A COLLECTION OF THE
Church-History
Of
PALESTINE,
From the Birth of
CHRIST,
To the
Beginning of the Empire
Of
DIOCLETIAN.

By F. M. B.D.


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THE CONSIDERATION of the great Benefit and Usefulness of History, of Ecclesiastical History, especially, which affords us so many Illustrious Examples of true Virtue and Piety, and admoniseth us, that being compassed about with so great a Cloud of Witnesses, we run with Patience the Race that is set before us, may perhaps prevail with the Reader to excuse the publishing this brief Collection. That it might be the briefer, I have not transcribed at large the Texts of Scripture, which contain an Historical Account of the Places, and some of the Persons mentioned in it, but refer the Reader to them. In like manner I desire that he will consult D. Cave, as to the greatest part of the History of the Apostles; and some others; not repeating any thing that may be found in his Lives of the Apostles, and Apostolical Persons. For the same reason, I meddle not with the Niceties of Chronology or Geography; the Reader may (if he pleaseth) consult D. Cave's Chronological Table, as to the one; and I commonly follow D. Heylin, in that which appertains to the other. For the same cause also I give an account only of Persons and Places. To have treated of the Doctrine, Discipline, Worship, and Government of the Church, together with the Sects, Heresies, Hereticks, &c.
which were in the three first Centuries, would have swell'd this Collection too much. When I alledge the Commentaries of the Ancient Writers and Others, I often do not mention the place, but by observing the Text of Scripture, which I refer to, it may be easily found. In alledging Josephus de bel. Jud. I follow the Greek, in which the Books and Chapters are divided otherwise than in our English Translation, and in some Latin ones. The example of Hegesippus may excuse the Style, of whom the Martyrology says April, 7. Simplici sermone texuit historiam, ut quorum vitam sectabatur dicendi quoque expresseret charactere. If this Collection be so happy as to incite any to be followers of the Holy Persons mentioned in it, as they were of Christ, I have enough.

Jo. Milner.
THE
Church-History
OF
PALESTINE.

CHAP. I.

An Account of the Places within Palestine, which were honoured with the presence of Christ or his Apostles, and are mentioned in the History of the New Testament.

Sect. 1.

J UDEA. Tertull. l. 3. confr. Marcion. c. 24. reports that in Judea for forty days together, a City hung down from Heaven with all the habit of Walls. It appeared in the Morning, and in the progress of the day vanished out of sight. This was (as I conceive) but a little before the time of Tertullian's writing it.

Jerusalem. Josephus gives a large account of the destruction of it by Titus. The Christians in obedience to their Lords command, St. Luc. 21. 20, 21, and perhaps alarmed with the many Prodigies, which preceded the City's Desolation; as also admonished by an Oracle delivered to some approved Persons among them, (as Euseb. l. 3. c. 5.) or by an Angel (as Epiphani. de ponder. & mens.) had departed out of it, Cestius Gallus having given them an opportunity of doing it, when having besieged the City, he, without any visible reason, suddenly raised the Siege.
Siege, at which time many of the Jews got out of it, as out of a Ship ready to sink; so Josephus de bel. Jud. l. 2. c. 40. We are told by Euph. orbis, calls Elais. In the front of the gate through which they went out to go to Bethlehem, he caused a swine to be engraved in marble (see Euseb. and Cassiodor. in Chron.) and forbade the Jews to come into the Country near it (though they came only as travellers and strangers;) yea they might not as much as behold it from an high place (See Tertul. contr. Judaeos c. 13. Apolog. c. 21. Justin Martyr Apol. 2. Euseb. l. 4. c. 6. Orosius l. 7. c. 13. Sulpit. Sever. l. 2. St. Hilary in Psal. 98. St. Hieron. in Zeph. 2. and Isa. 6. andProcop. Gaz. in Jfa. 1. 7.) But he permitted the Christians (at the least those of the Gentiles) to inhabit there, who were renowned for the eminent Miracles of healing, &c. wrought by them, so that the Church began to enjoy a flourishing condition; see Epiphan. ubi supra.

The Temple. If we will believe the Jews, St. Joh. 2. 20. it was 46 years in building; but whether they spake this of Solomon's Temple, (as Origen in St. Joh.) or of Zerobabel's (as Euseb. Demonstr. l. 8. Theophylact and Euthymius) or Herod's (as others) it is not easy to determine. When Jesus said to his Parents, St. Luc. 2. 49. Visit ye therefore that I must be in thy house, we render it About my Father's business, but the Syr. and Pers. In my Fathers house; and so Epiphan. Har. 30. Theophylact and Leo Epist. 4. do expound it. (See also Origen Hist. Botr. & Euthym.) So the sense of our Saviour's words will be. Why did you seek me any where but in my Father's house, the Temple, where I ought to be? Thus in Josephus contr. Appion. l. 1. ev της θεός, signifies, In the House of Jupiter, and ev της Αμαν, in the LXX. Esth. 7. 9. In the House of Haman, and το αυτου, in Theocritus, 'Eid. β. The House of Lycon. What the Disciples say of the stones and buildings of the Temple, St. Mar. 13. 1. may be compared with Josephus his Description; Ant. l. 15. c. 14. It was built (lays he) of white and strong stones, which were about 25 cubits in length, about 12 in breadth, and 8 in height. The whole structure was like a Princely Palace, &c. The same Josephus gives us at large the History of its destruction by the Romans. Sulpit. Sever. affirms, That both Titus and others were of opinion, that the Temple especially should be destroyed, that the Religion of the Jews and Christians might be more effectually extirpated: But Josephus de Bel. Jud. l. 6. c. 24. 26. assures us, That Titus was utterly against the burning of it. Forty years before it was desistry the doors of it were open of their own accord: (So the Gesenius in Joma fol. 39. 2.) which may countenance that which some say, That the doors of the Temple opened of themselves about the time of our Saviour's Passion. Also Josephus de bel. Jud. l. 6. c. 31. tells
tellso of the East-gate of the inner Temple, that; though it was so heavy that it could hardly be shut by 20 Men, it was seen to open of its own accord, and it may seem by him, that it was at the feast of the Pessover that it did so. Dio l.69 relates that Adrian built a Temple to Jupiter, in the same place where the Temple of God was, (see also Sulpit. Sever. l. 2.) as others say that he set up his Statue where the Ark was, which Statue stillNicephorus, l. 3. c. 24. if any Man call the abomination of defolation spoken of St. Mat. 24. he will not err much. See Suidas in voc. βασιλεύμα.

The space between the Temple and the Altar St. Mat 23. 35. St. Luc. 11. 51. By the Temple we are here to understand that which was properly so called, and by the Altar the Altar of Burnt-offerings. In Joel 3. 17. and the Misna in Joma c. 3. § 8. it is between the Porch and the Altar, but the fence is the same. The space between them was 22 Cubits; so the Misna in Middoth. c. 3. § 6.

A Pinnacle of the Temple. St. Mat. 4. 5. Luc. 4. 9. It is in vain to go about certainly to determine what part of the Temple this was, whether some battlement or turret of it, or some of the flying fans, or of those sharp broaches (Josephus de bell. Jud. l. 5. c. 14. calls them golden spits) which were set up to keep off Birds, lest they should defile the Temple. Some understand by it the roof of the porch mentioned by Josephus Ant. l. 15. c. 14. the height whereof was such, and it stood over a valley of such extraordinary depth, that, if a Man looked down from it, his head would be vertiginous; his sight not reaching to the bottom, because of the vast and unmeasurable distance. St. James was also set επί το πτεύεσμον, on a Pinnacle of the Temple, (Euseb. l. 2. c. 23.) but perhaps that part of the Temple on which he was set, was not so high as this on which the Devil set the holy Jesus. The Author de cardinal. oper. fermo. de jejun. & tenar. held that it was not really or by a local motion, that Jesus was carried and set on a Pinnacle of the Temple, but in spirit only, as Ezekiel was carried in the Spirit to Jerusalem; but others affirm that it was by a local motion. The Author oper. imperf. seems to have thought, that he was not seen when he was carried into the Holy City and set on the Temple.

A Vail of the Temple. St. Mat. 27. 51. St. Mar. 15. 38. St. Luc. 23. 45. We read Heb. 9. 3. of the second Vail, so that there were at least two Vails of the Temple; accordingly Josephus de bel. Jud. l. 5. c. 14. mentions two. The Talmudists dispute whether there were two Vails before the Holy of Holies or but one (Misna in Joma c. 5. § 1. and Gemar. fol. 51. 2.) and they seem to resolve, that there were two: But R. Josefa said there was but one. Now whether it was this Vail before the Holy of Holies, called the second Vail Heb. 9. which was rent at our Saviours Passion, or the outer Vail which was before the Holy place, I shall not determine. Origin and S. Hieron. ad Hedebium. qu. 8. thought that it was the outer Vail; but Laetan. l. 4. c. 19. S. Chrysost. S. Cyril. Alex. in S. Job. l. 16. c. 37. and Theophylact seem to have taken it to have been the inner; (see also Euthymius and Leo).
passione Dom. ser. 2.) We read (says St. Hiero., in S. Mat. 27. and ad Heb. 10. qu. 8.) in the Gospel that is written in Hebrew Letters, not that the Vail was rent, but that the superliminaris templi, of a wonderful Magnitude, did fall, or was broken and divided. If we may believe Ephrem Syrus, a Dove was seen to fly out of the Temple, at the same time that the Vail was rent.

The Treasury. St. Mar. 12. 41, 43. St. Luc. 21. 1. St. Joh. 8. 20. The Mista in Shekalim, c. 6. § 1. mentions thirteen Treasure-chests, and c. 5. § 6. two Treasure-chambers, one of which was called the Chamber of the Silent, where religious Men did silently or secretly put in their Offerings. When Josephus de bel. Jud. 1. 5. c. 14. and 1. 6. c. 29. speaks of the Treasuries in the plural Number, perhaps these Treasure-chests or Treasure-chambers are to be understood; and it is probable that it was into one of those Chests or in the one of those Chambers, that the Widow cast in her two Mites. But when in St. Joh. 8. we read of Christ’s Speaking and Teaching in the Treasury, we are perhaps by Treasury there to understand, the whole Court in which those Chests were, and that as some suppose was the Court of the Women.

Solomon’s Porch. St. Joh. 10. 23. Acts 3. 11. 5. 12. Some (upon what grounds I know not) will needs suppose, That the Court of the People is called so; as others will have it to have been that so called or Royal Porch, which Josephus Ant. l. 15. c. 14. placeth on the Southside of the Temple; but it is most probable, that it was that which he mentions Ant. l. 20. c. 8. and de bel. Jud. l. 5. c. 14. calling it the Eastern Porch, and affirming that it was built by Solomon. See 1 Kings 6. 3. 2 Chron.

3. 4. The Beautiful Gate. Acts 3. 2. 10. ‘Tis supposed that it was the Corinthian Gate, which was of Corinthian Brass, and in beauty and elegance, far surpassed those that were all over-laid with Gold and Silver. Josephus de bel. Jud. 1. 5. c. 14. We read 2 Kings 15. 35. and 2 Chron. 27. 3. that Herod built the High-gate of the Temple. Whether Herod built this Gate in imitation of that, and in the same place, they that have leisure may enquire.

The Castle. Acts 21. 34, 37. 22. 24. 23. 10, 16, 32. Some say that it was a Castle on mount Sion, which was built out of the ruins of the Palace of David. But it is most probable, that it was the Tower called Antonia, which was close by the Temple, Joseph. Ant. l. 15. c. 14. de bel. Jud. l. 1. c. 16. Comestor makes that Tower to have been called Agrippina as well as Antonia; but perhaps it is a mistake.

An Upper Room. St. Mar. 14. 15. St. Luc. 22. 12. Acts. 1. 13. Our Mr. Gregory alledged a Syriack Scholiast, who affirms (as many others do) that it is the same Room which is mentioned in all the three places. He also alledged an Arabick Geographer, who finds this Upper Room in the Temple of Sion, and the Table still remaining there on which our Lord did eat with his Disciples. Whether by the Temple of Sion, he meant that which S. Hiero. ad Paulinum calls Conventulum Sion, and which
(as some think). St. Cyril. Hieros. calls the upper Church of the Apostles, Catech. 16. and in which (as those Fathers tell us) the Holy Ghost lighted on the Apostles, I know not: But there are who have thought the Cenaculum Sion, to have been this upper Room mentioned by the Evangelists. Yet others say that it was an upper Room in the Jewish Temple; see De Dieu in Act. 1.

Bethesda. St. Job. 5. 2. &c. The Greek Copies generally, and St. Chrysost. favour our reading Bethesda, so Theophylact and Euthym. In the Syr. it is writ הר בסד (and the Arab. and Pers. much agree with it) i.e. the house of mercy, as the Arab. interprets it. Yet S. Cyril. Alex. and S. Hieron. de loc. Hebr. read Bethsaida or Bethseida, and Tertul. de Bapt. c. 5. Bethsaida, But contr. Jud. c. 13. Bethesda, where he tells us that the miraculous healing virtue of the Pool ceased, when the Jews arrived to that height of fury to blaspheme the name of God, as they did by adding this to their other heinous wickednesses, the crucifying his Son. The same Tertul. de bapt. and also S. Ambros. de his qui initiantur Mysteriis c. 4. and S. Chrysost. Edit. Savil. tom. 5. p. 585. l. 40. seem to have thought that there was only one cured at the Pool in one year. Some have thought it to be the same with that which is called the upper Pool, Isa. 7. 3, &c. and the old Pool, Isa. 22. 11. and by Joseph. de bel. Jud. c. 13. Solomon's Pool. We need not wonder at Josephus his silence concerning the healing Virtue of the Pool, since (as Tertullian informs us) it ceased many years before the time that he writ.

The Sheep-Market. St. Job. 5. 2. Because there is mention of the Sheep-gate, Neh. 3. 1, 12. 39. some choose to render it here not the Sheep-Market but the Sheep-gate. But what if it be the Pool itself (viz. Bethsaida) that is called προαντιμα, q.d. the Sheep-pool; so S. Hieron. de loc. Hebr. S. Chrysost. S. Cyril. Alex. Theophylact, also Mopsuest. and Ammon; and not only the Vulgar Arab. and Ethiop. but also some Greek Copies do favour this; see Luc. Brugenf. And S. Hieron. gives this reason of the Pool's being called probatica or peculialis, because they used to wash the Sacrifices in one of the two Lakes, which (as he tells us) were in or near it: Theophylact also speaks of the washing the entrails of the Sacrifices in this Pool, and Benjamin in Isin. tells of a Pool that was to be seen in his time, in which they did anciently wash their Sacrifices. Hence perhaps it is, that the Syr. instead of A Sheep-pool, reads, A place of Washing, and the Pers. A fountain or well of Washing.

Siloam. St. Luc. 13. 4. St. Job. 9. 7, 11. It is the same with Gibon; and therefore 1 Kings 1. 33, 38. the Chald. Syr. and Arab. do all read Siloam instead of Gibon; see Kimchi in rad. בון. On the last and great Day of the feast of Tabernacles the Jews had a custom to draw water out of the Pool of Siloam, and they themselves interpret it to refer to the drawing of the Holy Ghost, according to Isa. 12. 3. Misna in Succah c. 4. s. 9. and Buxtorf. in voc. קָבָה בּוֹ. Compare with this S. Job. 7. 37, 38, 39. The Tower mentioned, St. Luc. 13. was perhaps built over the gate of Siloam, near the River or Pool so called. Some have fancied that: the:
the fall of it was caused by that great Earth-quake, which happened in the 7th. year of Herod the Great, and overthrew many buildings, the fall of which slew thousands of Men; Joseph. Ant. l. 15. c. 7. But this fall of the Tower in St. Luke is mentioned as a particular accident, fatal to 18 Persons only; not as a general calamity in which thousands perished, also as a thing that fell out later, and was fresh in Men's memories. Siloe is mentioned in Joseph. de bel. Jud. l. 5. c. 13.

The Structure of David. Art. 2. 29. There is mention of it in Joseph. Ant. l. 7. c. 12. and l. 13. c. 16. and l. 16. c. 11.

The Pavilion. St. Joh. 19. 13. Why might it not be the Xystus which is frequently mentioned in Joseph. de bel. Jud. l. 2. c. 28. l. 4. c. 34. l. 6. c. 19. 34. η καταβολή τῆς νίκής ἡ μεθολογική τῆς θανάτου Πηλεοραίας. Some will needs fancy that this Pavilion was the paved Chamber (муναττονα) of which we read so often in the Talmudists. De Littor. St. Joh. 2. 29. There is mention of it in Joseph. Ant. l. 7. c. 12. and l. 13. c. 16. and l. 16. c. 11.

The Common Prison. Art. 5. 18, 19, 22, 23, 25. Because v. 24. we have mention of the Captain of the Temple, some have thought that this Prison was somewhere near the Temple, and probably within the Tower Antonia. Others have guessed, that it was the place which in Joseph. de bel. Jud. l. 5. c. 13. is called Bethso.

The Prison in which St. Peter was kept. Art. c. 12. Some have thought that it was the same with the Common Prison beforementioned; others that it was appendant unto Herod's Palace; others that it was without the City in the Suburbs of it. Others there are that cannot resolve whether it was in one of the Towers which were built on the Walls, or that it was betwixt the first and second Wall, or that it was within the Walls of the City, and yet without that part, which was more properly called the City. I allow every Man his Liberty to subscribe to which of these Conjectures he pleaseth, and only add that St. Chrysost. in Ephes. 4. lays that St. Peter was cast εἰς την ταύτην φυλακήν.

The Zion-Gate. Art. 12. 10. The City into which it lead was (fay some) that part of Jerusalem which was between mount Zion, and the Temple, for (fay they) Josephus often gives the name of City to that part of it. Others who think that the Prison was appendant to Herod's Palace, say, that it lead from thence into the City. Some affirm that it was usual in the East to have Gates at the end of their streets, so that wherefoever the Prison was, this Gate (fay they) was at the end of the Street which lead from it.

Calvary or Golgotha. St. Mat. 27. 33. St. Mar. 15. 22. St. Luc. 23. 33. St. Joh. 19. 17. St. Hieron. in St. Mat. lays, that he heard one affirm that it was called so from Adam's being buried there (quia ibi antiqui bosminis sunt concisum caput) but (fays he) we read in Joshua that Adam was buried near Hebron. He therefore gives another reason of the name Calvary, viz. because condemned Persons were beheaded there. Yet the tradition that Adam was buried there is mentioned by Origen in St. Mar. Tertul. 1. 2. contr. Marcion. in verse, the Author de Cardinal. Chr. oper. ferm. de ref. 

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ref. S. Basil. in cæs. Græc. patrum in S. Mat. 1. 2. S. Chrysost. in S. Joh.
Epiphani. Har. 46. Paula & Eustoch. ad Marcellam. S. August. fam. 71. de
Tempore. S. Ambros. in S. Luc. also Anæst. Sinaii. Germanus and Euthym.
This Tradition Theophylact in S. Joh. after St. Athanas. in passionem &
crucem Domini, fathers on the Jews; though St. Hieron. in Epitaph. Paula
imputes the other opinion to the Jews, that Adam was buried in Hebron.
But they may be easily reconciled, if that be true which some affirm that
he was buried first at Hebron, and thence translated to Calvary by Noah.
St. Cyril. Hieros. Cateches. 13. says that this name Calvary was given to
it prophetically, to signify that Christ our head should suffer Death there.
Some will have it called thus only from the fashion of it, it was (say
they) rounded after the form of a Man's head. Another reason seems to
be given by St. Hilary, viz. because it was in the midst of the Earth,
& sanctum in vertex hujus univestitatis. Adrian consecrated the Idol of
Jupiter in the place of Christ's Passion; so Paulinus epist. 11. yet St. Hieron.
in an Epistle to him, says, that a Marble Statue of Venus was set up in
crucis rupe, and with St. Hieron both Ruffus. Eccl. hist. l. 10. c. 7. and St.
Ambros. in Psal. 43. & 47. seem to agree. The rock of Golgotha was rent
at the passion of Christ; so Lucian. the Presbyter ap. Ruffus Hist. l. 9. c. 6.
and S. Cyril. Hieros. Catech. 13. seems to say the same. There are that
can tell you the breadth and depth of the rent, and describe the 3 holes
of the rock, in which the ends of the three Crosses were put.

Our Saviour's Sepulchre. S. Mat. c. 27. and c. 28. S. Mar. c. 15. and
c. 16. S. Luc. c. 23. and c. 24. S. Joh. c. 19. and c. 20. Euseb. in vit. Con-
stant. l. 3. c. 26. and Socrates l. 1. c. 13. relate, that the Heathens covered
the place with heaps of earth and rubbish that it might not be found; also
that they built there a Chapel to Venus, as St. Hieron. epist. ad Paulin.
tells us, that the stone which was rolled away from the Door of the
Sepulchre remained till his time. We have in Nicephorus, l. 1. c. 32. a
large description, as from an Ancient tradition, how the stone besides its
being sealed, was made fast to the door of the Sepulchre with Iron. If
we may believe Ludolphus de Saxon. the Sepulchre was fifty paces distant
from Calvary.

The Garden in which the Sepulchre was S. Joh. 19. 41.
The Potter's Field or Aceldama. S. Mat. 27. 7. Akt. 1. 18. 19. It
may be that he of whom it was purchased was a Potter, or that a noted
Potter had been anciently the Proprietor of it, or finally that the Earth
was fit for the use of a Potter, and so it had the name of the Potter's
Field. Some say that it was near to Tober, and that Judas both ended
his unhappy Life and was buried in it, and so possessed it. For so the
Vulg. Akt. 1. 18. reads, He possessed a Field, though we read, He pur-
chased a Field, i.e. by refunding the Money which he had received, he
was the occasion of the Chief Priests purchasing it; (see S. Chrysost. and
Theophylact) or he purchased it as a lasting Monument of his Infamy,
whilst they who passed by said, This is the Field which was bought with
the
the Money for which Judas betrayed his Master. Of Aceldama see St.
Hieron de loc. Att. Apost.

Cedron. S. Joh. 18. 1. Ammonius, Nonnus and others seem to have thought, that it had its name from Cedars. Perhaps they were induced thereto by the Article τοῦ (τεμπεῖος τοῦ Κέδρῳ) But the LXX. use τοῦ Κέδρῳ and Κέδρου without an Article promiscuously (see the LXX. in 2 Sam. 15.23.) and in the Hebrew it is constantly קְדַרֶה, and here S. Joh. 18. MS. Alex. and March. Vales. have τοῦ Κέδρου, and not τοῦ Κέδρου:
Yet I confess that the Arab. seems to favour those that derive the name from Cedars. It is mentioned by Joseph. de bel. Jud. l. 5. c. 8. and more frequently by Görionides. Some say, that the rude Souldiers plunged our Saviour in this brook, it being in the way as they lead him from the Garden to the City.


The Garden of Olives. S. Joh. 18. 1. &c. It was in or near to Gethsemane. In the Gemar. in Bava Kama fol. 82. 2. and in Avodah R. Nathan fol. 9. 1. it is said, that they do not make Gardens in Jerusalem, and so we see that both this Garden, and also that in which was our Saviours Sepulchre was out of the City.

The Mount of Olives. S. Mat. 21. 1. 24. 3. 26. 30. S. Mar. 11. 1. 13. 3. 14. 26. S. Luc. 19. 29. 37. 21. 37. 22. 39. S. Joh. 8. 1. Some say that it had three eminent tops, and that Jesus ascended to Heaven from the middlemost of them. From some part of the Mount he did certainly ascend, and that not far from Bethany, or it was from that part of it which was called Bethany. An Inscription upon a stone which was dug up in China acquaints us, that it was about Mid-day that he ascended, Kircher. Prodrom. Copt. c. 3. It is affirmed by Paulinus, epist. 11. Sulpitius Sever. l. 2. and S. Hieron. de loc. Att. Apost. that his footsteps were imprinted on the place from whence he ascended, and that it did retain the print of them a long time after. Also Euseb. de vita Constantin. l. 3. c. 42. and Optatus l. 6. may seem to allude to this. The Mount was from Jerusalem a Sabbath-days journey, Att. l. 12. i.e. 2000 Cubits, as Suidas, in verb. οὐσίας ἐκείνου ὀςίν, with whom agree Targ. Jonath. in Exod. 16. 29. and Ruth. 1. 16. Moses Mikolisi praec. neg. 66. Gemar. in Erubin fol. 42. 1. with others. This Tradition of 2000 Cubits, is mentioned by Origens οὐσίας ἐκείνου 1. 4. c. 2. and 5. σεκοματαί ἀπ. Oecumen. S. Hieron. ad Algas. qu. 10. hath 2000 pedes instead of 2000 Cubits. Now 2000 Cubits, according to Tremellius's computation, make about a Mile. De Dieu says that they make 5 furlongs, but withal, that 5 Greek furlongs, make an Hebrew Mile. And so Gul. Tyrus ap. Selden, de jure nat. & gent. l. 3. c. 9. affirms the Mount to be as it were a Mile distant from Jerusalem; with whom the Syr. agrees, making the distance to be about 7 furlongs; see also Arator. in Att. 1. It is true Joseph. Am. 1. 20. c. 6. makes the distance to be 5 furlongs, but besides that Theophylact alledged the fame. Josephus saying it was 7 furlongs, it is possible that he spake of the very skirt or extremity.
extremity of the Mount, which was nearest the City, and which might be only five furlongs distant from it; but other parts of the Mount were further distant; for the same Josephus de bel. Jud. l. 5. c. 8. speaking of some of the Romans, that were ordered to encamp along the Mount of Olives, faith, that they were to encamp six furlongs from the City. Or possibly Josephus spake of Greek furlongs, five of which (says De Dieu) make an Hebrew Mile. From this Mount the Apostles admired the stones and buildings of the Temple, there being the best prospect of it from hence; for the Eastern Wall of the Temple, which was towards this Mount, was made lower than the rest, on purpose that there might be a better view of it. Misna in Middoth, c. 2. § 4.

Bethphage. S. Matth. 21. 1. S. Mar. 11. 1. S. Luc. 19. 29. It was a Village in that part of the Mount of Olives which was nearest to Jerusalem, yea it may seem that it reached to the very Walls of the City, see the Gemar, in Pesachin fol. 63. 2. and 91. 1. Bava Metziya fol. 90. 1. Sanhed. fol. 14. 2. Sotah fol. 45. 1. Some Copies have ἄρχεον οὖς; see also the Goth. Gospels.

Bethany. S. Mar. 21. 17. 26. 6. S. Mar. 18. 1. 11. 12. 14. 3. S. Luc. 19. 29. 24. 50. S. Job. 11. 1. 18. 12. 1. It was fifteen furlongs from Jerusalem, i.e. two Miles, as S. Hieron. in loc. Hebr. For seven Furlongs and an half make a Mile, Suidas in voc. στόχος, with whom the Jews computation agrees, see Bava Metziya, fol. 33. 1. Whether it be the same with בֵּית בַּנַע in Pesachin, fol. 53. 1. or בֵּית הָיוּד as it is writ in Erubin fol. 28. 2. I shall not stand to dispute. The Syr. S. Job. 11. 1. reads thus, A certain Man was Sick, Lazarus of the Town Bethany, the Brother of Mary and Martha. See the Pers. As said S. Mar. 11. and S. Luc. 19. that Christ came nigh to Bethphage and Bethany, i.e. say some to the place where that part of Mount Olives which was called Bethphage, and that tract of it which was called Bethany, joined one upon the other.

The Village where two Disciples found an Ass and a colt tied. S. Matth. 21. 2. S. Mar. 11. 2. S. Luc. 19. 30. It was Bethany (say some) Bethphage (as others,) but whether it was either of them, or it was some other Village, (for it is probable that there were several on Mount Olives) it cannot be determined: Nor yet who the two Disciples were, whether S. Peter and S. John (as some,) or S. Peter and S. Philip, (as they whom the Author oper. imperfect. alleged them,) or some other. A question is also moved whether our Saviour rode both on the Ass and the Colt, (viz. successively) or on the Colt only; on the Colt only, the Ass following, say Euthym. and an Anonymous writer in carem. patrum Grec. in S. Matth. 20. 2. and the Syr. seems to favour them. But Theophylact will have him to have rid first on the one then on the other, and S. August. de consens. Evang. l. 2. c. 66. inclines to this, as the Arab. also favours it; and finally it seems more agreeable to the Words of the Prophet Zechariah, to say with Origen, to 11. in S. Joh. that he sat upon both. S. Hieron. and the Author oper. imperfect. seem to resolve, that according to the mystical or spiritual sense he did sit on both, but not corporally or in the literal sense.

C.
Bethlehem. S. Matth. c. 2. S. Luc. c. 2. S. Job. 7. 42. There was a
Bethlehem in the Tribe of Zabulon, and so for distinction's sake, this is
styled Bethlehem of Judea, or (as S. Hieron. would read it, and several
Translators, and Munster's Hebr. do read it) Judæa. Justin Martyr in
Dial. cum Tryph. makes the Cave in which Christ was born, to have been
not in, but near the Town or City: And Eus. Demonstr. l. 7. calls the
place where he was brought forth, a Field. Neither is this repugnant
to the Texts of Scripture, which say, that he was born in Bethlehem; for
it is usual to call the suburbs or edifices adjoining to any City, by the
name of the City. It was foretold that Christ should suffer in Jerusalem,
S. Luc. 9. 31. 13. 33. yet it was out of the gates of the City that he suffered.
So Romae appellatio continentibus adieciis finitur. Paul. Digest. l. 50. tit. 16.
And Justin Mart. in that very sentence in which he faith, that the Cave
was near the Town, faith also that Christ was born in Bethlehem. Origen.
contr. Celsum l. 1. Eus. de vit. Constant. l. 3. c. 41. 43. S. Hieron. in Epis-
taph. Paula, and frequently otherwhere, S. Basili. sancti. Christi nativ. Epi-
Grec. caten. patrum, and Theophylact in S. Mat. do call the place of Christs
birth a Den or Cave. Epiph. Har. 20. adds that he was circumcised in
the same Cave. An Arab. Geographer ap. Casaubon Exercit. 2. c. 1. tells
us, that they had in that Country, Houses and Cells hewn out of Rocks;
why might not this Stable and Manger be so? The Heathens pro-
phane the place of Christs birth, by building there a Temple to Ado-
nis. Paulinus Epist. 11. see also S. Hieron. Epist. ad Paulinum.

Emmaus. S. Luc. 24. 13, &c. Josephus l. 7. de bel. Jud. c. 27. according
to the Greek, agrees with S. Luke, that it was distant from Jerusalem ab-
out sixty furlongs, whereas the Latin and English Versions of Josephus
have only thirty. Sozomen, l. 3. c. 20. tells of a Fountain near Emmaus,
which was endued with a Medicinal virtue; but that it had that virtue
from Christs washing his feet in it, he delivers only as a thing that was
reported. In the Talmud it is writ sometimes TINON as Succah fol. 51.
1. sometimes דננה as Erachin, fol. 10. 1.

Jericho. S. Matth. 20. 29. S. Mar. 10. 46. S. Luc. 18. 35. 19. 1.
The Wilderness of Judea. S. Matth. 3. 1. see also S. Mar. 1. 4. S.
Luc. 3. 2. Where it was Expositors are not very hasty to tell us. The
Country from Jerusalem to Jericho, and from thence to Jordan, is de-
scribed by Joseph. de bel. Jud. l. 4. c. 27. to be all along Desart. We
read of the Wilderness of Judah, Jud. 1. 16. and in the title of Psal. 63.
See also Josh. 15. 6 1. But whether this be the same Wilderness of which
the Evangelists speak, I shall not determine.

The Map from Jerusalem to Gaza. Ant. 8. 26. where S. Luke adds,
Which is Desart. The question is whether it is Gaza that he calls Desart,
or the Way to it. Strabo l. 16. useth St. Luke's very word γεφυριον con-
cerning Gaza, of the Defolatation of which we may read as in him, so in
S Chrysost. Occumen. and Theophylact with the Syr. apply it to the Way.

Apotvs.
AZOUS. A. 8. 40. It was two hundred and seventy Furlongs from Gaza. Diodor. Sicul. I. 19.


ZOPPA. A. 9. 36, &c. 10. 5, &c. 11. 5, &c.

Sect. 2.

SAMARIA. Luc. 17. 11. S. Joh. 4. 4, 5, 7. A. 8. 1. 8. also c. 8. and 9. 31. 15. 3. When S. Luc. 17. we read that Jesus passed through the midst of Samaria and Galilee, as he went to Jerusalem, the Arab. faith that he passed between Samaria and Galilee: see also the Syr. This reading we may the rather embrace, because if he had passed through the midst of those Countries to go to Jerusalem, in all reason Galilee (not Samaria) would have been set first; for Samaria is between Galilee and Judea. He then went between or along the Confinings of Samaria and Galilee, and so perhaps to the other side of Jordan, which he crossed again to come to Jericho, and from thence to Jerusalem. See S. Luc. 18. 31, 35.

The City of Samaria. A. 8. 5, &c. Some suppose that by it is there meant the City Samaria (or Sebaste.) itself; as Urbem Patavi in Virgil, and the Land of Egypt, A. 7. 36, 40. i.e. the Land called Egypt. Yet others interpret it to have been Sichem, the Metropolis (as they say) of Samaria; and it is true it was the Metropolis in Alexander the Great's time, (Joseph. Ant. l. i. 1. c. 8.) whatsoever it was now. The MS. Alex. adding the Article, reads την των.

Many Villages of Samaria. A. 8. 25.

CESAREA. A. 8. 40. 9. 30. 10. 1, 24. 11. 11, 12. 19. 18. 22. 21. 8. 23. 23, 33. 25. 1, 4. It is said, A. 8. 18. When he (i.e. S. Paul) had landed at Cesarea, and gone up and saluted the Church, but the Aethiop. reads, Gone up to the House of the Christians, and saluted it; and by the House of the Christians there are who understand, some upper room in Cesarea, where the Christians used to assemble, to which (say they) the Apostle went up and saluted the Christians that were assembled in it. But the Syr. according to Tremellius, reads, Gone up to Jerusalem, and though in the Bibl. Polygl. and perhaps other Copies of the Syr. there is not To Jerusalem, yet it is very probable that this was S. Luke's meaning, that S. Paul went up to Jerusalem, and saluted the Church there; for it appears A. 18. 21. that he designed to go up to Jerusalem, when he failed from Ephesus, to come to Cesarea.

Herod's J u' g e m e n t-H u l l. A. 23. 35.

JUDEA. A. 9. 32, &c. Some contend that it belonged (not to Samaria, but) to Judea, alleging the Talmud Hieros. I shall not stand to dispute the matter with them.

SARON, A. 9. 35. As the Greek Copies vary as to the name of this place, so also doth S. Hieron, who calls it sometimes Sarona, and sometimes Saron, making it to be the Country betwixt Cesarea and Zoppa. See
Some have thought it to be the same with the plain of Ono men-
tioned Neh. 6:2. see also 1 Chron. 8:12. and Neh. 11:35. Sharon is often
mentioned in the Old Testament, also in the Misna in Bava Kama, c. 10.
 § 9. and the Gemar in Shabbath fol. 77, 1. and in Nidda, fol. 19. 1. In these
two last places the Wine of Sharon is commended; but the Inhabitants
then tasted of the fruit of the true Vine indeed, when the Gospel care
to them.

Antipatris. Alt. 23. 31.

Ephraim. S. Joh. 11. 54. In one Greek Copy we have Εφραίμ, and
in S. Chrysost. Εφραϊμ, but this later is certainly the mistake of the
Transcriber. It may be it is the same with that which 2 Chron. 13. 19.
Perhaps also the Talmuds שער אפרים or שער יפרים is the same, see the Misna in
Menachoth, c. 8. § 1. and the Gemar. fol. 85. 1. where is the story how
Acts and אפרים (the chief of the Sorcerers of Egypt, as the gloss
there informs us) said to Moses, Doest thou bring straw to Ephraim?

Sycam. S. Joh. 4. 5. Some think that when the right name of it was
Sichem, the Jews out of hatred to the Samaritans, nick-named it Sychar;
alluding to Isa. 28. 1. where it is said, Wo to the (שַּחַר) Drunkards
of Ephraim. Others observing that סכְמָה may signifie a Sepulchre (see
Cethuboth, fol. 17. 1. and the gloss there) fancy that it was called Sychar in
Memory of the Patriarchs being buried there.

Jacob's Well. S. Joh. 4. 6, &c. A place called סכְמָה is mentioned
in Bava Kama fol. 82. 2. and Menachoth fol. 64. 2. and said by the Gloss
in Menach. to be at a great distance from Jerusalem. Why may it not
be rendred, The Well of Sychar, and supposed to be the same with this
Well? Jesus being weary, sat (סַתּוּ) to on or by the Well, i.e. in the
posture of a wearied Person, or so, i.e. (as S. Chrysost. and Theophylact)
as it happened, after any manner, not on a seat but on the ground.

Enon and Salim. S. Joh. 3. 23. S. Hieron. placeth Salim eight Miles
from Scythopolis (fo in loc. Hebr.) and otherwhere near it, as in epist. ad
Evagrium, see also Primas. in Hebr. 7. 1. and the Jewish Map. Yet there
are others that lend us to Judea or Galilee or beyond Jordan to seek these
places.

GALILEE. Joseph. de bel. Jud. 1. 3. c. 4. and Misna in Sheviith c. 9.
§ 2. speak of the higher and lower Galilee.

speaks of three Cana's, one in the Tribe of Ephraim, another in the
Tribe of Manasseh, a third in the Tribe of Asher, and the last of these he
will have to be this Cana. And S. Hieron. in loc. Hebr. seems to agree
with him. But in epist. Paul & Eustach. ad Marceliam, it is said to be not
far
Far from Nazareth, as it may seem from S. Joh. 4. that it was not far from Capernaum; and accordingly S. Hieron. in Epitaph. Paulus joyns these three, Nazareth, Cana, and Capernaum together; so that we may believe that they were not far distant from each other. I might add that the Jewish Map placth a Cana near Nazareth, calling it Cana of Galilee, even as the Syr. Version of the New Testament, calls this place, (not but) Cana of Galilee. Finally the very name Cana of Galilee favours this, for Galilee without any addition is both in S. Hieron. de loc. Hebr. and the Life of Josephus, the lower Galilee, in which was Nazareth; the other that was near the Coasts of Tyre, they call Galilee of the Gentiles, or the higher Galilee. Cana of Galilee is mentioned twice by Josephus in his Life.

Nazareth. S. Matth. 2. 23. 4. 13. 21. 11. S Mar. 1. 9. S. Luc. 1. 26, &c. 2. 4. 39. 51. 4. 16. &c. S. Joh. 1. 45. 46. Act. 2. 22. 10. 38. When S. Matth. 9. 1. we read of Christ's own City, S. Hieron. understands thereby Nazareth; but S. Chrysost. and Theophylact more probably judged the City which is spoken of there to be Capernaum; compare S. Mar. 2. 1.

However Sedul. Paschal. carm. l. 3. is much out, who makes it to be Bethlehem; though as S. Chrysost. and Theophylact observe, every one of the three Cities may be fitly called Christ's own City. There is also mention of his own Country, S. Matth. 13. 54. 57. and S. Joh. 4. 44. In S. Matth. 13. S. Chrysost. and Theophylact, do all interpret it to be Nazareth. But in S. Joh. 4. whether it refer to Nazareth as S. Cyril, or to Capernaum as S. Chrysost., or to Galilee it self as S. August. and Theophylact, it is not easy to determine. See Origen in S. Joh.


The Receipt of Custom. S. Matth. 9. 9. S. Mar. 2. 14. S. Luc. 5. 27. Some contend that πλησις signifies the act or employment of receiving Custom, not the place or House where they received it, πλησις (say they) is the proper word for the place, alledging Suidas. But Suidas seems to me, to make πλησις and πλησις the same, (see the words of Ptoside alleged by him) and the word for the employment is πλησις or πλησις. The Syr. hath  for πλησις, as Mynster's Ebr., hath.
hath είλος τινί, see Suirdah fol. 30. 1. Some place it near Capernaum, others near Tiberias.

Bethsaida. S. Matth. 11. 21. S. Mar. 6. 45. S. Luc. 10. 13. S. Joh. 12. 22. If Kistheimus's Arab. Writer say truly that S. John was of Bethsaida, we may believe that S. James was of it also, and then there were five Apostles all of one Town. See S. Joh. 1. 44.


The Coasts of Μαγδαλα or Dalmanutha. S. Matth. 15. 39, and 16. 1. S. Mar. 8. 10. ad 5. Whether these are two names, of one and the same place, or they were two distinct Cities or Villages, and the place to which Jesus came, was in the neighbourhood of both; or whether the one is the general name of the Region or Tract, the other the name of a Town or City within it, I shall not anxiously enquire. For Magdala in S. Matth. S. Hieron. in loc. Hebr. and others read Magedan, some Magadan, Mageddarna in oras, Juvencus l. 3. see the Vulgar Syr. and Pers. with the Sax. For Dalmanutha in S. Mar. S. Hieron. de loc. Hebr. also reads Magedan, and S. August. de consenf. l. 2. c. 51. says, that most Copies (I suppose he means Latin Copies) read so, others have Μαγδαλη or Μαγδαλη, one Greek Copy (says Erasmus) hath Magdala, and so the Arab. hath Magdal, and the Goth. Magdalun. There are some who seem to make Dalmanutha, Cesarea Philippi, and Magedan to be all one. De Dieu informs us, that the Jewish Map placeth Magedan between Dalmanutha and Gerges, like as (faith he) S. Hieron. in loc. Hebr. makes it to be circa Gerasam; and יִרְמָה Magdan, he supposeth to be the same name with יִרְמָה Magdal, Lamed being only changed into Nun, which is usual.

Tiberias. S. Joh. 6. 23.

The Sea of Tiberias, called also the Lake of Genesaret, or the Sea of Galilee, and sometimes the Sea without any addition; yet Solinus c. 38. seems to distinguish the Lake of Genesara, from the Lake of Tiberias, but I believe he is alone in it. Both the City Tiberias and this Lake, are mentioned very frequently by Josephus, also by Pliny l. 5. c. 15, where he tells us that the Lake was called by some the Lake of Tarichae; see also Strabo l. 16. Kimchi and Ialkut in Psal. 24. 2. and the Gemar. in Bava bathra fol. 74. 2 reckoning seven Seas in the Land of Israel, name this as one. The fire of Coals, the Fishes, and the Bread which the Disciples saw on the shore, S. Joh. 21. 9. are supposed to have been produced then by Christ, and of no pre-existent matter: See S. Chrysost. Theophylact, Theodor. Mosnaet. Euthymius, and Leonius. Yet Nicephor. l. 1. c. 35. says, I think that this breakfast was provided by the Ministry of Holy Angels.

Sect. 4.


There are earnest disputes about the signification of the word beyond, which we translate Beyond, but others say it signifies also By, near to, or about; and so they would have it rendered here, By or About Jordan. And so when according to our Translation it is said, S. Matth. 19. 1. that Christ came from Galilee into the Coasts of Judea beyond Jordan, these Men would read it thus, Into the Coasts of Judea by or near Jordan, and so we need not suppose that any part of Judea was beyond Jordan,
as some have said that it comprehended part of the Tribe of Reuben. But after all, I do more approve our reading, Beyond, in all these places, and yet think that it cannot be concluded from S. Matth. 19. that some part of Judea was beyond Jordan; for S. Mar. 10. 1. expounds S. Matthew's meaning, to be no more than this, That Christ went from Galilee into the Coasts of Judea, by the farther side of Jordan.

Bethabara. S. Job. 1. 28. Many Greek Copies, also S. Cyril Alex. Nonnus, all the Oriental Versions in Bibl. Polglel; the Vulg. and Saxon read Bethany not Bethabara. But S. Chrysost. says that the truer Copies have Bethabara; and with him agree Origen in S. Joh. Suidas in voc. BuStowic. Theophylact and Euthymius. Epiphanius also Her. 51. reads Bethabara; but tells us that some Copies had Bethany. S. Hieron. in loc. Hebr. hath Bethsaida, or (as other Editions) Bethbaara. This Bethabara is most probably the place mentioned S. Joh. 3. 26. 10. 40. whether or not it was the same with either Bethbarah, Jud. 7. 24. or Betharaba, Josh. 18. 22. I determine not, nor yet what is to be thought of that which is hinted by some, that Bethany crept into some Copies instead of Batanea.

The Country of the Gergesens or Gadarens. S. Matth. 8. 28. S. Mar. 5. 1. S. Luc. 8. 26. Copies vary much here also, some reading Gergesens, where the usual Copies have Gadarens, and contrariwise: According to the Syr. and Pers., all the three Evangelists have Gadarens, according to the Arab. and Ethiop, they have all Gergesens, and so perfectly agree. And if some Copies have Gerasens, that needs not trouble us, for S. Hieron. in loc. Hebr. seems to make Gergesa, or Gargafa, and Gerafa only two Names of the same City, as also do others. But suppose S. Matthew to have written Gergesens, S. Mark, and S. Luke Gadarens, they will be easily reconciled by saying, either that the Country of the one was included in that of the other; or that Gadara and Gergesa, were neighbouring Cities, and that their fields lay in common, and cause de vicinage, as the Lawyers phrase it. Epiphanius Her. 30. tells of Tombs near Gadara, in which some Juglers made their Inchantments. And both S. Hieron. de loc. Hebr. and he do speak of hot Waters at the foot of the Hill on which the City stood, and some conjecture that the Swine run down the Hill into those Waters. Also the Jewish Map makes a Lake or Collection of Waters as they call it, to have been near Gadara. Some think that the Swine run into that ὑδος μεξσωτων λιμνών εν τη Γαδαρα, of which Strabo. 16. speaks, but it is much questioned, whether his Gadaris be the same with Gadara, or any place near it. The common opinion is, and hath been, that they were drowned in the Sea of Tiberias. See S. Hieron. in loc. Hebr. Origen. tom. 8. in Joh. also Anasth. in S. Matth. and Zacharias Chrysopol.

Decapolis. S. Matth. 4. 25. S. Mar. 5. 20. 7. 31. It is named so from Ten Cities, but Pliny l. 5. c. 18. faith that in his time all did not agree which the Cities were, that made up that number. He reckons among them several Cities beyond Jordan, but withal Scythopolis on this side; so that he doth not altogether agree with those that seem to place all the Ten beyond Jordan. See S. Hieron. in loc. Hebr.
Synagogues. They are frequently mentioned in the Historical part of the New Testament. In some of the places the Word `συναγωγή' may denote their Assemblies, for civil Judicature; or perhaps more generally any places of publick concourse; but it signifies most frequently the places where they assembled for Religious exercises. The Signs and Wonders which our Saviour wrought, procured him the reputation of a Prophet, and that might procure more easy admittance for him to teach and preach in their Synagogues.

The Places. One of them is mentioned, S. Luk. 6. 12. as some have believed; Jesus continued all Night in τῇ προσευχῇ τῷ Θεῷ, i.e. (say they) in a Professor or Oratory, a place set apart for Prayer to God. Josephus (in his Life) makes mention oftner than once of a Professor at Tiberias. In Philo there is frequent mention of them (in vita Mosis c. 3. and in legatione ad Caium, c. 9. see also c. 16.) only he seems sometimes to comprehend the Synagogues under Professor. We have a description of these Professor, in Epiphan. Her. 80. See Juvenal Sat. 3. and Cincemedes, l. 2. s. 1.

Sect. f. The Places following are also mentioned in the History of the New Testament, but only by more general Names, not by the particular Names which are here given them.

Mount Garizim, Supposed to be the Mountain of which the Woman of Sichem speaks, S. Joh. 4. 20. for Josephus Ant. l. 11. c. 8. plainly affirms, that this Mount Garizim was near Sichem, and with him agree the Talmudists, in Sotah fol. 33. 2. also Benjamin in his Irenarum; yea, and S. Hieron. in Epist. Paula; see Jud. 9. 6, 7. I know that S. Hieron. in loc. Hebr. reproveth the Samaritans for placing it near Sichem, and Epiphan. Her. 9. also doth; but we have good warrant to acquit the Samaritans from error in this. Origen in S. Joh. 4. 20. expressly faith, that the Woman spake of the Mountain which is called Garizim.

Mount Laban, Generally believed to be the Mountain on which our Lord was transfigured; see S. Hieron. in Epist. Paula; and epist. Paula, and Enostoch. ad Maximam, S. Cyril. Hieros. Catech. 12. Euchym. in Psal. 88, and Theophylact in S. Matth. 26. 37. and S. Mar. 14. 32. It was upon this Mount also that he appeared after he was risen to above 500 Brethren at once, as some suppose. Tertul. de resur. carnis c. 55. says, that Moses and Elias appeared at Christ's Transfiguration, alter in imagine carnis nondum recepta, alter in veritate nondum defuncta. But the Amor de mirabil. sac. Scr. 1. 3. c. 10. says, that in his time it was unanimously concluded, that Moses also was present in his own Body. Antiochus Prolenais. dis in Or. cemip. patr. in S. Matth. tom. 1. favours this, but Severus in the same Casen. thinks it safest not to determine any thing peremptorily in
it. The *Author de miraculis, sacr. Sen. speaks also of Moses’s Body being resumed from the Grave, as S. Hieron. in Matth. speaks of his rising from the dead. But S. Ambros. de Cain & Abel, l. 1. c. 2. seems to have thought that Moses did not die; and so the Jews, ap. Cappellum in S. Matth. 17. say, that he died not, but ascended on high where he now Ministers.

**Mountains.** The Mountain in which (as is supposed) our Lord Preached that Divine Sermon recorded by S. Matthew, c. 5, &c. and therefore called by some *Mons beatus dum.* also in which he chose twelve out of the number of the Disciples, whom he named Apostles, in which he continued all Night, S. Luc. 6. 12. and in which finally he fed the 4000, S. Matth. 15.

**Mountains Diaboli.** So some called the Mountain where he shewed Christ all the Kingdoms of the World, and the Glory of them.

**Quarantana desertum.** In this Desert (say some) Christ fasted forty days, and forty Nights, being led into it by the Spirit, i.e. the Holy Spirit, as Origen in S. Luc. S. Hilary, S. Chrysost. S. Hieron. *Author oper. imperfus.* Theophylact and Victor Antioch. do unanimously interpret it.

**Macherus.** In this Castle S. John the Baptist was kept Prisoner by Herod, and in it slain, Joseph. Ant. l. 18. c. 7. In this very Castle also perhaps it was, or in some place of Perea near to it, that Herod celebrated his Birth-day, and feasted his Captains and the Nobility of Galilee, for he was Tetrarch of Perea as well as of Galilee, Joseph. l. 17. c. 13. Some say, that S. John the Baptist was buried in this Castle, whereas S. Hieron. in loc. Hebr. and in Epitaph. Paule, and Ruffin. hist. l. 11. c. 28. speak of his Sepulchre at Sebaste or Samaria. Both may say true; his Body might be translated from Macherus to Sebaste. This Macherus is perhaps that which the Targum Jonath. and Jerus. in Num. 32. 35. call Ὄηδοο or Ὄηνο.
Hitherto of Places, now follows an account of the Persons concerned in the Church-History of Palestine.

ZACHARIAS and ELIZABETH. See the account and Character given of them, S. Luc. 1. 5, 6. Their House was in a City of Judah, in the Hill-Country, S. Luc. 1. 39, 65. which City some have thought to be Bethlehem (for the Bibl. Wechel. instead of A City of Judah, read, The City of David) others Jerusalem; but if Theophylact in S. Luc. 1. 23. was not mistaken, the Hill-Country was distant from Jerusalem. The most think that it was Hebron, for we read Josh. 21. 11. that Hebron was in the Hill-Country of Judah, (see Joseph. de bel. Jud. l. 4. c. 33.) and withal Hebron was one of the Cities that were given to the Priests, Josh. 21. 13. How it comes that some place the House of Zacharias, but a Mile from Emmaus, I know not: A place called Beth-Zacharias is mentioned, 1 Macc. 6. 33. and by Joseph. Ant. l. 12. c. 14. and de bel. Jud. l. 1. c. 1. and in our Maps placed not far from Hebron; it may be it was named so from some Ancestor of our Zacharias, who had the same name. S. Chrysost. S. Hieron. and Theophylact speak of some, who affirmed that our Saviour speaks of this Zacharias, S. Matth. 23. 35. Gregor. Nyssen in Gr. caten. Patr. in S. Luc. and Euthym. held the same, as Origen also seems to do. It is a very ancient Tradition, that this Zacharias was slain. The Jews slew him (say some) because he suffered the Mother of our Lord, after the Birth of her Holy Son, to abide in a certain place of the Temple, which was set apart for Virgins, affirming that she was a Virgin still; see Origen, S. Basil. ad sanctam Christi nativit. S. Greg. Nyssen. S. Cyril adv. Anthropomorph. and Theophylact. Others say that when Herod murdered the Innocents, he sought after John also, called afterwards the Baptist, and when he could not find him (his Mother having fled away with him) he slew Zacharias the Father; see Petrus Alex. in Canon. and Cedrenus. Some say that he was slain, for that he had Preached, that the Child which was born of Mary, was the King of the World; see S. Greg. Nyssen. ap. Tit. Bostr. If Hippolytus ap. Nicephor. l. 2. c. 3. inform us aright, this Zacharias was the Son of Barachias. Elizabeth and the Virgin-Mother were Cousins, S. Luc. 1. 36. though they were of distinct Tribes, the one of Judah, the other of Levi; by reason of some inter-Marrige, either Elizabeth a Daughter of Aaron was related to the Tribe of Judah, or the blessed Virgin, though of Judah, had some relation to that of Levi; see S. August. Quest. 47. in lib. Jud. and 61 inter Quest.
A Priest might marry any one that was of the Tribe of Levi, or an Israelite; Misna in Kiddushin, c. 4. s. 1. and Geman. in Yebamot, fol. 85. 1. Cedrenus faith, that Elizabeth having retired into a Cave for her Sons preservation, dyed there after forty days.

Herod the Great. S. Matth. c. 2. Macrobius Saturnal. l. 2. c. 4. reports that Augustus being told, that Herod having commanded that the Children under two years old, should be put to Death, a Son of his own was slain among them, replied, that he had rather be Herod’s Hog than his Son. Arnobius in Psel. 47. says, that Herod commanded the Ships to be vexed, (i.e. as it is interpreted burnt) left the Magi who did not return to him from Bethlehem, should get away in them. Joseph. Ant. l. 17. c. 8. and de bel. Jud. l. 1. c. 21. describes his miserable end thus. No ordinary, but a most fearful Disease seized upon him. He was tormented with a slow fire, which was inwardly raging, and yet the heat could not be perceived outwardly; his appetite was dog-like and insatiable, his Feet swollen, his Bowels Ulcerous; Belchings, and those frequent and unshunnable, did much afflict him, together with intolerable Cholicks, difficulty of breathing, Contractions of the Nerves, and Convulsions over the whole Body; his natural parts were putrid and bred Worms; a very troublesome Itch all over, with a noisome Stench, did grievously molest him; the torment and loathsomeness of his Disease made him once attempt to destroy himself. Add his extreme grief, for that he saw how all despised and hated him, for the distractions of his Family, Antipater his eldest Son practising against his Life, and being put to Death by him, but five Days before that he himself ended his Life in most fearful rage and torment. Gregor. Abulpharain says, that he suffered these Torments for two years together. It is observed by Joseph. Ant. l. 18. c. 7. that though Herod had a very numerous issue, yet within one hundred years it was all extinct but a few; so little (faith he) doth either a multiplied Nine or any Humane power or prevalence avail without Religion, and the fear of God.

Archeol. S. Matth. 2. 22. He was Heir of his Father Herod’s Cruelty and Tyranny, for which the Jews and Samaritans complained of him to Augustus, and he banished him to Vienna, Joseph. Ant. l. 17. c. 15. and de bel. Jud. l. 2. c. 11. Of his Cruelty see also R. Dav. Ganz. in Milkenar. 4. An. 761.

Joseph. S. Matth. c. 1. and c. 22. and S. Luc. c. 1. and c. 2. He is called Ἀντιόχος, S. Matth. 13. 55. i.e. as some have thought, a Smith; see S. Hilary. Chryslarg. form. 48. Masster’s Hebr. Gosp. as also the Saxen. Yet the more received Opinion is that he was a Carpenter or Wright; see the Amor. oper. imper. in S. Matth. 1. S. August. ap. Aquin. and long before them, Justin Martyr dial. cum Tryph. who is very clear for it. Also Celsus ap. Origen. still speaks of him as a Carpenter, as likewise that Holy Man took him for such, who said that ὁ Ἰουδαῖος άντιόχος, was making a Bier or Coffin for Julian, Sozomen. 1. 6. c. 2. Finally the Oriental Versions in S. Matth. 13. 55. seem to favour this opinion. Boudac. de Eccles. ant. legem l. 1. c. 5.
fays, that Joseph was of the Order of the Nethinim. How long he lived after the twelfth year of Christ, there is no Con- stant either from Scripture or Antiquity. Author de cardinal. Christi oper. De passione Christi, as also the sermon. S. de Tempore, and S. Ambros. in S. Luc. 23. make him to have survived our Lords Passion; but S. Chrysost. Theophylact and Occumen. in Anth. 1. and Epiphanius Har. 78. conceive it to be more probable that he did not. They think it strange, that he should not be mentioned in all the time of Christs publick Ministry, and that on the Cross, Christ should recommend his Mother to another, (not to him) if he had been then alive. Also upon the account of his Age, if he was above Eighty years old when our Lords Mother was betrothed to him, (as Epiphanius Har. 78.) it is no way likely that he did survive our Saviours Crucifixion. Nicephorus l. 1. c. 7. also makes him to have attained to old age, when the Blessed Virgin was espoused to him. It is not agreed whether Joseph was a Batchelor or a Widower, when she was betrothed to him. Epiphanianus and others say, that he was a Widower, but S. Hieron. adv. Helv. and others, inclined to think that he was a Batchelor. Bede de loc. sanetis, c. 6. says, that his Sepulchre was in the Valley of Josephat, near the Tomb of old Simeon.

Our Lords Mother. S. Matth. c. 2. and c. 12. 46, 47. S. Mar. 3. 34, 32. S. Luc. 2. S. Joh. 2. 1, 3, 5, 12, 19, 23, 26, 27. Anth. 1. 14. She was (say some) twenty four years of Age, when she brought forth the Holy Jesus, others say that she was no more than fifteen, or sixteen, or eighteen; according to Greg. Amphiliscus, she was only thirteen. There is not much better agreement as to the time that she lived after her Sons Ascension, which was, according to Euseb. in Chron. fifteen years; according to Aretas in Rev. 7. 4. but fourteen, and if the Epistle called Lumen ap. Nicephorus. l. 2. c. 3. say true, only eleven. What some ap. Plutarch, relate of Cæsaro, that he was brought forth without pain, the Ancients unanimously affirm to be true of Christ, S. Athanas. de salvatori adventu Christi. S. Greg. Nyssen orat. 1. de refar. Christi. Autor de Cardinal. oper. De nativ. Christi. Fulgent. de landiss. Maria ex partu Salvat. Zeno. Veron. de nativ. ser. 3. The same Author de Cardinal. oper. S. Hieron. ad. Helv. and others, affirm, that he was brought forth also without Midwife, so that the story, which some tell of the incredulous Midwives Punishment and Miraculous Cure is justly exploded. Some that were very near the Apostles have Writ of the Blessed Virgin, that she was Baptized by Christ, so we are told by Eusebius. in S. Joh. 3. Some allege S. Ambros. saying, that there was so much of Piety and Devotion in her very Aspect and Deportment, that it incited Religious thoughts in the beholders. From the mention of a pair of Turtle Doves, or two young Pidgeons, S. Luc. 2. 24. some conclude, that she and Joseph were Poor; see Origen. Hom. 8. in Levit. and S. August. quaest. 40. in Levit. Others also Speak of their Poverty, as S. Basil. Confessam. Monast. c. 4. S. Chrysost. Hom. 6. and 66. in S. Matth. Author de Cardinal. oper. De nativ. Christi. Nicetas in S. Matth. 2. 11. Fulgent. de Epiphanias. c. 6. Yet I do not believe that they thought them to be extremely
tremely poor, it being manifest enough from sacred Writ, that they were not so; yea some almost absolutely hold, that the Virgin was an Inherrix, and Nicephorus, l. 1. c. 13. speaks of the Substance and Possession which they had at Nazareth. When it is said, S. Job. 19. 25. that She and other Women stood by the Cross, the word stood is to be taken notice of; for perhaps they were not to sit in that case, for sitting was a posture of Mourning and Lamentation, (see Job 2. 13. Isa. 3. 26. 47. 5. Lam. 2. 10.) and the making solemn Lamentation for those that suffered as Malefactors was prohibited, both by the Jewish Law (Mish in Sanhedr. c 6. s. 6.) and by the Roman. (Digest. l. 3. tit. 2. c. 11. s. Non solem) Some say that Christ after his Resurrection, appeared first to his Mother, and alledge some passages out of the Ancients to countenance this; others say that he did not appear suddenly to her; for this reason, because he knew that She was firmly established in the belief of his Resurrection; and alledge against the former, that both the Scripture and those Fathers that treat purposely of Christ's several appearings after his rising, are silent of his manifesting himself particularly to her; and not only so, but also that it is said expressly, S. Mar. 16. 9. that he appeared first to another Mary. Aretas in Rev. 7. 4. affirms, that S. John did not leave Judea and go to Ephesus, till after her Death; and Nicephorus is clear that She dwelt in Jerusalem to the last, as he speaks also of her Sepulchre in the Vale of Josaphat; see him l. 2. c. 3. 22. 23. l. 8. c. 30. l. 15. c. 14.: as also the Autor de assumpt. Virg. Glor.

S. John the Baptist. Origen hom. 10. in S. Luc. S. Chrysost. in S. Matth. 3. 4. and S. Hieron. contr. Lucifer. speak of his being in the Wilderness in his very tender years or infancy; and Origen adds, that major nutrimento dignius apparuit. Nicephorus l. 1. c. 14. and Cedrenus speak of his having an Angel for his Guide and Guardian there. An Arabick Writer, alledged by our Mr. Gregory faith, that when he was a Child, other Children asking him to play with them; he answered, That he was not created for pastime. S. Hieron. contr. Lucifer. tells of another play of his (parvulus cum serpentibus ludit;) but (as I take it) he faith it only by way of Rhetorical Allusion to Isa. 11. 8. As to his Meat, Origen. hom. 11. in S. Luc. S. Hilary. S. Ambros. in S. Luc. S. Hieron. adv. Jovinian. l. 2. Autor oper. imperfecti. S. August. Confess. l. 10. c. 31. Suidas in voc. Anacol. and Theophylact in S. Mar. 1. understand living Creatures, to be meant by Locusts. The Locust is mentioned among the flying creeping things that might be eaten, Levit. 11. 21. 22. and we read of Acrisophagi, i.e. Locust-eaters, or of the eating this Creature, in Strabo l. 16. Diodor. Sicul. l. 3. c. 11. (vel l. 4. c. 3.) Aristophan. Acharnens. Att. 4. Scen. 7. Agatharch. ap. Phorium Num. 250. c. 27. Dioscorid. l. 2. c. 57. Plin. l. 6. c. 30. and l. 11. c. 29. S. Hieron. adv. Jovinian. Scaliger contr. Cardan. Exercit. 192. &c. The Talmudists also speak of eating them, Cholin fol. 65. i. and of hunting them, Schabb. fol. 106. 2. They that please to consult Kirstenius in his Notes, on S. Matth. 3. 4. may see what his Master for the Arabick Tongue told him of the Locusts about Jordan, their way of preparing
them, &c. We need not then by ἀγείζης, here understand herbs or fruits, or the tops of Herbs and Plants (as Isidor. Pelas. l. 1. Ep. 5. and 132. Nicephor. l. 1. c. 14. and some ap. Theophylact. in S. Matth. 3.) nor canros fluviales (as others;) nor yet turn ἀγείζης either into ἀγείζης (as some;) or into ἔγείζης, as the Gospel of S. Matth., which the Ebi-"nites had, did; see Epiphan. Her. 30. There is mention of Wild-honey in Diodor. Sicul. l. 19. μαλέ παλιν τὸ κακόμενον ἄγελον. Pliny also, l. 11. c. 16. speaks of Mel sylvestre ericaceum. See likewise Suidas in voc. Αείς. But we have the fullest account of it in the History of Saul and Jonathan, 1 Sam. 14. 25. 26. 27. Rabanus tells us out of Arnulfus, of the leaves of certain Trees in the Wilderness of Judea having the taste of Honey, which they did rub and eat; but that these should be the wild Honey spoken of here, seems to be only a fancy. As to his raiment of Camels Hair, there is none more fit to describe this sort of Garment, than Paulinus who wore it, and so had experience of the asperity of it; see him epist. 10. S. Hieron. Autor. oper. imperfecti, and another Paulinus in collect. Poemata Christian. allent that it was a rough garment; soft cloathing is for those that dwell in Kings Houses, not for the Wilderness. See the description of Elias his habit, 2 Kings 1. 8. R. D. Ganz. An. 770. Millen. 4. and Josephus do call John a great or chief Priest; and it needs not seem strange since the Chald. Paraphr. gives the same Title to Jeremiah, Lament. 1. 1. and to Mattathiah, Cant. 6. 6. According to Joseph. An. l. 18. c. 7. that which moved Herod to behead him, was the great concourse of People to hear him, and the great Authority that he had with them; so that he feared lest he should cause their defection from him, (and probably this did incline Herod the more to deprive John first of his Liberty, then of his Life;) but the chief reason was that which the Evangelists assign, as also R. D. Ganz. and Josephus, viz. his being reproved by him, for having his Brothers Wife.

The Disciples of the Baptist. S. Matth. 9. 14. 14. 12. S. Mar. 2. 18. S. Luc. 5. 33. 7. 18. 11. 1. S. Job. 1. 35. 37. 3. 25. The Baptist sending his Disciples with that Message, S. Matth. 11. 2. 3. Art thou he that should come, or look we for another? Some may ask whether he doubted then whether Jesus was the Messias or no. S. Hilary, S. Chrysost. S. Cyril. Alex. in Theaur. l. 2. c. 4. Author oper. imperfecti, Theophylact. in S. Matth. 11. 2. and S. Luc. 7. 19. and Euthymius piously resolve, that he did not move the question out of any doubt or distrust of his own, but for the satisfaction of his Disciples, who envied that Christ should have more followers than their Master, and so he could hardly bring them to a right estimate of him. For their better information and instruction concerning Christ, it was (say they) that S. John sent them upon that Embassy. To the same purpose see S. Hieron. in S. Matth. 11. and epist. ad Algæ. Qu. 1. and Origen in prefat. ad S. Joan. There are others who likewise acquit the Baptist from doubt or distrust, yet think that it is no impeachment of his Dignity to say, that he fought the confirmation of his own belief by new Documents.
Herod Antipas. S. Matth. 14.1. &c. S. Mar. 6.14. &c. 8.15. S. Luc. 3. 1, 19, 20. 9. 7, 9. 13. 31. 23. 7, &c. Act. 4. 27. He was the Son of Herod the Great. Being entertained by his Brother in his way to Rome, he requited his kindness by enticing from him his Wife Herodias, for whose sake he put away his own Wife, the daughter of Aretas King of Arabia. A War ensues upon this between Aretas and him, in which he received a great overthrow, which the Jews looked upon as a just Judgment of God upon him, for the Murther of the Baptist. This was the first-fruits of his incestuous match with Herodias. Afterwards she was the occasion of his banishment. See all this in Joseph. Ant. l. 18. c. 7. and 9. There are two circumstances that aggravate Herod's Cruelty in Murthering John. The first is that he did not abstain from slaughter on his Birth-day, for which very thing, Dio, l. 77. brands Caracalla; it being very improper to deprive any of the Light on the Day that we received it, (see S. Chrysost. in S. Matth. 14. Fragment. Varron. & Philo contr. Flaccum) yea Martial l. 10. Ep. 87. thought all brawls and contentions to be unseasonable and unbecoming then, Natalem colimus, racete lites. I know some question whether by Herod's Birth-day be signified the Day in which he first saw the Light, or the Day on which he entred on his Dignity or Tetrarchy, even as Hos. 7. 5. the Day of the King is by the Chald. Paraphr. R. Solom. Aben Ezra and Kimchi expounded to be the Day in which he was made King; but the Ancients seem to take the Word Birth-day in the usual sense, viz. for the Day in which he was born into the World. The other circumstance is, that they were at meat when the Baptists head was cut off and brought to him. The Romans much condemned Marius for that when he was banqueting, he handled with much pleasure and insolence the head of Antonius a Consular Person, being brought to him, Valer. Maxim. l. 9. c. 2. Florus l. 3. c. 21. As also they did L. Quininius Flaminius or Flamininu, who to satisfy an Harlots wanton Cruelty, caused a condemned Person to be beheaded at Supper, (Livy l. 39. and Cicero de senectute) as at another time when they were Banqueting, he, ad nutum seors, with his own hands slew a noble Boian, (Livibid.) S. Hieron. in S. Matt. 14. compares Herod's Cruelty with Flamininus's in the former instance, but makes it to exceed his. When we read S. Mar. 6. 20. that Herod observed the Baptist, the Word is overthea, which may signify that he took care to keep him safe, that neither Herodias nor any other should do any violence to him, see v. 19. When it is said S. Matth. 14. 9. that the King was sorry, S. Hieron. makes it to be a counterfeit sadness, but S. Hilary, S. Chrysost. Theophylact and Euthym. supposed it to be real. We need not wonder that Herod, though but a Tetrarch, is called King, for Pliny l. 5. c. 18. makes Tetrarchies to differ little from Kingdoms, and Cicero de Divinat. l. 1. faith of Deiotarvus, that a Cesare Tetrarchia regno multatus est, and a little before he calls him Deiotarum regem. Some ask how it came that Herod heard not of the fame of Jesus until after the Baptists Death, whereas he had Preached and wrought Miracles both before S. John's imprisonment, and also all the time of it.
To which it may be answered, that before S. John’s imprisonment, Herod was absent upon the account of his journey to Rome; during the time of it he was preparing for the War against Aretas, and perhaps also after S. John’s Death; however the event of the War, and overthrow that he received, might then distract him. It might also be some reason of this, that Jesus was much in Galilee, and other parts more remote from the place of Herod’s residence, which at that time more especially was (as I suppose) . Add that which S. Chrysost. and Theophylact say, that Men in great places are usually taken up with other things, and less inquisitive after things of this nature. As also they that are about them neglect many times to acquaint them with those things which it concerns them most to know; see Lamprid. in Alex. Sever. and Vopisc. in Aurelian. It is generally presumed that our Lord called this Herod a Fox. S. Luc. 13. 32. and to Irenæus l.4. c. 80. S. Ambros. ser. 2. and 11. in Psal. 118. expound the Text of Herod, as also Chrysologus ser. 19. Yet Theophylact, Timus Bostr. and Euthymius make it to refer to the Pharisees: It is not (say they) αἷδον εἶναι, but τοὐτῷ this Fox, as pointing to the Pharisees that were there present. In Nicephorus Gregor. l. 9. in sin. the Image of a Fox (which was found in a Book of Oracles) is interpreted to denote περηνών, the subtlety of the Emperor there spoken of: accordingly here our Saviour may be thought to intimate the subtlety of Herod, or of the Pharisees, if with Theophylact &c. we apply it to them. The Jews have a Proverb, Worship a Fox in his time, Megillah, fol. 16. 2. i.e. the time of his Prosperity, as the Gloss there; but our Saviour would not Worship this Fox. Some think that when Herod was at Jerusalem, he dwelt in that stately Palace built by his Father, which Josephus describes, de bel. Jud. l. 5. c. 13. and that thither it was that Jesus was sent to him by Pilate.

Herod’s Lords, High Captains, Chief Estates, and Men of War. S. Mar. 6. 21, 26. S. Luc. 23. 11. It is not easy to determine of what colour the Gorgeous robe was, with which Herod’s Guard or Men of War arrayed Christ, whether white (as the Vulg. and Saxon, and as S. Ambros. took it to be) or red, purple or scarlet. See the Syr. Arab. and Pers. every one of which hath the same Word, S. Luc. 23. 11. which they have S. Matth. 27. 28. where the Greek hath κοκκινόν.

Philip. S. Matth. 14. 3. S. Mar. 6. 17. S. Luc. 3. 19. Josephus Ant. l. 18. Ιε. 7. says, that Herodias was enticed not from Philip but Herod. But R. D Ganz, and Josephus call him Philip as the Evangelists do. Suidas in voc. ὑπέδρας calls him Herodes Philippus, saying that he had two Names, as Herod Antipas, and Herod Agrippa also had. Tertul. contr. Marcion. l.4. c.34. S. Chrysost. Ifidor. in gr. cætin. in S. Matth. tom. 2. and Euthym. say that Philip was dead when Herodias was married to Herod, and so also some thought ap. Origen. in S. Matth. 14. but Origen himself, as also S. Hieron. Victor Antioch. R. D. Ganz, and he that goeth under the name of Hegesippus l. 2. c. 4. thought that he was alive, and so Josephus faith expressly that her former Husband was living when Herodias left him to marry.
marry to Herod. Yet S. Aug. de fid. c. 19. leaves it doubtfull. But suppose him dead, since he dyed not childless leaving a Daughter, Herod could not lawfully marry his Relict.

Herodias. S. Matth. c. 14. S. Mar. c. 8. S. Luc. 3. 19. She was Herod the Great’s Grandchild by Aristobulus. Her Ambition and Envy at her own Brother Agrippa’s Prosperity, made her put Herod upon a Journey to Rome, to obtain that he might be King: But Agrippa followed him with such accusations, that the Emperor Caligula banished him to Lyons in France. He would have spared Herodias for her Brother’s sake, but she would accompany her Husband into Exile; see Joseph. Ant. l. 18. c. 9. who adds, de bel. Jud. l. 2. c. 16. that both Herod and Herodias fled into Spain, and that Herod dyed there. S. Hieron. adv. Ruffin. l. 2. writes that Herodias did thrust the Baptist’s Tongue through with a bodkin, as Fulvia did Cicero’s. Nicephorus l. 1. c. 19. relates, that she buried the Baptist’s head in a secret place of the Palace; but Theophylact says, that primum in Emesam reservoirium fuit. Comestor speaks of its being buried in Jerusalem.

Salome was the Daughter of Herodias, and (as far as we can perceive by Josephus) her only Daughter; and so we may suppose that she was the Damosel that danced before Herod, and asked the Baptist’s head. Her Father was that Philip who is by Josephus called Herod, and she was first married to another Philip, who is mentioned S. Luc. 3. 1. after his Death, to one Aristobulus, by whom she had three Sons; see Josephus Ant. l. 18. c. 7. We are told by Nicephorus l. 1. c. 20. that her Mother Herodias saw this Salome’s miserable end, for attempting to pass over a frozen River, the Ice breaking, she fell in to the Neck in water, and the fragments of the Ice closing, separated her head from the Body. But of this, Baronius well faith, Eft: sides apud autorem; for by Josephus’s account it is more probable that she lived to see her Mother banished, than that her Mother saw her Death.

The Speculator that beheaded the Baptist. S. Mar. 6. 27. The Word is σπευδαταις i.e. δορυφόρης as Suidas. It is originally a Latin Word, Speculator, and we have an account of its signification in Seneca de ira l. 1. c. 16. and de benef. f. 3. c. 25. Some instead of Speculatores read Speculores, both in Digest. l. 48. tit. 20. l. 6. and in Tacitus, but my Books have Speculatores in both; and Lipsius in nos. in Tacit. Histor. l. 1. says, that it is to be read so constantly, producing three ancient Inscriptions, in which it is writ so. Some derive it a Speculando, as the Hebrews call a publick Minister from מְנָסָף speculare. The Syr. hath turned it into מְנָסָף which word or one near to it occurs in Schab. fol. 103. 1. and in Targum Jonath. and J e r u s. in Gen. 37. 36. and 39. 1. 

Jesus Christ. He was inrolled in Augustus’s Censual Tables; see Orig. gen Hom. 11. in S. Luc. Tertull. contr. Marcion. l. 4. c. 7. 19. Oros. l. 6. c. ult. and l. 7. c. 3. (al. 1.) In Suidas in voc. ἰμωρίς; we read of another inrolling of him, viz. by the heads of the Priests, who having elected him in the place of a certain Priest that was dead (for one said
that though he was of Judah, yet his stock was so mixed with the Tribe of Levi, that he might be elected upon his Mothers Testimony (his reputed Father being then dead) recorded his name thus, Jesus the Son of the Living God, and of the Virgin Mary; but what cedit the Jews Theodosius deserved, who imparted this as a great secret to one Philip a Christian, and he to those from whom Suidas had it, I know not. The same Suidas alledged Josephus, saying, that in ταμείαμεταλ'τωνιεσχων, but though Josephus doth make very honorable mention of Jesus, yet I nowhere find any such passage in him. As S. Basil. in Constitut. Monast. c. 4. says, that Jesus to show his obedience to his Parents, meekly underwent any bodily labour; so S. Justin Martyr. contr. Tryph. tells, that he wrought at the Carpenters Trade, made Ploughs, Yokes, &c. So S. Mar. 6. 3. Is not this the Carpenter? Every one was bound to teach his Son a Trade, Misn. in Kiddushin, c. 4. § 14. סנדה in Kiddushin, c. 1. § 43. Gemar. in Berachoth, fol. 63. 1. so Joseph taught Jesus the Carpenters Trade. The Martyrologies say, that he returned out of Egypt on the seventh of January. Juvenecus l. 1. thought that his Parents, carried him with them every year to Jerusalem, especially after that he was of the age of twelve years, and S. August. de Confess. Evang. l. 2. c. 10. seems to say that they carried him up and before that age also, as soon and as often as they durst for fear of Archelaus. When the Jews say to Christ, Thou art not yet fifty years old, S. Joh. 8. 57. it may seem strange that they should speak of fifty years, when as, if Theophylact say truly, he was then only of the age of thirty three years; yea Epiphanius, Her. 51. says, that he was but thirty three years old at his Passion; see also Euseb. l. 1. c. 10. and in Chron. S. August. de Doct. Christ. l. 1. c. 20. To this (not to take notice that S. Chrysost. and some Copies ap. Euthym. read, not fifty years old, but only forty) it may be said, that his maturity of judgment, experience and gravity might incline them to think, that he was towards fifty; or perhaps his sorrows did make him look elder than he was, or they had respect to the Jubilee, and it is as if they had said, Thou hast not lived the time of one Jubilee; see Theophylact and Severus in caten. gr. Perhaps their meaning was no more than this, That he was not within the verge of old age; or finally they would pitch upon an age of which there could be no doubt; they were not certain that he was not forty, but they were sure that he was short of fifty. It may also seem strange, that the Baptist should say of Christ, I knew him not, S. Joh. 1. 31, 33. to which S. Chrysost. and Theophylact say, that those words refer to the time before Christ's coming to S. John as he was baptizing, and it was by Revelation then that he knew him; S. John before that had not seen his Face, or known him by sight, & προδέξασθαι ὑμοίωσαι, Nonnus. The Jews might suspect that the Baptist gave so high a Testimony of him, for kindred or affection or former familiarity that had been between them; he therefore repeats it that he knew him not in any such way, but by revelation only; see Origen, and S. Cyril. in caten. gr. in S. Joh. Some sentences are attributed to Christ, which we find not in Sacred Writ, at least not in so many words,
words, as by S. Hieron. ad Minerium (vel Minervium) and Alexandrum, this, Eftotet probat is trapexiza vel nummulariai; by Cassian this, Vebre inverno ibi judicabo. The rest that concerns the Holy Jesus see in the New Testament, and Bishop Taylor's Gr. Exemplar.

Shepherds. S. Luc. 2. 8, &c. S. Hieron. in Epistaph. Paula, and lib. quest. in Genes. says, that they kept their Flocks near the Tower of Ader i.e. Gregis, see Gen. 35. 21. Arnobius in Psal. 129. says, that the Angels appeared to them in the fourth Watch of the Night. Some can tell you the Number and Names of the Shepherds, but till they agree better among themselves, you are not bound to believe them.

Simeon. S. Luc. 2. 25, &c. S. Athanas. de communi essentia Patris & Fil. & Spir. Sancti. Autor hom. de occurrence Domini ap. S. Cyril. Hieros. and Autor de vit. & interitis. prophet. ap. Epiphani. say, that he was a Priest, and how far his taking Christ into his Arms, and blessing Joseph and Mary may favour this, I shall not determine; but Theophylact and Euthymius thought that he was not. Some make him the same with Rabban Schimeon the Son of Hillel, adding that both he and his Father Hillel, were removed from the Presidentship, because they differed somewhat from the rest of the Jews in their opinion touching the Messiah. The Talmudists do not make so frequent and honorable mention of Rabban Schimeon, as they do of other Presidents; and if he gave such an honourable Testimony of our Lord, we need not seek further for the reason why they do not. The forecited Autor de vit. & interitis. Prophet. says, that he dyed full of years, and that the Priests would not vouchsafe him burial; but Bede de loc. sanctis c. 6. makes him to have been buried in the Valley of Josaphat. The story of his blindness and receiving sight upon his taking Jesus in his Arms, is rejected by Baronius as a Figment. And that deserves as little credit which Euthychius and Almakinus relate, ap. Hottinger. Theaur. p. 309. that he was one of the seventy Interpreters, and lived three hundred and fifty years. Some (as S. Chrysost. and Oecumen. do inform us) took the Simeon mentioned, Acts. 15. 14. to be this Simeon, but by a great mistake.

Anna. S. Luc. 2. 36, 37, 38. It is doubted whether she was a Widow about eighty four years, or only lived so many years in all, S. Ambrofio inclined to the former, Euthymius to the latter. Then Bostr. fansties that she said, This is the Worlds Redeemer, this Mankinds Saviour, &c.

The Eastern Wilem or Pagii. S. Matth. 2. 1, &c. There is no certainty either as to the time when, or the Country from whence they came. Some fetch them from Arabia, others from Persia, from Chaldaea others; whom some would reconcile by saying, that Chaldaea and Persia are sometimes comprehended under the name of Arabia; but whether this will satisfie, I know not. As to the time, some say that they came soon after our Saviours birth, others say that it was a year or two after. The ancients do affirm more unanimously that they were Kings, yet it is likely that they were not mighty Monarchs or potent Kings, but Reguls
or Toparches, Rulers of lesser Cities or Territories, subordinate to the chief Ruler of the Country; leti proceres, as they are styled by Juvencus, l. 1. It is no less unanimously affirmed, that Balaam's Prophecy of a Star that should arise out of Jacob, lead them to the understanding of the Star, that lead them to Christ, Origen l. 1. contr. Celsum, and Hom. 13. in Num. S. Basil. in sanctan Christi natiuis. S. Chrysost. tom. 7. p. 402. S. Hieron. and Theophylact; see the Author oper. imperf. and Greg. Abulpharaius. Yea some ap. S. Ambros. in S. Luc. 2. and ap. Theophylact. report, that they were of the Posterity of Balaam, (see also Origen hom. 13. in Num.) and S. Hieron. says, that they were his Disciples and Successors; others have thought that they were the remains of the School of Daniel. It was generally held by the Ancients, that they practised unlawful Arts, S. Justin Martyr contr. Tryph. Origen l. 1. contr. Celsum. Tertul. de Idololat. c. 9. S. Basil. ubi supra, S. Hilary, S. Ambros. in S. Luc. 2. S. August. ser. 2. de Epiphan. Nicetas in caten. gr. in S. Matth. tom. 2. Chrysol. ser. 156. to them we may add Theophylact, whereas I have as yet found none of the contrary opinion, but the Author oper. imperf. Some later writers are of opinion that the Star went before them only from Jerusalem to Bethlehem, but S. Basil ubi supra, S. Chrysost. S. Greg. Nazianzen, orat. 4. Chrysologus ser. 156. Nicetas ubi supra, and Euthymius thought that the Star was also their guide from the East to Palestine. S. Chrysost. and Theophylact conceived, that the Star descended into the lower part of the Air, that it might point out the House where the Child was; yet S. Cyril. in caten. gr. denies this, but gives us not the reason of his denial. Author oper. imperf. gives us a relation of a Writing under the name of Seth, that foretold of a Stars appearing, &c. but he confesses that it is uncertain.

The Infants of Bethlehem. S. Matth. 2: 16. They suffered for Christ before he suffered for them (testimonium Christi sanguine licaverunt. Tertul. contr. Valentin. c. 2.) and therefore are by the Ancients reputed and styled Martyrs; see S. Irenaus l. 3. c. 18. Origen hom. 3. in diversos. S. Cyprian: plebi Thibari consistens. S. Hilary, S. August epist. 28. Fulgent. de Epiphan. Some say that the Souldiers gave order that all the Children of such an age, should be brought into one place, and this being done (the poor Parents suspecting nothing) they executed Herod's inhumane pleasure upon them. Comesfor says, that the greatest part of them was buried three Miles from Bethlehem, towards the South. Greg. Abulpharaius relates, that Autognius a Philosopher, gave notice to Augustus of the Magi's coming so far to worship a Child newly born, and that Augustus sent to Herod to be informed more fully, who writ back what discourse he had with the Magi, and the Massacre of the Infants. The number of which was certainly very great, but the Aethiop. Liturgy and Greek Calendar, speaking of fourteen thousand swell it too much, yet are very modest in Comparison of others.

The Apostles. There was an ancient Tradition that our Lord commanded them not to depart from Jerusalem till the end of twelve years, Euseb. l. 5. c. 18. Accordingly S. Chrysost. hom. 69. in S. Matth. saith, that they
they remained a long time in Judea before they went to other Nations.

Before their departure they agreed on a summary of the Christian Faith, which should be the Rule and Ground-work of their future Preaching. We are told by Socrates l. i. c. 19, that they divided the Provinces by Lot, but this seems not to be very consistent with that which S. Chrysost. and Oecumen. in Act. say, that they did not use Lots after the Holy Ghosts descent upon them. Theodore, S. August. and Euthymius in Psal 67. say, that all the Apostles sprung from the Tribes of Judah, Zabulon, and Naphthali. Tertul. de baptismo, s. 12. and Euthymius in Act. 1. 5. thought that they did receive John's Baptism, but S. August. Epist. 108. leaves it doubtful, whether they received his or Christ's; though he thinks it more probable that they received Christ's; yet methinks we should not doubt but that the two Disciples of the Baptist, mentioned S. Joh. 1. 35. were baptized with his Baptism. We read in a certain Book, this saying ascribed to the Apostles, Blessed is he that is least among them, and may feast the Poor. See the rest in Dr. Cave's Introduction.

D. Peter. Theophylact is positive that he was the Baptist's Disciple, as well as his Brother S. Andrew; whereas he is called Simon Barjona, some Copies instead of ὧν ἔχεται have ἵππος or ἰοκάα λόγιον, the Vulg. in S. Joh. 21. Joannis. Nonnus ἕκτος ἀλαβάστα, and so some (says S. Hieron. in S. Matth. 16.) thought John to be writ corruptly for Ἰοβαννα; but the Oriental Versions accord with the usual reading. There is some question when the name of Cephas or Peter was given him, whether when Jesus said, Thou shalt be called Cephas, S. Job. 1. (as S. August. de concens. Evang. l. 2. c. 17. and 53. l. 4. c. 3.) or when he ordained him an Apostle, S. Mar. 3. (as S. Cyril. Alex.) or finally, when he said, Thou art Peter, S. Matth. 16. Lyra in S. Matth. 27. reports out of Iterarium Clementis, that his Custom was to continue in Prayer from the first Cock-crowing, weeping for his Lord and Master.

D. Andrew. Who that other Disciple of the Baptist was, that left him together with S. Andrew to follow Jesus, we can only conjecture; some think that he was some obscure Disciple, others that he was the Evangelist himself, viz. S. John, who after his manner conceals his Name; others that he was S. Philip; Epiphan. Hær. 51. that he was either S. Philip, or S. John, or his Brother S. James. S. Chrysost. Theophylact, Theodor. Mopsuest. in caten. gr. in Joan. and Euthym. make mention of the two first Opinions. See S. Cyril. Alex.

D. James the Great. Whether he was surnamed the Great for his stature, or for his age, being elder than the other S. James, or for that he was a Disciple before the other, or because he was the first Martyr of the Apostles, or for the peculiar honour vouchsafed him, in being admitted to more intimate familiarity with Christ, I do not take upon me to determine. In the Jewish writings there is frequent mention of R. Ya-seeb the Son of ἰωαννα, but I cannot easily be persuaded that he was the same with our Apostle: Some say, that Saffa and Saffra a City three Miles distant from Nazareth was the Birth-place of S. James and S. John, but Theophyl-
last in S. Marth. 17. 21. says, that they were of Bethsaida. So Kircherius's
Arab. MS. says of S. John, that he was of the City Bethsaida, and the
Tribe of Zabulon. And therefore it seems to be a mistake in the Compen-
dium of S. Matthew's Life in Carac. gr. tom. 2. when it says, that they were
of the Tribe of Benjamin. They had both of them an Inheritance left by
their Father; so Niceph. l. 2. c. 3. He is said to have converted Philæus
and Hermogenes who had been fam'd Magicians, and afterwards erred
again from the Truth; but Baronius An. 44. Num. 2. reckons this, inter-
equa incerto autore scripta feruntur. S. August. in Gal 2. Euseb. Emißenus,
and the interlin. Gloss. are alleged, as saying that this S. James was the
first Bishop of Jerusalem, and S. Ambros. in S. Luc. 9. says of him, Prima
folium sacerdotale conscendit. Our Saviour surnamed him and his Brother,
Boanerges, Sons of Thunder, as it is interpreted. S. Hieron. in I sa. 62.
and Dan. 1. and Philæmon v. 1. also de nomin. Hebr. will have Boanerges
to be corrupted for Benæreem (בֵּין נֶרֶם) which hath exactly that signifi-
cation; but Benæreem not being found either in the Oriental Versions, or
in any Copy Greek or Latin that I have seen, it is best to adhere to the
usual reading Boanerges, ס. עַנֵרֶגֶה or בֵּין נֶרֶם the Syr. and Pers. have
בֵּין נֶרֶם, all which may have the same signification, viz. Sons of Commotion,
or Concussion. The Targum, in Psal. 81. 8. instead of Thunder, reads, The
secret place of the House of my Majesty, and so perhaps Sons of Thunder,
are no other than Embassadors of the Divine Majesty. Theophylact in
S. Mar. 9. 2. calls S. James, Theologum vocalissimum, as he doth S. John in
prefat. ad S. Joan. perhaps he herein alludes to the Name Boanerges. Some
tell us that as he was lead to Execution he cured a Paralytic, and call
the place where he suffered, Forum rerum venalium.

S. John. S. Hieron. contr. Jovin. l. 1. calls him an Apostle, an Evangeli-
fist, a Prophet, and a Virgin. Polycrates ap. Euseb. l. 5. c. 24. adds that
he was a Martyr and Doctor; yea a Priest (Pontifex ejus, as S. Hieron. de
vir. illusr. translates it, a Priest of Christ) and wore the Pectalum. S. Au-
 gust. in S. Joh. 18. 19. would not have us to affirm rashly who the Dis-
ciple was, that is said there to have followed Jesus with S. Peter into
the High Priest's Palace, but inclines to think, as divers of the Ancients
do, that it was S. John. Nicephorius l. 1. c. 28. and l. 2. c. 9. says, that in
his House Christ eat his last Passover, and in it instituted the Sacrament
of the Supper; but l. 1. c. 28. he delivers it only with an Utaiunt, and
S. Chrysost. and Theophylact are against it, for they were of opinion, that
none of the Apostles had an House in Jerusalem, otherwise they would
have invited their Master to eat the Passover with them, and that the
Master of the House where it was eaten, was an unknown Person; see
them in S. Matth. 26. 17. See also S. Luc. 22. 8, &c. Aretas in Rev. 7. 4.
affirms that S. John went not from Jerusalem to Ephesus, till after the
Blessed Virgin's Death. Some say that he was of the age of thirty one
years when he stood by the Cross of Jesus.

S. Philip. See above in S. Andrew. Clemens Alex. Strom. l. 3. says,
that he was the Disciple mentioned, S. Matth. 8. 21, 22.
S. Bartholomew. Dionysius de mystica Theol. c. 1. alledgeth this sentence of his, ο Θεός Βαρθολομαίος φυσικώς πολλαὶ τῶν θεολογιῶν εἶναι, ἐλαχίστῳ, τῷ ἐκατέλειον πλατύν, μην οὖν ἐστιν υἱὸς ζωτικῶν, see Maximus and Pachymæus.

S. Matthew. There is some question whether Levi mentioned, S. Mar. 2. 14. S. Luc. 5. 27, 28. was the same with S. Matthew. Origen l. 1. con. Cels. and Heracleon ap. Clement. Alex. say, that he was not; yet the same Origen Prefat. in Epist. ad Roman. S. Hieron. in S. Matth. 9. and de vir. ill. S. August. de confession. Evang. l. 2. c. 26. S. Chrysost. ap. Aquin. in S. Mar. Theophylact in S. Mar. Constitut. l. 8. c. 22. say that he was. In Sanhedr. fol. 45. 1. five Disciples of Jesus are named, and the first is called Ναζαρηνος. The Compendium of his Life, in caten. gr. tom. 2. makes him to have been of the Tribe of Benjamin, but Kirstenius's Arab. MS. says, that he was of the Tribe of Issachar; perhaps he was of neither, for the same MS. affirms, that he was of the City Nazareth, which was in the Tribe of Zabulon. In Euthym. in Psal. 69. he is said to have lived at Capernaum, others suppose that he dwelt at Tiberias. The foresaid MS. adds, that he was buried in Arthagena Caesarea; whether this Arthagena be some place belonging to Caesarea, or within the Territories of it, to which later times have given that Name, I have not learnt.

S. Thomas. Theodoret. Quest. 16. in Num. Nonnus calls him Διονυσίων, as making Thomas and Didymus two distinct Names, which Sedulius l. 4. also doth; but some will not allow this, saying, that it is the same Name, only expressed in different Languages; but it may seem by Euseb. l. 1. c. ult. that he had also the name of Jude, and then he was certainly Διονυσίων, had two names at least. S. Chrysost. in S. Joh. 11. admires the change wrought in this Apostle, who was so timorous before Christ's Ascension, and yet so constant and courageous in Preaching the Gospel afterward; he judged those words of his v. 16. to be an Argument of his timidity, viz. Let us go and die with him. He feared that, if they went to near Jerusalem as Bethany was, the Jews would put them to Death; to S. Chrysost. and to the same purpose Theophylact, Theod. Mos. and Euthymius. Yet the same S. Chrysost. acquaints us that there were some who said, that Thomas desired to Die. So Origen and Ammonius in caten. gr. in S. Joh. and Juvencus l. 4. say, that in those words he exhorted the other Apostles to despise the Jews lying in wait, and to lay down their Lives for Christ. See Nonnus.

S. James of Alpheus, i.e. the Son of Alpheus, as not only we but also all the Oriental Versions do Transliterate it, S. Mar. 3. 18. I shall not engage in the endless disputes about this Apostle, but with Mr. Thorndike and others, suppose him to be the same with him who is called James the less, S. Mar. 15. 40. and the Lords Brother, Gal. 1. 19. or the Brother of Jesus, who was called Christ, Joseph. Ant. l. 20. c. 8. and who was Bishop of Jerusalem. It is the received opinion, that he was called less or little, with respect to S. James the Son of Zebedee; see S. Hieron. contr. Helvid, &c. though some say that he was called so in respect of another.
another James who was his Uncle, i.e. his Father Alpheus's Brother, and S. Jude's Father. He was a Publican (faith Chrysest. hom. 32. in S. Mat.), and dwelt at Capernaum, as faith Euthym. in Psal. 67. S. Hieron. in Psal. 37. Elias Cretesis and Theophylact thought that he was the young Man mentioned, S. Mar. 14. 51. and Epiphan. Har. 78. favours this. But if he lived to the age of ninety six years in all, and yet but about twenty four years after Christ's Passion, (both which Epiphanus affirms) he could not be a young Man then, being seventy years old or more; but perhaps the Transcribers mistook the Numerals Letters in Epiphanus, and so perhaps S. James did neither live so much as ninety six years in all, nor so little as but about twenty four years after Christ's Death; for Euseb. in Chron. and S. Hieron. de vir. illust. say, that he lived thirty years after it. Some say that he was so like Christ both in countenance and carriage, that Judas thought it necessary to give those that came to apprehend Jesus, a Sign; lest they should mistake the one for the other. Clemens Alex. ap. Euseb. l. 2. c. 1. faith, that the Lord after his Resurrection endued with Knowledge James the Just, and John, and Peter; which they imparted to the rest of the Apostles, and they to the Seventy. By Knowledge I suppose is meant a greater measure of it, by reason of which those three were looked upon to be Pillars. We are told by S. Chrysest. hom. 5. in S. Matth. that he was so neglective of his Body, that all the parts of it were in a manner dead; and that his very forehead had contracted a Callosity by his frequent throwing himself on the floor, when he prayed. He was called Oblias; and Hegesippus ap. Euseb. l. 2. c. 23. and Epiphan. har. 70. interpret it to signify a Wall or Munition, perhaps from Nishin murrum, vallum, munimentum, or from ἢ ἅ ἤ which is the same with יד מִניית, munitio, says Kimchi. Some later Writers report, that seven Years after Christ's Ascension, preaching to the people, he was thrown down from the Stairs on which he stood, and was so hurt thereby that he halted ever after. His Monument remained not far from the Temple till the time of Hegesippus, who relates this; yet S. Hieron. de vir. illust. tells of some who said that he was buried in Mount Oliver, but adds that they erred therein.

S. Simon. I shall not determine either why he is called the Cananite (whether from Cana as it signifies Zeal, or as it was the name of a Town, S. Hieron. seems not to reject either Opinion) or why he is named the Zelot, whether from his flagrant Zeal to propagate the Gospel, as Nicephor. l. 2. 40. or for that he had been of the Sect. of the Zelots, of which we have frequent mention in Josephus. Origen. l. 2. contr. Celsum, calls the two Disciples to whom Jesus appeared in the Way to Emmaus, Simon and Cleopas; but that he intended this Simon, I cannot say. Perhaps he intended Simon Peter, who is supposed by some to have been Cleopas's Associate.

S. Jude. Thaddaeus and Lebbeus is named the last of the five Disciples of Jesus mentioned by the Talmud, Sanhedr. 43. 1. S. Hieron. corur. Helvid. as also in Gal. 4. makes this Apostle to be furredname Zelotes.
and Sophronius lays that Simon the Cananite was also called Jude; see also the short account of the Apostles before Oecumen. in Act. Apost. S. Jude was an Husbandman say the Constit. l. 2. c. ult. in the Title of the Chapter. In S. Luc. 6. 16. and Act. 1. 13. he is called Judas of James, and the Syr. and Arab. render it, the Son of James in both places, as also the Ethiop. both, Act. 1. 13. but in the Epistle of S. Jude, v. 1. he is both in the Greek, and in the Oriental Versions, expressly styled the Brother of James. Since then S. James was the Son of Alpheus, it is very probable that S. Jude was so also; and what if Levi the Son of Alpheus mentioned S. Mar. 2. 14. was the same with this Thaddaeus? Theodoret. quest. 16. in Num. says expressly, οὐκ έξ άλλου άδεια, τινα τον άλλον. And Grotius conjectures from Origen l. 1. contr. Celsum, that some Copies in his time, read, άδειαν ου τιναν instead of οποιαν άδειαν, S. Mar. 3. 14. as he doth also that Clemens Alex. calls him Levi, when he gives us the names of four Apostles from Heracleon, thus, Matthew, Philip, Thomas, Levi. So that if it was not the received opinion that Levi was the same with S. Matthew, and that made probable by many concurrent circumstances, I should be apt to think that he was this Thaddaeus.

S. Matthias. He taught that the flesh is to be overcome and tamed, in no wise indulged and yielded to; and the Soul to be fed and nourished with Faith, and saving Knowledge; see Clem. Alex. Strom. l. 3. Euseb. l. 3. c. 29. The same Clem. Alex. Strom. l. 7. alleges this sentence of his, If the Neighbour of a chosen Person sin, the chosen Person hath sinned; for if he had demeaned himself as he ought, his Neighbour would have revered his Life so, that he would not have sinned. And Strom. l. 2. he alleges this, That if we admire things, it will be a step to further Knowledge. Also Strom. l. 4. he seems to make Matthias the same with Zaccheus. Some think that he was very skilful and knowing in the Law. There are various Opinions of the place and manner of his Death. The Martyrol. in Febr. 24. says, that he suffered in Judea.

S. Paul. al. Saul. Some have thought that he was one of them of Cilicia, that disputed with S. Stephen. Perhaps he calls himself an Abor
tive, because he was taken in over and above the number of twelve Apostles; just as the Vulgar sort at Rome, called the supernumerary Senators Abortives, see Sueton. in Octavio c. 35. In what year of Christ, or of his own Age, he was converted, and how many years he lived after his Conversion, there is no Constat; that which Fasciculus temporum faith, that he was about twenty six years of age at his Conversion, seems very probable; and yet he is called a young Man, Act. 7. just as Poly
bius l. 2. calls Ammibal a young Man; and yet he was of the age of twenty six years then or very near it. So Porphyro. when Philadelphus his younger Brother had reigned in Egypt some years. Yea when Cicero in Cat. says, quin citius Adolescencia se
cettus quam pureretia Adolescencia obrepit, doth he not seem to comprehend all the time between Childhood and old Age, under Adolescencia?
Phavorinus in voc. revisione @ says, that from twenty three years to thirty-four or forty one, a Man may be called so.

Judas Hierior. S. Matth. 10. 4. 26. 14, 25, 47. 27. 3. S. Mar. 3. 19. 14. 10. 43. S. Luc. 6. 16. 22. 3, 47. S. Job. 12. 4, 5, 6. 18. 3, 5. Ael. 1. 16. 23. The Syr. Arab. and Pers. read, S. Job. 6. 71. and 13. 2. 25. Judas the Son of Simon, as we also do (though in the Greek there is no more than Judas of Simon) so that it seems one Simon was the Father of this unhappy Son. Caninius de locis No. Testam. c. 13. tells of some that said, that Judas was Natoris Callus, but it is probable that they said this only by way of abuse to that Nation. We do not oblige any Man to believe, that before his being called to be an Apostle, he was guilty of such pro-digious crimes as some impute to him; he wrought Miracles (S. Ambros. in Rom. 9. S. Hieron. l. 2. contr. Jovian. Anastas. Nicen. qu. 23. Isidor. Pelus. epist. l. 3. ep. 44. Victor Antioch. in S. Mar. 9. 38. and Theophylatt in S. Mar. 26. and S. Mar. 3.) cast out Devils, (S. Cyril Hier. Catech. 7. and Leo) healed the sick, (Leo ibid.) and yet S. Hieron. in S. Matth. 26. 48. tells us, that he ascribed our Saviour's Miracles to the Power of Magick. The Opinions of Modern Writers about his Death are various, but the Ancients (not one of them that I have yet met with diluting) say that he hanged himself; and Munster's Heb. the Syr. Pers. as also the Goth. and Saxon do all favour this. Juvencus l. 4. either using a poetical Licence, or following some ancient Tradition, says, that he hanged himself on a fig-tree. Origen seems to have thought that he dyed before Christ's Death, and S. August. in Psal. 108. is of that Opinion; yet in quaest. No. and Vet. Testam. l. 2. qu. 47. he is doubtful of it, and unwilling to determine what day or what time he dyed. Also in Psal. 108. he seems to say that his Progeny was wholly extinct within one Generation. S. Chrysof. S. Cyril Alex. Leonius, Theodorus, Heraclitus, Theophylatt, and Euthym. thought that Judas did not know Jesus then, when he asked, Whom seek ye? S. Joh. 18. 4. and S. Chrysof. adds, that he fell to the Earth together with those that came to apprehend Jesus; who if he had pleased could have opposed more than twelve Legions of Angels to them, every one of which could have done more than all Caesar's Legions, though he proudly boasted of them, that vel Caesum dixere possent; see A. Hirt. de bel. Hispan. in fin. Thirty Shekels or pieces of Silver was the price of a Servant, Exod. 21. 32. and for this Judas sold his Master. Some say, that he was buried in the Field, which was purchased with that Money.

The LXX. or LXXII. Disciples, S. Luc. 10. 1, &c. Some Copies and ancient Writers say, that they were LXX. others that they were LXXII. accordingly the Versions differ. The Syr. Arab. and Ethiop. have LXX. the Pers. LXXII. the Saxon hath LXXII. and the Goth. but LXX. Whateвоver their precise number was, Euseb. l. 1. c. 12. tells us, that he could no where find a Catalogue of them. Yet both he and Epiph. name Matthias abovementioned, Barnabas and Justus as being of that number. Eusebius adds Sophonias, Thaddaeus and Cephas, as Epiphanius doth the VII. Deacons, Act. 6. S. Mark, S. Luke, Apelles, Rufus, and Niger; see Epiph.
Epiphanius. Har. 20. and in Anacephal. The Ancients (fays Grosins) do probably think that Cleopas and his Companion mentioned S. Luc. 24. 13, &c. were of the LXX. and of Andronicus and Junias, or Julius, Rom. 16. 7. Origen faith, that perhaps they were of that Number. The short account of the Apostles and some others before Oecumen. in Abt. mentions Linus as one of them, as the Martyrol. in Feb. 22. doth Aристion, alleging Papias, but Papias only faith, that he was a Disciple of the Lord. There are those that name others. Dorotheus hath given us a Catalogue of them, but of no great Authority; yea, concerning some of those who are mentioned by Euseb. and Epiphanius. there is some question made, whether they were of the LXX or no. Eusebius names Thaddeus and Cephas, but of Thaddeus says only, φοι. There are that say, that he was one of the LXX; and whereas many fancy, that the Thaddeus that was sent to was of the LXX, S. Hieron. in S. Matth. 10. fays expressly, that Thaddeus the Apostle (as Ecclesiastical History delivered) was sent to him. As to Cephas, there is only the Authority of Clemens Alex. (unless you add Dorotheus) and the Cephas that he speaks of, is he whom S. Paul resifted at Antioch; for whereas most Greek copies, and the Arab, read Peter, Gal. 2. 11. he with some Greek Copies, and the Syr. and Ethiop. reads Cephas. But the Person whom S. Paul resifted (whether you call him Peter or Cephas) is understood to be S. Peter the Apostle by Tertull. prelipt. adv. Har. c. 23. and 1. 4. contr. Marcion. c. 3. S. Cyprian epist. ad Quintum vel Quintinum, S. Ambros. S. Chrysost. Primas. Oecumen. and Theophylact. There were sharp debates between S. Hieron. and S. August. about the Exposition of Gal. 2. 11. but they in this agreed that S. Peter was the Person there spoken of: Yea S. Hieron. was ignorant of any Cephas beside S. Peter, and in Gal. 2. sets himself to refute those, that held that S. Paul speaks there of another Cephas. Epiphanius names S. Mark and S. Luke as being of the LXX, and with him agree Origen in Dialog. de retina fide, Kirstenius's Arab. MS. Nicephor. I. 2. c. 43. and Euthym. but the last of these bears Testimony only as to S. Luke, our Church also may seem by the Gospel appointed for S. Luke's Day, to have been of the Opinion, that he was of the number of the LXX; but S. August. de confess. Evang. l. 1. c. 1, 2. seems to be of Opinion that they were not of that number, and Papias ap. Euseb. l. 3. c. ult. faith of S. Mark that he was not an hearer and follower of Christ, as S. Hieron. in proem. in S. Matth. assertes that he did not see him; and in Isa. 65. he faith that S. Paul begat S. Luke, and S. Peter S. Mark. So that it may seem doubtful whether these two were of the number of the LXX or no.

Our Lord's Brethren. S. Matth. 12. 46, 47. S. Mar. 3. 31, 32. 6. 3. S. Luc. 8. 19, 20. S. Joh. 2. 12. 7. 3, &c. Act. 1. 14. 1 Cor. 9. 5. Gal. 1. 19. They were his Brethren, either as being the Sons of Joseph, (his reputed Father) viz. by a former Wife, which he had before our Lords Mother was espoused to him; or as being the Sons of our Lords Aunt, i.e. his Mothers Sister, and so his Cousins, for in the Scripture Cousins are frequently styled
styled Brethren; see S. August. quest. Evang. i. 3. c. 16. There are four so called S. Matth. 13. 55. of two of which, viz. Simon and Joseph we know nothing, (says Origen) but the other James and Jude we believe to have been of the twelve Apostles. It is true the Brethren of the Lord are mentioned as distinct from the Apostles, Matt. 1. and 1 Cor. 9. but we cannot conclude thence, that none of them were Apostles, but only that some of them were not. The oi πα&λλης, S. Mar. 3. 21. were perhaps his Brethren, (see Theophylact) or his Friends, or Kinsmen as we render it; see the Oriental Versions and Euthym. The Comment. on S. Mar. ap. S. Hieron. understands by them his Disciples, and faith, that they thought their Master to be beside himself. But it is not very probable that his Brethren, or Friends, or Kinsmen had that Opinion of him; and S. Mark's words are ἔλεγον ὅτι ἐξέσω, where ἔλεγον may refer not to oi πα&λλης, but to the Multitude of the Jews then present. They, i.e. the Multitude said, He is beside himself; some make the sense to be, that those that were with Christ in the House, went out to restrain the Multitude, who thronged so that they said of them, (viz. of the Multitude) that they were Mad. According to these αὐτῶν and ἐξέσω refer not to Christ, but to ὁχήσω, v. 20. They that please may consult the MS. Cant.

But Lords Sisters. S. Matth. 13. 55. S. Mar. 6. 3. Epiphan. Her. 78. and Theophylact in S. Matth. 13. say that they were two, and that their Names were Mary and Salome, not Esther and Thamar, as in Nicephor. l. 2. c. 3.

Nathanael. S. Joh. 1. 45, &c. 21. 2. Some suppose that he was the same with S. Matthias, because the two Names Nathanael and Matthias agree in signification; others supposing that Simon the Cananite was of Cana in Galilee, as Nathanael was, have conjectured that Nathanael was the same with that Simon; see the Menolog. 6. Id. Maii. some fancy that he was the same with the Apostle S. Bartholomew, and say that many both anciently and of later times were of this Opinion; yet after all they produce none more ancient than Ruper tus Tuisensis, who indeed mentions this Opinion saying ertzafiz. Perhaps he was the same with S. Bartholomew; but he mentions also another Opinion, viz. S. Augustine's, who both in Psal. 65. and in S. Joh. is positive that Nathanael was none of the twelve Apostles. There want not some who have supposed, that he was the same with S. Stephen, for S. Stephen saw Heaven opened, which Jesus told Nathanael that he should do; besides S. Stephen was skilful in the Law, and S. August. ibid. faith the name of Nathanael, that he was learned and skilled in the Law, and the like Encomium is bestowed on him by S. Cyril. Alex. S. Chrysost. and Theophylact, that he was very studious in the Scripture, and a diligent-searcher after the Truth. Epiphan. Her. 23. faith, that he was the other Disciple that was with Cleopas, when Jesus appeared to them, S. Luc. 24. some have thought that he was Brother to S. Philip. Origen and S. Augustine observe that Nathanael's words, S. Joh. 1. 46. may be read either by way of Interrogation, Can any good come out of Nazareth?
or by way of Affirmation, Some good may come out of Nazareth, S. Chrysost and S. Cyril Alex. incline to the former, S. August. to the latter.

The Governor of the Feast. S. Joh. 2. 8, 9, 10. Some will have the Architrhecinus to have been no more than the chief guest at the Feast; but S. Chrysost. Theophylact and Severus Amioch. in casen. gr. in S. Joh. say, that he was the Moderator of it, presided in, managed, and ordered in. Ecclesiasticus c. 32. v. 1, 2. gives a lively description of him, and how he was to demean himself; for our Translators, and other judicious Persons, do by Governour there, understand the Ruler of the Feast, and the Greek Vulg. Syr. and Arab. do all favour this Interpretation, though some have been chastised severely for it. S. Chrysost. and Theophylact say, that this Office was committed to those that were themselves sober and temperate. Gaudentius Brixian. tract. 9. affirms, that among the Jews one of the Priests used to be chosen in Marriages, for this Office. They that please may see how Athenaeus, l. 10. describes the Office of the ῥόδοντας, who were also called ὁφθαλμοί, and how Plutarch Symposiac. l. 1. c. 4. describes the Office of the στρατηγοῦς.

They that sold Oxen, Sheep, and Doves. S. Matth. 21: 12, 13. S. Marc. 11. 15, 17. S. Joh. 2. 14, 15, 16. S. Hieron. in S. Matth. S. August. in S. Joh. and Theophylact in S. Marc. say, that these Oxen, &c. were sold to such as came to sacrifice, and this saved them that came from far, the labour of bringing their Bullocks, Lambs, &c. along with them. By sellers of Doves, some understand those that taught or trained them up to fly with or carry Letters; see Selden de Diis Syr. Synt. 2. c. 3. &c. de jur. nat. l. 4. c. 5. these were so infamous among the Jews, that they were not admitted to give Testimony in any cause, Mifn. in Sanhedr. c. 3. §. 3. Of the fifteen Officers of the Temple mentioned in Mifn. in Shekel, c. 5. §. 1. עַלְמִ יָב the chief Overseer of the Birds or Turtles was one, and some may conjecture, that it was this Officer or his Under-officers and Servants, that sold Doves. S. Hieron. says, that the Priests themselves sold Oxen, Sheep, and Doves; now if the Priests or any Officers of the Temple, to whom it appertained to preserve it from Prophanation, did themselves prophan it, our Saviour had still more cause to express so great indignation. Another of the Officers mentioned in Shekel was עַלְמִ יָב the Officer of the Whip, who whipped or scourged those Priests or Levites that were asleep when they should have watched in the Temple; (see the Gloss) and our Saviour turned now Officer of the Whip, and scourged the profaners of the Temple out of it. Origen. in S. Joh. says, that this Action demonstrated a greater power, than the Miracles of turning Water into Wine, giving sight to the Blind, or raising the Dead, and Hom. 15. in S. Matth. he hints, that if any Prince or armed Power had attempted to do this, they would have met with more resistance than our Lord did. Likewise S. Hieron. extols this above any of the Miracles wrought by Christ, adding that igneum quadam & sydericum did shine forth in his countenance, when he did this, see Anastas. Sinait. de refitis fid. dogmat. l. 3. Yet some will needs refer all
this to the almost uncontrollable Power which the Zelots had, the rather because the Disciples applied those words of the Psalmist to this very Fact of his, *The Zeal of thine House hath eaten me up.* Christ drove them out twice, *viz.* at two Passovers, his First and Last.

**Money-Changers.** S. Matth. 21. S. Mar. 11. S. Joh. 2. The Greek word is κολυμβευμαι, by whom S. Hieron. understands those, who, if Persons came that had not wherewith to buy an Offering, let them have Money for that end, and received of them the value, or more in fruits or such things as they had. Colyba (says he) dicuntur tragemata vel vitia munusiva, *viz.* fructi ciceris varumque parrarum, & poma. So say Hesychius and Phavorinus, κολυμβευμαι τρεγγίσαι, and Suidas and Phavorinus, κόλυμβειν ἄγοντες; see Aristophan. in Plato, and in Iren. κολυμβευμαι is also a kind of small Money says Theophylact, as Hesychius says, and Phavorinus from him, that κόλυμβειν is a kind of Money, and Pollux interprets it the exchange of Money. In this sense we conceive it to be used by Cicero in Verr. l. 3. and by Sueton. in Octavius c. 4. S. John useth also another word for Money-changers, *viz.* κερυμπτης, from κερυμπτη small pieces of Money, so Hesychius κερματον, δησαματον, as Suidas followed by Phavorinus κερματα, τω λειτωτω. In Isidore's Glossary, we read Collybium κερματιον probably for κερματιον. From all this we may Collect, that these Money-changers did exchange greater Money which was brought to them, for less; and perhaps they did also furnish the poorer sort with Money, and received the value of it with advantage, in Fruits or the like. In Misn. in Shekel, c. 1. S. 3, 6, 7. we are told, that the Collectors of the half Shekel, did begin to sit in the Temple, on the twenty fifth of the Month Adar, and when any one brought a Shekel, they gave him two half Shekels for it. For this trouble they expected some profit, which they called παροπ, a word near in sound to κολυμβειν.

Many that believed in Christ. S. Joh. 2. 23, 24, 7. 31, 40, 41. 8. 39, 31, 32. 10. 42, 11. 45, 12. 11.

**Nicodemus.** S. Joh. c. 3, and c. 7. v. 50, 51, 52, and c. 19. v. 39, 40, 42. There is frequent mention of one Νικηφόρος in the Jewish Writings, as in Taanith fol. 19. 2, and 20. 1. Caishibois fol. 66. 2. Gittin fol. 56. 1. Pirke R. Eliezer c. 2. R. D. Ganz. Millen. 4. An. 757. In Taanith fol. 20. 1. it is said that his proper name was Bonai, and in Sanhedr. fol. 43. 1. Bonai is reckoned among the Disciples of Jesus; and this might incline us to think that he was our Nicodemus, if other circumstances did not persuade the contrary. What ground some have to affirm as certain, that the Colloquy between Jesus and him, S. Joh. 3. was at the Feast of Pentecost, I know not; there is as little certainty as to the place where they had that Conference, whether at Cana of Galilee, or as an Anonymous Writer in gr. casein in Joh. in proem. or at Bethany as Ammon, or at Jerusalem which is the most general Opinion, and favoured by the Syr. and Pers. who read S. Joh. 3. 1. thus, *There was there one of the Pharisees,* where *there* surely refers to Jerusalem, S. Joh. 2. 23. It may seem to make for the first Opinion and against the two latter, that S. Joh. 3. 22. it is said,
that after these things, Jesus came into the Land of Judea, viz. after this discourse with Nicodemus; so that he may seem not to have been in the Land of Judea, when Nicodemus came to him, and consequently not at Bethany or Jerusalem; also Nonnus paraphraseth it thus, He left Galilee, and came into the Land of Judea; but Theophylact and others think, that the Land or Country of Judea, is there opposed to the Metropolis or Mother City of it, and to the meaning is, that Jesus came from the City into the Country, from Jerusalem into some other part of Judea. Some speak of the house of Nicodemus in Rama. Chrysippus's History ap. Photius, Num. 171. says, that he was Gamaliel's Cousin, and baptized by S. Peter, and S. John, and that the Jews hearing that he was baptized, beat him so severely that (though he suffered it with much Christian fortitude) he dyed shortly after. The Epistle de revelatione S. Stephani, ascribed to Lucian, gives a different relation, That when the Jews had deprived him of his Authority as Ruler, had anathematized and banished him out of the City, Gamaliel received and nourished him till his Death, and then interred him honorably by S. Stephen.

A Woman of Samaria and other Samaritans. S. Luc. 17. 15, 16, 18, 19. S. Joh. c. 4. Act: c. 8. The Martyrologies in Mart. 20. and the Menology speak of Photina a Samaritana (whom they suppose to be the Woman mentioned S. Joh. 4.) and Joseph and Victor her Sons, affirming that they were all Martyrs.

Galileans. S. Joh. 4. 45.

A Nobleman. S. Joh. 4. 46, &c. The Greek Word is βασιλικος, and S. Chrysost. Theophylact, Leontius and Euthym. say, that he was called so either because he was descended from Kings, or because he was dignified with a Principality. By S. Hieron. in Is. 65. βασιλικος is rendered palatinus, one that belonged to the Kings Court or Palace; the Syr. renders it, A Servant of the King, and Nonnus makes him an Officer in the Kings Army. He was (as some have conjectured) Herod's Steward, viz. that Chuza mentioned S. Luk. 8, 3. and so the Ethiop. seems to render it, The Kings Steward, as if βασιλικος was put for βασιλικος ὀικουμενος, as we have βασιλικος ὀικουμενος, 3 Esdr. 6. 68: He had then (as is most probable) some Office or place of Dignity under the King, but whether under Herod or the Roman Emperor, Origen will not determine. S. Chrysost. Leontius and Euthym. tell of some, that made the Centurion mentioned S. Mat. 8. and S. Luc. 7. and this Nobleman the same, but Chrysost. sufficiently refutes their Opinion. Origen observes, that it is not affirmed that he was a Jew, and S. Hieron. in Is. 65. joining him with the Centurion S. Mat. 8. and the Woman of Canaan, S. Mat. 15. seems to have thought that he was not a Jew. Yet some will needs conclude from those words (Except ye see Signs and Wonders ye will not believe) that he was a Jew, for the Jews seek a Sign. It is ambiguous in the Greek, whether he lived in Capernaum, or only his Son lay sick there, but S. Chrysost. and Theophylact say, that he himself was of or from Capernaum, and the Anonymous Writer in gr. cæt. in S. Joh. in proem. with the
Syr. Arab. and Aethiop. doth favour this, though Leontius is of the other Opinion.

A Centurion at Capernaum. S. Matth. 8. 50. &c. S. Luk. 7. 1. &c. There hath been some Doubt whether the two Evangelists speak of the same Centurion, but it is fully removed by S. Chrys. S. August. de conf. Evangel. I. 2. c. 20. Theophylact, &c. It is unanimously concluded by Origen hom. 5. in divers. S. Hieron. S. Chrysost. S. Ambros. S. August. de verbis Dom. ser. 6. Opus imperf. Theophylact. Euseb. Emilius. or Eucherius Dom. 3. post Epiphan. that he was a Gentile. And therefore when S. Hilary faith, that he was not of the Gentiles, but an Israelite; perhaps his meaning is, that he was an Israelite as to Religion, though by Birth a Gentile, for there are that think that he was a Proselyte to the Jewish Religion. Some say that he was a Centurion of the Iron Legion, which quartered in Judea, as Dio l. 55. informs us; and if Dio had faith that it was quartered in Judea in Tiberius's time, there had been good ground for this supposal, but he speaks it of the time when he writ his History, which was many years after.

Jairus, his Daughter, the Minstrels, and Others, that were in the House. S. Matth. 9. 18, &c. S. Mar. 5. 22. and S. Luc. 8. 41, &c. According to our Translation, it is said of his Daughter, in S. Matth. She is even now Dead, in S. Mark only, She liesth at the point of Death, as in S. Luc. She lay a Dying. To reconcile them Euthym. supposeth that Jairus said both, viz. thus, My Daughter is at the point of Death, or by this time Dead. But perhaps S. Matthew's ηπετυχθείς is no more than S. Mark's ισχεῖσθαι ζην; πλευτήσετον ισχεῖσθαι as Hesychius, and so παλαιοτόδου may be no more than ισχεῖσθαι ζην. Jairus is thought to have been of Capernaum, and ruler of the Synagogue there, the Ruler of the Synagogue is called νομαδικός, see John c. 7. §. 1. his Office is described by the Gloss there. That the Jews hired Minstrels at their Funerals appears by Joseph. de bel. Jud. 3. c. 30. where he relates how they of Jerusalem mourned for him, supposing that he was Dead. See also Shabbath c. 23. §. 4. Cestuboth c. 4. §. 4. Bava Metzia c. 6. §. 1. also that זמר אבוא יחן קמך cantus sibiarm mezech (Targum in Jer. 48. 36.) may refer to this. As to the use of them among the Heathens, it was easie to abound in Testimonies out of their Writers, and probably the Jews borrowed it from them. Theophylact faith, that Nuptial Pipes were used for Jairus's Daughter, because she was unmarried; but whence he had this I know not.

Persons possessed with Devils or Unclean Spirits. S. Matth. 4. 24. 8. 16, 28. 9. 32. 12. 22, &c. S. Mar. I. 23, 32, 39. §. 2, &c. S. Luc. 33, 41. 6. 18. 7. 21. 8. 27, &c. Alt. 5. 16. 8. 7. There is mention of an Unclean Spirit, or a Spirit of Uncleanness, in Sanhedr. fol. 65. 2. which the Gloss interprets, שılır במתיקברי, A Devil that hath his habitation among the Graves and Tombs. Buxtorf. in voc. ייול observes that it signifies not only a Legion, but also a single Person commanding a Legion; and so perhaps the evil Spirit that said, My name is Legion, was the
Chief or Commander of all that multitude of Devils, with which the
Man was possessed. Of the Roman Legion, see fragmenta Varron.

Lunatics. As the possessed with Devils, and these are joined to
together, S. Matth. 4. 24. so he that is called a Lunatick, S. Matth. 17. 19.
had a Devil v. 18. a Dumb and Deaf Spirit S. Mar. 9. 25. an Unclean
Spirit S. Luc. 9. 42. S. Hieron. in S. Matth. 4. says, that they were not
really Lunatics, but the evil Spirits observed certain seasons of the
Moon, and vexed them then, that it might be believed that the Moon
was the cause of the Disease, and that this disgrace of the Creature
might reflect Blasphemy upon the Creator. In like manner Origen and
S. Chrysost. in S. Matth. 17. S. Basil in Psal. 14. Juvenecus l. 3. Niceas in
gr. eaten. in S. Matth. 4. and Theophylact ibid. speak of the evil Spirits
vexing them at certain seasons of the Moon; see Euthym. The Arab in
S. Matth. 17. explains the Lunatick to be, He that is vexed in misis ple-
maliorium or lunationum. The Syr. is more obscure Jvynv pnr, S. Matth.
17. 18. where some interpret Jvynv r2v silius
agorum, others silus tcti, some extra teta degens, some silus agrorum.
Schindler reads Jvynv pnr, i.e. (says he) silius vestium, Chemnarius Jvynv pnr,
which he renders pythones sylvestres. According to the Greek in S. Matth.
17. 18. there is no more than this, Jesus rebuked him, so that (as S. Hie-
ron. observes) it may refer either to the Lunatick or to the Devil, but if
we consult S. Mark 9. 25. and S. Luc. 9. 42. we shall incline, with our
Translators, to refer it to the latter, as S. Hilary also doth, saying In-
crepato damone, though Theophylact says that he rebuked the Lunatick.
But whom doth he rebuke when he saith O faithles and perverse genera-
tion? Matthew 17. 17.? whether his Disciples, as Origen and S. Hilary, or
the Lunatics Father, and the faithless Jews, as S. Hieron. S. Chrysost. Vi-
tor Antioch. and Theophylact; or all of them, viz. his Disciples (as
being weak in the Faith) and the Jews too.

Persons afflicted with the Palsie. S. Matth. 4. 24. 8. 6. 9. 2. S. Mar.
2. 3. S. Luc. 5. 18. Act. 8. 7.

Lepers. S. Matth. 8. 2. 11. 3. S. Mar. 2. 40. S. Luc. 5. 12. 7. 22.
17. 12. Some gather from Levit. 13. 46. Num 5. 3; and 2 Kings 7. 3,
4, 10. that a Leper might not come into any City; yet it is said S. Luk.
that Christ was in a certain City, when a Lepers came to him and was
healed. Did then the Lepers earnest desire of Cure make him to tran-
gress his bounds? or when S. Luke says that he was full of Leprosie, was
it his meaning that it covered all his skin from head to foot, in which
case the Priest was to pronounce him clean, Levit. 13. 22, 13. and so
(though he was not perfectly cured) he might enter into the City? or
finally is it certain that a Lepers was not to enter into any City? In Mis-
fin Celim c. 1. 5. 7. we read that he was excluded from walled Cities, but
it appears not that this was such. In Misfin in Negaim c. 13. 5. 12. we
are told, that he might come into their Synagogues, a distinct apartment
being made for him. Others say that he might not inhabit in their Cities,
but he might enter into and pass through them. Some speak of an Hospital.
of Lepers near Capernaum, out of which they suppose this Leper to have come. The Village in which the ten Lepers were healed, S. Luc. 17. is by some called Jemmam.

Simon the Leper. S. Matth. 26. 6. S. Mar. 14. 3. S. Ambros. thought that he was the same with the Simon mentioned S. Luc. 7. 40. but S. Aug. de conf. Evang. 1. 2. c. 79. and Euthym. inclined to think that he was not. S. Hieron. S. Chrysost. and Juvenecus 1. 4. do all agree, that Christ had cleansed him from his Leprosie, only Origen seems to suppose that at that time he stood in need of being cleansed by him. Some ap. Theophylact affirm, that he was the Father of Lazarus, and it is probable that he was related to him; but that which he adds that some said, that it was in this Simon’s House that Christ kept his last Passover, is altogether improbable. Some write that he was afterward called Julianus.

Impotent and impotent Persons. S. Joh. 5. 3. S. Irenens l. 2. c. 39. S. Chrysost. S. Ambros. de Sacrament. l. 2. c. 2. Theophylact, Leominis and Euthym. do all call the Impotent Man, S. Joh. 5. 5. a Paralytick. It seems to me that it was at the Feast of Pentecost (saws S. Chrysost.) that the Impotent Person was healed, and S. Cyril, Theophylact and Euthymius are of the same Opinion; yet later Writers say, that it was at the Feast of Tabernacles, or (for so some of them say) of the Passover. Hand dubium, &c. (says one) there is no doubt but that it was at the Passover; and I grant that S. Irenens l. 2. c. 39. is of that Opinion, but why are any so confident in a matter that admits not of any certain determination. S. Chrysost. believed that it was not with a malevolent intent that this Person told, v. 15. that Jesus had made him whole, but out of a sincere desire that he should have the Glory of the miraculous Cure; see Euthym.

Persons Withered and Dripped. S. Matth. 12. 10. S. Mar. 3. 1. S. Luc. 6. 6. S. Joh. 5. 3. S. Hieron. tells us, that the Man with the withered Hand, S. Matth. 12. is in the Gospel which the Naxarens used, said to have been Cenomarins.

The Palt or Lame. S. Matth. 11. 5. 15. 30. 21. 14. S. Luc. 7. 22. S. Joh. 5. 3. A Lame Man is mentioned also Act. 3. 2. 4. 14, 22. whom the Gloss calls a Paralytick.

Paimed Persons. S. Matth. 15. 30, 31. The Word is κυλλας, and S. Hieron. faith, Quomodo claudus dicitur qui uno claudicat pede, sic κυλλας appellatur qui unam manum debilem habet. The Paraemiographi alledged by Heinjsus, say, that the Articks used the Word κυλλας of the Feet, as well as of the Hands. But here κυλλαι are distinguished from ζωλαι, i.e. those that are lame or maimed of their Feet, therefore here it must refer to the hand.

Deaf or Dumb Persons. S. Matth. 9. 32, 33. 11. 5. 12. 22. 15. 30, 31. S. Mar. 7. 37. 9. 25. S. Luc. 7. 22. 11. 14. The Word κωπος according to the usual acceptation of it, signifies rather one Deaf than one Dumb, but in sacred Writ, it is used indifferently for either, (so S. Hieron, in S. Matth. 9.) and possibly some of these Persons were both; see Theophylact in Luc. 11. and Sedulius l. 3. speaking of the Dumb Devil mentioned there.
A Man that had the Dropof S. Luc. 14. 2. S. Cyril apud Lyr. says, that he did not desire of Christ to be healed for fear of the Pharisees, but only appeared before him as an Object of his Commiseration.

Bartimeus. S. Mar. 10. 46. S. August. de consens. Evang. l. 2. c. 65. believed that he was cast down from great Prosperity, to the depth of outward Misery and Poverty. S. Hieron. in lib. Nom. faith, that some read Bartimeus for Barsemia, which Barsemia he had perhaps from the Syr. in which it is thus, אֹתָם, i.e. Timae the Son of Timai the Blind.

Other Blind Men. S. Matth. 9. 27, 28. 15. 30. 20. 30. 21. 14. S. Mar. 8. 22. S. Luc. 7. 21, 22. 18. 35. It is questioned whether it be one and the fame History which is related, S. Matth. 20. and S. Luc. 18. and S. Mar. 10. 46. Euthymius who thought them to be three distinct Histories would perfwade us that there were four blind Men that received Light near Jericho. S. August. de consens. Evang. l. 2. c. 65. and quest. Evang. l. 2. c. 48. thought that they were three; to one Christ gave sight when he came nigh to Jericho, and to two when he went out thence. But Theophyllax and others say that they were but two in all, of which S. Mark and S. Luke mention only one, because he was more known and famed than the other, or else S. Mark names the one, S. Luke the other; but S. Matthew a lover of brevity joyns both together. It is not against this, that S. Luke's blind Man, is said to have been cured, as Christ came nigh to Jericho, S. Matthew's blind Men when he went out thence, for ἔγνως sometimes signifies (not to draw near, but) only to be near, and τὸ ἔγνων ταῖς ἀπώλευσιν ἔτη ἔτη S. Luc. 18. 35. may be rendre., when he was nigh to Jericho; now he was nigh to Jericho when he went out of it, as well as when he was about to enter into it. Thus Deut. 25. 5. in the LXX. καὶ τοῖς μω αἰῶνι εἶναι ἡ ἀπάτη ἡ ἐν τῷ Ἀργολίδα. To a Man that is not near, or that is a Stranger, in the Hebr. it is י. A Man Blind from his Birth. S. Joh. 9. 1. The Pharisees blamed our Saviour for curing this Man on the Sabbath Day, by making clay with his Spittle, and spreading it upon his Eyes; which calls to mind that which some Jewish Writers ap. Buxtorf. in voc. פיר say, viz. that it was forbid to put fasting Spittle on the eye on the Sabbath. Nonnum seems to have thought that he had no Eyes at all, but that Christ made him Eyes; and S. Cyprian de bono patient. says, Spus fuso esse oculos formavisse, and S. Chrysost. uteth the Words דַּעְלֵּה, τοῦ, and דַּעְלֵּה, see Hom. 49. in S. Matth. and 56. in S. Joh. see also Asterius ap. Photius Num. 271. and Theophyllax. But perhaps their meaning is not that he created Eyes when he had none at all before, but only that he formed and fashioned them, so that they might be fit Organs of sight.

A Woman boxéd together. S. Luc. 13. 11.

S. Peter's Wife and her Mother. S. Matth. 8. 14, 15. S. Mar. 1. 30, 31. S. Luc. 4. 38, 39. Epiphanius Har. 51. says, that S. Peter married his Wife from Capernaum. Sophronius affirms, that she was the Daughter of Aristobulus, Barnabas-Brother, and her Name (says fragment. Helene)
was Concordia. She dyed a Martyr; so Clem. Alex. Strom. 7. Some say that her Mother was Salome, the Mother also of S. James and S. John. S. Ambrose calls her sorus Petri & Andrea, as if she were their step-mother. But see Tertullian de Monogam. c. 8. and Theophylact.

A Woman that was diseased with an issue of Blood. S. Matth. 9. 20. S. Mar. 5. 25. S. Luc. 8. 43. S. Ambrose l. de Solomon. c. 5. seems to have thought that she was Martha, Lazarus's Sister; but Martha was of Bethany, whereas this Woman is said to have been of Paneas or Cæarea Philippi, and her House was shewed there in Eusebius's time; see Euseb. l. 7. c. 18. S. Hieron. faith, that it was not in the City, that she came to Jesus, and was healed, but as he was going to the City, viz. to restore Jairus's Daughter. Some have conceived that she was a Gentile. John Malala's Chronicle calls her Berenice, but see what cenfure Baronius An. 31. Num. 75. paffeth upon that Chronicle.

A Widow and her Son. S. Luc. 7. 11. Some conjecture that she was not of the meaner rank, because so great a train accompanied the Corps to the place of Burial. Josephus Ant. l. 20. c. 5. says, that the Galileans sometimes passed though Nais, as they went to Jerusalem at their Feasts; and so it is probable that our Saviour was going that way to Jerusalem, when he raised the Widows Son.

The Woman or Women that anointed Christ. S. Matth. 26. 7. S. Mar. 14. 3. S. Luc. 7. 37. S. Job. 11. 2. 12. 3. Expositors do not agree either as to the Number of the Women that anointed Christ, or as to the number of the Unctions. Some conceive that they were three several Women that anointed him, and then the Unctions were as many Others that he was anointed by two Women, and, twice, at the least. Some finally say that he was anointed twice, but by one and the same Woman. I dare not determine which of these Opinions is to be preferred. The Roman Matrons, when Annibal was at the Gates, wiped the Altars of the Gods with their Hair (Livy l. 26.) but Mary wiped the Feet of Christ with her Hair, which argues a great Eclafsie of Affection and Devotion. Pliny l. 13. c. 3. accounted it a thing more rare to anoint the Feet, adding that M. Otho was reported to have shewed it to Nero. As to Nard Pistiche, S. August. thought that it was so called from the place whence it was brought, and some later Writers name Opis a Town near Babylon, where (as they say) most precious Ointments of Nard were made; others name Bif or Pift, the Metropolis (as they tell us) of Carimania, or of Chabul in India. Some say that πυξια is corrupted from Spicata, and that Spikenard and Nard Pistiche are the same, and so our Translators render it Spikenard, S. Job. 12. and S. Mar. 14. and the Vulg. S. Mar. 14. hath Spicati. Others derive πυξια from πυς, some from πυσσω, some from πυρησια which we have in Gis in fol. 69. 1. and the Glofs there interprets it יִּבָּר נַחֲלָה, i.e. Glans Cedri. The most will have it to signifie Fidelis, (see S. Hieron. in S. Matth. 26. 7. Theophylact. and Euthym.) so that this Nard was pure, sincere, not adulterated, with the Pseudonard, spoken of by Pliny (l. 12. c. 12.) or otherwise, see Pliny.
that the Woman brake the box, yet perhaps she did not break it all in pieces (for if we may believe Suidas in vor. 365 it was preferred to the time of Theodosius the Great) but only brake an hole in it, that the Ointment might be poured out. The Syr. and Ethiopia say, She opened it, the Pers. She opened the Head of the Vessel, which in Pollio l. 10. c. 26. is called Λύεις τι ἄλαταςα. The Greek Word is συγκείμενον, which we render only to bruise, S. Luc. 9. 39. and Lusian in Demonstr. hath ἔλεος συνετρόπιστρες, so that possibly the only knock'd and thak'd the Vessel that the Ointment might run out more fluently, as A. Gellius l. 17. c. 8. faith, Καταστράφησαν ερεματικα ρηχουςοιν αθιναν της γεωργίας. Some say that the box was made of Stone or Marble, and could not be easily broken. S. Hieron. faith, that it was a kind of Marble; and we have μεταμετάθεσαν αυτός in Nomina. And it may be that these Vessels were more frequently made of Stone, particularly of that Lapis addubricus in Pliny l. 36. c. 8. but it is manifest that they were also made of other matter, as of Gold or Silver, yea Epiphanius de mensuris describes ἄλαταςα as to be a Glass Vessel, as also the Etymologic. magnum ap. Casaubon. says, that it signifies among other things a certain Vessel of Glass. Pliny faith, that Ointments are kept best in these boxes, l. 13. c. 2. and l. 36. c. 8. ἄλαταςα was among the Presents which Cambyses sent to the King of the Ethiopians; see Herodotus in Thaïa. Epiphanius de mensuris makes ἄλαταςα to hold a pound of Oil, and so Mary took a pound of Ointment, for which Normus hath τελα παρηγ. A MS. cited by Baronius An. 32. Num. 22. will have the Woman mentioned, S. Luc. 7. to have been a Gentile, arguing from Deut. 23. 17. Where it is said, There shall be no Whore of the Daughters of Israel. But the Jewish Writers understand this of a common Prostitute, one that for hire prostituted her self to the Lust of all comers, (see Seldec. de jur. natur. l. 4. c. 4.) whereas it doth not appear, that this Woman was such a publice libidinis victimæ, though she had lived a lewd and dishonest Life; and is therefore called Metarix, by S. Hieron. in S. Marth. 26. and S. Aug. ser. 58. detempare, and by the Pers. an impure or unclean Woman.

Στρόμ Μαγδαλην. S. Mar. 27. 56, 61. 28. 1. S. Mar. 15. 47. 16. 1. S. Luc. 8. 2. 24. 10. S. Joh. 19. 25. 20. 1. I shall not ingage in the Disputes whether she was the same with the Woman mentioned S. Luc. 7. or with Mary the Sister of Martha. Some say that she was Marryed to a great Person who was a Native of Magdala or Magdalen; others that her Father was a Noble Man of great Estate, and left her the Castle of Magdalen for her Inheritance; but Origen Hist. 35. says, that she was not noble on any Account, save only her following Jesus, and ministring
ministring to him. Some in Nicephorus l. i. c. 33. say, that she was the Daughters of the Woman of Canaan, S. Matthew 15: others that she was the Bride in the Marriage at Cana, and one Aneletus the Bridegroom, Sabinianus reports, that she was thirty years in the Wilderness after Christ's Ascension; but more ancient Writers are silent as to these things. When S. Matthew c. 28. tells how this Mary and another Mary laid hold of Christ's Feet, he says nothing of Christ's forbidding them; yet S. John 20. he forbade her to touch him; the reason of which possibly was this, that at that time he perceived her to be in such an Ecstasy of Admiration and Joy, that she would not barely touch him, but embrace and cleave to him, whereas he was for her going quickly to tell his Brethren that he was not yet ascended, but should shortly ascend to his Father. Some of late have contended that there were three Mary Magdaleni's, and S. Hieron. ad Hedebian qu. 4. tells of those that affirmed that there were two, and S. Ambros. in S. Luc 23. faith, that perhaps there were more than one. Of one we read in Sanhedr. fol. 67. 1. Shabbath, fol. 194. 2. and Chagigah, fol. 4. 2. but in all these places doth signify (not any place from which she had the Denomination) but plicatrix that platted or plaited, viz. Women's Hair; see Chagigah.

Mary, Martha, and Lazarus. S. Luc. 10. 3. S. John. c. 11. and c. 12. It being not agreed upon as certain that this Mary was the same with Mary Magdalen, I set her here as distinct. The name Martha occurs in Plutarch in Maria, and in the Jewish Writings frequently, as in Jevamoth fol. 120. 1. Succah fol. 52. 2. and in Misn. in Jevamoth c. 6. 5. 4. Because it is said, S. Luc. 10. that Martha received Jesus into her House, S. Bernard de assumptione Maria ser. 3. conjectures that she was the elder Sister, as others do that she was a Widow and kept the House, and that her Brother and Sister lived with her. Nonnus seems to have thought that Lazarus's distemper was a Fever, for he calls it vorax, and is sometimes used by the Physicians to signify a Fever, as in the Chal. and Syr. it is called vomitus. The Supper mentioned S. John. 12. was in Martha's House, so S. Chrysost. (who yet acknowledged that some were of another mind) also Theopylact, and to them we may add Theodor. Heracleotes in gr. caten, who says that Lazarus and his Sissters received Christ. Likewise Origen, Hom. 35. in S. Matt. and Euthym. thought that Mary and Martha made that Supper, though some have supposed that Simon the Leper made it, or perhaps the Town of Bethany at a common charge. Theopylact says that on the Sixth day before the Passover they began to Feast, more plentifully. Epiphanius Har. 66. mentions a Tradition that Lazarus lived thirty years after his being raised from Death, and had lived thirty years before. Some say that he never laughed after that he was raised. The Hist. Lombardica ap. Chemnitz feigns that he and his Sissters were descend'd of Kings.
or Joseph, but the rest of the Versions read as we do, or to the same sense. S. Hieron. in S. Matth. and contr. Helvid. also Euthymius, and Euseb. Emis. or Eucherius in die resurrection. say, that she was our Lords Aunt or his Mothers Sister, and to these I should rather assent than to those who would have our Lords Mother to be called the Mother of James and Joses, because (as they say) she was Step-mother to them.

Mary of Cleopas. S. Joh. 19. 25. Our Translation hath, The Wife of Cleopas, the Arab. The Daughter of Cleopas, in the Greek there is not either Wife or Daughter or Mother, so that it is uncertain whether Cleopas was her Son, or her Father, or her Husband. Nicephorus l. 1. c. 33. says, that she was begat by Joseph (the Blessed Virgins Husband) of the Wife of Cleopas, who was his Brother, and had dyed without Issue; but if she was Joseph's Daughter, how was she our Lords Mothers Sister? She was her Daughter, (not Sister) if Joseph was her Father. Euthymius thought that she was the Wife of Cleopas, Joseph's Brother, and so the Sister of our Lords Mother. The truth is the Syr. Perp. and æthiop. read, His Mother's Sister, and Mary of Cleopas, as if Mary of Cleopas, and his Mothers Sister were distinct Persons; but the Vulg. Arab. and the Greek it self, read as our Translation doth. S. Hieron. contr. Helvid. inclined to think, that she was the same with the Mother of James and Joses, but if any be of another Opinion he was not for contesting with them. Neither would he determine on what account she was furred Cleopas, (sive a patre, sive a gentilisate familia sive quacunque alia causa) but he says that she was the Wife of Alpheus, and then supposing (as many do) Alpheus and Cleopas to be one and the same name, it is easy to determine why she was so named.

Salome, and Zebedee her Husband. S. Matth. 4. 21. 10. 20. 27. 56. S. Mar. 1. 19. 20. 3. 17. 10. 35. 15. 40. 16. 1. S. Luc. 5. 10. S. Joh. 21. 2. From the number of the Servants which Zebedee employed some conclude, that he was a Person considerable in the Trade or way of Living which he followed, viz. that of Fishting, and Nicephorus l. 2. 3. tells us, that he left an Estate to his Children, and was a Man of note among the Galileans; but S. Chrysost. Theophylact and Autor oper. imperf. did not apprehend him to be so rich. Theophylact faith that he did not believe, and Origen in carn. gr. tom. 1. in S. Matth. that his Sons left him in the state of Unbelief; but though it is probable that he did not believe at that time when they left him, yet he might afterward. The name Zabdi or Zebedee occurs frequently in the Jewish Writings. He that compares S. Matth. 27. 56. with S. Mar. 15. 40. will conclude with Origen Hom. 35. in S. Matth. the Aut. oper. imperf. in S. Matth. 20. Theophylact, Euthym. and Kirstenius's Arab. MS. in vit. S. Joh. that the Mother of Zebedee's Children, and Salome was the same. The MS. adds, that she had also the name of Mary or Marium, and Kirstenius tells us as from the MS. that she had a third name, viz. Taviphilia, but upon consulting the MS. it self, I incline to think that the Word which he reads Taviphilia, was not intended for a proper Name, but to express the Greek Word.
She was the Daughter (as some say) of Cleopas or Alphens, Brother to Joseph, the Blessed Virgin’s Husband; but others say, Theophylact in praefat. in S. Joh. and in S. Matth. 27. say, that she was the Daughter of Joseph himself, and Epiphanius Har. 78. and in Ancho-at. saying, that one of Joseph’s Daughters was called Salome, doth countenance this. A discourse between our Saviour and her is recited out of Clemens Alex. by Gratian in S. Matth. 20. 20. but that judicious Writer adds, de quo merito antiqui etiam dubitarunt.

Joanna the Wife of Chuza, Herod’s Steward. S. Luc. 8. 3. 24. 10. If Chuza was living when Joanna followed Christ and ministred to him, it is probable that he was also a Disciple, though perhaps secretly for fear of Herod and the Jews. Some have guessed that he was the Nobleman mentioned, S. Joh. 4. 46. We may wonder that Nicephorus, l. 1. c. 33. should make her the Mother of Zebedee’s Children. See the Martyrolog. in Maii 24.

Susanna and other Women. S. Luc. 8. 3. It is probable that Joanna and these were healed of some Infirmitie by Christ, for S. Luke having said, v. 2. that certain Women who were healed of Evil Spirits and Infirmitie were with Christ, instanceth in Mary Magdalen, Joanna and These. These or some of These were of the number of the Women mentioned S. Matth. 27. 55. S. Mar. 15. 40. 41. S. Luc. 24. 10. Act. 1. 14.

A Woman that blessed the Womb that bare Christ. S. Luc. 11. 27. Some say that she was Marcella, a Servant of Martha, Lazarus’s Sister. Our Saviour was Preaching not far from Tyre (as some tell us) when she said this, but what ground they have for this, I know not. S. August. tract. 10. in Joan. faith, Admirata quadam anima dixerunt, Felix venter, & c. as if some Women in the Company consented at least to what she spake. As the Jews speaking of a Praife-Worthy Person, used to bless her that bare him; so on the other hand, they cursed the Breasts that gave suck to one that was Vile and Debauched. See Buxtorf. in voc. D.

A Poor Widow. S. Mar. 12. 42. S. Luc. 21. 2. The Jews are said to have given something by way of Alms and Offerings, before their Prayers. Euthymius makes κοσμηματαυ και ληπτων to have been the same, as instead of ξοχησυν κοσμηματων, S. Matth. 5. 26. we have ξοχησυν ληπτων, S. Luc. 12. 59. and Plutarch, in the Life of Cicero faith, το ληπτων την καλην νομισματος και ξοχησυν την ξοχησυν, and the Syr. also seems to favour this, but S. Hieron. in S. Matth. 5. 26. Hesychius and Suidas make κοσμηματων to contain two ληπτων, and so we Translate it Two Mites which make a Farthing.

Children brought to Christ. S. Matth. 19. 43. S. Mar. 10. 13. S. Luc. 18. 15. crying, Hosanna to Him, S. Matth. 21. 15. The Disciples forbad the Children to be brought, lest their Master should be too much crowded or pressed, (S. Ambros.) or lest he should be wearyed with their continued Importunity; or perhaps thinking that it did not suit with his Dignity to take notice of such young Children; see S. Ciceron. S. Chrysost. and Opus imperf.
A Child set by Christ in the midst of the Disciples. S. Matth. 18. 2.
S. Mar. 9. 36. S. Luc. 9. 47. Some say that the Child was Martianis after-
ward Bishop of Limoges; others say that he was Ignatius, as two Syr.
Writers, ap. Usher in Altis Ignatii, Nicephorns, i. 2. c. 35. Menolog. De-
cemb. 20. &c. But S. Chrysost. Hom. de S. Ignatio says, that Ignatius ne-
ever saw Christ. It is true Ignatius in ep. ad Smyrn. (if S. Hieron. de vir.
illastr. have translated his words aright) doth tell us, that he saw him, but
that was after his Resurrection, and so belongs not to this matter. Be-
sides, whereas S. Hieron. seems to have read &5feci oHr Editions of
Ignatius and likewise Eusth. l. 3. c. 36. have o1Secnovi; so that Ignatius
only faith, I know and believe that Christ was in the Flesh after his Re-
surrection.

One that was called by Christ, Another that offered himself volun-
tarily to follow him. S. Luc. 9. 59, 61. The former is mentioned, S. Mar.
8. 21. and said to be a Disciple of Christ (Clemens Alex. faith, that he
was Philip) and S. Basil Constitut. Monast. c. 20. is of Opinion that the
other was a Disciple also.

Many Disciples that went back from Christ. S. Joh. 6. 66. S. Au-
gust. in Psal. 98. seems to have thought that many of these were of the
LXX. Scandalizati sunt quidam discipuli ejus, septuaginta fere. Epiphanius
seems to have been of the same Opinion, Har. 51. where he names the
Evangelist's, S. Mark, and S. Luke as two of them that went back, but
(as he adds) were feanonly acclaimed, the one by S. Peter, the other by
S. Paul; see also Euthymius. Yet others think that the LXX never de-
fected Christ. These forsook the Faith of Christ (or Profession of it) as
well as his Company; see S. Chrysost. S. Cyril. Alex. S. August. Theophy-
lact and Euthym.

Fives Thousand fed miraculously, and at another time Four Thou-
seemed to Origens to be ambiguous, so that he thought it doubtful whe-
ther they did eat or no; but there seems to be Evidence enough otherwise
(if not from those Words) that they did. Crescit materies, nescio serum
in mensarum loco, an in manibus fumentum, an in ore edentium, says S Hilary;
he might have added, an in manibus Christi & discipulorum ejus, an in mani-
bus horum omnium. Nicephorus 1. 8. c. 30. says, that it was at or near Tiberias,
that our Saviour fed the five thousand, and others say that it was on the
sixth of January. Piscator in S. Joh. 6. endeavours to represent how they
fate down by hundreds and fifties.

26. S. Hieron. had that Charity for them, as to think that it was out
of their Humility, that they desired Christ to depart out of their Coasts,
even as S. Peter said, Depart from me, I am a Sinful Man, O Lord. But
others are not so favourable to them, S. Chrysost. imputing it to their ingra-
titude and insensiblenes; Theophylact to their Covetousnes; they had lost
their Swine, and feared that they should be further damnified, if he stayed
among
among them; see Euthym. It may seem strange that there should be such a Multitude of Swine in these parts, Swines flesh being an Abomination to the Jews, and they that bred or kept them almost equally abominable; especially when they had in the time of Hyrcanus and Aristobulus, denounced all that kept or bred them Accursed, so Gemar. in Bava Kama fol. 82. 2. See also Rabenu Ascher in Bava Kama fol. 137. 1. who faith, that they might not breed them to be sold to Strangers. They that please may also see Mifn. in Bava Kama c. 7, §. 7. But to this it may be answered, that though the Gadarens were many of them Jews, yet a great number of Greeks inhabited among them. Yea Josephus Ant. 17. 13. expressly calls Gadara a Greek City, and de bel. jud. l. 2. c. 33, 34, 35. he relates how the Jews wasted the Cities of Gerafla and Gadara, and how the Geraphs and Gadarens dealt with them. Also S. Greg. Nyffen. in caten. gr. in S. Luc. 8. resolves, that these Gergens were Gentiles. But suppose that they were Jews, might not their Covetousness induce some of them to transgress the Constitutions of their Elders? When they might sell their Swine to very vast profit to the Romans, to whom Swines flesh was a dainty; see Plin. l. 8. c. 51. Bafhan was adorned with goodly Woods of Oaks, Ha. 2. 13. Zach. 11. 2. and so we may suppose that this Country of the Gadarens being part of it, was so; and consequently Commodious for feeding Swine.

The Collector of the Tribute-Money. S. Matth. 17. 24. It is not easy to determine, whether this Tribute-Money was the half Shekel, which every Israelite paid yearly for the Redemption of his Life, Exod. 30. 13. (as S. Hilary; see also S. Cyril in S. Joh. l. 3. c. 29.) or the Tribute which was paid for the Redemption of the First-born, Exod. 13. 13, 15. Num. 18. 15, 16. (as S. Chrysost. Theophylact and Euthym.) or a Tribute paid to the Romans, since Judea was made Tributary by Augustus, as S. Hieron. which Opinion Origen in S. Matth. seems to favour, by his speaking of giving to Cesar the things that are Cesar’s, and of the Didrachmum’s having Cesar’s Image upon it; see him also in epist. ad African. As to the value of the Didrachmum which we render Tribute-Money, in the LXX it constantly answers to the Word שֶׁקֶל, and so Epiphanius de pondf. confounds the Shekel and the Didrachmon, making the Shekel to be only half of the Stater. Whereas Josephus Ant. l. 3. c. 9. makes the Shekel to contain four Drachms, and consequently two Didrachma. With him agrees S. Hieron. in Ezek. 3. also Philo, De voto satisfactione, who says, that fifty Shekels did contain two hundred Drachms. S. Hieron. ibid. makes the Shekel and Stater the same, and Aquila frequently: Symmachus sometimes Translates שֶׁקֶל by סֵכָת, now it appears from S. Matthew that a Stater did contain two Didrachma. Yet perhaps these, who seem to thwart one another so directly, may be reconciled by distinguishing between the Alexandrian Drachm, and the Attick; the former of which was as much again as the latter, just as Ptolemay makes the Alexandrian Talent, as much again as the Attick Talent. Now Josephus saying that the Shekel contained four Drachms, speaks of Attic Drachms.
but the LXX. translating at Alexandria had respect to the Alexandrian Drachm, and so making the Shekel to contain only two Drachms rendered it διακερμανων. Suppose then that S. Matthew had respect to the Attic Drachm, his didrachmum will be no more than half the Value of the LXX's, and so half a Shekel, as the Syr. renders it 2 Zuxim.

One that came to Christ about dividing an Inheritance. S. Luk. 12. 19. His Brother was like him in Jonas fol. 39. 1. who took his own part and his Fellows too, and was therefore called ουρον 13 to his Death.

One that asked if few should be faved. S. Luk. 13. 23.
One that ate at meat with Christ. S. Luc. 14. 15.
A Rich Man, and Lazarus a Beggar. S. Luc. 16. 19. Several of the Ancients have thought that there were really such Persons, Ireneus l. 2. c. 62. (al. 63.) and l. 4. c. 4. Tertul. de anima c. 7. and a great number more; who speak of the Rich Man and Lazarus as really existing. Yea Leontius and Euthymius give us the Rich Man's Name, viz. Nimeus or Nineus, and fome take upon them to tell us where his House was in Jerusalem. Ye St Clemens Alex. Strom. 4. S. Chrysost. tom. 5. orat. 34. in Lazarus. Ammonius; Titus Bostr. Eulogius ap. Photius Num. 280. and Theophylact say that it is a Parable; also two Greek Copies usher in the mention of Dives and Lazarus thus, Δίος δέ ο ευαγγελία περιτολούν. Yet Titus Bostr. and Theophy-
lact tell us from the Tradition of the Jews, that there was a Lazarus who lived in extreme Poverty about that time. Author Quæst. and Respons. ap. Justin Mar. qu. 60. says, that it is neither a Parable nor a History, his meaning seems to be that it is mixtof both, i. e. an History expressed Parabolically. Lazarus is by Tertul. de Idololat. c. 13. called Eleazar; for as Drusus tells us out of Suchasim, Omnis R. Eleazar in Talmud Hieros. deditur γίνεται 7.

Publicans. S. Matth. 5. 46, 47. 9. 10. 21. 32. S. Mar. 2. 15. S. Luc. 3. 12. 5. 29. 7. 29. 15. 1. Cicero pro lege Manilia, as also pro Cn. Plancio highly extols the Order of Publicans. He likewise commends particular Persons for having demeaned themselves well in that Office; See what a Character he gives of C. Curius a Publican, in oras. pro Pothumo: Sabinus, Vespasian's Father managed it so well, that the Cities erected Statues for him with this Title, καλὸς τελωνιστης. Sueton. in Vespasian c. 1. But generally they were infamous for their Rapine and Extortion, S. Chrys. in S. Matth. 9. Suidas in voc. τελωνε, and Asterius ap. Photius Num. 271. The Romans therefore were forced to make Laws; to restrain their shameless Exactions and Avarice, (see Tacit. l. 13. and Digest. l. 39. tit. 4.) sometimes the People rise against them, (Dio. l. 48.) sometimes they were punished very severely; see in Livy l. 25. how Pothumius a Publican was dealt with at Rome, and in Plutarch in vit. Lucullus, how Lucullus dealt with the Publicans in Asia. More especially they were hated by the Jews, and if any of their own Nation were employed in that Office, they were still more execrable to them. They were not admitted to give Testimony in Judgment (Gemar. in Sanhedr. fol. 25. 2.) the Jews might not change Money out of the Chests of the Publicans (Misn. in Biav. Kama c. 10. §. 1.) nor Marry a Wife out of a Family where there was a Publican. Tertull. de Pudicit. c. 9. seems to have thought that the Publicans were all Heathens, but S. Hieron. ad Damasum evinceth the contrary; also Josephus de bel. Jud. l. 2. c. 25. mentions John a Publican who was certainly a Jew.

Zaccheus. S. Luc. 19. 1. Tertul. l. 4. contr. Marcion; c. 37. and S. Chrysost. serm. in Zaccheum, and S. Ambrose were of Opinion that he was an Heathen, and S. Cyprian l. 2. ep. 3. seems to agree with them. Asterius ap. Photius Num. 271. expresseth himself somewhat doubtfully.

Buda.
But later Writers say, that his Name speaks him a Jew, the name Zaccai being a pure Hebrew Name, Ezr. 2. 9. Neh. 7. 14. Rabban Jothanan Ben Zaccæi or Zechai is much celebrated; see Aboth c. 2. and R. D. Ganz, Milken. 4. An. 7.13. Cicero pro Plancio says, that the Father of Plancius was Princeps Publicanorum; and ad Quintum fratrem l. i. ep. i. he speaks of the Societies of Publicans, as Tacitus l. 13. doth of Vettigelum Societates.

It is probable that he that was styled Princeps Publicanorum, was Governor of one of those Societies; and such a Governor of a Society, we may suppose Zaccheus to have been. Perhaps also the מלך יהושע, mentioned in Schabb. fol. 78. 2. was he whom we call the chief of the Publicans. S. Hieron. in epist. Paul. speaks of Paula's visiting Zacchæus's Sycamore Tree. Chrysologus ser. 54. says, that he was Episcopatus honore fulus, and the Constitut. Apost. l. 7. c. 46. that he was Bishop of Cæsarea.

Certain Greeks. S. Joh. 12. 20. It is not agreed whether these that are called Greeks, were of the Jews that were dispersed through Asia and Greece, or they were Gentiles but Proselyted to the Jewish Religion, and Circumcised; or they were finally uncircumcised Gentiles. The first Opinion is earnestly contended for by some later Writers, others are for the second Opinion; see Gloss. interlin. But Epiphanius Har. 30. S. August. Ammonius and Leomius were of the third Opinion, and S. Cyril. Theophylact, and S. Cyril. Alex. agree with them, that they were Gentiles; but the two former add that they were near the being Proselytes, or inclined to it; and S. Cyril faith, that they concurred with the Jews in the belief of a supreme Deity. The Sbr. also seems to favour this. Their coming to Jerusalem to Worship, and that at the Feast, may seem to be against this that they were Gentiles; but it is well known that the Gentiles were permitted to Worship in the Temple, i.e. in that part of it which was called the Court of the Gentiles, and a desire of seeing the Solemnity, together with the general concourse of People to Jerusalem at the Feast, might invite them to come then, rather than at another time. The reason why they addressed themselves to Philip might be, either for that they had some acquaintance with him (see Gaudentins Brev.); or because they met accidentally first with him.

The Master of the House in which Christ kept the Passover. S. Mat. 26. 18. S. Mar. 14. 14. S. Luc. 22. 11. S. Chrysost. and Theophylact say, that he was a Person unknown to the Disciples, and S. Ambrose took him to be poor and ignoble. Yet some later Writers have thought that he was Rich and Noble, and also a Disciple of Christ, but secretly like Nicodemus and Joseph of Arimathea.

A Young Man. S. Mar. 14. 15. Whether he was S. John, (as S. Ambrose, in Psal. 36.) or S. James the less, (as S. Hieron. in Psal. 37 and some ap. Theophylact, see also Epiphanius, Har. 78.) or one of the House where they did eat the Passover, (to which Theophylact himself, Victor Antioch. and Euthym. did incline) or he was of some Village near the Garden; or finally one that dwelt near to the way by which they led Jesus, I shall not determine.

Venit Idumaeis missus captivus ab oris.

S. Peter directed the Blow against his Head, which he shunned so far as that it took off only his Ear; see S. Chrysost. in S. Job. If it was Malchus that smote Christ, S. Joh. 18. 22. (as the same S. Chrysost. supposeth) he shewed himself very ungrateful to him in requiting him thus, for the Miraculous healing his Ear. If it be asked how the Apostles came to have Swords, S. Chrysost. in S. Matth. and S. Joh. answers, that probably they had used them for slaying the Lamb; or they had heard that some would come against their Master, and had provided them for his Defence; so also Theophylact. Perhaps also the way from Galilee to Jerusalem, had begun to be pestered with Thieves: And Joseph. de bel. Jud. 1. 2. c. 12. observes of the Esaus, that they armed themselves against Thieves in their Journey, though they carried nothing else with them.

A Man that kept the Door. S. Joh. 18. 16. and other Servants, v. 18. In the LXX and Vulg. in 2 Sam. 4. 5. we read likewise of a She Porter in Συγωγος τη Ονων.

False Witnesses. S. Matth. 26. 60. S. Mar. 14. 56. Alt. 6. 13. In S. Matth. and S. Mar. they deposed that Jesus said, I am able to Destroy the Temple of God, and to build it in three Days; or, I will Destroy this Temple made with hands, and build another in three Days made without hands; which differs much from that which our Saviour really said, S. Joh. 2. 19. both as to Words and Sense; see Origen, S. Hieron. S. Chrysost. Victor Antioch. and Theophylact. S. Mark's Words των αι μαντεων εις ουσιν, are rendered by Origen in S. Matth. also by Arab. Eth. and our Translators, Their Witness did not agree together; but others render them thus, Their Witness was not equal, i.e. not sufficient to take away Life. The Phrase των αι μαντεων answers to רעייתו שלוחון מיתר with Misn. in Sanhedr. c. 5. §. 4. The False Witnesses that came in against Stephen, laid to his charge that he had foretold that Jesus would destroy the Temple. Their Zeal for the Temple was such, that none might speak a Word against it; yea the Zealots arrived at last at that height of Impiety, that they derided all Prophecies against it, and laughed at them as Fables. In Misn. in Sanhedr. c. 6. §. 4. it is enacted that the hands of the Witnesses, should be first upon him that was to be stoned, (see also Moses Mikotsi pres. aff. 101. and Deut. 17. 7.) This formality they used in the Stoning of S. Stephen.

The Captain of the Temple. Alt. 4. 1. §. 24. S. Chrysost. and Euthym. expound the Words [Captain of the Temple] thus, Captain of the Soldiers of the Temple, or of the Soldiers that kept the Temple. Some say that he was the Roman Commander of those that were placed in the Castle Antonia, to Guard the Temple, especially at the time of the Jews
Feasts, because of the great concourse of People from all parts then, Jof. de bel. Jud. 1. 5. c. 15. But it makes against this, that S. Luke always calls the Chief Commander of the Roman Garrison there (which we render Chief Captain) never στρατηγός τῷ ἰερῷ τοῦ ἱεροῦ τοῦ ἱεροῦ τοῦ ἱεροῦ. And Joseph. Ant. l. 15. c. 14. calls him Ἰωσίφιος. Others therefore think that he was one of the Priests, that had the oversight of those that watched in the Temple, Josephus calls Eleazar a Priest στρατηγός, Ant. l. 20. c. 8. and de bel. Jud. 1. 2. c. 30. and Ananus στρατηγός Ant. l. 20. c. 5. There was one who is called the Man of the Mountain of the House, Misn. in Middoth c. 1. §. 2. he had the oversight of all the Watches that were kept in the Temple. Might not this Man of the Temple, be he that is called the Captain of the Temple? However if by the Captain of the Temple, we understand one Person that had the Rule and Inspection over the rest, (let him be a Roman Commander or any other;) then, by the Captains of the Temple, S. Luc. 22. 4, 52. may be meant his Under Officers, or those that he used as his Assistants, or perhaps he together with them. Some have conceited that those fifteen Prefects of the Temple in Shekelim c. 5. §. 1. or some of them, were these Captains of the Temple. In the History of the House of God, are mentioned 2 Chron. 35. 8.

Soldiers. Of them consisted the Watch, S. Matth. 27. 65. where we render τετράχορον, I have a Watch, taking τετράχορον with the Vulg. to be the Indicative Mood, as also the Syr. Arab. and Munster's Hebr. seem to have done; but the Aeth. renders it, Take ye Soldiers, for τετράχορον may be of the Imperative Mood, as well as the Indicative. For Custodia the Syr. hath ἱπποτηρία (which is rendered Custodes) not as some would read it ἱπποτηρία from Questionarii. The Manual (in S. August.) c. 23. calls the Soldier that pierced Christ's side, Longinus, and under that name he hath found a place in the Martyrol. Mart. 15. yet some suspect that they, who first gave him the Name, took the hint from λόγων, the Weapon with which he pierced our Saviour. He did it either designing to gratifie the Jews, (as S. Chrysost. supposeth) or because he doubted whether he was really dead; see S. Cyril. Alex. He pierced Christ's right side, says the Arab: in Erpsinus's Edition. The Story of his being Blind, and receiving sight by Christ's Blood lighting upon his Eyes, is rejected by Baronius An. 34. Num. 131. In the Miraculous efflux of Blood and Water, whether the Blood did flow first, and the Water afterward, (as Nonnus) or both flowed together, yet unmixed and discernible one from the other, cannot be determined. The Soldiers gave Christ Vinegar mingled with Gall, S. Matth. 27. 34. for which, S. Mar. 15. 23. we have Wine mingled with Myrrhe. S. Hilary, S. Ambros. in S. Luc. 23. and S. August. de confens. Evang. l. 3. c. 11. make S. Matthew to have writ (not Vinegar, but) Wine, and not only the Vulg. but also some Greek Copies, the Aeth. Munster's Hebr. Juvencus and Sedulius do all confirm this reading. Yet suppose S. Matthew to have writ οἶκος, (which we render Vinegar) the Greeks called vinum factitious saporis by the name
name of \textit{εὐκαρδια}, and so we have \textit{εὐκαρδιών} to \textit{εὐκαρδον} in \textit{Suclid.}, not to urge the affinity of Vinegar to Wine: τὸ \textit{εὐκαρδον} ἐξ ἡμεῖς, \textit{Plutarch. Sympos. l. 3. qm. 3.}. But still how do the Evangelists accord, when one says that it was mingled with Gall, with Myrrh the other? \textit{S. August. (ubi supra)} answers, First, that \textit{S. Matthew} put Gall for bitterness, and that Wine mingled with Myrrh is very bitter. Secondly, That perhaps the Wine was imbittered with Gall and Myrrh too. \textit{Isidore Orig. l. 17. c. 8.} says, that Myrrh hath its name from bitterness. The \textit{Hebr.} Word is ṣū which may well be from ṣūm to be bitter. \textit{Dioscorides l. 1. c. 77.} and \textit{Galen de simplic. medicam. l. 8.} bear Witness to its bitterness. Nor is it against this, that \textit{Pliny l. 14. c. 13.} reckons \textit{Murrhina} among sweet Wines, for it is possible that \textit{Murrhina} hath no relation at all to \textit{Myrrh}. \textit{Festus} says, that some thought that it was so called \textit{ex uva genere Murrina nomine}. \textit{Hesychius} says, that some call \textit{μελισσία} a Drink, \textit{μελισσια} ἔτερον, making it to refer to \textit{μελισσία}, as \textit{Albin} also doth \textit{l. 12. c. 31.} and \textit{Pollux l. 6. c. 2.} the latter thereupon calling it \textit{μελισσία} \textit{μυρων}, as also it is called \textit{Murrina} in several Editions of \textit{A. Gellius l. 10. c. 23.} though in some \textit{Murrhina}. \textit{S. August.} had also reason to suppose that \textit{S. Matthew} might put \textit{γαλλ} (Gall) for bitterness, for in the LXX \textit{γαλλ} signifies not only \textit{Gall}, but also \textit{Wormwood}, (answering to the \textit{Hebr.} \textit{γαλλ}) \textit{Prov. 5. 4. Lam. 3. 15.}. \textit{viz.} because of its bitterness; it answers also to \textit{ῥώσ} (bitterness) \textit{Job 16. 13. 20. 14.} The \textit{Arab.} in \textit{S. Matth.} renders it by the very Word \textit{Myrrh}, the \textit{Syr.} by \textit{μαρυρσ} (bitterness) the \textit{Pers.} hath the same Word in \textit{S. Matthew}, which it hath in \textit{S. Mark}. When a Person was to be put to Death, they gave him Frankincense in a Cup of Wine to Drink, to the end that it might stupefie him, (\textit{Sanhedr. fol. 43. 1.}) and this Potion was prepared and sent by some honourable Women in \textit{Jerusalem}. Perhaps they sometimes used Myrrh instead of Frankincense, supposing it to have a like stupefying faculty. \textit{S. Hieron. in S. Matth. 27. 48.} alludes to the Narcotick quality of Myrrh, saying that Jews and Infidels gave Christ Wine mixed with Myrrh, \textit{us cum confectioni & mala corum non videatis}, also \textit{Dioscorid. l. 1. c. 77.} faith of Myrrh, that it begets sleep. They stripped Christ of all his Garments in the Opinion of the Ancients, who say that he was Crucified naked: \textit{S. Chrysost. in S. Matth. 3. Ambrof. Ut nudi nudum sequamur, says S. Hieron.} Some gather from a Law of \textit{Adrian} mentioned by \textit{Grotius}, that it was the manner among the Romans, for the Executioners to seize on the Garments of those that were put to Death; and then we may with \textit{S. Cyril of Alexandria} suppose that they divided the Thieves Garments also; but \textit{S. Chrysost.} and \textit{Euthym.} thought that they not. In \textit{Taanhth fol. 11. 2.} they tell us that \textit{Moses} ministred in a seamless Garment, and of the High-Priests seamless coat, see \textit{Joseph. l. 3. c. 8.} and \textit{S. Chrysost.} says, that in \textit{Palestine} they weave their Garments, by joynig one piece to another. As to our Saviours seamless Coat, \textit{Euthymius} mentions a Tradition, that it was made by his Mother; and \textit{S. August. in S. Job.} is of Opinion, that they did not call Lots for his other.
ether Garments, but for that only; but S. Mar. 15. 16 seems to imply the contrary; for there it is not only said that they cast Lots upon them, i.e. his Garments in the Plain Number, but S. Mark adds aia aap, what every one should take; see S. Ambros. and Euthym. Of the Souldiers that kept S. Peter, Act. 12. S. Chrysost. faith, that for sureness they were bound in the same chain with the Apostle, and therefore he is said to have slept between two Souldiers bound with two chains, i.e. with one of the chains he was made fast to one Souldier, and with the other chained to the other. It was usual for the Prisoner to be chained to his keeper; see the story of Manlius Aquilus and Bajtanes in Athenaeus l. 5. In Act. 12.19. our Translation renders εκλαθεν ον αποκακων, He (i.e. Herod) commanded them (viz. the Keepers) to be put to Death; the Syr. renders it, and S. Chrysost. interprets it accordingly; and yet αποκακων signifies only, To be lead. In the very same sense Pliny, epist. l. 10. ep. 97. faith, Perseverantes duc jussi. Petrus Alexandr. seems to have read αποκακων, as if Herod commanded them to be strangled.

Pontius Pilate. S. Matth. c. 27. S. Mar. c. 15. S. Luc. 3. 1. 13. 1. and c. 23. S. Joh. c. 18. and c. 19. Act. 3. 13. 4. 27. 13. 28. 1 Tim. 6. 13. Pontius was an usual name among the Romans, so that they are not to be regarded, who say that Pilate had that name from Ptolemaus (from whence they say that he came to Judea) or from an Island called Ponta near Rome; see Eutychius Patriarch. Alex. The Answer of the Jews to Pilate, It is not Lawful for us to put any Man to Death, admits of a twofold sense, (says S. Chrysost.) First, We cannot put any Man to that Death, which we would have this Deceiver to die, viz. the Death of the Cross. Secondly, We cannot put any to Death at this time, i.e. the time of the Feast. S. Cyril Alex. and S. Aug. are for the latter of these Expositions, Theophylact and Euthym. for the former. Ammonius in gr. caten. in S. Joan, says, that the calling himself King, (for which they accused Christ) was εναθεν ευκλημα, a popular crime, and fell not under their cognizance. Others say that their meaning is, that since they were subdued by the Romans, they could not put any to Death, without the Roman Governors consent; and S. Chrysost. acknowledges that much of their Power was taken from them, and gives this as one reason why they brought Christ to Pilate, and did not put him to Death themselves. Their Doctors also speak much of a Tradition, that their Power as to Life and Death, ceased forty years before the Deftruction of the Temple, (see them alledged by Buxtorf. in דינן סמועלא) but some say that it was not taken away by the Romans, but Malesactors and Murtherers were grown so numerous and heady, that they could not execute Capital Punishments upon them; and this is rendred as the reason of their not judging in Capital matters in Avoda Zara fol. 8. 2. and Mofes Mikofo prae. affirm. 99. This might perhaps be some reason, but in Joseph. Ant. l. 20. c. 8. the Jews told Albinus that it was not Lawful for Ananus to assemble the Council without his Licence, and without a Council he could not put any one to Death. To conclude this, the Jews (as best served their present turn)
sometimes denied that they had power in Capital matters, as here in our Saviour's case, sometimes pretended that they had, as in St. Paul's case, Acts 24:6. and therefore I see no reason why we should trouble ourselves so much about this answer of theirs. The Procurators of Judea had Power of Life and Death from the first, which was Coponius, who was sent with this power (as Josephus testifies de bel. Jud. 1.2. c.11.) and it was enjoyed and exercised by his Successors, of which Pilate was one; see Philo Leg. ad Caesum c.18. Jos. Ant. 4.1.18. c.3. and de bel. Jud. 1.2. c.14. and Tacitus l.15. Some will needs gather from St. Joh. 19.1. that Pilate scourged Jesus himself, but they are answered sufficiently by those words of Tertull. de bapt. c.11. Imperator propofuit edictum, aut Prefidetus sallibus secedit. Nunquid ipses proponit? aut nunquid ipses cadit? No, but they do it by their Officers, and so did Pilate. They that were to be scourged, used in order to it, to be bound to a Pillar: ut te scelerem ad columnam fortiter. Plinas in Barch. see also the Misc. in Macer c.3. 12. accordingly St. Hieron. in Epitaph. Paulus speaks of the Pillar, to which our Saviour was bound when he was scourged, saying that it was flewed unto Paulus; of the Pillar see also Prudentius in Enoch. Some pretend to give us the very words, in which Pilate pronounced sentence upon Christ; first, that he should be scourged, then that he should be crucified; but they do not agree among themselves. The Jews desirous that Christ should be Crucified, accused him for being a mover of Sedition, for aut potest seditionem aut tumultum, aut in crucem tollatur. Acts 1.5. Tit. 22. The Constitut. Apost. 1.5. c.13. say, that the Roman Laws forbade the putting any Man to Death, that was not convicted, and 1.2. c.52. they tell us how the Heathens did not presently lead away Malefactors to Punishment, but enquired of them many Days with great deliberation; and Sueron. in Tiber. c.75. mentions a Decree of the Senate, that the Punishment of condemned Persons should be deferred to the tenth Day (it is mentioned also by Tacit. l.3. and Dio l.57. but these seem to restrain it to those that were condemned by the Senate.) These Rules were not observed in the Death of Christ. The same Constitut. l.2. c.52. tells us, that among the Heathen, the Judge being about to give sentence, did with hands lifted up, protest that he was clear from the Blood of the Person; perhaps Pilate protested his Innocence by both washing his hands and lifting them up. Whereas St. Mark c.15. 25. saith, that it was the third Hour, and they Crucified him, St. Joh. c.19. 14. that it was about the sixth Hour, when Pilate had not yet delivered up Jesus to be Crucified, St. Hieron. in Psal. 77. suspects that the Copies are vitiated in St. Mark, as Ammonius in carn. gr. in St. Joh. and Theophylact do, that they are vitiated in St. John, viz. by the fault of the Transcribers who might easily mistake one Numerical Letter for another, as y for s or contrariwise. So the Edition of Mark hath not the Third but the Sixth hour, on the other hand several ancient Copies, and those very exact, (says Perius Alexander, in disput. de Pech.) and an Edition of St. John kept in the Church of Ephesus (The Chronic Alexander do not deceive us) and Nonnus have the third Hour in St. John, not the sixth. Besides this
this, some tell us that the Jews divided the Day into four Parts (as it is clear that the Romans did; see Censorinus c. 23.) each of which contained three hours, so that the second of those Parts, into which the Day was divided, contained all the time from our Nine to our Twelve, and all that time they called the Third Hour; the third of those Parts, all the time from our Twelve to our Three afternoon, and this they called the Sixth Hour. Now if these things be true, and if our Saviour's Crucifixion was somewhat before our Twelve of Clock, then S. Mark might truly say, that it was the Third Hour, and S. John as truly, that it was as it were the Sixth Hour. Some finally there are that say, that S. John followed the Roman account of the Hours of the Day, so that his Sixth Hour is the same with our Six of Clock in the Morning, when S. Mark followed the Jewish account. Pilate gave the Emperor Tiberius an account of Jesus's having risen from the Dead, and other things concerning him, Tertull. Apolog. c. 21. Some say that Pilate repented, and certainly (if they mean, no more by repentance) he had reason enough to be sorry, for having taken away the Life of a Person, whom he knew to be innocent, as being [a]e pro conscientia sua Christianus, Tertull. ibid. The story that Volusianus was sent in Embaialage to Tiberius by Pilate, is cenured and rejected by Baronius, An. 34. Num. 230. The Samaritans, accusing Pilate to Vitellius President of Syria, he was sent by him to Rome, Joseph. Ant. l. 18. c. 5. I shall not anxiously dispute whether the Title, which Pilate set over our Saviour, was written in that which is properly called Hebrew, or in Syriack. In Syriack says Nonnus; others say, in SYR. Words, but Hebr. Letters.

Pilate's Wife. S. Matb. 27. 19. Not long before that Pilate was sent to Judea, it was earnestly debated at Rome, whether they who were sent into the Provinces, should be permitted to take their Wives along with them, but carried in the Affirmative, Tacitus. Annal. l. 3. Origen, S. Athanas. de passio. & cruce Dom. S. Ambros. in S. Luc. 23. S. Hieron. Leo, Euthym. and Theophylact were all of Opinion, that the Dream was sent to Pilate's Wife by God; and Origen and Theophylact say, that God designed her Conversion and Salvation in the sending of it. Origen adds, that she had the beginning of her Conversion from the Dream. Yet (say some) the Dream was sent by the Devil; but they are either later Writers, or such as are of less Authority, as the Authors of the Epistle to the Philippians, in S. Ignat. and of the Serm. de passione. Christi in S. Cyprian. The Dream (says S. Chrysost.) was sent not to Pilate, but his Wife; either because she was more worthy, or because the Jews would have thought that he feigned it for an excuse, or perhaps he would not have communicated, but concealed it. Nicephorus l. i. c. 30. calls her Procula, Lucius Dexter in Chron. Claudia Procula.

Barabbas. S. Marb. 27. 16. S. Mar. 15. 7. S. Luc. 23. 18. S. Joh. 18. 40. Acts 3. 14. In Origen we read: Quem volitis dimittam vobis, Iesum Barabbam, aut Iesum quis vocasur Christi? but he adds that the name Jesus was not given to Barabbas in all Copies, and suspects that it was super-added.
added by Hereticks. As to the releasing a Prisoner at the Feast, Cyril. 
Alex. Titus Bostr. and Theophylact thought that it was upon the account 
of some ancient custom among the Jews, they delivering one at the Passo-
ver, in Memory of the deliverance from the Destroying Angel, and from 
their being kept as Prisoners in Ægypt. But since we read not of any 
such ancient Custom among the Jews, there are that incline to Origen's 
Opinion, that it was from the Romans, a favour granted the Jews by 
them; for we read in Livy l. 5. Vitellis dempta in eos dies vincula, i. e. the 
Days lectionerni indici, by which it seems that they released Prisoners 
at more solemn times.

Simon of Cyrene. S. Matth. 27. 32. S. Mar. 15. 21. S. Luc. 23. 6. 
Origen, S. August. de pastorib. c. ult. and Theophylact understand by Cyrene, the 
African Cyrene, though some will have it to be Cyrene of Cyprus, or a Cy-
rene which they fancy to be in Decapolis. S. Hilary, S. Ambros. S. Hieron. 
and S. Leo de passione Dom. ser. 8. took Simon to be a Gentile. S. Athanas. 
de passion. & crucis Dom. S. Hieron. S. August. de consens. l. 3. c. 10. S. Cyril. 
in casen. gr. in S. Matth. Theophylact and Euthym. conceived that Jesus him-
self carried the Cross first, S. Job. 19. 17. and Simon afterward; yet 
Origen leaves it doubtful whether of the two carried it first. Others 
suppose that he only carried the end of the Cross after Jesus. Some tell 
us, that our Saviour had fallen under the Cross twice, before he was re-
lieved by Simon. Theophylact faith, It is likely that Simon was living, 
when S. Mark writ his Gospel; see also Victor Antioch. We are told by 
Suidas in voc. áγγελος, that áγγελος, the Word used concerning Simon, 
and rendred to compel, is originally a Persian word. Some have said that 
the Cross was fifteen foot in length.

Alexander and Rufus. S. Mar. 15. 21. They are mentioned either 
for the more exact description of what was done, or that it might be 
better known what Simon it was (Victor Antioch.) or for that they were 
Disciples (Commentar. in S. Mar. ap. S. Hieron.) and that of some Note, 
who could certifie those that would enquire of them, what they had 
heard their Father Simon relate concerning Christ. Whether the Alex-
ander mentioned, Acts 19. 33. was the same with this Alexander, or this 
Rufus, the same with the Rufus in Rom. 16. 13. cannot be determined. 
Some tell us that there was a third Brother named Lucius. Erasmus in-
stead of άγγελος hath το Ράφας.
Euthym.) S. Hieron. and S. Ambrose take notice of both these ways of reconciling the Evangelists, as Origen doth of the latter, and then adds, nisi formæ alii sunt hi duo latrones qui ambo blasphemaverunt. S. Hilary seems to have believed that the penitent Thief did hang on Christ's Right hand, (and so the impenitent Thief on his Left hand) just as the Righteous and the Wicked shall be disposed at the last Day, those on the Right, these on the Left hand of the Judge. (See also S. Leo 4. de pass.) Some have inclined to believe that the converted Thief, was sprinkled with the Water and Blood, which leaped out of Christ's pierced side. There are those that say, that Christ had the Prerogative to be Crucified on an higher Cross than the Thieves were, but this agrees not well with the History of the invention of the Cross, ap. Ruffin. 1. 10. c. 7, 8, Theodoret. 1. 1. c. 18, Sozomen l. 2. c. 1. Of breaking the Legs of those that were Crucified, see Laetant. l. 4. c. 26. They that pretend to give us the Names of the Thieves agree not among themselves, some calling the Convert Thief Dimas, the other Gesmas, but others call the former Victorius, the latter Justinus. Seneca de vit. beata tells, how some ex patibulo spectatores suos confuere, the impenitent Thief could not forbear upon the Cross, to spit out the venom of his Reproaches upon our Lord.

Some thus pass by, or stood beholding Jesus on the Cross. S. Mar. 27. 39. S. Mar. 15. 29. S. Luc. 23. 35. S. Joh. 19. 29. S. Matthew and S. Mark say, that having filled a sponge with Vinegar, they put it on a Reed; S. John saith, that they put it on Hyssop, suppose that the Reed was a Rod of Hyssop, and there is no difference between S. John and S. Matthew with S. Mark. Some ap. Theophylact say expressly, that Hyssop is called a Reed, (see also Euthym.) and the Arab. and Pers. render ιωασπα in S. Joh. just as they do ιωασπα in S. Mat. The Hyssop that sprung out of the Wall (though supposed to be the leaf of Hyssops) is reckoned a Tree, 1 Kings 4. 33. and called ιωνας ευ by Joseph. Ant. l. 8. c. 2. Accordingly the Misn. in Parah c. 11. §. 8. distinguish between gathering Hyssop for Meat, and gathering it for Wood. Finally among the Reeds, &c. wherewith they covered their Tents in the Feast of Tabernacles, the Gemar. in Succab fol. 13. 1. reckons Hyssop. If this satisfies not, we may suppose that as the Misn. in Parah c. 12. §. 1. speaks of tying Hyssop with a Thread, (suppose to or about a staff) so here Hyssop might be tied about the Reed, and the sponge then about the Hyssop; or contrariwise the sponge was bound about the Reed with Hyssop as with a Thread; see the Ethiop. in S. Joh. Some of the Ancients make the meaning to be, that Hyssop was mingled with the Vinegar, as Gall was in a former Potion, (see Origen S. Chrysost. Nonnus and Theophylact) which may also be the meaning of those Words of S. Hilary, in Psal. 68. spongiam plenam acero Hyssopo admiscitentes. We need not then hearken to those that will have υσσωπω here, to have the signification of υσσυπω. Neither need we enquire so anxiously as some do, how it came, that a Vessel of Vinegar was set there, for the Roman Soldiers drunk Vinegar; yea Pescennius Niger commanded that they should
all be content with it, (as *Aelius Spartianus* informs us) and refrain from Wine.

Many Bodies of Saints that Arose. *S. Matth.* 27. 52. *S. Hieron.* and some *ap. Theophylact* say, that they rose not till after Christ’s Resurrection, as *Origen* says, that they went not out of their Graves till after it. Yet some later Writers think that they both arose, and also came out of their Graves before Christ’s rising, but lurked about the City till he was risen. The *Syr.* and *Pers.* favour this Opinion, reading thus, *They came forth, and after his Resurrection entered into the Holy City.* The *Arab.* and *Ethiop.* with *Glycas*, read not *After his*, but *After their Resurrection*. The Author of the *Quæst.* and *Ans. ap. Justin. Mart. qu. 85.* *Epiphan. Epist. de Demonstr.* 1. 4. c. 12. and *Euseb. Epist.* 75. thought that they did not die again, but ascended with Christ into Heaven. On the other hand, *Theophylact* is positive that they did die again. The Author of the *Assumpt.* *Virginis ap. S. Hieron.* is unwilling to determine either way. *Quadrainus ap. S. Hieron. de vir. illust.* says, that he saw many that were healed of Infirmities in *Judea*, and had risen from the Dead; as likewise *ap. Euseb. de Demonstr.* 1. 4. c. 3. he faith that some of them lived to his time; but it may be questioned whether he speaks this of these Saints in *S. Matth.* 27. or of some others that had been raised by Christ. *S. Chrysost.* speaking of those that were now raised faith, τῶν ἐπάλην κοιμών, ἁπαντῶν, so that (though we cannot necessarily conclude so much from the Word πάλαι) perhaps he had respect to the Patriarchs *Noah, Abraham,* &c. but others think that they were such as had been known to those to whom they appeared, as *Zachary, Elizabeth, Simeon, Anna* and the like. A later writer names one *Scarioth* as one of them.

The Centurion and Others that watched Jesus on the Cross. *S. Matth.* 27. 54. *S. Mar.* 15. 39. *S. Luc.* 23. 47. *Constantin. Porphyrogen.* calls χλίδεως λογίνας; and perhaps it was upon this account, that this Centurion got the name Longinus, though *Lucius Dexter in Chron.* calls him C. *Oppius.* He was not only a Convert, but also a Martyr, (as some *ap. S. Chrysost.* do affirm) and *Metaphrastes Mart.* 15. faith, that Pilate beheaded him with two Soldiers, and that he was ignominiously treated after his Death; but how will this be reconciled, with that which the same *Metaphrastes* faith, *Orosi. 16. v(pol. that the Jews being enraged against him, for asserting the Truth of our Lords Resurrection, he left his Office (as two Soldiers left their Service) and published the Works of Christ in Cappadocia.*

Joseph of Arimathaea. *S. Matth.* 27. 57. *S. Mar.* 15. 43. *S. Luc.* 23. 50. *S. Joh.* 19. 38. *S. Hieron. de loc. Heb.* makes Arimathea, to have been that which is called Ramathaim Zophim, and was Samuel’s Town, 1 *Sam.* 1. 1. and therefore some suppose that *Joseph* was a Priest or Levite *S. Hieron.* also, both *de loc. Hebr.* and in *Epitaph. Paule* faith, that it was not far from *Lydda* or *Diospolis*. And *de loc. Hebr.* speaking of *Rima*, (which we call *Arunah, Jud.* 9. 41.) he informs us that many called it Arimathea. *Theophylact* and *Euthym.* say, that *Joseph* was one of the LXX Disciples.
Disciples, and S. Chrysost. in S. Joh. faith isoe, Perhaps he was of the LXX; but indeed it seems not probable that he was. The word rendered Counsellor is βασιλευς, and it occurs frequently in the Talmud. In Joma fol. 8. 2. we read of לשלוחו ירידה שמש, which was also called אופר, i.e. when the High-Priests came to be changed every twelve Months, and it was distinct from the רושם or great Senate, and therefore these לשלוחו ירידה שמש are such as were distinct from them of the great Senate, though possibly the same Person might be both a Counsellor and a Senator. In Joseph. de bel. Jud. 1. 2. c. 29. oi εξοντες and oi βασιλευται are found together, and perhaps as the βασιλευται there were these Counsellors, so the εξοντες were the Men of the great Senate. Some suppose that these βασιλευται were Counsellors for the Temple, such as consulted and took care about things appertaining to it. What affinity the γαμματικς τῆς βασιλευς, in Joseph. de bel. Jud. l. 5. c. 33. had to the βασιλευς, I know not. βασιλευς is often rendered Decurio, for the Decuriones were such as were singled out for publick Counsel, when any Colony was deduced, decima pars eorum qui decernenti consilio publici caussa conscribentur, Digest. l. 50. tit. 16. l. 239. § 5. S. Cyril Alex. calls Joseph a young Man. Some ap. S. Hieron. thought that the first Psalm was made of him, and Tertull. +. contr. Marcion. c. 42. applies the first verse of it to him. Though Arimathea was the place of his Nativity, he dwelt at Jerusalem, and so had his Sepulchre hewn out in his Garden, without the Wall of it. One faith, Nulli mentio βασιλευται Hierosolymiani, but Buxtorf. in voc. רוחל מנהיגים allows out of the Jewish Writings, the very Words רוחל מנהיגים. Joseph’s asking the Body of Jesus may remind us of the Laws de cadaveribus punitorum. Digest. l. 48. tit. 24. and Cod. l. 3. tit. 44. § 11. which enact that the Bodies of Persons executed should be granted to their relations or others that desired them; and Ulpian adds, that Augustus wrote in the tenth Book of his Life, that he observed this. But Verres made Men purchase the Liberty of burying the Bodies of such, (Cicer. in Verrem l. 5. and Quintilian declamat. 6.) and Theophylact says, It is probable that Joseph purchased the Body of Jesus of Pilate; but Pilate was guilty enough otherways, we need not load him with this. S. Chrysost. in S. Joh. thought that he was known to Pilate, and so went in to him more boldly, and had his suit granted. It was (says Metaphrastes) by the persuasion of the Mother of our Lord, that he begged the Body. They wrapped the Body of a condemned Person in an old worn linen cloth, (Megilla fol. 26. 2.) but Joseph did not wrap the Body of Jesus so. Some relate that he was imprisoned that Night in which he buried his Body, and that to comfort him our Lord appeared first to him; others say, that he was put into a Cell, and watched there by the Priests themselves, yet miraculously delivered; but Baronius An. 34. Num. 192. gives little credit to the latter relation, and the former seems not to deserve much.

Cieopas. S. Luc. 24. 13. According to Dorotheus he was also called Simon, and was the Lords Cousin-german, and the second Bishop of Jerusalem;
Jersalem; and as to Simon or Simeon the second Bishop of Jerusalem, it is possible that he also had the name of Cleopas, for Euseb. l. 3. c. 11. says, that Simeon the second Bishop of Jerusalem was the Son of Clopas or Cleopas, and so he might be called Cleopas after his Father. Some have thought that this Cleopas was that very Cleopas, who (as Hegesippus faith) was the Father of Simeon, and Brother of Joseph the Blessed Husband; but this cannot be, if that be true which Nicephorus faith, that Joseph married the Widow of his Brother Cleopas, (see him l. 1. c. 33.) for then it is clear, that that Cleopas was dead long before our Saviours appearing to our Cleopas. Of whom S. Hieron. de vir. illust. faith, that he was of Emmaus; and in epitaph. Paula, that Jesus being known at Emmaus in the breaking of Bread, ejus domum in Ecclesiam consecravit. The Martyrol. Sept. 25. adds, that he was slain in the same House for the Confession of Christ; see the Menolog. Octob. 13. The Ancients (says Grotius) probably thought that both he and the other Disciple, who went with him to Emmaus, were of the number of the LXX; but who that other Disciple was there is no Constat. He was Nathanae. (says Epiphani. Har. 23.) S. Luke (say some ap. Theophylact. and Nicephorus l. 1. c. 34.) see Analect. Sinai. in Hex. l. 10. one Simon as Origen l. 2. contr. Celsus. S. Basil. in Is. calls him Simon (though some Copies have Menahem instead of Simon.) S. Ambros. in S. Luc. 12. calls him Amaus, in S. Luc. 24. Ammaon, (which Grotius will needs have to be put for Simeon.) The two Disciples mentioned S. Mar. 16. 12. were the same with these two in S. Luc. 24. in the Opinion of Theophylact, and all others that I have consulted, except Euthymius.

Five Hundred Brethren, 1 Cor. 15. 6. with Others added to them afterward, Att. 2. 41. 4. 4. 5. 14. 6. 17. 21. 20. When it is said, 1 Cor. 15. 6. ἐποιήσεν πεπτωκός ἀναλογικος, S. Chrysost. Oecumenius, and Theophylact observe the Ambiguity of the Word ἐποιήσεν, that it may either signify above, referring to the number of the Brethren, or From above, denoting that Jesus appeared to them from Heaven, viz. after his Ascension. But Theophylact adds, that the most are for the former Interpretation, making it to refer to the Number of the Brethren, and so do the Syr. Arab. and Vulg. as well as our Translators. The Tradition is, that this famous appearing to so many, was in Galilee upon Mount Tabor; see S. Matth. 28. 18. The hundred and twenty mentioned Att. 1. 15. were not the whole number of the Disciples, which our Lord had at his Ascension, but the Disciples then present amounted to so many. The Conversion of the three thousand, Att. 2. was the Fruit of Christ's Prayer for his Crucifiers, Father forgive them, to S. Chrysost. Leo de passione Dom. ser. 11. and S. August. in Psal. 93. and ser. 4. de Sanetis. As to the five thousand Att. 4. the question is whether they were distinct from the three thousand, so that eight thousand in all were now gained by the Apostles Sermons, or whether they were now made five thousand in all. S. Hieron. in Is. 11. S. Chrysost. in S. Matth. Hom. 1. and 32. and in Att. Theodoret. in Zach. 13. S. August. Tract. 39. in S. Joh. also contr. Crescon. I. 4. c. 54. and Oecumen.
seem all to be for the former Opinion that the five thousand are to be taken as distinct from the other, and that they were now in all eight thousand. Whether the Men alone came into the computation, or the Women also, I shall not determine. They that were added, Acts 5. 14, were of the common sort, called the People, v. 13, for we are told there that the rest, i.e. the Wealthier sort, or those that were in Office, or place of Rule, durst not join themselves to the Church, for fear of losing their Estates and Places, though they were moved to it, by the notable Miracles which they saw wrought.

Joseph surnamed Bar-sabas and Justus. Acts 1. 21, &c. Some have thought him the same with S. Barnabas, lead thereto by the Affinity of the Names; but Euseb. l. 1. c. 12. Epiph. Har. 20. and S. Chrysost. in Acts 4, make them distinct Persons. Others say that he was the same with Joses the Lord's Brother, S. Matt. 6. 3. If the Epitome ἡ δεικνὺς say true, he was that Justus who was the third Bishop of Jerusalem. Dionysius de Divin. nomin. c. 11, allegedeth one Justus, calling him Ἰοσήφ ἡ τεκέτας, and the Greek Scholastics on Dionysius, viz. Maximus and Pachymeres say, that it is this Justus, and call him Joses, even as one of Beza's Copies, Acts 1. 23, hath (not Joseph, but) Joses. Papias (ap. Euseb. l. 3. c. nii.) reports, that he drunk deadly poison, and received no harm by it. He was Bishop of Eleutheropolis, according to Dorotheus. He suffered great Persecution from the Jews, and being a glorious Conqueror over all, finished his course in Judea; so the Martyrolog. Jul. 20.

Debout Jews out of other Nations. Acts 2. If they had their fixed habitation at Jerusalem, (of which Opinion S. Chrysost. Oecumen. and Theophylact seem to have been) it is probable that the general expectation of the Messiah's appearing about that time, had brought them thither. But others are of Opinion as to many of them, that they were come thither only upon occasion of the Feast. From the Word κατωποίητος, v. 5, nothing can be concluded, for though κατωποίητον often signifies to dwelle, yet many times it signifies no more than to sojourn or tarry for a time; see the LXX in Gen. 27. 44, 1 Kings 17. 20, Jer. 42. 15, 43. 5, 44. 8, 28. 49. 17, 32. 50. 40. It may seem by those Words of Josephus, in his Life, ἐπολεμάσσεται ἐκ τῆς Ἰουδαίας ἐν τοῖς ὀλίγοις φυλάκισι ἐν τὸ ἁμαρτία μεγάλων νόμων ἐν τοῖς, as also from those of Augustus ap. Sueton, c. 76. Ne Judaei quidem tam diligentem Sabbati jejunium servaret, quan ego bodie servavi, that it was the manner of the Jews on their Feast-days to fast, however till the sixth hour; therefore when they scoffingly said, that the Disciples were full of new Wine, S. Peter replied, that it was but the third hour of the Day. It was improbable that they should be drunk at that hour, when they used not to eat or drink till the sixth hour.

Joses called Barnabas. Acts 4. 36, 37, 9, 27. and c. 15. Gal. 2. 1, 2. The MS. Alex. and several other ancient Copies, as also the Syr. Aethiop. and Vulg. instead of Joses, Acts 4, read Joseph. The Name Ων occurs frequently in Pirke Avoth, see c. 1. § 42 &c. The Name Barnabas is by S. Luke interpreted ὁ προσφωνέως ὀν, or προσφωνέως. A Son of Consolation or Exhortation, and
and is by some derived from נוע to Prophecy, (for the Prophetick Office comprehends both Exhortation and Consolation) by others from נלע, which in the Arab signifies To exhorts. According to others צ护身符 is put for נוע, and נלע is a Contraction of נלע Consonation. Some say that נלע signifies sometimes to be refreshed, and will have Barnabas to be put for Baramah. Some finally would derive it from נלע, whence comes נלע Consonation, the very Word which the Syr. ueth Alt. 4. 36. but they do not find it easy to form נלע from נלע. To the en- quiry how S. Barnabas a Levite came to have Lands, it is answered, that perhaps he had them not in Judea but in Cyprus, where the Jewish Con- stitutions did not take place. Others add, that a Levite might have or purchase an Estate even in the Land of Judea. Abiathar had Fields in Anathoth, 1 Kings 2. 26. and Jeremias a Priest, bought a Field there of his Uncle's Son, Jer. 32. 8, 9. The Hill in which Eleazar was buried belonged to Phinehas his Son, as being given him, Josh. 24. 33. Some collect from 1 Sam. 1. 1. and 9. 9. that Samuel was born on his own Land, which descended to him from Zaph. Of the Sale and Redemption of the Levites Possession, see Levit. 25. 35. Theodorice and Oecumenius in 2 Cor. 8. 18. incline to think, that the Brother mentioned there was S. Barnabas, and the Pateradds that many were of that Opinion, yet grants that others said, that he was S. Luke. See S. Chrysost. What reason some have to say that he was the Brother of Zebedee, viz. by the Mother, I know not.

Ananias and Sapphira. Alt. 5. Orig. Hom. 8, in S. Matth. had the Charity for them to think that they were judged so severely of the Lord, that they might not be condemned with the World. Whereas we Alt. 5. 1, 3, 8. call that which they sold A Possession or The Land, the Ashiop. still calls it A Vineyard.

Hellenists. Alt. 6. 1, 91. 99. (we in both places Translate it Grecians.) They were the Jews of the Dispersion (say some) such as were Jews (i.e. Proselytes) as to their Religion, but Greeks by Nation, (say others.) The Syr. in Alt. 9. says, that they were such Jews as knew the Greek Tongue, and with the Syr. agree. S. Chrysost. Oecumen. and Theophylact. It is probable that these Hellenists read the Old Testament in Greek, as afterward some Hebrews desired Licence of the Emperor, to read the Scripture in Greek, and had it granted, when others of them were for reading it in the Hebrew Tongue only; see Justinian Novel. 146.

Stephen. Alt. 6. 6. item 4. 7. and 8. 2. 22. 20. He was a young Man and beautiful, says S. Augest. Ser. 6. in S. Basili. The Misn. in Sambod. c. 6. and Moses Miskis precept. aff. 100. set down the Rules or Orders which were observed in Stoning Persons. The hands of the Witnesses were to be first upon them, according to Deut. 17. 7. The place of Stoning was without the City; or without the Three Camps, see the Gomar. in Sambod. fol. 42. 3. These two Rules they did observe in Stoning S. Stephen. But then eager thirst after his Blood would not permit them to observe other Circumstances, or as much as to wait until
a judicial sentence was past upon him. The place of his suffering was a furlong from the City, says Nicephor. l. 14. c. 50. Some later Writers say, that he suffered on the third of August, but S. Greg. Nyssen. and Fulgenius in their Sermons de S. Stephano, and S. August. de diversis ser. 97, 98. and de Sanetis ser. 5. did celebrate the twenty sixth of December as the Day of his Martyrdom. See the rest in D. Cave.

Philip. Ath. 6. 5. also c. 8. and c. 21. Epiphan. Hæ. 21. S. Hieron. contr. Lucifer. S. Chrysost. and Oecumen. and Theophylact agree, that this S. Philip the Deacon (not S. Philip the Apostle) preached to the Sama-ritans, Ath. 8. I know that he who baptized the Eunuch is called an Apostle by Tert. de Bap. c. 18. and S. August. de doctr. Christ. in Proleg. but the Word Apostle is frequently used in a larger sense, and so from the bare name of Apostle, no certain Argument can be drawn. Yet I acknowledge that S. August. trait. 6. in S. Joh. leaves it doubtful whether S. Philip was whether the Apostle or this. When Ath. 8. 39. we read that the Spirit of the Lord caught away Philip: some Copies read, The Angel of the Lord caught away Philip; the Spirit of the Lord did it by the Ministry of an Angel. S. Philip built a Sepulchre in which he and his Daughters did rest.

Machoas. Ath. 6. 5. Petrus de Natal. says, that he was S. Stephani Nepos, but Genebrard. in Calend. Apr. 9. makes that Prochorus not to have suffered till An. Dom. 170.

Nicanor. Ath. 6. 5. Dorotheus relates, that he suffered the same day with S. Stephen, but it is strange that S. Luke who so particularly describes S. Stephen's, should omit the mention of Nicanor's Martyrdom, if he dyed the same Day with him.

Aimon. Ath. 6. 5. He was also called Timotheus (as some say,) but was not Timothy, S. Paul's Disciple.

Parmenous. Ath. 6. 5. He dyed Ministring in the presence of the Apostles, faith Dorotheus.

Nicolaus. Ath. 6. 5. He was first a Proselyte to the Jewish Religion, then a Convert to the Christian, Epiphan. Hæ. 25. a Proselyte not of the Gate, but of Circumcision, or of Righteousness. He was Bishop of the Samaritans, as say Hippolytus and Dorotheus in the Lat. Edition.

Convert Priests. Ath. 6. 7. and Rulers, S. Job. 12. 42. The Syr. instead of. A great Company of the Priests, Ath. 6. hath Much People of the Jews, but the other Versions, and also the Greek Copies themselves read, Of the Priests, as we do. Whether these Priests did openly profess the Faith to which they were obedient, or they were Disciples secretly like those Rulers, S. Job. 12. may be questioned.

Many Christians that were punished, imprisoned, dispersed and slain in the Persecution raised about S. Stephen, Ath. 8. 1, 3, 4, 26. 10, 11.

An Eunuch. Ath. 8. 27. Tertul. de Bap. c. 18. S. Athanas. ad felicis rion. S. Hieron. in Isa. 56. S. August. Hom. 23. inter Hom. 50. Chrysol. ser. 160. Arator. &c. understood him to be an Eunuch, in the sense in which we ordinarily use the Word. Pontius Diancous faith, that he was a Jew,
but whether the meaning be that he was so by Birth, or that he was a Jew as proselyted to the Jewish Religion, I know not. Eusebius calls him the First-fruits of the believers through the World, and the first of the Nations or Gentiles that had knowledge of the Mysteries of the Word of God, so that he seems to have thought that he was a Gentile. And he might be originally so, but such an one as was preceptorizatus & in timore Dei praepatus & Prophes, as S. Irenæus l. 4. c. 40. says of him. The Æthiopians worshipped a God which they accounted immortal, and the cause of all things, (to S. Strabo l. 17.) they were Circumcised (Herodotus ap. Joseph. Ant. l. 8. c. 4.) and in these respects they were not at so great a distance from the Jewish Religion as others, and so more easily proselyted to it. S. Hieron. de loc. Hebr. says, that he was baptized in a Fountain bubbling up at the foot of an Hill near Bathsura, a Village in the way from Jerusalem to Hebron, and (as some add) therefore called fonts Æthiopis. Later Writers say, that he was baptized in the Brook or River Sorech, or in a Brook near Nebel Escol, or in a River which some call Eleutherus, and say that it gave the name to Eleutheropolis; but why we should believe them more than S. Hieron. I know not. The MS. Alex. and several ancient Greek Copies, and S. Hieron. contr. Lucifer. read Act. 8. 39. thus, When they came up out of the Water, the Holy Spirit came, or fell upon the Eunuch, but the Angel of the Lord caught away Philip. S. Greg. Nazianz. orat. 40. Anastas. Sinai, and Euthym. in Psal. 67. seem to have thought that Candace was the name of the Eunuch, but the Syr. Arab. Æthiop. and Vulg. do all make Candace the name of the Queen, and the Greek itself is sufficiently plain, not to add that S. Strabo l. 17. and Dio l. 54. mention a Candace, that was Queen of the Æthiopians, and that Pliny l. 6. c. 29. faith, that Candace was for many years a common name of their Queens; also some call this Eunuch not Candace but Indich. He was Governor of the City Gaza, says the Æthiop. taking ταξια, Act. 8. 27. to be a proper name there, as it is in the very Verse foregoing; perhaps also S. Chrysost. took it to be so; see Thucydides. Some say that he brought gifts from Candace for the Temple at Jerusalem.


Æneas. Act. 9. 33. It may be that Aulæas is the same name with Ἀνάνια in the Talmudists, in whom there is mention of Ἀνάνια τις. Oecumenius calls this Æneas ἄνανιας ὁ Ἰουδαῖος.

Labitha. Act. 9. 36. The Syr. Word נוימ (from the Hebr. רבי) signifies a Roe, as Dorcas doth in the Greek. The Upper Chamber in which she was laid, was, it may be, the place where the Christians assembled for Divine Worship.

Simon a Tanner. Act. 9. 43. 10. 6. 17. Cornelius, and two of his Servants, a Soldier, his Kinmen and near Friends, Act. c. 10 and 11. The Gent Cornelius was Famous at Rome; and
and it is probable that our Cornelius belonged to some Branch or Family of it. It is probable also, that the Italian Band, of which he was Centurion, did belong to one of the Italian Legions mentioned in Dio l. 55. and an ancient Inscription in Lipsius's notes in Tacit. hist. l. 2. S. Hieron. in epitaph. Paula, says of her, Cornelii Domum Christi vidit ecclesiam, and in Epist. ad Salvinam he makes Cornelius to have been the first Fruits of the Gentiles. The Constit. Apost. l. 7. c. 47. say that he was Bishop of Cesarea after Zacchaeus; see the Martyrol. Feb. 2.

Six Brethren that went with S. Peter to Cesarea. Act. 10. 23, 45. 11. 12. The Jews had a Maxim that the Holy Ghost would not dwell upon a Gentile, therefore Cornelius and his friends being such, these Brethren who were of the Circumcision, marvelled that the Holy Ghost fell upon them. Cornelius was well reported of by the Jews for his fearing God, but being uncircumcised, he was in their account no better than a Gentile.

Agabus and Other Prophets. Act. 11. 27. 21. 10. Orosius l. 7. saith, that in the Famine foretold by Agabus, the Christians in Jerusalem were relieved by Helen Queen of the Adiabeni.

Herod Agrippa. Act. 12. S. Hieron. ad Enostochian de vinculis B. Petri, seems to have thought the Herod Act. 12. to have been Herod the Tetrarch above mentioned, others contend that he was Herod King of Chalcis, but the most received Opinion is, that this Herod is he who is called Agrippa, as by Josephus, so also by Philo in legat. ad Caesar, who both of them testify his Zeal for the Jewish Religion, and that together with his desire to gratify the Jews put him upon persecuting the Christians. The Syr. faith expressly, Herod who was called Agrippa, and accordingly Suidas calls him Herod Agrippa; see Enefeb. l. 2. c. 10. and Oecumen. It is said Act. 12. 23. that an Angel of the Lord smote him, and some question whether it was a good Angel, (suppose the Angel that delivered S. Peter v. 7.) or an Evil Angel; for some think that an Evil Angel may be called an Angel of the Lord; as according to the Hebr. LXX. Vulg. and Syr. in 1 Sam. 8. 10. it is said, An Evil Spirit of God came upon Saul, (though we Translate An Evil Spirit from God) and so when Psal. 35. 5. it is said, Let the Angel of the Lord chase them. S. Hieron. faith, Angelus Domini, i.e. spiritus malus. Si malus, cur Domini? Si Domini, cur malus? Domini quia Dominus illam creavit, & Dominus illam habet in potestate. Malignus non natura sed sua adinventione. Josephus Ant. l. 19. c. 7. describes the manner of his Death thus, Having proclaimed solemn Sports and Shews in Honour of Cesar, on the second Day of the Festivity he came early in the Morning into the Theatre, having on a Robe most curiously wrought with Silver, which encountering the beams of the rising Sun, reflected such a lustre upon the Eyes of the People, as begat an equal Wonder and Veneration in them. Hereupon some Flatterers beginning the Acclamation, saluted him as a God, and desired that he would be propitious to them. He did not repel their impious Flattery, or express his dislike of it. Looking up he espied an Owl over his head, which
which he beheld as a presage of his Death, as it had been before of his Advancement or Prosperity. Suddenly an hearty Grief seizeth him, with a vehement Griping, and extreme Torment in his bowels. So looking on his Friends he said, Behold the Deity which ye admired, and your selves convinced of Flattery and Falshood, see him hurried to Death, whom even now ye proclaimed to be immortal. His Torments not remitting put an end to his Life in five Days: Thus Josephus. Compare the Description of Antiochus's Death 2 Mac. 9. 5,9. with this. When it is said that he was eaten up of Worms Act. 12. 23. MS. Cant. adds "et vox, i. e. being yet alive.

The Accuser of S. James the Great, or he that drew him before the Tribunal, beholding his constant Resolution and Courage, confessed himself to be a Christian. So being lead with the Apostle to be executed, in the way he heartily begged his Pardon, who said, Peace be to thee my Son, and kissed him; so they were beheaded together Eus. 1. 2. c. 9. and Suidas in voc. Ηρωδιας. Some say that his Name was Josias.

The Mother of John-Mark, Act. 12. 12. She is supposed to have been S. Barnabas's Sister. They say that he being convinced by the sight of Christ's Miracles, communicated the notice of the Messiah to her, who thereupon hasted to come to Christ, and invited him to her House. In that house (as some tell us) he celebrated his last Supper, and appeared to Thomas and the rest, in it the hundred and twenty Disciples met, Act. 1. and in it the Holy Ghost descended on the Apostles. See Acta Alexandri.

John-Mark. Act. 12. 12, 25. v. 13. 15. 37. Origen, Oecumen. Euthym. Victor Ami. Christian's MS. Arab. and Theophylact argument in S. Mar. make him and the Evangelist to be the same. Also S. Hieron. in Phil. 24. makes the Mark spoken of there, S. Paul's Companion, to be the same with the Evangelist. It is true S. Hieron. de vir. illustr. calls John-Mark, S. Barnabas's Disciple, and the Evangelist, S. Peter's, (see him both in S. Barnab. and S. Mar.) so that he may seem there to distinguish them, but we cannot certainly conclude from thence that he doth; for the same Person might be the Disciple first of the one, then of the other. Dorotheus faith, that there were three Marks, one S. Barnabas's Disciple, another S. Paul's, the third S. Peter's; how can he be refuted, but by saying that the same Person might be the Disciple of more than one Apostle? Papias ap. Eus. 1. 3. c. 31. S. Iren. l. 3. c. 1. and S. Hieron. de vir. illustr. say, that he was Interpreter Peter's. That Prologue to S. Mark's Gospel which we have in Lyra (and which he fathers upon S. Hieron.) hath these Words of S. Mark, Sacerdotium in Israel aegni, secundum carnem Levius; and afterward these, Anima esse post fidem politum dioicet, nec sacerdotio repubus habetur. There are others that say, that he wore the Petalum, yea some will suppose that he was one of the Priests mentioned Act. 6. 7. Some conjecture that he was the young Man that bare the Pitcher of Water S. Mar. 14. 13. See the rest in D. Cave.
Whether she was a Servant as S. Chrysost. Pro-

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**Manea.** *At. 13.* 1. R. D. Ganza, *Millen. 4. An. 728.* tells of one Menahem that was joyned with Hillel, but went away to the King (i.e. Herod the Great) with eighty Men richly arrayed. This Manae. *At.* 13. was brought up with Herod the Tetrarch, and so as Herod the Te-

trarch was Herod the Great's Son, in like manner this Manae might be the Son of that Menahem mentioned by Ganza. By Herod the Tetrarch here *At.* 13. I suppose S. Luke meant that Herod whom he constantly calls so in his Gospel, (see S. Luc. 3. 19. and 9. 7.) and not Agrippa the younger, as some would have it.

Simeon that was called *Niger. At.* 13. 1. The Arab. and Vulg. call him *Simon,* for Simon and Simeon is one and the same name.

S. Luke. He was one of the two Disciples to whom Jesus appeared in the way to Emmaus, if we may believe some *ap. Theophylact* and *Niceph. l. c. 34.* see also *Euseb. Emiss. or Eucher. fer. 2. pos. Pascha.* A Greek Expolitor *ap. Aquin. in proc. in S. Luc.* affirms, that he was a perfect Master of Grammar, Poetry, and Rhetorick, not wanting the Gifts of Prophecy; that going into Judea, he there learned the Truth of Christ, and remained with him as his Disciple. *Euseb. l. 3. c. 4.* says, that in his Gospel, he writ the things which they who were eye-witneses of them had delivered to him, in the *Atis* the things which he had himself heard and seen; see also *S. Hieron. in proem. in S. Matth. and de vir. illust.* He was the Brother mentioned 2 *Cor. 8. 18, 19.* according to *S. Ignat. ep. ad Ephes.* *Origen Hom. 1. in S. Luc.* *S. Hieron. (ubi supra) Titus Boffr.* *in S. Luc.* 1. By *S. Irenaeus l. c. 20* he is styled a Disciple or follower of the A-

postles, by *Tertul. comm. Marcion. l. 4. c. 2.* &c. *S. Paul's Disciple; Kir-

sten. MS. Arab. says, that he was first Christ's Disciple, then S. Peter's, then S. Paul's. See the rest in D. Cave.

Certain Persons that went with S. Paul from Amioc to Jerusalem. *At.* 15. 2. I conceive that they were some of the Brethren, and not of the Jewish Zealots or false Teachers mentioned *v. 1.* though it is possible that some of the Zealots also went up at the same time. For *S. Hieron. ep. 11.* *inter epist. Augustini* says, that both the accusers and the accused determined to go. The MS. Cant. *At.* 15. 2. adds, that the Zealots bid *Paul* and Barnabas and some others to go up to be judged by the Apostles, and *S. Irenaeus faith l. 3. c. 13.* *His qui ad Apostolos vocaverunt eum, de quaestion eacuevis Paulus, &c accedit ad eos.*

*Titus.* *Gal. 2. 1, 3.* If S. Paul's going up to Jerusalem mentioned here *Gal. 2.* was the same with that *At.* 15. 2. then it is probable that *Titus* was one of those, who were sent by them of Antioch to Jerusalem, with S. Barnabas and S. Paul. *S. Irenaeus l. 3. c. 13.* Some *ap. S. Hieron. and Primasius* were of Opinion, that it was the same with that *At.* 15. but
S. Chrysost. and Epiphanius, Har. 28. do dissent. S. Paul saith, Gal. 2. that he went up by Revelation, when as Act. 15. it is said that he was sent up by the Church of Antioch, therefore it may seem not to be one and the same going up which is spoken of in those places. But to this it may be answered, First, that he might be sent up by the Church, and yet encouraged also to the Journey by a particular Revelation; or secondly, the Church might be directed by Revelation, to take that course, i.e. to send S. Paul and Others to Jerusalem. It was the Opinion of the Interrex Autor ap. S. Hieron. and also of some mentioned by S. Hieron. himself, that Titus was Circumcised, (see also Primas.) but S. Ambros. Theodoret, S. Hieron. &c. were of Opinion that he was not. S. Hieron. also acquaints us what it was that misled those that conceived that he was Circumcised, viz. when we read, Gal. 2. 5. To whom we gave place by Subjection, no not for an hour, they left out the Negative, and read thus, To whom we gave place by Subjection for an hour; and it is true, that S. Ireneus l. 3. c. 13. S. Ambros. the Latin Copy alledged by S. Hieron. and the Copies which Primas. consulted, did follow this latter reading, and Tertull. contr. Marc. l. 5. c. 3. earnestly contends for it. But on the other hand the Greek and Latin Copies which we have now; and so Theodoret, Epiphanius, Har. 28. the Syr. Arab. and Ethiop. have the Negative, and read to the same sense that we do; so did also the Greek Copies in S. Hieron. time. But suppose that S. Paul did write thus, To whom we gave place for an hour, it doth not follow that he gave place so far as to Circumcise Titus. But sup- pose that S. Paul did write thus, To whom we gave place for an hour, it doth not follow that he gave place so far as to Circumcise Titus. S. Hieron. ad Hedib. Qu. 11. says, that Titus was S. Paul’s Interpreter.

Judas surnamed Barsabas. Act. 15. 22, 27, 32, 33. Perhaps he was the Brother of Joseph called Barsabas, Act. 1. And (if Judas and Thaddeus was one and the same name) possibly he was the Thaddew whom Euseb. l. 1. c. 12. affirms to have been one of the LXX Disciples.

Silas. Act. 15. 22, 27; 32, 33, 34, 40. S. Hieron. epist. 143. ad Damasium, and Anselm in 2 Cor. 1. 9. thought, that Silas is he, who is otherwhere called Silvanus, and S. Athanasius (on thefe Words, Omnia mihi tradita sunt apatere) seems to favour this, when he saith, that S. Paul took Silvanus to be his Associate. Hippolytus, Dorotheus, and the Monolog. make Silas and Silvanus to have been distinct Persons; but the Authority of the former may well overway theirs. Some later Writers have thought that Silas was the Brother mentioned, 2 Cor. 8. 18.

Trophimus. It is evident from Act. 21. 29. and 27. 2. that he and Aristarchus went up with S. Paul to Jerusalem, and it is believed that Sopater, Secundus, Gaius, Aristobulus, and Tychicus, who are named together with them, Act. 20. 4. did the same.

The Daughters of S. Philip. Act. 21. 9. S. Ambros. in Eph. 4. 11. and S. Chrysost. in 1 Cor. 11. 5. say, that they foretold things to come. Yet S. Chrysost. denies that they foretold the things which befell S. Paul, though some later Writers affirm that they did. The Monolog in Sept. 4. calls one of them Hermione.
Mnason. Acts 21. 16. "Agave παρ' ἐμμέναν, Μνασώνι τίνι, which we render, And brought with them, one Mnason, with whom we should lodge, as do also the Vulg. Syr. and Aesbiop. yet we may render it thus, And brought us to one Mnason, with whom we should lodge. Some Latin Copies have Jason instead of Mnason, (and so March. Velef. Ιασών;) as others have in place of it Nazon. It is uncertain whether he was to lodge them in the way from Cesarea to Jerusalem, or when they came thither; S. Chrysost. inclined to the later. It is uncertain also whether he was one of the LXX, and therefore said to be an old Disciple, or whether he was called so only because he was a more early Convert than many others.


Four Men that had a Vow. Acts 21. 23, 24. I.e. the Vow of a Nazarene, not of a perpetual Nazarine (Nazarens seculi) but of a Temporary Nazarine, (Nazarens dierum) of whom see Num. 6. Some conceive that they were Poor, and therefore S. Paul was at charges with them. It was the custom (says Joseph. de bel. Jud. l. 2. c. 26.) for those that were in any sickness or distress to Vow Abstinence from Wine, and to shave their heads certain Days, before that they offered Sacrifice.

Claudius Lysias his Centurions and Soldiers. Acts 21. 31. 22. 24. 23. 10, 17. He was Commander in Chief of the Roman Garrison, which kept the Castle or Tower Antonia. Both Lysias and the Centurion knew that it was not Lawful to scourge a Roman, and Uncondemned, Acts 22. 25, 26, 29. See what Ciceron pleads against Verres l. 5. for his scourging Gavius; also that Oration of Julius Cæsar, which we have in Sallust. de bel. Gallini. See S. Chrysof. in Acts 22. 25. with whom agrees Oecumenius.

Above forty Jewish Zealots. Acts 23. 12. Some fancy that they might be of those Priests (spoken of by Josephus in his Life) who being sent bound to Rome by Felix, lived there on Figs and Nuts; but there is little ground for such a Conjecture.

S. Paul's Sister's Son. Acts 23. 16. He perhaps overheard accidentally when the forty Jews made the compact to kill S. Paul, or chanced to be present when they came to the Chief Priests, or finally being solicitous for his Uncle, he set himself purposely to observe the Conspiracies of the Jews against him.

Felix. Acts c. 23. and c. 24. He is in Tacitus, Hist. 1. 5. called Antonius Felix, in Josephus Ant. l. 20. c. 5. Claudius Felix; perhaps he had both Names, that of Claudius from the Emperour of that Name, whose Freed-Man he was (see Sueton. in Claudio c. 28. and Tacitus) and that of Antonius he might have from Antonia the Emperour's Mother. He is branded by Tacitus with the practice of all Cruelty and Incontinence, and so S. Paul's discourse of Righteousness (the contrary to his Injustice and Cruelty) and Continence, (the contrary to his Libidinousness) was a direct reproof of the Vices that were chiefly predominant in him. The
Jews requited his leaving S. Paul bound to please them by repairing to Rome, to inform against him, *Joseph. Ant. 1. 20. c. 7.*

Drusilla. *Acct. 24. 24.* Tacitus, *Hist. 1. 5.* says, that Felix took to wife Drusilla the Grandchild of Cleopatra and Antonius; so that as Sueron, in Claudio c. 28. tells us, that he was the Husband of three Queens, so it seems he Married two Drusilla's. The Drusilla mentioned by Tacitus, was the Daughter of Juba King of Mauritania. This in the *Acct* was the Daughter of Herod Agrippa abovementioned, and first Married to Azizus King of the Emessamans, but Felix so wrought upon her by the Per-swaision of Simon a Magician, that for him she left both her Husband and her Religion, *Joseph. Ant. 20. c. 5.*

Tertullus. *Acct. 24. 1.* He is believed to have been a Roman, though putting on the Person of his Clients, he speaks, v. 6. as if he were a Jew.

Portius Festus. *Acct. 24. and c. 25.* See also *Joseph. Ant. 1. 20. c. 7.* and *de bel. jud. 1. 2. c. 24.* Lyra hath Porticus instead of Porcius; but perhaps it is only through the fault of the Transcriber.

The Council which Festus conferred with. *Acct. 25. 12.* It was the Jewish Council of Sanhedrim, (says S. Chrysost: together with others) or those of them that were then present. But the Word here used is not συμβολον (the usual Word for the Jewish Council) but συμβολας, by the Eithop. rendered, His Counsellors, by the Syr. The Sons of his Council. Add hereto that we are told that the Judges used to have some to assist them, or with whom they might consult as occasion was, so that those may be they who are here called the Council. That passage in Cicero pro P. Quintio, *Quaso C. Aquili vosque qui estis in consilio, may help to explain this.*

Agrippa the Younger. *Acct. 24. and c. 26.* He was the Son of Herod Agrippa abovementioned. S. Chrymoff. faith, that he had also the Name of Herod, as his Father had before him. He removed Ananus from the High-Priests Office, because he had called a Council, and sentenced S. James and others to be Stoned.

Bernice. *Acct. 26. 13. 26. 30.* She was the Sister both of Agrippa the younger, and of Drusilla abovementioned. Yet S. Chrymoff. seems to call her Agrippa's Wife, (υχνι αυτης ευναυς) and inclined to think that she also was desirous of hearing S. Paul. The great Pomp of which S. Luke speaks, hath reminded some of the Diamond on Bernice's finger, mentioned by Juvenal, Sat. 6. There is mention of her in Tacitus, *Hist. 1. 1.* in Josephus often, and in Gorionides. Some have taken Bernice in the *Acct* to be a Man's Name, which to me is matter of admiration.

Antig., *Acct. 27. 1.* In Dio 1. 55. and the ancient Inscription which we have in Lipshis Notes on Tacitus, both the second and the eighth Legion have the Name of Augustus, it is probable that the Augustan Band, of which Julius was Centurion, belonged to one of those Legions. The *Militia Augustana* in Dio 1. 61. and the *Equites Augustani* in Tacitus, *Annal. 1. 14.* were perhaps called so upon some other account, and did not belong to those Legions. The MS. Alex. in *Acct. 27. 3.* hath Julianus instead of Julius.
According to Dorotheus, Craufus was Steward of the Church of Jerusalem, afterward Bishop of Paneas; and Philemon was Bishop of Gaza.

Apollos with Twelve more. Act. 18. 25. 19. 1. S. Augus. de unice. Bapt. c. 7. alledges, some who thought that the Twelve Persons layd in saying that they were Baptized into John's Baptism, but he himself was of another Mind, Tatt. 5. in Joan. and de Bapt. l. 5. c. 9. and so Tertul. de Bapt. c. 10. Origentom. 8. in Joan. S. Hieron. contr. Lucifer. Op-tatus l. 5. They are by S. Chrysof. supposed to have been Asiatic Jews, who going up to Jerusalem at some of the Feasts, heard the fame of John, and were Baptized of him. We may suppose, that Apollos likewise was Baptized by John, when he went up to some of the Feasts.

Albinus succeeded Festus in the Procuratorship of Judea. All Good Men and Studious of the Law in Jerusalem, were so displeased with Ananus, for Condemning S. James and his Fellow-Martyrs, that they not only desired Agrippa to charge him to desist from such rash Proceedings, but also acquainted Albinus with his presumptuous Fact in calling a Council to Condemn S. James and the rest, which they said he ought not to have done without his leave. Hereupon Albinus Writ a sharp and menacing Letter to Ananus, Barbara. Ant. I. 20. c. 8.

Zacharias the Son of Baruch was slain by the Zealots in the midst of the Temple, and is supposed by some to be the Zacharias mentioned. S. Matth. 23. 35. He hath the Character, that he was a just, unblamable Person, and an Enemy to Wicked Men, see Joseph. de bel. Jud. l. 4. c. 19 and Gorionid.

Certain of our Lord's Brethren, Nephews or Grandchildren of S. Jude, called the Brother of Christ, were accused to the Emperor Domitian, as being of the Stock of David, but dismissed by him. Being looked upon now not only as the Lords Kinsmen, but also as Martyrs, (because they had born Testimony to the Truth before Domitian) they had the Presidency of Churches, and continued to the time of Trajan. They seem to have been only two; see Euseb. l. 3. c. 20, 32. The Person that accused them to Domitian, is in some Copies of Eusebius called ίαναττη, in others ιαναττη, in others ιαναττη, in Nicephorus l. 3. c. 10. ιαναττη, by Rufinus Revocatus, and by some Evocatus. So that some think that it is not a proper Name, but that he was Miles evocatus. There is frequent mention of Milties evocati in the Roman History, but Dio gives the best account of them, both what they were l. 45. and when they began l. 55. see also l. 48.

Simeon Bishop of Jerusalem, after S. James was of the number of them that saw and heard Christ, to Hegesippus ap. Euseb. l. 3. c. 33. See also Euseb. l. 4. c. 22. above in Cleopas, and D. Cave.

The place to which the Christians betook themselves, when they fled out of Jerusalem before the Destruction of it, is said to have been Pella.
Alcucus was the Person to whom Simeon was accused in the time of Trajan. He was amazed to see a Man of the Age of one hundred and twenty years, endure most cruel Torments for many Days together. Euseb. l. 3. c. 32.

Simeon's Accusers, who had impleaded him as being descended from David, enquiry being made, were found to be of the Royal Line of Judah. Euseb. ibid.

Liberianus, Governor of Palaestina Prima, writ to Trajan, That he was wearied out with executing the Laws against the Christians who offered themselves freely to Punishment. Suidas in voc. Tegiavde.

Simeon's Successors in the Second Century according to Euseb. were these that follow:

The Third Bishop of Jerusalem, whom Epiphan. Har. 66. calls Judas. See above in Joseph called Barsabas.


The Fifth Tobias.

The Sixth Benjamin.

The Seventh John.

The Eighth Matthias. The Martyrolog. Januar. 30. faith, that he suffered much under Hadrian for the Name of Jesus.

The Ninth Philip.

The Tenth Senex or Seneca.

The Eleventh Juftus.

The Twelfth Levi, or Levis, or Lebes; see Niceph. l. 3. c. 25.


The Fourteenth Joseph, or Josas, or Josi; see Epiphan.

The Fifteenth Judas. All these were of the Circumcision, Euseb. l. 4. c. 5. Epiphan. Har. 66. So Sulpitius Severus l. 2. says, that almost all the Jews in Judea, to Hadrian's time, joyned the observance of the Law, with the Profession of the Faith of Christ. Eusebius could no where find how many years each of these Bishops sate, but it is certain that they continued but a short time in the See, yea, perhaps Simeon alone held it longer than all the Thirteen that followed him.

The Sixteenth Park, the first after them of the Circumcision; for now a Church began to be gathered in Jerusalem of the Gentiles. Euseb. l. 4. c. 6. see also Epiphan. and Sulpit. Sever. l. 2. The Martyrolog. Octob. 22. says, that he dyed a Martyr.

The Seventeenth Callianus.

The Eighteenth Publius.

The Nineteenth Parimus.
The Twentieth Julianus, called by some Julius; see Nicephor. l. 4. c. 19. in Marg.
The Twenty first Caius, Euseb. l. 5. c. 12. but in Chron. he calls him Gaianus, as Epiphanius calls him Gratianus, Nicephor. Cains.
The Twenty secondSymmachus.
The Twenty third another Caius, or Cains. See Euseb. Hist. and Chron.
The Twenty fourth, another Julianus.
The Twenty sixth Valens. Euseb. l. 5. c. 12. but in Chron. he puts two Bishops between Capito and Valens, viz. Marinus and Antoninus. Epiphanius and Nicephorus Patriarch. agree with his Chron. but the other Nicephor. with the History. The Truth is, those two Bishops seem to be omitted in his History, through the Negligence of the Transcribers, for in that very place, l. 5. c. 12. Euseb. makes Narcissus the Thirtieth Bishop in Succession from the Apostles, and the Fifteenth from the Overthrow of the Jews, by Hadrian; whereas if these two be left out of the Catalogue, Narcissus was not the Thirtieth, but only the Twenty eighth from the one, and only the Thirteenth from the other.
The Twenty seventh, or Twenty ninth Dolichianus, or Dulychianus.
The Twenty eighth, or Thirtieth Narcissus, of whom hereafter.

Celestius was one of those that first succeeded the Apostles, Euseb. l. 2. c. 23. he was near to the time of the Apostles, S. Hieron. de vir. illust. He Writ in five Books the Ecclesiastical History, from the Passion of Christ to his time, S. Hieron. ibid. There are several fragments of his Writings here and there in Eusebius, who l. 4. c. 22. informs us, that he alludes some things out of the Gospel according to the Hebrews, and the Syriack Gospel, and hath some things that relate to the Hebrew Dialect, whence he Collects, that he was an Hebrew by Birth, and converted to the Faith of Christ. See the Martyrolog. April 7.

Justin Martyr was ιδος πείσας Βακχεως Πολυν Ναυς Num. 125. the Son of Priscus Bacchius. He calls himself in his Second Apology, ισαγος πείσας το βακχεως το απο φλωριας, where (say some) το plainly means, that Priscus and Bacchus, are not names of one and the same Person, but Priscus was the Son of Bacchus, and Justin the Son of Priscus. But it is not necessary that το should refer to πείσας το βακχεως, for (as I conceive) το απο φλωριας denotes, the Inhabitants of Flavia or Neapolis, and the meaning is, that Justin was of them of Neapolis. The Spanish Annals, ap. Vasaun. An. Dom. 140. make him the same with Justin the Historian, the Epitomizer of Trogus Pompeius, and so doth the Fasti Salerni Temporum; but Vasaun refutes this, though it is true, that our Justin, and the Historian, were Contemporaries. Irenæus hath recorded two sayings of his, one l. 4. c. 14. that he would not have believed our Lord himself, if he had Preached any other God, than the Maker of the World; the other
other i. 5. c. 26. that before our Lords coming, Satan durst not blaspheme God, for until that time he knew not of his own Damnation. Tarianus (who calls him the most admirable Justin) adds a Third, wherein he compares the Devils curing Diseases, to the practice of Thieves, in helping Persons to that which they themselves have stolen. Whereas Euseb. l. 4. c. 18. speaks of a Book of his in which he disputes, περὶ τῆς φύσεως δε νατάρα Δαμωνῶν (see S. Hieron. de vir. illust.) Suidas instead thereof hath περὶ τοῦ φυγῆς of the Flight of Demons. Some speak of a Commentary of his on Genesis, others of a Commentary upon the Revelation; but probably the former, is that Commentary on the Hexemeron, mentioned by Anastas. Sinaita, the latter only what he discoursed of the One Thousand years; or perhaps when Euseb. faith of him, that he makes mention of the Revelation, some have improved that mention into a Commentary. The Tract called Quorundam Aristotelicorum dogmatum eversto, may be that which Photius Intitules, Contra Primum & Secundum librum Physica auscultationis. Posse-vinus mentions a Commentary of his on Dionysius's Eccles. Hierarchy, but never saw it; only he found such an Inscription in some MS. Books. It is imputed to him as a great Error in Chronology, that he in Dialog. cum Tryph. makes Christ to have suffered under Herod the Ascalonite; and some add that he makes his Son Antipas, to have been then the High-Priest. But the latter Imputation is wholly groundless, and all that Justin faith as to the former is, that the Jews said it, 'νεκώντας τινὰ πράξαται. See the rest in D. Cave.

Tryphon was an Hebrew of the Circumcision, and fled out of Judea because of the Wars there, (viz. in the Emperor Adrian's time) as he himself told Justin in his Dialogue with him. In init. There is some Affinity between the Names Tryphon and Tarphon; also Euseb. l. 4. c. 18. faith, that Tryphon was a Man of great Note amongst the Hebrews, therefore some have thought that he was R. Tarphon the wealthy Priest, the Master, (say some) the Collegue, or Associate (say others) of R. Akiba; see R. D. Ganz.

Narcissus Bishop of Jerusalem was a Chief Person in a Synod assembled about the Paschal Controversy, Eus. l. 5. c. 23. The Inhabitants related many Miracles wrought by him, this amongst the rest. In the Easter-Vigils it happened, that the Ministers wanted Oyl, at which the Multitude was much grieved. Narcissus seeing this commanded Water to be brought, over which having prayed, he bid them pour it out into the Lamps with a firm Faith in God, which they did, and found the Water changed into the Nature of Oyl; some of which the Brethren reserved for a Memorial of the Miracle. Certain Lewd Persons fearing some severe censure from Narcissus; to prevent this, accused him of a very heinous crime, confirming the Accusation with grievous Oaths and Imprecations. One wished that if he lied he might be burnt to ashes, the second that he might die by a cruel Disease, the third that he might be smitten with Blindness; all which befell them. A small Spark of Fire kindling in the House of the first, consumed it, him, and his whole Family to ashes. The second was seized from:
from head to foot, with a most grievous Disease. The third being a-
larmed with these dreadful Judgments upon the other, confessed their
wicked Compact, and wept for it so much and so long, that he lost both
his Eyes. In the mean time Narcissus much troubled at the Accusation,
(though none of the Faithful believed it) had retired into Deserts, but
after some years, he shewed himself again, as one risen from the Dead,
and being now more admired than ever (God having vindicated his inno-
cence so miraculously) was intreated to resume his Bishoprick. Euseb. l. 6.
c. 9, 10. Being one hundred and sixteen years old, (not one hundred and
six as Nicephor. l. 5. c. 10.) he saluted the Antinoites, and befought them
to be of one Mind, Euseb. l. 6. c. 11. Hierosolymis natalis beati Narcissi Epis-

Theophilus was Cornelius's Successor, and the third Bishop of Cesarea;
so the Constitut. Apost. l. 7. c. 47. However he was Bishop there, and
presided in a Synod, held about the Controversie of Easter, together
with Narcissus, Euseb. l. 5. c. 23.

Sect. 3.

WHEN Narcissus had gone aside into the Desarts, the Neighbour-
ning Bishops ordained Dios, or Dius, Bishop of Jerusalem, who
held not the See long. To him succeeded Germanus, or Ger-
manio, and to him Gorbius, in whose time Narcissus appeared again
after his recess, Euseb. l. 6. c. 10.

Alexander was a Confessor in the Persecution under the Emperor Se-
verus. Being admonished by a Vision he went up to Jerusalem, to visit the
places there, and to Pray. Coming thither he was met, and joyfully
received by the chief Persons of that Church, who were also war-
ned in a Vision to hasten out of the City, and meet the Bishop ordained of
God for them. So by the Concurrence and Assistance of the Bishops of the
Neighbouring Cities, they constrained him to abide with them, and assist
Narcissus, who by reason of his great Age, was now unable to execute
the Office. Nicephorus l. 5. c. 10. tells of a Voice from Heaven, after
they were gone out of the City to meet Alexander, which encouraged
them to receive him as their Bishop. He Writ sundry Epistles. One to
the Antinoites, desiring them to be of one Mind. Another to the Church
of Antioch, Writ in Prison, in which he Congratulates their Happiness,
in having Asclepiades for their Bishop. A third to Origen, in which he
calls Pantenus and Clemens Alexand. his Masters and Progenitors, acknow-
lledging how much he had profited by them. A fourth to Demetrius, who
expressed his dislike of Origen's expounding the Scriptures in the Church,
when he was not in Holy Orders but Alexander produced sundry Exam-
ples of those that had done the like. He and the Bishop of Cesarea ap-
proved themselves firm friends to Origen all along, they also ordained
him Presbyter, about which there was no small stir. He erected a Library
at Jerusalem. In Decius's Persecution, he was brought before the President at Cesarea, and constantly confessing the Faith, by him cast into Prison; where having now attained to a great Age, he ended his mortal Life, Euseb. l 6. c. 8, 11, 14, 19, 20, 23, 39. and in Chron. and S. Hieron. de vir. illustr, in Origene & Alexandro. As to his Ordaining Origen, he said that he did it upon the Testimonial of Demetrius himself, S. Hieron. ibid. in Alexandro. Alexander sent his Letter to the Church of Antioch, by Clemens a Presbyter, upon whom he bestowed an high Encomium. S. Hieron. ibid. in Clement. Alex. thinks, that that Clemens was S. Clemens Alexandrinus, but according to Rufinus's Translation of Euseb. l 6. c. 11, he was a Presbyter of the Church of Antioch. Sixtus Senensis faith, that Alexander left behind him a Commentary on the Epistle to the Galatians; S. Hieron. also in his Preface to that Epistle, mentions an Alexander that was the Author of a Commentary upon it; but he calls him an old Here-tick, therefore he could not be our Alexander. To our Alexander, Clemens Alex. dedicates his Book called The Ecclesiastical Canon, and Dionysius of Alexandria gave an honourable Testimony of him, Euseb. l 6. c. 13, 46.

Clemens Alexandrinus was sometime in Palestine, as he himself acquaints us in Stromat. l. 1. The Master which he had there is supposed to have been either Theophilus abovementioned, or one Theodorus, the Epitome of his Hypotyposes, being thus inscribed, ὥστε τοῦ ὑπεραγόντος καὶ τῆς καταληλύμου και λείμανας διδακάλας. See Vales. Annot. in Euseb. l. 5. c. 11.

Theoctistus, Bishop of Cesarea, had a great Veneration for Origen, as Alexander Bishop of Jerusalem had, joyned with Alexander in Ordaining him Presbyter, also in defending him against the Accusations of Demetrius. He was one of those that invited Dionysus Bishop of Alexandria, to a Synod held at Antioch, about the Novatian Heresie; see Euseb. l. 6. c. 19, 23, 27, 46.

Aphricanus, a Person of great Renown, writ an Epistle to Origen, touching the History of Susanna, another to Aristides, about the seeming Dillonancy of S. Matthew, and S. Luke, as to our Saviours Genealogy. He left five Volumes of Chronicles accurately composed, and was Author of the Books called Kẹsο, Enseb. l. 1. c. 6, 7. and l. 6. c. 31. In his Epistle to Origen he calls him his Son. His History or Chronicle begun at the Creation of the World, and was continued to the Empire of Matri-nus, Photius Num. 34. The Kẹsο were written in fourteen Books says Photius, in twenty four says Suidas, in voc. Ἀφρικανός, but this difference might happen by the fault of the Transcribers. Whereas Enseb. in Chron. and S. Hieron. de vir. illustr. give Aphricanus the name of Julius, Suidas calls him ὁ σικτός, adding that he was a Philosopher, (whereas others call him an Historian, Enseb. l. 1. c. 6. and S. Basil de Spiritu Santo c. 29.) and a Man of Libya, whereas he is generally supposed to be of Palestine. Some therefore have thought that it was another Aphricanus (not ours) that was Author of the Books inscribed Kẹsο, and when they,
are prest with the Authority of Euseb. Phocius, Suidas, Nicephor. 1. 5. c. 21.
the xpjuxav Koy<&' 7tg£t©-, & Historiarum Synagoge, ap. Jos. Scal. who
do all ascribe them to our Aphricanus; they say that the passage concerning
the Kaeoi crept into Eusebius's Copies, and they misled all the rest, and
the truth is, it doth not appear either in Rufinus's Translation of Eusebius,
or in S. Hieron. de vir. illusf. Trikhenius attributes other Books to Aphri-
canus besides the above-mentioned, as, Of the Trinity, Of Astalus, Of the
Circumcision, Of the Passover, and Of the Sabbath. He faith also that he
erected and furnished a Library at Cesarea at his own Charge. He under-
took an Embassy to Rome about rebuilding Emmaus, Euseb. in Chron.
and S. Hieron. de vir. illusf.

Origcn was several times in Palestine; if any would know what he
did, or is said to have suffered there, they may consult D. Cave in his Life,
§. 11, 14, 15, 16, 18, 19, 23.

Firmilianus, Bishop of Cesarea in Cappadocia, had that Esteem and Re-
verence for Origen that he would come sometimes from thence to visit him,
and would stay a considerable time that he might improve himself by
his Society and Converse, Euseb. 1. 6. c. 27.

Theodosus (al. Gregorius) and his Brother Athenodorus, were Ori-
gen's Scholars at Cesarea among many others, whom the Fame of such a
Master had drawn, not only from the Country adjacent, but also from
Provinces more remote, Euseb. 1. 6. c. 30. See the rest in D. Cave in the
Life of S. Greg. Thaumaturgus.

Another Eudeodorus is reckoned among Origen's Scholars, by Nice-
phor. 1. 5. c. 20. of whom he says, In Palestina cum magna gloria sacerdorio
funt he est.

Prototetius was a Presbyter of Cesarea, and a Glorious Confessor in
the Persecution by Maximinus, in which he suffered no small Affliction.
Origen dedicated his Book of Martyrdom to him, and Ambrose, Euseb. 1. 6.
c. 28. See Origen exhort. ad Martyr.

Reparata, a Noble Virgin, is said to have obtained the Crown of Mar-
tyrdom at Cesarea under Decius, being, after she had with much Christian
courage endured sundry sorts of Torment, at last beheaded. Some fancied
that they saw her Soul fly up to Heaven in the shape of a Dove, Marty-
xolog. Octob. 8. and Volaterran, 1. 19. who says, that she was but twelve
years old.

Chriftophorus the Martyr mentioned by Nicephor. 1. 5. c. 27. is
said by Volaterran, 1. 14. to have been genere Judaus, natione Chana-
nans.

Mazabanes, or as Epiphan. Her. 66. calls him Mazabannes, was Bi-
shop of Jerusalem next after Alexander, Euseb. 1. 6. c. 39. and 1. 7. c. 5.
and in Chron.

Priscus, Valthus, and Alexander, blaming themselves for their
sloth, in not striving for the Crown of Martyrdom, repaired to the Pre-
sident of Cesarea, and confessing themselves Christians, were sentenced by
him to be devoured with Wild Beasts, Euseb. 1. 7. c. 12.
Domnus succeeded Theoctetnus in the See of Cesarea, Euseb. l. 7. c. 14.

Theoctetnus followed Domnus, and governed the Church with great Care and Diligence. He had been Origen's Scholar, and was present at a Synod at Antioch, against Paulus Samosatanus. He Ordained Anatolius Bishop, designing him for his Successor, Euseb. l. 7. c. 14, 28.

Anatolius did not succeed Theoctetnus as was designed, yet for some time he governed the Church of Cesarea together with him, Euseb. l. 7. c. 32.

Epena was Bishop of Jerusalem after Mazabanes, and present at a Synod held at Antioch, against Paulus Samosatanus, Euseb. l. 7. c. 28. Nicerpus l. 5. c. 26. says, that he was of a very great Age.

Marinus, a Person rich and well descended, being to be advanced to a Military Dignity called the Vine, or to the place of a Centurion, another steps forth and objecteth, that by the Ancient Laws he was incapable of that Dignity, being a Christian, and not sacrificing to the Emperors. Being examined by the President whether he was so, and confessing it, he hath only the space of three Hours granted to deliberate. When he came forth from the President, Theoctetnus beforementioned took him by the hand, lead him into the Church, and having brought him into the Chancel, after other discourses, shewed him the Sword that hung by his side, laying the New Testament over against it, and bid him chuse whether of them he would. Marinus forthwith takes up the Testament, whereupon Theoctetnus said to him, Hold fast then, cleave firmly to God, and thou shalt enjoy the things that thou desir'st. So having received the Bishops solemn Benediction, and the time allowed for deliberating being expired, he is called again to the Bar, and there manifested that undaunted Courage and firm Resolution, that he was sentenced to be beheaded, and the Sentence was accordingly executed, Euseb. l. 7. c. 15. Rufinus makes Marinus to have been a Citizen of Jerusalem. Of the Vine, see Lucan. l. 6.

Abprianus a Roman Senator, very dear to the Emperors, rich as well as noble, being present when Marinus was beheaded, laid his Body (being decently bound up) upon his Shoulders, and inter'd it very honourably. Several things are related of him; This amongst the rest: Near Cesarea Philippi or Paneas, is the Hill Panius, at the Foot whereof are certain Fountains which are the Original of the River Jordan. Here the Inhabitants on a solemn Day offered Sacrifice, which being cast into those Waters, by some diabolical Art never appeared afterward. Astyrus being present at the offering the Sacrifice, and pitying the deluded People (who looked upon its Disappearing as a notable Miracle) with Eyes lifted up, pray'd to God through Christ, that he would rebuke Satan, and restrain him from seducing men. Which done, the Sacrifice is said to have floated on the top of the Water, Euseb. l. 7. c. 17. Rufinus faith that Astyrus was himself a Martyr.
we are to take Ἀχισίς to be the President's proper Name, or the Name of his Country. Of his Country we must say, if we with some render the Words thus, Ἀχίβας hic erat generis. But when we consider that Ἀχισίς was a proper Name, as well as a common, (we may instance in that Ἀχισίς of whom Polybius speaks so much, l. 3, and 8.) we may perhaps incline to think, that it was his proper Name.

F I N I S.

E R R AT A.

As for other faults either in Pointing or Spelling, which are left material, the Reader is desired to excuse them.