing humility of the Son of the most High and Lofty One, who inhabits eternity; *who being in the form of God, took upon him the nature of a servant, &c.* The digression is very natural and admirable: The good man's soul leaves his first subject, passes on to a nobler topic (which yet has an alliance and

[7] 2 Pet. ii. 3. This vigorous and animated way of speech is used in the Old Testament and classic authors. *Post equitem sedet atra cura.* Hor. Psal. 78. v. 11, 12.

relation to it) and fallies out into a loftier and diviner contemplation [8].

Our Saviour had a grateful and generous sense of any respect paid to him on earth; of any labour of love and duty perform'd to his sacred person. How obligingly does he defend the devout woman against the covetous pretences of the traitor? and applaud her zeal and pious respect to himself, to *Simon* his entertainer, who was surpris'd at the disciple's unaccountable action? How delicate is the thought, how accurate the turn, how charming and emphatical the opposition through the whole discourse! *Simon, seest thou this woman? I came into thy house, and thou gavest me no water to my feet; but she has wash'd my feet with her tears, and wip'd 'em with the hairs of her head. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. Thou hast not anointed mine head with common oil; but this woman hath anointed my feet with precious and rich ointment* [9].

The Scribes and Pharisees in our Saviour's time were a vile generation of men, who, by sanctify'd looks, and semblance of extraordinary devotion, endeavour'd to conceal a most hateful baseness, ravenous covetousness, and profaneness of temper.

[8] 1 Pet. ii. 18, &c.

[9] Luke vii. 44, &c. Est perpetua *ἀνίσχυσις*, mulier illa lachrymis Christi pedes abluit; Simon quidem aqua. Illa assidua est in pedibus Christi osculandis; Simon ne uno quidem oris osculo Christum excepit. Illa pretioso unguento non caput tantum, sed & pedes perfundit; ille ne caput quidem mero oleo; quod perfunctorie amicitie fuerat. Maldonat,

That

That divine person was pleas'd to reprove and expose these hypocritical wretches. And cou'd any thing cut 'em with juster severity than that vigorous comparison, wherein our Lord resembles them to *whited sepulchres* [1], which are handsomely built, and much adorn'd on the outside, but within are full of dead mens bones, and the most nauseous and shocking filthiness?

How magnificently are the happy privileges of Christians, through Jesus, set forth in that noble exultation of the Apostle [2]! First there is a full and vehement enumeration of particulars, and then a noble gradation, which rises up to the heaven of heavens, and terminates in the blessed God himself. — *For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's; and Christ is God's.*

That passage of St. Paul to the *Ephesians* [3] is equally to be admir'd for the sublimity of its sense, and the beauty and variety of its charming figures, and excellencies of language. Allusion is made to the things of nature and art, ἐρριζωμένοι καὶ τεθεμελιωμένοι, *rooted and grounded*. Then by a bold and beautiful metaphor the dimensions of material substances are rais'd above their native signification; and ennobled by being apply'd to the mysteries of religion. The goodness of God in his dear Son Jesus has its breadth, — it extends

[1] Mat. xxiii. 27.

[2] 1 Cor. iii. 21, 22, 23. 1 Cor. iv.

[3] Ephes. iii. 18, 19.

to all mankind; its length, — it reaches to all ages; its height and depth, — he raises mankind from the lowest abyss of misery and despair, to the highest eminencies of happiness and glory. Where 'tis remarkable, that though the dimensions of bodies are but three, the sacred author adds a fourth height, whereby he more emphatically expresses the greatness, the majesty, the absolute and intire perfection, and the immense charity of that wonderful work of our redemption; or, in the better words of the inspir'd writer, the *unsearchable riches of the love of Christ*. The knowledge of which passes all other knowledge both in its own immense greatness, and the grand concern mankind has in it: and can never be so perfectly known by created understandings, as that they shall either fully comprehend, or duly value such an adorable mystery, and infinite blessing.

All St. *Paul's* discourse in the sixth chapter of the second Epistle to the *Corinthians*, is wonderfully rapid and fervent; it runs into emphatic repetitions, surprising oppositions, and a great variety of the most lively and moving figures. Both in this place and one parallel to it in the eleventh chapter, St. *Paul* gives such an account of his labours and sufferings for the Gospel, that it raises both terror and compassion in every Christian mind.

What noble amplifications does he use, what variety of forcible expressions, and marvellous circumstances, to express the power of Jesus working effectually by his meanness, and triumphing

umphing over the pride, malice, and confederacies of earth and hell by the humble and despised doctrine of his Cross? *As unknown, and yet well known; as dying, and behold we live; as chasten'd, and not kill'd; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things* [4].

These noble oppositions, and beautiful apparent contradictions, represent to us the true genius and glorious advantages of the Gospel, and how far its sentiments are superior to the maxims of worldly craft and policy.

This lofty eloquence in the most forcible manner shews us the little value of things which men of worldly views alone so eagerly court, and incessantly pursue, if we regard the affirmation and experience of divinely inspir'd persons. And how full of comfort and joyful hopes a Christian is in his most afflicted condition for the sake of his Saviour; and how blessedly assur'd, that the promises of the Gospel are infallibly sure, as they are infinitely valuable? when wretches of ungodly passions, who have only hope in this life, look upon the troubles that are suffer'd for a good conscience, and the love of Jesus, as the most frightful evils, and unaccountable folly; and the

[4] Ver. 10. Ἀλλ' χαίροντες, ὅτι εἶπε χαίροντες μόνον, ἀλλὰ προσέθηκε καὶ τὸ διηνεκές. τί τοῦτον ταύτης ἰσχύος γένοιτο! ἂν τῆς ζωῆς, ἐν ᾗ τοσούτων ἐπιόντων δεινῶν, μείζων ἢ χαρὰ γίνεσθαι; St. Chrys. in loc. With what proper words, and strength of turn! with what graceful boldness and nobleness, is that opposition and seeming contradiction expressed! 2 Cor. viii. 2. ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεύα τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθος πτωχεύεια αὐτῶν ἐπερίσσευσεν εἰς τὸν πλεονεξία τῆς ἀπλοτήτος αὐτῶν.

crown of future glory, and inestimable rewards of immortality, as the reveries of a heated fancy, and the vain wishes and dreams of superstition. At last the Apostle, as carried into an ecstasy, applies to the *Corinthians* in that fine apostrophe, so vehement, so full of charity, and the tenderest affection! O ye Corinthians! *our mouth is open'd unto you, our heart is enlarg'd. Ye are not straitned in us, but ye are straitned in your own bowels. Now for a recompence in the same (by way of return and reward for my paternal affection for you) I speak as unto my children, be ye also enlarg'd* [5].

The parable or allegory of the prodigal son is as remarkable and beautiful, as any of those which were deliver'd by our blessed Saviour; and cannot be parallel'd by any of the apologies or allegorical writings of the heathen authors [6]. 'Tis adorn'd and beautify'd with the most glowing colours, and charming similitudes.

'Tis carried on and conducted with admirable wisdom, and proportion in the parts as well as the whole; and there is so exact a relation between the things represented, and the representations of them, that the most elevated understanding will admire, and the lowest capacity dis-

[5] Ver. 11, 12, 13. Elucet in verbis præcedentibus miræ quædam *διωτική*, quam observavit Augustinus, Lib. de Doctrinâ Christianâ — Corpus, inquit, variis prematur angustiis licet, vis tamen amoris, & confidentia mentis bene mihi conscie, & os mihi patefacit, & cordilat ad vos exhortandos pariter & suscipiendos. Vid. 2 Cor. iv. 8, 9. Rom. v. 2, 3.

[6] St. Luke chap. xv.

cover the excellent and most useful moral that lies under so thin and fine a veil [7].

We have here with full evidence, and even ocular demonstration, represented to us the miseries and fatal consequences of riot, and a vicious course of life. But after our deep concern for the debauchery and consequent miseries of the prodigal, how pleasing is it to every Christian charitable mind, to see the first dawning of good sense and reformation in the young man! How heartily, and with what good reason does every good man rejoice at that unfeigned repentance, and those pious resolutions, which occasion joy even in heaven!

And then, what an inimitable description we have of paternal affection and tenderness! The most powerful and conquering passions of human nature are drawn with that admirable skill, as to equal life itself. With what eager attention and pleasure do we read and consider the readiness of the good parent to receive his long-undutiful son in deplorable circumstances, melting into tears of pious grief and remorse; and the exuberance of his goodness to the young man upon his humble submission! The sorrowful convert, upon his return to his father's house, proposes to himself a form of acknowledgment and submission to his offended father — *Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: make me as one of thy hired servants* [8]. And yet, when he falls

[7] Τὸ διὰ μύθων τ' ἀληθὲς ἐπικρύπτειν τὰς μὲν ἀνοήτους κατὰφρονεῖν ἐκ τῶν, τὰς δὲ σπουδαίους φιλοσοφεῖν ἀναγκάζει. Gregor. ex Sallustio in S. Mat. c. xiii. ver. 9.

[8] Ver. 18, 19.

upon his knees before this venerable parent, he does not repeat all his confession out. And what may be the reason of that? He was interrupted by the embraces and endearments of his gracious father [9], whose goodness prevented his petitions, granted him pardon, and admitted him into favour, before he could repeat a very short form of words, in which he pray'd for it.

But no enlargement, or paraphrase can come any thing near the great original; *But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him* [1]. And with what condescension and astonishing goodness does this gracious parent bear with the peevishness, and cure the envy of the elder son; as well as he pardon'd the rebellion, and accepted the return and submission of the younger [2]? Before I pass on to other instances of strong and beautiful figures in the New Testament, I shall oblige my reader with a curious passage out of Dr. Fiddes, concerning this allegorical way of speech [3]. “At other
“times our Lord, according to a method of
“teaching, which had much obtained among
“the eastern nations, delivered his discourses in
“parables, or sensible images and representations

[9] Cur non omnia dixit, quæ proposuerat? Prohibitus est patris osculis, & cæteris amoris officiis plura dicere. Maldonat. in loc.

[1] Luke xv. 20.

[2] Ὁ σοφίας ἀββήτη, ὃ προνοίας θεοφιλέας, καὶ τὸν ἁμαρτωλὸν ἐλέησε, καὶ τὸν δίκαιον ἐκολάκευσε, καὶ τὸν ἰσάμενον ὅτι ἀφῆκε πεσεῖν, καὶ τὸν πεσόντα ἤγειρε.

[3] Dr. Fiddes Theologia Speculativa, p. 230.

“ of such things, which if they really did not
 “ at any time happen in fact, yet might naturally
 “ be suppos’d to have happen’d. By this means
 “ men became more desirous of hearing his
 “ heavenly doctrine, and were instructed by it,
 “ at once, after a more easy and edifying
 “ manner.

“ Even persons who think regularly, or have
 “ accusom’d themselves to a strict and meta-
 “ physical way of reasoning, find that figurative
 “ and metaphorical expressions, provided they
 “ represent the thing they stand for in a clear
 “ and full light, are generally the most significant
 “ and affecting. Now a parable is little more
 “ than that figure of speech which we call a
 “ metaphor, drawn out into greater length, and
 “ embellish’d with variety of proper incidents.”

Thus far this ingenious and judicious gentleman.
 Indeed the way of writing by parables and simi-
 litudes is in many respects very valuable, and
 proper to influence the minds, and fix the atten-
 tions of mankind. It is taken from sensible
 things; and narrations in the parabolical way
 easily imprint themselves on the mind, and there-
 fore both learned and ignorant men may be in-
 structed. ’Tis likewise a pleasure, and very a-
 greeable entertainment to contemplate how the
 sensible parable agrees with the spiritual things,
 and divine instructions which are thereby figur’d
 and intended [4].

M 5

The

[4] *Vid.* Bishop Patrick’s Preface to *Canticles*, p. 45. The
 New Testament is very full of strong and beautiful allegories :

The eighth chapter to the *Romans* is a noble piece of divine eloquence, full of the sublime mysteries of Christianity, adorn'd and strengthen'd with the most emphatical and beautiful figures. From the tenth to the twentieth verse there is a perpetual variation of person. He tells 'em of their high privileges, in having the Spirit of God inhabiting and inspiring them, which would be their present security against the enemies of their salvation, and a precious pledge of a happy resurrection of the body, and immortality [5.] In the next verse he joins himself in the exhortation, and equal concern he had in leading that good and Christian life, which such precious promises and privileges require; which makes advice more easy and acceptable: *Therefore, brethren, we are debtors, not to the flesh, to live after the flesh* [6]. Having thus encourag'd and prepar'd them, he alters the manner of his speech, and immediately addresses to 'em, and presses 'em to purity of life, and Christian mortification with boldness, and a charitable vehemence. *For if ye live after the flesh, ye shall die; but if thro' the Spirit ye mortify the deeds of the body, ye shall live* [7]. How wonderfully does the eloquent and devout Apostle enlarge upon the inestimable blessing and honour that he and all sound Christians enjoy'd thro' the counsel and comfort

I refer my readers to a few. St. Matt. xi. 28, 29, 30. St. Luke xviii. — xvi. ver. 19. ad finem. 2 Cor. x. 4, 5, 6. Ephes. vi. 11, ad 18.

[5] Ver. 10, 11.

[6] Ver. 12.

[7] Ver. 13.

of

of that divine Spirit, which inhabits the chaste minds and bodies of Christians as acceptable temples? How noble is that amplification, how exact, how charming the opposition! *The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs: heirs of God, and joint heirs with Christ: If so be that we suffer with him, that we may be also glorify'd with him* [8]. Whether we take the nineteenth and following verses to be meant of the rest of mankind, besides those who had embraced the faith of Christ; or of the inanimate creation, to which the actions and passions of the *rational* are by the best authors with great vigour and vehemence apply'd; the expression is proper, and very significant, the metaphor clear and sprightly. But if they be apply'd to the latter (which, in my opinion, avoids several difficulties attending the other interpretation) 'tis the noblest *Προσώποποιία* in the world. So great is the salvation purchas'd by Christ, so infinite the glory of the resurrection, and the enjoyments and triumphs of the future state, that even the inanimate world is describ'd as an order of rational beings, lifting up their heads with eager expectations of that glorious day, and hoping to share in the joys which will attend the renovation of all things; and to be admitted into the full and most glorious liberty of the sons of God [9].

M 6

In

[8] Rom. viii, 16, 17.

[9] Ἀποκαταδόντες, συζηταί, and συνδίδωμι are as good words in this case, as this noble language can afford; and carry very pertinent allusions and glowing metaphors in 'em. Mr. Locke puts

In the twenty ninth and two next verses, all the steps and methods, in which the goodness and wisdom of God trains mankind up to the full enjoyment of the salvation purchas'd by Jesus Christ, are represented in a natural and most charming gradation, which raises up all good Christians to the highest preferments and *inward glories* of heaven. *Whom he foreknew, them he appointed to be conformed to the image of his Son; and whom he appointed, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* Then, from the consideration of these immense favours conferred on good Christians, the Apostle draws a conclusion in the form of a vigorous interrogation: *What shall we then say to these things?* We need no further assurance, no stronger arguments for patience under our sufferings for the Gospel; and waiting with joyful hope of our happiness in the completion of all the promises, and consummation of all the blessings design'd for us. — *If God be for us, who can be against us?* We are secur'd of the friendship and protection of God, which will effectually guard us against fear and danger; and render all the malice and efforts of enemies on earth and in hell, impotent and ineffectual. And does not this divine author, in the next verse, further assure all Christians of their happy interest in the father of

puts the twentieth verse in a parenthesis, and makes *ἐπ' ἐλπίδι* in the beginning of the 21st, depend upon *ἀπεκδέχεσθαι*, the last word of the nineteenth, which, I think, is very natural, and clears the difficulty, which few of the commentators before could clear,

heaven

heaven, and the certainty of their supply of all things really good for them, from his care and bounty, by the most convincing and endearing argument that ever was used, or can be apply'd and address'd to creatures capable of being persuaded and oblig'd? *He that spared not his own Son, but delivered him up for us all, how shall he not with him also give us freely all things?* A way of reasoning that at once convinces the judgment, and captivates the heart: That raises all the tender and devout passions that can work in an human soul; and is a resistless motive to the firmest hope, most flowing gratitude,—— to all the duties and graces of Christianity [1]. There is a great emphasis in the words *spared not his own Son*, which cannot, with any propriety, be apply'd to any mere man, or most glorious creature whatever. His own Son is by way of eminence and distinction from those who were sons of God by adoption, and the grace of his own natural Son: and the Father not sparing him, supposes an antecedent relation of the highest kindness and most sacred endearment. Then the sacred writer with great rapidity and fervour of spirit, proceeds to a great variety of triumphant interrogations, which imply full assurance that nothing can separate Christians from the love of Christ their Saviour. *Who shall se-*

[1] Ver. 32. Καὶ μεθ' ὑπερβολῆς καὶ πολλῆς θερμότητος ταῖς λέξεσιν κέχρηται, ἵνα αὐτῷ ἐνδείξηται τὴν ἀγάπην — ἐννόησον πόσης ἀγαθότητος, τὸ καὶ τῷ ἰδίῳ υἱῷ μὴ Φείσασθαι, ἀλλὰ καὶ ἐκδιδόναι, καὶ ὑπὲρ πάντων ἐκδιδόναι, καὶ ἐνέελων, καὶ ἀντωμόνων, καὶ ἐχθρῶν, καὶ βλασφήμεων.

Vid. plura aurea apud Chrysost. in loc.

parate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? What can be added to this select enumeration of temporal evils, or things terrible in this world?

So far are all things dreadful to human nature from being able to alienate us from our Saviour; that in all of 'em we more than conquer [2]; a vigorous word of noble assurance comprising the sense of a full period. 'Tis well explain'd by Dr. *Whitby* on the place: "For we not only
 " bear, but glory in our tribulation, *Rom. v. 3.*
 " We are in deaths often, but still deliver'd from
 " death, *2 Cor. i. 10.* And as the sufferings of
 " Christ abound towards us, so also doth our
 " consolation under them abound through
 " Christ."

To conclude this most divine and rapturous portion of Scripture, St. *Paul* expresses our unalienable and eternal interest in the merits and goodness of our blessed Saviour in the affirmative way, by mentioning every thing that might be a danger of temptation: And when he has enumerated all things that possibly might tend to withdraw us from our duty, and ruin us in the favour of our immortal friend; by a very eloquent and fervent redundancy of speech, he adds, or *any other creature*, any other thing or being in universal nature. What steadfastness of faith, what joyfulness of hope, what consciousness of integrity, what rapturous flights of divine

[2] *Xenophon* after the same form has ὑπερῆχαίρεν, *Cyr. Exp. p. 11. Ox. Græc.*

love

love are here express'd in the most exalted suitable eloquence? — "For I am persuaded
 " that neither [fear of] death, nor [hope of]
 " life, nor angels of satan, nor princes, nor po-
 " tentates, nor sufferings present, nor sufferings
 " to come, nor heights of preferment, nor depth
 " of disgrace, nor any other creature or thing,
 " shall be able to separate us from the love of
 " God in Christ Jesus our Lord [3]."

We have in the fifteenth chapter of the first epistle to the *Corinthians* the fullest account of the resurrection of the dead that the whole Scriptures afford, plainly describ'd, strongly prov'd; ennobled with the most august mysteries, and grand sentiments: and adorn'd with all the beauty of composition, choice of words, vigour, variety, and magnificence of figures.

'Tis like the richest and most delicious paradise in the world, that flourishes with every beauty which the earth, under the most favourable influences of the heavens, can produce; and all the rich and salutary fruits which can regale the palate, and preserve the health of mankind. As to the figures, which are the least beauties of this noble discourse, they are more numerous and lively than in any piece of eloquence of equal length in any language. Here you have the metaphor with all its sprightfulness,

[3] *Vid.* Dr. *Hickes*, and after him Dr. *Whitby* — I confess the paraphrase on the words has cramp't the rapidity of the sentence: But always expect that my reader that loves and understands the *Greek* should read it in the original, where the words sound better, and are more significant, the numbers more harmonious, and the turn more round and delicate.

and

and clear allusion [4]. The *Prosopopœia* or creation of a person with all its surprise and wonder [5]: *Interrogation* with its most pressing vehemence and rapidity [6]: *Amplification*, with its unexhausted stores, and entertaining variety [7]: *Repetition*, with all its emphasis, quickness of turn, and charm of harmony [8]: The *Epiphonema* or concluding remark, with all its soundness of sense and sagacity, all its dexterity and happiness of application [9]. The great Apostle's entrance upon his subject, and address to his converts, who began to waver, is very prudent and engaging, set off in the choicest words, and most persuasive expressions. He tells them, that he declares no other Gospel to them than what they receiv'd, stood in, and should be saved by, if they persever'd in the sound faith. You receiv'd it not only by words, but actions, signs and wonders; it was deliver'd to you as a *depositum*, or sacred pledge, which ought to be kept inviolable and undiminish'd; because 'tis of infinite value, and a very strict account must be given of it at the last day. When a good man magnifies his own labours, to keep up his credit against a faction in this church, who endeavour to blemish it, and defeat his ministry, he takes

[4] Ver. 40, &c.

[5] Ver. 56.

[6] Ver. 29, &c.

[7] Ver. 31. Καὶ γὰρ κατὰ μικρὸν ὅρα πόσῃν ποιεῖται τὴν αὐξήσιν. ἐκ εἶπεν ὅτι κινδυνεύομεν, προσέθηκεν, ὅτι πᾶσαν ὥραν, εἶτα, ὅτι καθ' ἡμέραν, εἶτα, ὅτι ὁ κινδυνεύω μόνον, Φησί, ἀλλὰ καὶ ἀποθνῆσκω, St. Chrysost. in loc.

[8] Ver. 43, &c. 53, &c.

[9] Ver. ult.

off the offence of self-commendation by the humblest and sincerest acknowledgment of his former faults; by taking all the shame of his bigotry and spight to Christianity upon himself; and by ascribing his pre-eminence above others, and his glorious success in preaching the Gospel, which before he laid waste, to the mighty power and free grace of God.

Then the noble champion of Christianity produces his variety of strong reasons to establish this fundamental doctrine of it, upon which all our precious hopes rest; which the devil attacks with all his engines, and is the grand subject of the scoffs and ridicule of the *Corinthian* and other pagan philosophers, inspir'd and deluded by that malicious impostor. What a close chain and connexion of arguments make up this very learn'd and elaborate discourse! How do reasons upon reasons arise; and one beauty and wonder closely succeed another [1]! There is full satisfaction in the strength of his reasoning, and perpetual pleasure in the variety of it. "The
" Apostle, says a learned and eloquent writer [2]
" on this subject, with a resistless force and conviction, proves, what was utterly abhorrent to
" the heathen philosophers, that filth and rottenness are the preparations to glory; and dust
" and ashes the seed-plots of immortality. What
" strong, what joyous assurances does he give
" us, that our grave will not so much be the

[1] Ἰπρόθεσιν ὑποθέσει συνεχῶς ἀναμίσγους. St. Chrysost. on Ver. 50.

[2] Dr. South's Sermon. Vol. IV. p. 236, 237.

" con-

“ conclusion as the interruption of our lives ; a
 “ short interval between the present and the
 “ future ; and a passage to convey us from this
 “ life, to one of glory, and eternal enjoyment ! ”

With what becoming seriousness and solemnity does the great man introduce his discovery of the most sublime and important mysteries that ever were reveal'd to angels or men ! In what an awful manner he raises their attention and reverence ! *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of heaven. Behold ! I shew you a mystery.* How many sublime and glorious doctrines does this illuminated man discover in one breath ! The order of the resurrection : Those who die in Christ shall rise next to their master ; by virtue of whose resurrection they rise to eternal bliss. The end of Christ's mediatorial kingdom : The agility, brightness, and glory of celestial or resurrection bodies. The different degrees of glory in persons differently qualify'd. That some Christians shall survive at the day of judgment, and undergo a change equivalent to death, and be transform'd in an instant into unutterable brightness and dignity. Those awful expressions, ἐν αὐτόμα, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι (σαλπύσει γὰρ) καὶ οἱ νεκροὶ ἐγερθήσονται ἀφαιρίαι, καὶ ἡμεῖς ἀλλαγισόμεθα [3], strike every attentive reader with surprise and trembling.

Towards the close the Apostle, having prepared the way, and gain'd authority by a firm

[3] Ver. 52.

and resistless chain of arguments, exhorts his *Corinthians* to suitable faith and practice with a noble earnestness; and reproves them with a charitable severity: *Awake to righteousness* — Awake and be sober (so the emphatical word ἐκνήψατε signifies) for it looks like drunkenness and distraction in any one by infidelity and vice to extinguish such glorious hopes, such joyous expectations, which are only supported by this grand article of the resurrection.

In pursuance of his most rational and resistless discourse, *St. Paul*, in the fervour of his spirit and firmness of his faith, breaks out into a song of victory and triumph over death and the grave; by him describ'd as dreadful tyrants, arm'd, and long victorious over human race. He represents the monsters as already subdu'd, and treads on the necks of those universal conquerors. [4] Then he passes on to adore our blessed Deliverer, the great Captain of our salvation, and raise a trophy of gratitude to the Lord of hosts, the only Giver of all victory, the Resurrection and the Life; who has brought immortality to light by his Gospel, and triumph'd over hell and death, even upon the Cross.

Then how just, how moving and emphatical is the practical conclusion from this doctrine? *Wherefore, my beloved brethren, be ye steadfast, unmoveable*, where we have two strong words

[4] Εἶδες ψυχὴν γενναίαν, καὶ γὰρ ὡς νικητὴρ θύων, καὶ ἐνθὺς γενόμενος, καὶ ὁρῶν ἤδη ὡς γεγεννημένα τὰ μέλλοντα ἐνάλλεσθαι, καὶ ἐπεμβαίνει τῷ θανάτῳ κειμένῳ, κ. τ. λ. *St. Chrysost. in loc.*

to the same sense, to express the importance of the doctrine, and increase the vehemence of the exhortation. — *Always abounding in the work of the Lord.* He did not barely say, working, or doing the work of the Lord, but *abounding* in it [5]; governing your own souls and bodies by an unblameable conduct, a pure and strict discipline; serving God with sincerity and fervency of spirit, and promoting the interests of mankind with indefatigable diligence, and unceasing labours of love. What labour can be a trouble, nay, what labour can be otherwise than the highest pleasure to him, who is assur'd that his Saviour will *change his vile body, that it may be like unto his own glorious body*, will give him *perfect consummation and bliss both in body and soul*, and bestow on him *the inestimable reward of an immortal life of the sweetest and most happy enjoyments*?

[5] Οὐκ εἶπεν, ἐργαζόμενοι τὸ ἀγαθόν, ἀλλὰ περισσεύοντες, ἵνα μετὰ περισσίας αὐτὸ ποιῶμεν, καὶ τὰ ἐκτάγματα ὑπερβαίνωμεν. St. Chrysost. in loc.



C H A P.



C H A P. VII.

Wherein a short account is given of the character and style of the several writers of the New Testament.



THE sacred writers of the New Testament were men of sound understanding, and inflexible uprightness; fully assured of the truth and importance of those doctrines which they publish'd to mankind, and ventur'd all things dear in the view of worldly men, for their propagation, tho' they were ridicul'd, hatred, and persecuted to death. They were not asham'd to be *Confessors*, nor afraid to be *Martyrs* for a cause openly despis'd and undervalu'd, but secretly fear'd by all the powers upon earth. Those vile things, of which the Apostles and other Christians were accused, were nothing but the monstrous fictions of malice greedily swallow'd down by the stupid credulity of a brutal rabble; invidiously charg'd, but not believ'd by men of sense, tho' zealous for the old pagan superstition. *Julian*, the most sharp and subtil adversary of the Christian cause, admires the Christian priests for their diligence [6], and the

[6] Vid. Plin. Ep. 10, 97. Euseb. Eccl. Hist. iv, 8, 9. Euseb. in vita Constantini, ii, 50, 51.

Christian

Christian people for their abstinence, goodness, and universal charity; and recommends to the imitation of his own priests and people, all those excellent virtues and duties which the Christians practis'd, to the just admiration, and unspeakable advantage of mankind. And then how candid and impartial are these divine authors in their relations? They make no scruple to acknowledge their own faults, and those of their dearest friends. St. *Matthew* calls himself the Publican, tho' he very well knew how odious that profession and name was to his countrymen the *Jews*. St. *Mark* is so far from concealing the shameful lapse and denial of St. *Peter*, his dear tutor and master, that he sets it down with some sad circumstances and aggravations, which St. *Luke* and St. *John* take no notice of. Only St. *Matthew's* relation is as full and circumstantial, which seems not to have been observ'd by some learned men [7].

St. *Paul* condemns and deplores his own fierceness against Christianity with all the sincerity of penitence; profoundness and contrition of humility; propriety and emphasis of expression [8]. St. *Chrysostom*, equal to any one, either in the Christian or pagan world for both writing and judging well, justly admires him for this, as he does for innumerable other excellencies [9].

[7] Mat. xxvi. 69, &c. Mark xiv. 67, &c. Dr. *Cave's* Life of St. *Mark*, p. 222. Dr. *Jenkins's* Reas. of Christi. Part I. p. 280.

[8] 1 Cor. xv. 8, 9. 1 Tim. i. 13.

[9] Εἶδες πάλιν ταπεινοφροσύνης ὑπερβολὴν. τί ταύτης θαυμαστότερον γένοιτ' ἂν τῆς ψυχῆς; ἐπιδεικνύεται τοῖς τῆς ταπεινοφροσύνης ῥήμασι. St. *Chrysost.* on 1 Cor. xv. 10.

The seeming differences between the sacred writers are reconcil'd after the same manner that appearances of contradictions mostly are, which are found in the noble *Greek* and *Latin* historians. The *Jewish* and *Roman* customs, the manners of the Orientals, with their rites and ceremonies, are to be studied; the various signification of words to be adjusted; literal and figurative expressions to be carefully distinguish'd; and when the discourse is of the divine attributes, and God's providential dealings with mankind, allowances in reason and sound sense must be granted to those astonishing condescensions of language, which his *gracious Majesty* is pleas'd to make to our weak capacities; to encourage our faith, and raise our gratitude to our eternal friend and benefactor. Many learned writers have successfully employ'd their great abilities in clearing these difficulties, and shewing an excellent harmony in the relations of the *divine historians* [1].

There is such a concurrence in the Evangelists as shews their veracity and agreement; and such a variety as shews there was no combination. Their variety strengthens rather than weakens their credibility; for had they by secret compact agreed to put off a lye and cheat upon the world, they would have avoided this variety of relation; which to some people, might be supposed, would render their whole relation sus-

[1] Authors excellent this way are *St. Cbr. system*, ——— Great critics, *St. Jerom*, *Dr. Hammond*, *Dr. Whitby*, *Dr. Lightfoot*, *Bishop Kidder's Demonstration of the Messiah*, three Parts.

spected

spected [2]. And could such men as these easily want a natural and genuine eloquence, who were so honest and good, such masters of their subject; so thoroughly possess'd of those sublime and important truths which they so firmly believ'd, and intirely lov'd; by which they conducted, and for which they ventur'd their lives? We have before observ'd of *Tully*, *Quintilian*, and other masters, that they strictly insist on a person being a virtuous and good man, in order to be a true and sound orator. Particularly the latter of the two nam'd says, "That a good man will
 " never want handsom language; and whatever
 " is spoken honestly, is spoken eloquently [3]". We may observe of the rest of the divine writers, what the excellent *Dr. More* does peculiarly of *St. Paul* [4]: " 'Tis out of the power of man
 " to reach that unaffected fervour, those natural
 " yet unexpected expressions of high and serious
 " zeal; that exuberance of weighty sense and
 " matter swelling out, I had almost said, beyond
 " the bounds of logical coherence: that vigorous
 " passion and elevation of spirit, that cannot be
 " suspected of human artifice: So that we can-
 " not but be assured, that he who wrote these
 " Epistles was thoroughly possess'd and transported
 " with the belief of the truth and grand concern-
 " ment of the things he wrote."

[2] *Vid. Kidder's Demonst. of the Messiah*, Part II. p. 120.

[3] *Quin. Instit. Or. xii. 1. p. 677.*

[4] *Mystery of Godliness. Vid. Plato in Gorgias and Resub. B. VII. c. 10.*

I shall just speak one word of the method of the sacred writers, and conclude this chapter with a short essay on their style. — The method of the divine writers is neither precisely strict and formal according to common logic, which would be below the majesty of such extraordinary authors ; nor so negligent as to give any distraction to the reader, or hinder his pleasure or improvement. The divine historians generally observe the order of time, and if sometimes they anticipate a relation, in order to lay all that relates to one subject together and in one view [5], 'tis what the best and most accurate foreign historians do. And all the difficulties which arise from this, or any seeming irregularity, are by a common genius and application soon to be accounted for and clear'd.

The reflections and morals in the sacred books are beautiful and excellent, naturally resulting from the grand mysteries and doctrines which the divine writer has enlarg'd upon in the former parts of his discourse. But those divine maxims and precepts of Christian life, as Mr. Prior says of the *Proverbs of Solomon* [6], are as a great treasure heap'd up together in a confus'd magnificence above all order.

Mr. Boyle gives us a large and excellent account of the method of the holy Evangelists and Apostles, which I think too long to transcribe, but refer my reader to it [7]. I conclude this

[5] *Vid. Mr. Reading's Life of Christ*, p. 109.

[6] *Prior's Preface to Solomon*, on the vanity of the world.

[7] *Style of the Holy Scriptures*, p. 55, 56, &c.

with a noble observation of the learned and judicious Bishop *Gastrell*: “ Had the Scriptures, “ says that excellent prelate, exhibited religion to “ us in that regular form and method, to which “ other writers have reduc’d it, there would, to “ me at least, have been wanting one great “ proof of the authority of those writings; “ which being penn’d at different times, and “ upon different occasions, and containing in “ them a great variety of wonderful events, “ surprising characters of men, wise rules of life, “ and new unheard-of doctrines, all mixt together with an unusual simplicity and gravity “ of narration, do, in the very frame and composition of them, carry the marks of their divine “ original [8]”.

St. Matthew has all the characters of a good historian, truth and impartiality, clearness of narration, propriety and gravity of language, order of time well observ’d.

The two next Evangelists often borrow his very words and forms of expression on the same subject; and yet then the variety of their contexture, and disposition of their discourse, diversifies their manner so far, that they are authors of a different style. *St. Matthew* is esteem’d by some low and idiotical in language; *St. Mark* something superior to him; *St. Luke*, far the most eloquent. For my part, ’tis true, I can find some difference; but not so extraordinary as many imagine. They all use significant and proper

[8] Preface to *Christian Institutes*, p. 2.

words, and a style clean, perspicuous, and unaffected. *St. Luke* is sometimes a little more florid: often there appears to me near a perfect equality; and sometimes the advantage, even in language, lies on the side of *St. Matthew* and *St. Mark*.

Whoever compares our Saviour's parable of the wise builder laying his foundation upon a rock, and the foolish man building upon the sand, will find the former little inferior to the latter in the purity and liveliness of his description [9]. So in the history of *Legion*, the parable of the ungrateful and cruel husbandman, and the narrative of the glorious transfiguration, and in all the other parallel discourses and parables, they are amia'ly perspicuous, vigorous, and bright; and 'tis hard to judge which has the pre-eminence [1]. One has a circumstance not taken notice of by the others; lay 'em all together, and the reader has a charming variety and high entertainment both as to the language, the great things related, and their wondrous and surprising circumstances. *St. Matthew* is grave without formality or stiffness; plain with dignity; and agreeably copious and full in his relation of our Lord's most divine discourses and healing works of wonder.

St. Mark follows the steps of *St. Matthew*, and sometimes interprets and explains

[9] *Matt.* vii. 24, &c. *Luke* vi. 48, &c.

[1] 1. *Legion*, *Mark* v. *Luke* viii. *Matt.* viii. 2. *Husbandmen*, *Matt.* xxi. *Mark* xii. *Luke* xx. 3. *Transfiguration*, *Matt.* xvii. *Mark* ix. *Luke* ix.

him [2]. Like his great master *St. Peter* he has a comprehensive, clear, and beautiful brevity. His style comes up to what the noblest critics demand of an historian, that his style be majestic, and grave, as well as simple and unaffected—His narration should be animated, short, and clear; and so as often to out-run the impatience of the reader [3]. He sometimes uses the repetition of words of the same original, and like sound, which, as we have above shewn, the most vigorous authors do: He does it sparingly, and whenever he does it, to me it appears very graceful and becoming [4]. This divine writer, notwithstanding his brevity, makes several noble reflections, and brings in many curious remarks and circumstances, which are omitted by the other Evangelists.

After our Saviour's descent from the mount, where he was transfigured, when his face shone as the sun, and his garments became white as the light, all the multitude was astonish'd, *St. Mark* observes to us. At what? At the scatter'd rays of glory that still remain'd in his face after the most wonderful transfiguration. This circumstance, neglected by the other Evangelists, all the oriental versions take notice of: They were amaz'd, fear'd, and admir'd [5].

[2] Divus Marcus ita legit vestigia Matthæi, ut sæpe ei præstet interpretis vicem. Grot. in S. Mat. xxviii. 1.

[3] Nihil in historia purâ & illustrâ brevitate dulcius, Tull.

[4] Mark xiii. 19. xii. 23.

[5] Mark ix. 15.

This

This Evangelist comprises our Saviour's temptation in a very few words; and then adds a most choice and excellent remark — *He was with the wild beasts, and the Angels of God ministered unto him* [6]. The design of which is to shew, that goodness and innocence makes a man safe and happy in all conditions. A good man is under the care and protection of his heavenly Father, securely guarded by his holy Angels in the most dismal and forlorn place. His remark that when *Herodias's* daughter had consulted her mother what she should ask of the tyrant — she came back *εὐθὺς μετὰ σπουδῆς*, immediately with haste and eagerness, with the bloody demand, so contrary to the tenderness of the sex, and unseasonable to the festivity of the day — beautifully shews what an exact agreement there was between the barbarous temper of the mother and daughter; and strongly paints the fierceness of their malice, and the impatience of their thirst for the blood of the righteous Baptist [7].

In short, the Gospel of St. *Mark*, considering the copiousness and majesty of the subject, the variety of great actions, and their surprising circumstances, the number of sound morals and curious remarks compris'd in it, is the shortest and clearest, the most marvellous and satisfactory history in the whole world.

St. *Luke* is pure, copious, and flowing in his language, and has a wonderful and most entertaining variety of select circumstances in his narra-

[6] Mark i. 13.

[7] Mark vi. 25.

tion of our Saviour's divine actions. He acquaints us with numerous passages of the evangelical history not related by any other Evangelist. St. *Irenæus* particularly mentions many parables, relations, accounts of times and persons omitted by all the rest [8]. Both in his Gospel and apostolical Acts he is accurate and neat, clear and flowing with a natural and easy grace; his style is admirably accommodated to the design of history. The narrative of the *Acts of the Apostles* is perspicuous and noble; the discourses inserted emphatical, eloquent, and sublime. He is justly applauded for his politeness and elegance by some critics; who seem to magnify him in order to depreciate the rest of the Evangelists; when yet 'tis plain he has as many *Hebraisms* and peculiarities as any one of them; which they are charg'd with as faults and blemishes of style. 'Tis a strange compliment that *Grotius* passes upon this noble author: Luke, *as being a scholar, uses many words purely Greek* [9]. Why, don't the rest of the divine authors, tho' no scholars, use many words purely Greek? But this we spoke of before.

St. *Luke's* style has a good deal of resemblance with that of his great master St. *Paul*; and like him he had a learned and liberal education. I believe he had been very conversant with the best

[8] S. *Irenæus* 3. 14. pag. 235. Edit. Grabe. Plurimes actus Domini per hunc didicimus. And, pag. 236. after great variety of instances, whereby St. *Luke* enriches the evangelical history, the father adds: Et alia multa sunt, quæ inveniri possunt a solo Luca dicta esse.

[9] Acts v. 30. Vid. Beza in Act. Ap. x. 46.

classic authors; many of his words and expressions are exactly parallel to theirs [1].

The style and character of St. *John* is grave and simple, short and perspicuous. What the wise Man says of the commandment of God compar'd to a sharp sword——*it touch'd the heaven, but flood upon the earth* [2], may be apply'd to the writing of this great Apostle, Evangelist, and Prophet. As to his language, it is plain and sometimes low; but he reaches to the heaven of heavens in the sublimity of his notions. “Whoever, says St. *Cyril of Alexandria*, quoted by the learned *Cave* [3], looks into the sublimity of his notions, the sharpness of his reasons, and the quick inferences of his discourses, constantly succeeding and following one upon another, must needs confess that his Gospel exceeds all admiration.”

Denys of Alexandria allows St. *John's* Gospel and first Epistle to be, not only pure and free from the least solecism, barbarism, or other blemish of speech, but to be very eloquent in all his composition, and to have from God the gifts both of sound knowledge, and good language: *But that the Revelation has nothing like either of 'em, no resemblance in style, no syllable in common with 'em, is a very harsh and unaccountable censure;*

[1] Ἰσχυρὸς λιμὸς in St. *Luke* xv. 14. is the same as ἰσχυρὴ σιτοδείη in *Herod.* i. 40. l. 2. So ἐπιβάλλον μέρος τῆς βασιᾶς, St. *Luke* xv. 12. is the same as τῶν κήμάτων τὸ ἐπιβάλλον in *Herod. Gr.* 4. 258. line 17. μέρος was mentioned before; παρηνολογηκότι πᾶσιν ἄνωθεν, St. *Luke* i. 3. παρηνολογηκότα τοῖς πράγμασιν ἑξαρχῆς, *Dem. de Cor.* 105. l. 7.

[2] Wisdom of *Solomon* xviii. 16.

[3] Life of St. *John*, p. 165.

and shews, even in the judgment of *Dr. Mill*, that criticism was not that good man's chief excellency [4].

The venerable plainness, the majestic gravity and beautiful simplicity of this writer will always by men of judgment be valu'd above all the pomp of artificial eloquence, and the gawdy ornaments of sophistry, and the declamatory style [5].

This inspir'd writer has frequent repetitions to press his important doctrines with more closeness and vehemence.

He often takes one thing two ways, both in the affirmative and negative. *He that hath the Son, hath life; and he that hath not the Son, hath not life.* This part of his character, 'tis hop'd, may escape the severe animadversion of the critics, because the politest and noblest writers of Greece use the same repetitions [6].

This glorious Gospel completes the evangelical history, and enriches it with several most heavenly discourses and miracles of the world's Saviour, not recorded by any of the three divine writers before him. The five first chapters give an account of his works of wonder before the Baptist's imprisonment. He enlarges upon the

[4] Vid. Euseb. Eccl. Hist. lib. vii. cap. 25. p. 276. Valefi. Vid. D. Mill Proleg. p. 19, 20, 21.

[5] Οὐ γὰρ κύριον βημάτων, ἔδδ' ἀέξεως κήρυκτον, ἔδδ' ἐνομάτων καὶ βημάτων κόσμον καὶ συνθήκην ἐφέμεθα περὶ τὴν καὶ ἀνόνησον (πρόβω γὰρ ταῦτα φιλοσοφίας ἀπάσης) ἀλλ' ἰσχυρὸν ἀμαχον καὶ θεῖαν, καὶ δογματῶν ὀρθῶν ἀμήχανον δυνάμιν, καὶ μυρίων χορηγίαν ἀγαθῶν, St. Chrysost. in St. Johan. Evang. Hom. 2. p. 561.

[6] Xen. Cyrop. i. p. 9. Plato de Rep. p. 206. l. 3, 4. Ed. Can.

eternal existence of our Saviour, and gives us a most edifying and delightful account of his conversation for many days upon earth with his Apostles and select Disciples after his victorious and triumphant resurrection.

The style and terms, the spirit and sentiments of his two last letters, are not only alike, but often the very same as in the first. Every line is animated with the spirit of unfeign'd charity, recommended in divers ways, and by various reasons; which is the peculiar character of *this* *belov'd Disciple*, and the great glory of Christianity [7].

The *Revelation* is writ much in the same style with the Gospel and Epistles, and entertains and instructs the reader with variety of Christian morals, and sublime mysteries. From this noble book may be drawn resistless proofs of our Saviour's eternal existence; the incommunicable attributes of eternity and infinite power are there plainly and directly apply'd to *Jesus the Son of God* [8].

'Tis in vain to look for more lofty descriptions or majestic images than you find in this sacred book. Could the acclamations and hallelujahs of God's household be express'd with more propriety and magnificence than by the shouts of vast multitudes, the roaring of many waters, and the dreadful sound of the loudest and strongest thunders [9]?

[7] Vid. Du Pin Can. of N. T. Ser. II. p. 76, 77.

[8] Apoc. i. 7, &c. x. i. xii. 1, 2, 3, 4.

[9] Ὡς Φωνὴν ὄχλου πολλοῦ, καὶ ὡς Φωνὴν ὑδάτων πολλῶν, καὶ ὡς Φωνὴν βροντῶν λεγόντων, Ἀλληλούϊα. Apoc. xix. 6. Vid. Apoc. xiv. 2, 3.

And how transporting an entertainment must it be to the blessed, to have all the strength of sound temper'd with all its sweetness and harmony, perfectly suited to their celestial ear, and most exalted taste! The description of the Son of God in the nineteenth chapter, from ver. 11 to 17, is in all the pomp and grandeur of language. We have every circumstance and particular that is most proper to express power and justice, majesty and goodness; to raise admiration, and high pleasure, corrected with awe.

St. *Jerom* says of the *Revelation*, "It has as many mysteries as words: I said too little. In every word there is variety of senses, and the excellency of the book is above all praise" [1].

We have already had several occasions to speak of the great *St. Paul*; and what can be said worthy of him? How shall we begin, or where shall we end?

Shall we admire this noble preacher and champion of the Cross for his perfect knowledge of religion; for the copiousness and variety of his style; for the loftiness of his thought; for the dexterity of his address; for the wonderful extent of his genius; or the more admirable comprehension of his charity? He has every charm of eloquence in his writings; and, when there's occasion, shews himself master of every style.

Those transpositions, embarrassments, and as some people call them, inconsequences, which

[1] *Apocalypsis Johannis tot habet sacramenta, quot verba. Parum dixi. In singulis verbis multiplices latent intelligentiæ; & pro merito voluminis laus omnis inferior est. Ep. ad Paulin.*

are found in some of his Epistles, proceed, as St. *Irenæus* justly observes, from the quickness of his arguings, the fluency of his language, and the divine zeal and impetuoufness of his spirit [2].

Those places, which incompetent judges esteem faulty and solecistical, are generally some of his noblest and sublimest passages; and proceed from his vehemence, great skill in the Old Testament, the plenty and vivacity of his thoughts. We have parallel forms of speech in the noblest *Greek* and *Roman* authors; and they are so far from being prejudicial or disagreeable to a capable reader, that they only raise his curiosity, and sharpen his diligence; which will always be rewarded with discoveries of beauties, and improvement in the most admirable and useful notions [3]. Sometimes St. *Paul* drops in the objections of others, and gives his answers without any change in the scheme of his language to give notice, as Mr. *Locke* justly observes. And the greatest masters in the two noblest languages in the world often do the same; particularly *Demosthenes*, *Tully*, *Horace*, *Anacreon*.

“ If any one has thought St. *Paul* a loose writer,
“ it was only because he was a loose reader. He
“ that takes notice of St. *Paul*'s design, shall find
“ that there is scarce a word or expression that

[2] S. Iren. 3. 7. 210, 211. Dr. *Cave*'s Life of St. *Paul*, p. 117, 118. *Historia Literar.* Vol. I. p. 8.

[3] Vid. Suicer. Thesaur. in voce Γραφή, p. 796. *Εσι δὲ ὑπερβατὸν λέξεων ἢ νοήσεων ἐν τῷ κατ' ἀκολουθίαν κεινημένῳ τάξι, καὶ οἶονεὶ χαρακτήρ ἐναγωνίᾳ πάσης. Παρὰ τοῖς ἀρίστοις συγγραφεῦσι διὰ τῶν ὑπερβατῶν ἡ μίμησις ἐπὶ τὰ τῆς φύσεως ἔργα φέρεται, Dion. Longin. Sec. 22. p. 139, 140.

“ he makes use of but with relation and tendency
 “ to his present main purpose” [4]. The Epistles
 of *St. Paul*, I speak the sense of a great critic [5],
 are instructive and learned, persuasive and noble;
 his expression is grave and lofty, unconstrain’d and
 methodical, sententious and full of moving figures.
 With what winning charity and mildness does he
 temper his rebukes and reproofs? The vehemence
 and force of his discourse has a happy and equal
 mixture of prudence and pleasure; and when he
 most exerts his authority, he always most expresses
 his humility.

“ Had not *St. Paul*, says a very eloquent and
 “ learned gentleman, been a man of learning and
 “ skill in the art and methods of rhetoric, sound
 “ reasoning, and natural eloquence, he could not
 “ have suited such apposite exhortations to such
 “ different sorts of men, as he had to deal with,
 “ with so much dexterity [6].”

Grotius says of *St. Paul*, that he was learned,
 not in the law only, but the traditions which
 more openly taught the resurrection and good
 things of a future life. That he knew the *Hebrew*,
Syriac, *Greek*, and *Latin* tongues; and that he had
 read their poets [7]. All this is true and just:
 But a great many more excellencies must enter
 into *St. Paul*’s character. We have made a little
 essay towards his character, especially as a writer;
 but ’tis plain that his merit is superior to whatever

[4] *Mr. Locke* on 1 *Cor.* i. 10.

[5] *Du Pin* on *Can. of N. T.* Part ii. p. 98.

[6] *Dr. South*’s *Scribe* instructed, Vol. iv. *Serm.* p. 38.

[7] *Grot.* on *Acts* xxvi. 24.

can be said. Excellent is the observation of St. Gregory the Great on our divine author, which shall conclude this section: *When St. Paul speaks to God, or of God, he raises himself and his reader to heaven by the sublimest contemplations.*

Erasmus passes a bold censure upon St. *James*, when he says, that the Epistle under his name does not altogether express the apostolical gravity and majesty [8]. Had that great man read and judg'd with impartiality and deliberation, he might have found, what very learned and judicious gentlemen [9] have thought they have found in this divine Epistle, vigorous and expressive words, a beautiful simplicity, lively figures, natural and engaging thoughts, and solid eloquence altogether worthy of an apostolical pen.

Is there to be found a more vigorous and beautiful description of the mischiefs and malignity of an unbridled tongue than in the third chapter? Nothing upon the subject, that I have seen, comes up to the propriety and vigour of its single and compound words, the liveliness of the metaphor, the variety of its allusions and illustrations, the quickness of the turns, and the fitness and force of its comparisons [1]. Is there not wonderful emphasis and eloquence in that sublime description of the bountiful and immutable nature of the blessed God? [2] *Every good and perfect gift is from above, from the Father of lights.* Salutory

[8] On St. *James* v. at the end.

[9] Du Pin's Hist. Can. of N. T. Part ii. p. 74. *Luther* as well as *Erasmus*, once spoke slightly of this sacred piece of Canon, but had the good sense and humility afterwards to retract it. Jo. Albert. Fabricii Biblioth. Græc. l. iv. cap. 5. p. 166.

[1] Ver. 2. to 13.

[2] Cap. i. 17.

gifts don't, as stupid heretics pretend, proceed from the stars, but far above all worlds, from the Father of all the heavenly inhabitants, and Creator of all the heavenly bodies, *with whom there is no variableness or shadow of turning*. The terms are exactly proper and astronomical, according to the appearances of things, and the common notions of mankind. Upon this appearance and receiv'd opinion the Sun, the prince of the planetary heavens, has his parallaxes or changes, appears different in the East, in his meridian height, and decline to the West. He has his annual departures from us, which are the solstices or *τετραί*: according to these departures he casts different shades. But God is the unchangeable Sun that does not rise or set, come nearer to, or go farther from any part or space of the universe; an eternal unapproachable Light [3], without any variation, eclipse, or mixture of shade.

St. Peter's style 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. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and nicety of grammar, still preserving its true reason, and natural analogy (which are always marks of a sublime genius) that you can scarce perceive

[3] Vid. Harmon. Apost. 2. D. Bull. where that judicious author truly explains, and justly admires that lofty passage, *Hunc erronem — de fatali vi astrorum — mirā elegantia perstringit, &c. Tandem eleganti huic sermone finem imponit, &c.* p. 101, 102.

the

the pauses of his discourse, and distinction of his periods [4]. The great *Joseph Scaliger* calls *St. Peter's* first Epistle majestic, and I hope he was more judicious than to exclude the second, tho' he did not name it.

A noble majesty and becoming freedom is what distinguishes *St. Peter*; a devout and judicious person cannot read him without solemn attention, and awful concern. The conflagration of this lower world; and future judgment of angels and men, in the third chapter of the second Epistle, is describ'd in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrap'd up with devouring flames; hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin [5].

And what a solemn and moving *Epiphonema* or practical inference is that! *Since therefore all these things must be dissolv'd, what manner of persons ought ye to be in holy conversation and godliness*—in all parts of holy and Christian life, —in all instances of justice and charity [6]?
 “The meanest soul, and lowest imagination,
 “says an ingenious man [7], cannot think of
 “that time, and the awful descriptions we meet
 “with of it in this place, and several others of

[4] The critic of *Halicarnassus*, speaking of the strong and noble style which he calls austere, says, 'Τὸ ὀλιγοσύνδεσμος, ἀναθροῦς, ἐν πολλοῖς ὑπεροπτικῇ τῆς ἀκολυθίας, ἡμῶν ἀνθρῶ, μεγαλόφρων, &c. *Dion. Halicar. de structura Orat.* c. 22. p. 176. Vid. *ibid.* plura verè aurea in hanc sententiam.

[5] 2 Pet. iii. 8, to 12.

[6] Ver. 11. ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις.

[7] *Mr. Sewel's Life of Mr. John Phillips*, p. 27.

“ holy

“ holy Writ, without the greatest emotion and
 “ deepest impressions.”

I cannot with some critics find any great difference betwixt the style of the first and second Epistles; 'tis to me no more than we find in the style of the same persons at different times. There is much the same energy and clear brevity; the same rapid run of language, and the same commanding majesty in them both. Take 'em together, and they are admirable for significant epithets, and strong compound words [8]; for beautiful and sprightly figures [9], adorable and sublime doctrines [1]; pure and heavenly morals, express'd in a chaste, lively, and graceful style [2].

St. *Jude*, says *Origen*, writ an Epistle in few lines indeed, but full of vigorous expressions of heavenly grace [3]. He briefly and strongly represents the detestable doctrines and practices of the impure Gnostics and followers of *Simon Magus*; and reproves those profligate perverters of sound principles, and patrons of lewdness (which are generally the same persons) with a just indignation and severity; and at the same time exhorts all sound Christians, with a genuine apostolical charity, to have tender compassion for these deluded wretches; and vigorously to endeavour to reclaim 'em from the ways of hell, and pluck them as brands out of the fire [4].

[8] 1 Pet. iii. 8. i. 4. 2 Pet. iii. 4. 3, 14.

[9] 1 Pet. ii. 3. 2 Pet. ii. 3. i. 5.

[1] 1 Pet. i. 12. iii. 19, 22. 2 Pet. iii. 10, 13.

[2] 1 Pet. iii. 9, 10, 11. i. 22. iii. 1, 2, 3, 4. 2 Pet. i. 10, 11. iii. 14, 15, 17, 18.

[3] Ἰδὼς μὲν ἔγραψεν ἐπιστολὴν διλογισχόν μὲν, πεπληρωμένην δὲ ὑφαντοῦ χάριτος, ἐβρωμένων λόγων. Mr. *Watton's* Preface to *Clem. Romanus*, p. 107.

[4] Jude ver. 23.

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The Apostle takes the sense, and frequently the words of St. *Peter's* second chapter of his second Epistle; sometimes he leaves out some of St. *Peter's* words [5], sometimes he enlarges and gives a different turn to the thought [6].

Both the divine writers are very near akin in subject, style, vehemence, and just indignation against impudence and lewdness; against insidious underminers of chastity, and debauchers of sound principles. They answer one another in the New Testament, as the prophecy of *Obadiah* and part of the forty-ninth chapter of *Jeremiah* do in the old [7].

There are no nobler amplifications in any author than in these two divine writers, when they describe the numerous villanies of the [8] Gnostics in a variety of instances; which they severely brand, emphatically expose, and yet happily express in all the cleanness and chastity of language.

[5] *Ἀμαλᾶντος* after *ἰνέροφα*, Jude 16. 2 Pet. ii. 18.

[6] Jude 10. 2 Pet. ii. 12.

[7] *Jeremiah* Proph. xlix; from ver. 14.

[8] By Gnostics we may understand all miscreants, who in the first times of the Church dishonour'd our holy religion by their antichristian notions, and most vile and lewd practices. Those abandon'd wretches, whom the Apostles stigmatize, were horribly scandalous for their ravenous avarice, their insatiable lusts, their blasphemous impudence, and relentless hardness of heart, and steadfast obstinacy of temper. Which are describ'd with all the strength and vigour of clean and marvellous eloquence. To give a proper and just account of the various beauties of these two glorious chapters, would take up a large discourse, and require all the skill and sagacity of criticism. I refer my reader to the passages following. With what strong expression, adequate allusions, lively figures, and noble vehemence are their covetous and vile practices to bring in filthy lucre describ'd in 2 Pet. ii. 3. Jude 11. 16. Their insatiable lusts in 2 Pet. ii. 10, 14. Jude iv. 8. Their odious impudence and mad blasphemies in 2 Pet. ii. 10. Their horrid wickedness in general, and the insupportable vengeance that must at last overtake and sink them into ruin, in 2 Pet. ii. 1, 3, 12, 17. Jude 4, 10, 12, 15!



C H A P. VIII.

Wherein an account is given of several advantages which the sacred writers of the New Testament have over the foreign Classics.



THE sacred authors have innumerable advantages from the dignity of their subject, and the grand consequences of their doctrines; as well as their authority and awful address, and their charity and condescending goodness in delivering their narratives and precepts.

But those which are most to our present purpose are the particulars following.

The decency and cleanness of their expressions, when there is occasion to mention the necessities or crimes of mankind. The charming and most edifying variety of their matter, style, and expression. The deep sense and glorious signification of their language. The admirable and most useful moral contain'd in the mysteries of the Gospel; and with the clearest and most convincing reason referr'd and heighten'd from them.

§. I. THE Spirit of God is a Spirit of unspotted purity, and therefore in the Old Testament those things, which, if express'd too broad and plain, might

might be offensive and shocking, are express'd with all possible decency and cleanness of concealment. The New Testament writers, which imitate and copy all the excellencies and beauties of the Old, have in this case us'd wise caution and amiable delicacy.

Many of the pagan moralists have spoken well upon this subject of decency, and *Tully* is admirable upon it. In his *Offices* he speaks to this purpose [9]: That Providence has had a regard to the shape and frame of human body, and has put those parts in open view that have an agreeable and graceful appearance: but has cover'd and conceal'd the parts appointed for the necessities of mankind, which could not so decently be exposed to view. Which wise care of Providence in the structure of an human body, the modesty of mankind has diligently imitated. Let us therefore follow nature, and the conduct and behaviour of virtuous and modest persons; and shun every action, gesture, and word, which may shock the tenderest modesty, and be offensive to a chaste eye and ear. But too many of the heathen writers and moralists have fail'd in this point: All one sect of the grave and solemn Stoics [1]. *Juvenal*, tho' in the main very sound and moral in his notions, in many places does not at all spare the modesty, or regard the honour of human nature: but while he declaims and inveighs against lewdness, and villainous actions, is guilty of gross indecencies of language; and opens to the reader such shocking scenes, as ought to have been conceal'd in the

[9] Lib. i. cap. 35. p. 61, 62. Ed. Cockman.

[1] *Tullii Offic.*

blackest darkness. But when the sacred writers correct and chastise the lewdness of vile and profligate wretches, they do it with a just severity, horror, and grief mix'd together. All is chaste and clean; no word used that can offend the tenderest ear, or discompose the truest lover of purity. *St. Paul* particularly, with great wisdom and address, unites two things which seem contradictory; he gives his reader a just abhorrence of vile and detestable practices, by representing them in a lively manner; and yet preserves an irreproachable gravity, and inviolate and amiable chastity and decency of expression [2]. Good critics always require this decency and regard to the modesty of human nature in their orator. The judicious *Aristotle* particularly requires, that impious and lewd things, often necessary to be mention'd, be always spoken with horror and caution [3];

§. 2. THERE is in the sacred writers of the New Testament such an agreeable and instructive variety of surprising and important histories and narrations, sublime doctrines, and styles, that must highly entertain and improve any man that is not indispos'd by vice and brutality to relish the things, or by ignorance to understand the language. In the precepts and commands there is a venerable and majestic brevity; in supplications, intreaties, and lamentation, the periods are larger, and the style

[2] Rom. i. 24, 26, 27. How clean and chaste is that expression, ἀσχημοσύνην ἐν ἀλλήλοις κατεργαζόμενοι.

[3] Ἐὰν δὲ ἀσεβῇ (potius ἀσεβῆς) καὶ αἰχρᾷ, δυχερανόντως καὶ ἐυλαβεμένως λέγειν, Ar. Rhet. iii. c. 7.

more

more flowing and diffusive. The narration is clear; the stronger passions are express'd with majesty and terror, the gentler and softer affections in the smoothest and most moving terms: and all this agreeable to *nature*, and the *rules* of the greatest masters [4], tho' in a manner much excelling their best *compositions*.

The New and Old Testament are one book; and the noblest, most admirable, and instructive book in the whole world. The Old Testament is the first volume, and the New Testament the second and last. There is a wonderful harmony and agreement between the two sacred volumes. In the first we have the type and shadow, in the second the antitype and substance: What in the first volume is prophecy, in the last is history and matter of fact: which at once clears all the obscurities and difficulties of the prophecies; and lets us know the reason why they were express'd in obscure terms [5]. In the Old Testament we have the most extensive and entertaining history that ever was compris'd in any language: The admirable account of the creation, destruction, and renewal of the world; the antiquities of the orientals; the surprising adventures and fortunes of the greatest persons and families upon earth; the state of the *Jewish* people; the miracles in *Egypt*; the wilder-

[4] Quicquid præcipies, esto brevis. Hor. Ar. Poet. Τὸ μὲν
ἁπλῶς ἐστὶν σύντομον καὶ βραχύ. Τὸ δὲ ἐκτετακέναι μακρόν,
καὶ τὸ ἐκτετακέναι, Dem. Phal. p. 6.

[5] The Gospel is the best comment upon the Law, and the Law is the best expositor of the Gospel. They are like a pair of indentures, they answer in every part: Their harmony is wonderful, and is of itself a conviction: No human contrivance could have reach'd it. There is a divine majesty and foresight in the answer of every ceremony and type to its completion, Mr. *Lestie's* Methods with the *Jews*, p. 75.

ness and *Red-Sea*; the sublimity of the most rapturous hymns and poems; the wisdom and usefulness of the best, shortest, and most elegant precepts of conduct and happy life, &c. will give the most delightful entertainment, the truest satisfaction and improvement to every capable intelligent reader. In the New Testament we have the completion of prophecies, beautiful allusions to the customs and histories of *the old*, with many of their animated phrases and expressions; which enrich the stores of the *Greek* language, and add emphasis and strength to it. We have the miracles of the birth, life, sufferings, and highest exaltation of God incarnate; and have a faithful and most marvellous and ravishing account of those mansions of heavenly glory and eternal happiness, which, thro' his infinite condescension and love, we have a sure right and indefeasible title to. One cannot look into any part of the sacred writers of the New Testament, but there are new doctrines and miracles related in the noblest and most engaging manner: or if the same matter be repeated, 'tis in a new way; and we are entertain'd and instructed with delightful circumstances and divine remarks upon our blessed Lord's works of wonder, and words of wisdom and eternal life.

The grand design of infinite wisdom and goodness to train up mankind to a likeness to God, and raise him to heavenly happiness, is in this sacred book transacted in all the proper methods and ways of address that can convince the reason, or move the affections of rational creatures. By precepts and laws enforc'd by the greatest rewards and punishments; by well-attested relations the
most

most surprising, and of the utmost consequence to mankind; by the sublimity of prophetic schemes and awful images; by the insinuation of lively parables, and the sound instruction of the plainest and most convincing discourses and sermons, that ever man spoke: By the familiarity of a letter in which at once you have strong argument, tenderness of good-will, and sublimity of thought and expression.

To what we have in several places said before to this purpose, we shall add a few remarks upon this head of the surprising and instructive variety in the New Testament writers. Take the first chapter of *St. Mark*, how many wonderful things are compris'd in a few lines! How quick does the reader pass from one divine moral, one wonderful narrative, to another! yet all is so clear and regular, that the surprising relations and instructions do not crowd upon you, and distract your attention; but are presented to you in an orderly succession; so that your pleasure is not suspended; but you attend with constant wonder, and listen to your perpetual gratification and improvement. There is a most charming variety of divine doctrines and miracles in the sixth, seventh, and eighth chapters of *St. Luke*. How strong and noble is the moral of the sixth chapter! The Son of God with convincing arguments proves it a duty to do good on the *Jewish* sabbath, against the superstitious and absurd notions of the Pharisees; and confirms his healing and blessed doctrines by the miraculous restoration of the poor man's wither'd hand to its first vigour and freshness. Then the great High-Priest and Saviour of our souls, after a day spent
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in the offices of exemplary piety, and most generous charity, retires in the evening to a mountain, and spends a whole night in prayer before he ordain'd his Apostles to the holy function and important business of publishing his Gospel, and taking the care of precious souls.

How pleasingly are the thoughts entertain'd with the contemplation of the Saviour of the world, sitting encompass'd with innumerable people, dispensing health and salvation to souls and bodies! with what consolations and motives does he encourage his disciples to bear poverty, scorn, and the most barbarous usage in their travels for the conversion of nations, and their charitable labours to do infinite good to mankind? And with what vehemence and charitable severity does he express the miserable condition of worldly men, who abound in plenty, and are dissolv'd in ease; who are offended at our Saviour's humiliations, and are ashamed or afraid of the doctrine of his Cross! Then the great Teacher sent from God, passes on to new precepts and exhortations far more exalted than any doctrines taught in the schools of Pagan or *Jewish* morality. How movingly does he press the duty of forgiveness of injuries, and fervent charity to the most inveterate enemies! which, if it fully influenc'd human souls, wou'd effectually establish the peace and honour of society; wou'd most vehemently raise mens minds to a divine resemblance, and give 'em strong assurances that they were the genuine and acceptable Disciples of Jesus Christ.

After variety of other divine precepts and observations for the instruction and caution of his Disciples and Missionaries, the chapter is concluded,
and

and all the foregoing morals set off and enliven'd by a most forcible and apposite comparifon.

No landscape upon earth can entertain the eye with a greater variety of delightful objects, than the feventh and eighth chapters of this Evangelift do the mind with wondrous actions; in which power and goodnefs are equally concern'd; where miracles and morals are happily interspers'd for the full edification and pleasure of the intelligent and devout reader. Firft we are charm'd with the pious and prudent addrefs of the centurion to our Lord for the recovery of his dying fervant; and his heroic faith, which He, who knows the fecrets of all hearts, extremely approves and applauds. Who can forbear being deeply mov'd at the contrition and humiliation of the penitent woman, who kifs'd our Saviour's feet, wash'd 'em with her tears, and wip'd 'em with the hair of her head! Here are fuch marks of religious forrow, and a thorough reformation, as would move the moft rigid disciplinarian to compaffion. The Son of God gives her his abfolution, defends her againft the fpiteful and hypocritical cavils of the Pharifees; and expreffes the higheft approbation of her pious zeal and duty. The danger of the ftorm, the confufion and terror of the Apostles, our Saviour's commanding the winds and fea with god-like majefty, and reprov- ing his Difciples want of faith with gracious mildnefs, the fiercenefs of the man poffefs'd with Legion, the fury of the fiends driving the herds headlong down a precipice into the fea, the terror and confufion of the brutal inhabitants of the neighbouring countries, are great fcenes of astonifhment and wonder; but have been fpoken to (some

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of

of them at least) before. After our Saviour had cur'd the centurion's servant, he goes to *Nain*, to meet there an opportunity of doing a gracious and most seasonable miracle. A widow's only son was carried in his coffin; our Lord met the mournful procession, commanded the funeral to be stopp'd; went to the disconsolate widow, bad her cease to mourn, and by his divine power turn'd her mourning into such joy, as 'tis impossible for any body to express, or imagine, but one in her condition.

As this *most divine Friend of human race* was going to raise the daughter of *Jairus*, a woman incurably ill, and undone in her fortune by expenses laid out towards her recovery, takes the opportunity to touch his garment in the crowd. According to her faith her trial succeeded. She immediately feels health and soundness diffus'd through her whole constitution: But her joy for her speedy and complete recovery was checked by her fear of the penalties of the law against those who should presume to go in public during the time of their uncleanness [6]. But our Saviour encourages her faith, and obliges her to own the miracle; to publish her faith to be an example to the people; and his divine power, to induce 'em to become obedient disciples and subjects of the only Messias of human race. This one instance may serve for a representation of our Lord's whole life upon earth; which had no vacancies or empty spaces; but was all fill'd up with the *most heavenly exercises and healing wonders*. But when Jesus arriv'd at the ruler's house, as soon as he had spoken that word of sovereign power and authority, *Damsel, arise!* with

[6] Vid. Leviticus xv.

what

what unutterable transport would the mourning parents receive their dear child from the dead? What solemn reverence, what awful gratitude to their divine benefactor, wou'd possess their overjoy'd souls! What adoration, and wonder, and fear mix'd with joy, wou'd succeed the rude laughter and scorn of those who derided our Lord!

He gave a resistless proof, that with respect to his power, which extended to all persons, and all states, the damsel was not dead, but slept.

All these admirable accounts of our Saviour's infinite power and goodness have not only a choice copiousness of very valuable reflections and morals mixt and interspers'd by the Evangelist, so as to diversify the sacred history with all the most agreeable and improving ways of addressing human minds; but from the miracles and narration itself naturally arise great numbers of the most entertaining and profitable observations and remarks.

From the circumstances of the great facts we learn the sublimest doctrines; and the miracles, which confirm the truth of Christianity, infer and lay open to a thoughtful reader those venerable mysteries, and heavenly truths, which are the glory and dignity of it. How many strong proofs have we of our Redeemer's almighty power and eternal divinity in these three chapters! 'Tis hence plain that he knew the hearts and secret thoughts of men, which is always appropriated to the divine Omniscience. *Thou, even thou only knowest the hearts of the children of men* [7]. He in his own name, and by his own authority, calms the storms, and

[7] Luk. vi. 8. 1 Kings viii. 39.

rage of the winds and seas [8]; pardons sins, and commands the dead to arise [9]. From the terror of the infernal spirits, and their supplications to him not to torment them before their time, we learn that there is a great abyſs to which evil ſpirits are not yet confin'd; a ſtate of remedileſs miſery and full puniſhment reſerv'd for the rebel-angels at the judgment of the *laſt day* [1].

In the caſe of *Jairus's* daughter we learn that the human ſoul does not die with the body, but may ſubſiſt in a ſeparate ſtate; and that Jeſus is the Lord and Giver of all life, and has ſovereign power over all ſouls and in all worlds. He has the keys of hell and paradise, *and opens, and none ſhuts; and ſhuts, and none opens* [2].

§. 3. THERE is a deep meaning and copious ſenſe in the ſacred writers of the New Teſtament; which you will in vain ſeek for in the moſt judicious and cloſe writers of the heathen world. There are many beautiful references to the ſtupendous providences related in the Old Teſtament; alluſions to the laws, ſacrifices, and rites of the *Jewiſh* church and nation, and to the cuſtoms civil and religious of other eaſtern people; which are ſurpriſingly agreeable, and nobly emphatical.

[8] How noble, and majeſtic, and full of ſpirit, is the expreſſion, *ἐπιτιμήσε τῷ ἀνέμῳ, καὶ τῷ κλύδωνι τὸ ὕδατος*, *he chid the wind and ſtorm*? — Luke viii. 24. 'Tis in the Old Teſtament apply'd to God alone: *Ἀπὸ ἐπιτιμῆσεώς σου Φεύγονται τὰ ὕδατα*, Pſal. civ. according to the Septuagint, ver. 7.

[9] Luke vii. 48, 14.

[1] Luke viii. 31. St. Jude, ver. 6.

[2] Luke viii. 54, 55. Apoc. iii. 7. Upon this ſection of the variety of ſacred writers, ſee an excellent paſſage out of Dr. *Knight's* Preface to his ſermons on the Divinity of our Saviour and the Holy Ghoſt, p. 2, 3.

Numerous

Numerous passages have a retrospect to the history of ancient times ; and many a prospect towards the coming ages and states of Christianity ; which are not now understood in their full extent and significance ; but will be open'd for the instruction and wonder of Christians nearer to the day of judgment.

Divinely-inspir'd writers, according to the great *Verulam's* observation [3], ought not altogether to be expounded after the same manner that human compositions are. The secrets of hearts, and succession of times, are only known to the immortal King, and only wise God, who inspir'd these authors : therefore since the precepts and dictates of infinite wisdom were address'd to the hearts of men, and comprehend the vicissitudes of all ages with a certain foresight of all contradictions, heresies, and different states of the church, they are to be interpreted according to this latitude. When we come to know these complete treasures of divine eloquence and wisdom to more perfection, how shall we admire them ; what incomparable instruction and satisfaction shall we receive from them ? How valuable does that passage of *St. Paul* about the paper and parchment, ridicul'd by some shallow wretches, and wrested to an heretical sense by others, appear from the just interpretation of it, and the valuable inferences drawn from it by the excellent Bishop *Bull* [4] ?

In the beginning of Christianity the value of that observation of the Evangelist, *Jesus prayed the third time, saying the same words*, might not be so fully understood : but the madness and pride

[3] *Instauratio magna*, l. iv. p. 475.

[4] Sermon on 2 Tim. iv. 13.

of latter ages have open'd its full significancy and emphasis. The design of it seems to be to encourage modest and sound Christians in the use of venerable and establish'd forms of prayer, that are more useful and valuable, as some other blessings are, for being common and us'd every day; and likewise to confute hot-headed sectaries, who nauseate all forms of prayer, even that most divine one of our Saviour, priding themselves, and entertaining their deluded followers with their own raw and *extempore* effusions [5].

In that grand description of the Son of God in St. Paul's admirable Epistle to the *Colossians* [6], 'tis not only express'd in the loftiest terms and most triumphant manner, *that all things were created by him in heaven and earth, visible and invisible*; but after an enumeration of the noblest of all the beings in the universe, 'tis added, *all things were created by him and for him*. Which was added by divine wisdom to confute the blasphemies of heretics, whodeny our Saviour's eternal divinity.

These subtil depravers of sound Christianity pretend, that the Son in making the world was us'd only in the quality of a servant or instrument [7]:

[5] Mat. xxvi. 44.

[6] Coloss. i. 15, 16, 17, 18, 19. Our Saviour and his Apostles expressly call the elements *bread* and *wine* after the consecration is perform'd; for 'tis certain, the elements are not to be eat or drank till they be consecrated; and that we are not partakers of the elements, 'till we eat or drink 'em; whereas the Apostle says, 'tis bread even after or at the participation, 1 Cor. x. 17. xi. 26. Mark xiv. 25. Dr. Bennet.

[7] Vid. Dr. Stanhope's Ep. and Gosp. Vol. I. p. 159. That learned man has given us a very noble explication of that majestic character of the Son of God: *ὃς ἐν ἀπαύρατοις τῆς δόξης (τῆ Πατρὸς) καὶ χαριτὶ τῆς ὑποστάσεως αὐτῆς, κ. τ. λ.* On which he clearly shews the fitness and divine propriety of these words to express the unity of nature and distinction of person betwixt 'em, *ibid.* p. 160, 161, 162.

For

For upon this sense, how true soever it might be that all things were created by him, yet it could not possibly be true that all things were created for him too: Since he, for whom all things were made, is true God, omnipotent and eternal. For God *made all things for himself* [8]. In the eleventh chapter of the Epistle to the *Romans* there is as concise and magnificent a description of God the Father, as any-where in the sacred writings. *For of him, and through him, and to him are all things* [9]. Every part of which description is fully and frequently apply'd to the Son of God's love and bosom.

The great accuracy us'd in the Gospel-expressions of the Holy Ghost's descending upon our blessed Saviour at his baptism, obviates at once a great blunder in a *Socinian* objection, and exposes the idolatry and folly of those people, who paint the Holy Ghost like a dove [1]. Grammar and plain sense shew that the words have no relation to the bodily shape, but the motion of the dove, *συναίικῳ εἶδει, ὥστε περιεπλάν, descending as a dove does, leisurely and hovering*, otherwise it must have been *περιεπλάς* [2].

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In

[8] Prov. xvi. 4.

[9] Ver. 36. Ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα, are a noble and full character of the true and eternal God, the Creator and Lord, Benefactor and Preserver of the universe. And are these expressions apply'd to the Son blessed for ever of lesser force and majesty? τὰ πάντα δι' αὐτοῦ, καὶ εἰς αὐτὸν ἔκτισται, καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν, Col. i. 16, 17. Heb. i. 3, 10, 12. John xiv. 9. xii. 45. Phil. ii. 6, &c. 1 Cor. viii. 6.

[1] Mat. iii. 16. Luke iii. 23.

[2] Vid. Mr. *Lesley's* third Socinian dialogue, p. 19. Dr. *Scot* gives the same account of this glorious descent with his usual sound sense, and noble eloquence: "The Holy Ghost, as St. *Luke* tells us, descended on our Saviour in a bodily form or appearance, which St. *Matthew* thus expresses: The Spirit of God descended like a dove, and lighted upon him; not as if he descended in
" the

In all the wondrous sights at *Horeb*, there was no appearance of God. The *Jews* saw many other similitudes, as fire, smoke, &c. but were to make no resemblance of God from any thing they saw; and the fowls of the air are particularly mentioned [3].

§. 4. ALL the mysteries of the New Testament are pure and noble, august, and becoming the majesty of the God of gods: not like the pagan mysteries and ceremonies, which, like some of their temples, were pompous and stately on the outside, but within contain'd nothing but some vile and contemptible creature. Lewdness, or foppery at best, were at the bottom of all their shew and solemnity: and generally those, who were initiated into the sacred rites and nearer services of their gods, were much more *profane* and *wicked*, than those who were commanded to depart from their temples for being *so* in their notion. The venerable mysteries of the incarnation, the sacred Trinity, the resurrection and glorification of human bodies, are not vain speculations to amuse the fancy; but are the essential doctrines and fundamentals of the purest religion in the world; that are graciously design'd and directly tend to improve the understanding, and rectify the will, to raise gratitude, and all duty and devout affections to God. They have a certain and full influence on the present and future happiness of mankind. 'Tis observable

“ the form of a dove; but, as it seems most probable, he assum'd
 “ a body of light or fire, and therein came down from above; just
 “ as a dove with its wings spread forth is observ'd to do, and
 “ gathering about our Saviour's head, crown'd it with a visible
 “ glory. Mediator, c. 7. p. 110.”

[3] Deut. iv. 12, 17.

that

that in the Epistles that treat most fully and magnificently of the sublime doctrines and awful objects of our faith, there is always in the conclusion a choice collection of morals and sound precepts of pure life; which are the true consequences of those most lofty and venerable truths and essentials of the Christian creed [4].

Those awful and venerable secrets, which the angels desire to look into, as we shall see more fully hereafter, are by free-thinkers, and profane pretenders to philosophy, made to be no secrets at all; and so the majesty of the thoughts of the sacred writers, and the propriety and nobleness of their language are debas'd, and comparatively sunk into meanness and contempt: the goodness of God the Father, and the condescension of our Saviour in redeeming human race, are depreiated, and infinitely undervalu'd; and by consequence the obligations of mankind to love, obedience, and gratitude for infinite mercies are horridly weaken'd and lessen'd. Ill principles and heretical depravations of the Gospel-mysteries naturally tend to vice and corruption of manners. But if Jesus Christ, according to the plain language, the whole contexture and design of the sacred books, be true, natural, eternal God, without any quibble or evasion, then how adorable is the love of God the Father, who spar'd not his own Son for our salvation? how infinitely great and obligatory the condescension of God the Son, who took our nature, and suffer'd for us? how stupendous the charity and grace of God the Holy Ghost, who inspires Christians with a due sense of this great salvation;

[4] Vid. Ep. to Coloss. Ephes. Hebrews, &c.

and with qualifications to entitle us to it, and make us capable fully, and with eternal satisfaction, to enjoy it [5]?

Mr. *Locke* is pleased to observe, that *St. Paul* is in pain, and labours for words to express the mysteries of the Gospel. And so he might well be upon the foot of the old and sound doctrine of our Redeemer's being true and eternal God; then no language, that mortals can understand or utter, can reach the magnificence and infinite glories of that mystery: But if the mystery of the Gospel lies only in *Jesus* being only an exalted creature, and great prophet; and all the divine triumphs, rapturous exultations and praises of *St. Paul* rise no higher than to the mercy vouchsafed to the *Gentiles* to share with the *Jews* in the privileges of the Gospel; and have no relation to the great mystery of godliness, God manifested in the flesh, but rather exclude and deny that, according to this gentleman's interpretation against it in some places [6], and silence in all the rest; then the great Apostle has over-done his subject; has been dangerously bold in applying the sublimest and incommunicable titles and attributes of God blessed for ever to a mere creature.

[5] Vid. omnino Bishop *Taylor's* Life of holy *Jesus*, Part I. ad Sec. iii. p. 16, 6.

[6] One of the clearest and strongest proofs of our Saviour's eternal Divinity, Rom. ix. 5. is daringly set aside, stript of all its grandeur and sublimity, and turn'd into a low and odd sense; of whom is *Christ* as to the flesh, who is over all, God blessed for ever, Amen. He (Mr. *Locke*) zealously follows the blunder of *Erasmus*, and, contrary to the natural sense and usage of that phrase among the *Hebrews*, the interpretation of almost all the fathers, with unnatural force, and wire-drawing, racks it into this distorted form—Of whom was *Christ*, who is over all. God be blessed for ever, Amen. He says not a syllable to excuse this most horrid perversion. Vid. *Whitby*, *Hammond*, *St. Chrysostom*.

CON-



CONCLUSION.



AM sensible that there are innumerable noble and beautiful passages in the New Testament, which I have not mention'd, and been far from setting forth those in their best light and full advantage, which I have mention'd; and indeed no man can do that, tho' I doubt not we have many learn'd and judicious men, who are better qualify'd for such a great work than I am. But I am in hopes that what I have done on the subject will contribute something to the illustration of the sacred book, and the honour of Christianity. That was the thing I all along aim'd at; and the sense of my integrity, and honest intentions, will sufficiently comfort and support me under the peevishness and prejudices of some friends, who are regardless of the language of the divine writers; and the rancour and malice of enemies, who hate and ridicule their doctrines. I must desire the friends of this *sacred book* to read it carefully, and study it in the original; and to esteem it as an immense treasure of learning, that requires all their abilities, and all their reading. In order to illustrate and explain this heavenly book, there is occasion for a good skill in the *Jewish, Greek, and Roman* histories and antiquities; a readiness in the classic authors, and the *Greek* interpreters of the

Old Testament; and a competent knowledge of the *Hebrew* language. To which must be added chronology and geography. Scarce any part of learning but will be of some use and advantage in the study of these divine writers. The pleasure and improvement of a close and regular study of the *New Testament*, all along compar'd with the *Old*, will be greater than we ourselves could have imagined, before we set upon it. Besides the pleasure and agreeableness of such an employment, 'tis of the utmost importance, and most absolute necessity, for us all to study the inspir'd book in order to practice. In it is the grand charter of our eternal happiness. What a noble employment, what ravishing satisfaction must it be to see there our sure title to the heavenly inheritance, and have before our eyes, in plain and legible characters, infallible directions how to avoid the loss or forfeiture of it! The sublime mysteries and doctrines here delivered, are the most august and venerable truths that ever were reveal'd to mankind; that shew us the dignity of our own nature, in order to teach us purity and a generous contempt of trifles, and disdain of vile and little actions; and represent to us the infinite generosity and magnificence of the divine nature, in order to entertain our contemplations, and raise our wonder and gratitude to the highest pitch. The terrors there denounc'd against all unbelievers and wicked despisers of the divine majesty, and authority of our Saviour, are strong and awful motives to all reasonable people to fly from the wrath to come, and take care not to neglect so great a salvation. The precious promises of the Gospel, as they are demonstrations
of

of the infinite generosity and mercy of God, so they are to men the immoveable basis and support of their faith, and all their joyous hopes of immortality. This is the book, by which our lives must here be regulated, and be examin'd, in order to our full absolution at the *last day*. This is the book, that makes all, who duly study it, learn'd and happy; wise to salvation. The temptations and suggestions of the devil are check'd and conquer'd by the sacred text. Our Saviour shews us the great value and excellency of the holy Scriptures, when out of them he draws arguments to confound the infernal sophister [7].

And as the ever-venerable mysteries and refining doctrines of the Gospel raise men to heaven and happiness; so 'tis highly probable, the study of 'em shall be one part of the entertainment of blessed spirits. What glorious scenes will then open, when we shall see face to face, and know as we are known! when we shall understand the manifold wisdom and grace of God in his conduct of the great mystery of our redemption! How will the illuminated spirits of just men made perfect be charm'd with the propriety and divine *pathos*; be astonish'd at the sublime sense and mystery that were compriz'd in the plainest and commonest words and expressions, which dry and presumptuous critics have cavill'd at, as idiotical, low, &c.?

When Moses and Elias, says the great Mr. Boyle, left their local, not real heaven, and appear'd in glory to converse with our transfigur'd Saviour on the mount, their discourse was not of the government of kingdoms, the engagement of great armies,

[7] Mat. iv. 4, 7, 10.

conquests and revolutions of empires; those are the solemn trifles that amuse mortals: But they discoursed upon the chief subject of the inspir'd book—the decease which he should accomplish at Jerusalem; those meritorious passions, that miraculous death, that were to redeem and save a whole world [8]. The dignitaries of heaven are describ'd by St. *John* as singing the song of *Moses* and the Lamb, and paying their adorations in the words of the sacred writers [9].

St. *Peter* represents this matter in a very glorious piece of sublime; *εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι*, which things the angels desire to look into [1]. Learned men take this expression to be a beautiful allusion to the golden cherubims looking towards the mercy-seat [2]. It very properly signifies to pry narrowly into those glorious revelations; to stoop down and look earnestly, as St. *John*, into our Saviour's sepulchre [3]; or else to bow themselves in adoration of so great a mystery. 'Tis certain that pride was the condemnation of the devil; and 'tis argu'd into a fair probability that his pride was provok'd by his foreknowledge of our Saviour's incarnation. The offence of the Cross is certainly the ruin of haughty

[8] Vid. Mr. *Boyle's* Style of H. S. 216, 217. Rev. xv. 3.

[9] Exod. xv. *Mosis canticum applicatum Christo & rebus Christi.* Compare iv. & v. of St. *John's* Apocalypse with Exod. xv. 11, &c. Psal. cxlv. 17. Isa. lxvi. 23. Jer. x. 7. — And cou'd the devotions of the triumphant church be express'd so properly, so sublimely, as in thoughts and terms dictated by the Eternal Spirit?

[1] 1 Pet. i. 12.

[2] Exod. xx. 18, 19, 10. *Myfterium hoc cernui venerantur angeli.*

[3] John xx. 5. Mr. *Lesley's* Dial. i. p. 240.

spirits,

spirits, who are tempted by the apostate angels, and follow their example in endeavouring to destroy in the minds of men that fundamental article of our faith [4]. But those good spirits, whose nature and excellencies so far transcend ours, think this adorable instance of the divinest charity and humiliation worthy their bowing as well as desire to look into. The angels which preserv'd their allegiance, and stations in glory, willingly submitted to adore the humanity join'd in one person with the Godhead [5]. Submit did I say? They glory'd in it with all their powers. It was their most natural service, the most stupendous and noble demonstration of divine love, which will occasion the eternal felicity and preferment of human race, and be the unexhausted subject of the wonder and joyful praises of all the glorify'd servants and sons of God.

Now to the ever-blessed and adorable Trinity, God the Father, God the Son, and God the Holy Ghost, Three Persons, and One eternal Divinity, be ascrib'd by the Church militant and triumphant, all majesty, dominion, worship, praise and glory, Amen.

[4] Vid. Mr. *Lesley*, uti prius.

[5] Mr. *Lesley*'s Hist. of Herefy and Sin, p. 762. Mr. *Norris*'s Rel. and Rev. Part I. Con. 8. Sec. 21. p. 89. *Jenkin*'s Reas. Part I. p. 328, 329.

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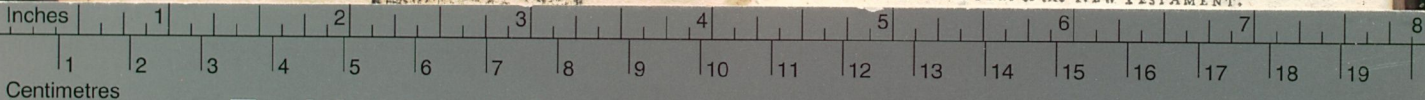
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