

*Syro-Chaldaic*, then spoken in Judea; in translating his words into Greek they sometimes differ from each other, as other translators differ, in selecting words which equally convey the same sense. And in writing to different people, they would naturally select such words as would most correctly communicate to the understanding the sense of his expressions. But as was said, they do not always aim at giving the precise words. For example: the testimony which the Father gave to Jesus at his immersion, is differently given by Matthew, Mark, and Luke—"This is my beloved Son in whom I delight." "Thou art my beloved Son in whom I delight." "Thou art my beloved Son, in thee I delight." In words these attestations differ; but as respects the testimony in favour of Jesus, or as respects the sense, they are the same. But these writers do not, in this instance, differ more from one another, than one of them might differ from himself. The heavenly messenger says to Cornelius—"Thy prayers and thine alms are come up for a memorial before God." Yet Peter, in quoting these words, says—"Thy prayer is heard, and thine alms are had in remembrance in the sight of God." Many such instances may be found in these narratives, which, instead of detracting from, greatly add to, the credibility of the whole. But the use and application of these hints are beyond our limits, and left to the judicious reader.

IV. *The Saviour often delivered the same maxims, parables, and discourses, during his public labours, and many of his miracles were accompanied with many of the same circumstances, though exhibited in times and places far remote.*

A very superficial observer must see this. In the commission which Jesus gave both to the *twelve* and the *seventy* whom he employed during his lifetime, he authorizes and commands them to announce the same truths, to publish the same facts in every village and city, and to perform the same cures for a confirmation of the truths they declared. Indeed, it would be difficult to conceive how any public teacher, daily employed in communicating instructions on a few glorious topics, could avoid delivering the same discourses, answering the same questions, and exhibiting the same evidences, in unfolding the same kingdom; and in enforcing the same reformation on all persons, as did the Saviour, and yet avoid repeating many of the same things. This remark will solve some difficulties, which have appeared to some persons respecting fragments of the "Sermon on the Mount," and other discourses found in different narratives, and in different places of the same narrative, as well as some other imaginary difficulties of another kind.

V. A fifth hint of some consequence, is—*That the order of narration in these histories is similar to the Jewish and other ancient histories, and is not conducted according to the modern plan of historic writings; consequently not so lucid to us, who are accustomed to a greater degree of precision in affixing dates to events and transactions, as also in describing the theatres on which they happen, as histories conducted on our plan.*

We are liable to err in supposing that events following each other in close succession in the thread of narration, as immediately followed each other in time and place, in actual occurrence. But often events