

comments ; for they speak for themselves, and will be lauded by every critic. Of parts which I regard as defective or faulty I have written more at large and freely, "not that I love Caesar less, but Rome more." It is mainly in this direction that good, yea, a constant increase of good, is likely to come. Teachers of geology need to see the defects in existing books and modes of instruction, that they may demand, and so be prepared to find, better ways than they have before known. And then the frank and honest exposure of faults and deficiencies in a work which has many and great excellences may incite and constrain the author, before it is too late, to make improvements which, as tending to the progress and diffusion of wholesome knowledge, and thus to the welfare of the race, will redound, as false praise never can, to his permanent honor and undying glory.

ARTICLE VI.

CHRIST AS A PRACTICAL OBSERVER OF NATURE, PERSONS, AND EVENTS.

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IN studying the words and discourses of Christ, one cannot but notice that his mind was intensely practical. It is impossible to find in his teachings and conversations a single visionary or dreamy sentiment. Every thought and statement of his is fresh, vigorous, and pointed. There is also in all that he has said, whether in plain instruction, in reproof, or in sympathy, a healthy tone, which commends his sayings to our ideas of every-day life, as well as especially to our minds and hearts. Although a "carpenter" (Mark vi. 3), he was, as we should say, an exceedingly well-informed man on almost all the social and business affairs of the day. His power of observation was very great ; and not less was the skill he had in elevating the humblest employment or

the most ignoble object to the position of a moral teacher, and making it utter some beautiful and surprising lesson. The style of his teaching was so marked in a certain direction that it could be said: "Without a parable spake he not unto them" (Matt. xiii. 34). In him this style of teaching reached its highest development. But, in order to manage it even well, there must be a groundwork of extensive observation and careful study and reflection. One needs not only much and varied information; but his information must be minutely accurate. We will proceed to specify, in general terms, some of the departments with which Christ seems to have been more particularly familiar. We may mention the details of his own trade; the department of agriculture, with which his knowledge seems to have been as extensive as that of a practical husbandman; he was conversant, to some extent, with shipping and sailors, and very conversant with the fisheries of the Sea of Galilee, with the art of fishing, and with the fishermen themselves; also, with the nature and habits of many domestic and other animals; with the social distinctions of the time, from king to beggar; with the prevailing laws and civil customs, both Jewish and Roman; with many sorts of handicraft, and with many of the details of manufacturing and trade; dress and clothing, household utensils and details in regard to housekeeping, physicians and their duties and the care of the sick, customs which made up the social life of the day, soldiers and their weapons, war, crime, legal proceedings and courts of justice, the human body and the function of many of its parts, the busy life of the great cities, and the splendid architecture of the Temple and other public buildings, even nature in its calms and storms, its mountains and quiet landscapes—these, and still other of the practical affairs of the day, Christ had closely observed. It may be added here that we have intentionally omitted any reference to his acquaintance with the history of his own nation or with the Old Testament scriptures; since these topics, including the use he makes of the Old Testament, hardly belong to the limits of the present Article,

and, on account of their great merits, deserve a careful treatment by themselves. It must be borne in mind that the reported words of Christ belong to that period of his life which was covered by his public ministry; they are words of his mature years, when he spoke nothing without a purpose. Hence every hint or allusion is valuable; for, however insignificant any particular allusion may seem to us, it still was based upon something which Christ had observed, and was used by him for some definite and noble purpose. A fine example is found in the words of Christ (John x. 9), "shall go in and out and find pasture." He is speaking of the affairs of the soul; yet no one would be likely to speak in that way but he who had often observed flocks grazing in pastures, or going back and forth from the fold.

The aim of the writer has been to introduce into the text nothing but what the very words of Christ would justify, i.e. not what is said about him, but what he said himself. In two or three instances this rule has been violated, as, for instance, where it is said, "He took a basin," etc. On the other hand, his idea has been to collect *every* reference to such matters as the title suggests which the words of Christ contain. He hopes the Article is complete in this respect; yet he does not claim that it is. One might say that, taking the idea and object of the writer as just stated, the work of preparing such an Article was merely one of enumeration; but even under that name, the task has been no easy or slight one.

In connection with agriculture and husbandry and the fruits and other productions of the earth, it is surprising how few things escaped the Saviour's notice. He calls attention to the grass with which God had covered the earth, green and inviting for the multitudes which he fed to recline upon (Matt. vi. 30; Mark vi. 39), to the beautiful lilies which adorned the fields (Matt. vi. 28), the thistles which annoyed the husbandmen and cumbered the ground (Matt. vii. 16), the thorn, through whose matted twigs the tender stalks of

grain could not force their way (Matt. xiii. 7), the tares which some evil-disposed person had sown in his neighbor's wheat (Matt. xiii. 25), and which at harvest time must be gathered out from the wheat and burned (Matt. xiii. 30), the bramble-bush, from which no one expected any good (Luke vi. 44). He refers to the reed which flourished on the banks of the Jordan (Matt. xi. 7); speaks of the sycamine-tree, from whose fruit a cooling drink was made (Luke xvii. 6); of the withered branches of vine or fruit-tree which the pruner cuts off, and which men gather and burn (John xv. 6), and of the tree the quality of whose fruit has proved so poor that the husbandman decides to cut it down and use it for fuel (Matt. vii. 19); alludes to mint, anise, cummin, rue, and "other herbs" (Luke xi. 42); and the product of the spikenard-plant, which was used in anointing the body (Mark xiv. 3, 8). Some private gardens are arranged with quiet walks where Jesus loves to resort (Luke xiii. 19; John xviii. 2); he observes the grounds of some rich man, which had been cultivated to the highest state of fertility, producing unlimited abundance of grain and fruit (Luke xii. 16); also the rich pastures where sheep and cattle grazed, the fields which laborers tilled, and those which were covered with corn, or white with the ripening harvests (Matt. xii. 1; xxiv. 18; John iv. 35; x. 9); he refers to various qualities of soil — the good, which always rewarded the labor of the husbandmen, that which was poor and thin and lacking in moisture, also the very stony ground where nothing could mature (Matt. xiii. 3-9), and to that where fig-trees were planted, and which needed careful dressing (Luke xiii. 6-9); he speaks of the beautiful vineyards which covered the warm slopes of the country in every part, the hedges of stone or thorn-bushes about the same, the towers whence the keepers watched, the presses where flowed the fragrant juice, the vine — perhaps Christ's choicest symbol — and both its unfruitful branches and those which brought forth much fruit, the grapes hanging in rich clusters from the vine, and, lastly, the wine itself, sparkling in the cup, or drank new

from the press, or kept stored away till by great age it had attained the choicest flavor and strength (Matt. vii. 16; ix. 17; xxi. 33; xxvi. 27, 29; John xv. 1, 2); also, of the fig-tree putting forth its tender branches and leaves—a sign of approaching summer; some of them were barren, and others yielded only evil fruit; others still brought forth good fruit, choice figs pleasant to the taste and suitable for the nourishment of men (Matt. vii. 16–20; xxi. 19–22; xxiv. 32). He notices the ploughman turning the furrow in the smooth fields of Galilee; the unskilful ploughman looks about and spoils his work; oxen are yoked for service, and the yoke may be easy, but is sometimes galling to their necks (Matt. xi. 29, 30; Luke ix. 62; xiv. 19; xvii. 7). He does not fail to notice the insignificant mustard-seed; but even this, being sown, develops into a tree “as tall as a horse and his rider,” and in its shady top the birds find shelter (Matt. xiii. 31, 32). He observes that the corn of wheat which men sow must die, or else no new blade is produced (John xii. 24). He watches the sower casting seed upon the earth; some seeds fall by the wayside, which the birds soon gather up. When the seeds have sprung up, some of the stalks are withered by the scorching sun, and others perish from lack of moisture or on account of the poverty of the soil; while others still are choked by thorns. Yet for the most part the seed prospers and comes to maturity—first the blade, then the ear, and after that the full corn in the ear (Matt. xiii. 3–9; Mark iv. 26–28). The ears are sometimes plucked, rubbed in the hand, and the corn eaten by hungry travellers (Matt. xii. 1). At length signs of the approaching harvest begin to multiply, which Christ also observes. The sickle is taken down from its resting-place, and reapers and laborers go forth to reap and gather—first into “bundles,” and then into store-rooms—the thirty, sixty, or hundredfold which the bountiful earth has yielded (Matt. ix. 37, 38; xiii. 30; Mark iv. 8, 29; John iv. 35). Nor does the Master fail to notice some who by stealth or violence reap where they did not sow, i.e. in fields belonging to another; taking from

others unjustly what they had accumulated by honest and legitimate toil (Matt. xxv. 24; comp. John iv. 36-38).¹

His acquaintance with household and domestic affairs, and the use he makes of customs and utensils pertaining to the same, is also surprising. The bed on which the sick are lying, and the couch where one rests at night (Matt. ix. 6; Luke viii. 16); the custom of two persons sleeping together in one bed (Luke xvii. 84); the anxiety of the housekeeper for the care of her house, together with her faithful attention to her family and guests (Luke x. 40, 41; comp. Matt. viii. 15); the house itself, and the house-top—a place for public conversation, or where the family sat when at leisure, and also a place for retirement (Matt. xxiv. 17; Luke xii. 3); the chamber set apart for guests (Mark xiv. 14); the secret chambers for retirement and closets for prayer; some dark rooms, in order to sweep which, the housekeeper must take with her a lighted candle or lamp (Matt. vi. 6; xxiv. 26; Luke xv. 8); the door of a house or other building or separate apartment, the furniture of the house, and the practice of sweeping it (Luke xi. 25; xv. 8); also the house that has been deserted and left to desolation and decay (Matt. xxiii. 38); and the storehouses where the family supplies are kept (Luke xii. 24). The needle which the housewife used in sewing (Matt. xix. 24); the water-pots or pitchers which women carried, either in the hand or on the

¹ *Palm-trees* are mentioned in connection with Christ; they grew then on the sides of Olivet (John xii. 13); the "*Sycamine*" is the black mulberry of today; the *sycamore*, mentioned in connection with Christ, was an evergreen, and grew only in the plains of Palestine; its fruit, figlike in shape, was woody and indigestible. Rob. N. T. Lexicon makes no distinction between the *Sycamine* and *Sycamore*; yet there was a distinction (see Tristram, Nat. Hist. Bib. 396-399). "*Mint*" was a garden-plant, and used for flavoring meat; "*anise*" resembled our caraway; "*cummin*," our fennel or dill; "*rue*" was used as a disinfectant. On these see Tristram, in order, 471, 419, 443, 478; on "*Gardens*," see Article in Smith's Dict.; on size of mustard tree see Tristram 472; Thomson's "*Land and Book*" 414-416 (Eng. ed). Mentioned in connection with Christ's crucifixion: the *hyssop*, the bitter gall plant, the *myrrh tree*, which was a low thorny bush, its gum made a choice perfume, and was used to flavor wine; also the product of the Indian *aloes tree*; the latter, together with the product of the *spikenard plant*, were brought from the far East.

head, back and forth from the house to the fountain (Mark. xiv. 13; comp. John iv. 28); the stone water-pots which always stood in the court of the house for the purpose of washing the hands and the vessels or dishes used at any meal (John ii. 6, 7); the practice of cleansing the dust from the feet after a journey, even of washing and wiping them, and the towel used for this latter purpose (Mark vi. 11; John xiii. 5); the custom of washing the hands before eating, and the dishes afterwards (Luke xi. 38; John xiii. 5; Matt. xxiii. 25, 26); the "brazen vessels" and tables, the platter for food, the cup and pitcher for wine, water, or milk, the new and old bottles for new and old wine respectively (Matt. ix. 17; x. 42; xxiii. 25; Mark vii. 4; Luke xxii. 10, 17); the bushel—the common measure of the household—which was sometimes placed over a burning light, in order, whilst it was kept burning, to prevent its effects for a time (Matt. v. 15); the cubit, or common measure of length, also the other measures in use for wheat and oil (Mark iv. 24; Luke xii. 25; xvi. 6); the bag, or purse, which was carried about the person, or sometimes by one individual who acted as treasurer of a party (Luke xii. 33; comp. John xiii. 29); candles, candlesticks, lampstands, lamps themselves, and oil for the same, and the vessels which contained the oil; also lanterns and torches, which then, as now, must be used if one would walk forth at night with any safety (Matt. v. 15; xxv. 2-8; John xviii. 3); the necessity of providing daily food (Matt. vi. 11); the meal or flour for bread, and the leaven or yeast which the house-keeper added to it (Matt. xiii. 33; Luke xiii. 21); the oven where the bread was baked, the fuel used, and the ashes which remained (Luke xii. 28; ashes, Matt. xi. 21); the barley-loaves, the bread, the fresh fish, the broiled fish, the honey-comb, the meat, the kid, the fatted calf, the eggs, the salt with which the food was seasoned, and the salted sacrifice (Matt. vii. 9, 10; xiv. 17; Luke xi. 12; xv. 23, 29; xxiv. 42; John vi. 9-13; comp. Matt. v. 13; Mark ix. 49). The fact is noticed that what a man eats does not defile him

(Matt. xv. 11) ; the blessing which every pious Jew invoked before eating is sought (Matt. xxvi. 26, 27) ; the bread is broken and passed, together with the cup of water or wine (Mark xiv. 22, 23). The practice is noticed of two or more persons dipping their sop together in the same dish (Matt. xxvi. 23) ; also the custom of one family borrowing bread or other necessaries from some neighbor when they are unexpectedly short at home (Luke xi. 5-8) ; the fact that some are reduced so low as to be willing to eat what is given to the swine (Luke xv. 16) ; that others shared with the friendly dogs the crumbs which fell from tables loaded with dainty food, about which the rich were feasting (Luke xvi. 21) ; the baskets in which the food left after a meal was gathered, and the fragments of food themselves which an economical housekeeper would save with care (Matt. xvi. 9, 10 ; John vi. 12 ; comp. Matt. xiv. 20).¹

His references to domestic and other animals are also numerous. He alludes to the cunning of the fox, and also to his habit of burrowing in the earth (Luke xiii. 32 ; Matt. viii. 20) ; to ravening wolves prowling about sheep folds at night (Matt. vii. 15 ; x. 16) ; and to scorpions lurking everywhere ready to give their fiery, poisonous sting (Luke x. 19). He speaks of serpents and vipers fastening their fangs upon the heel of some unwary traveller (Matt. x. 16 ; xii. 34) ; of the eagles which feed upon dead flesh (Matt. xxiv. 28) ; of the ravens for which God's providence cares

¹ Christ spoke of the *ἀφειδραν*, i.e. the sink, or general receptacle of all house-filth (Mark vii. 19) ; he used a pillow for his head (Mark iv. 38) ; he saw the tiling of the flat roof which was opened to let down into his presence a certain sick person (Luke v. 19) ; was acquainted with the custom of drawing water from deep wells (as Jacob's), and the arrangements for that purpose (John iv. 6, 11) ; he drank sour wine, such as soldiers carried in their canteens, from a sponge, which was a necessary article in every household (John xix. 29) ; the fire by which people warmed themselves may be added, also the fire of coals on which fish was broiled, also the unleavened bread (Luke xxii. 55 ; John xxi. 9 ; Matt. xxvi. 17). The "bushel" held about a peck. For "lampstand" see Lange on Matt. v. 15, p. 104. Col. ii. note. — In regard to the "needle," I suppose there is no more doubt as to what Christ meant by it than there is as to what he meant by the word "camel" in the same sentence.

(Luke xii. 24); of birds building their nests on the ground or in the branches of trees (Matt. viii. 20); of fowls of the air living free from toil (Matt. vi. 26); of the innocent sparrow and the harmless dove (Matt. x. 16, 29); of the gnat, destroying, when alive, the comfort of men by its sting, and defiling, when dead, the milk or wine which they would drink (Matt. xxiii. 24); of the swine kept in large herds east of the Sea of Galilee for purposes of trade with surrounding nations (Matt. vii. 6; Mark v. 11-16); of the camel, the most valuable of all the beasts of burden in the East (Matt. xix. 24); of the ass and her colt, which last must be trained for the service of men (Mark xi. 2-7); of the dog, watching for crumbs which fall from its master's table, making its home, then as now, in the streets of the city or village, and kindly licking the sores of some wretched beggar (Matt. vii. 6; Mark vii. 28; Luke xvi. 21); of the hen gathering tenderly her chickens beneath her wings (Matt. xxiii. 37); of the cock which counts regularly the night-watches, and wakes the sleeper by his shrill crowing both at midnight and at the early dawn (Matt. xxvi. 34, 75; Mark xiii. 35); of the patient ox which draws the plough, and which must be watered or taken from the pit where it has accidentally fallen, even though this occur on the Sabbath-day (Luke xiv. 5, 19; comp. Luke xiii. 15; xvii. 7); of cattle pastured in the fields, or fed or fattened in stalls (Luke xiii. 15; xvii. 7); of the fatted calf, prepared for some special feast (Luke xv. 23); of the kid, the common dish at any ordinary entertainment (Luke xv. 29); of the goats, which, though folded with the sheep at night, always collect in groups apart from them (Matt. xxv. 32, 33); and of the sheep with their fine wool and their lambs (Matt. x. 16; John xxi. 15-17; wool, Matt. vii. 15); the shepherd carefully watches them by day, and folds them by night (Matt. ix. 36; xxv. 32, 33); they recognize their own names, and will not follow a stranger's voice, but obey implicitly the voice of their own keeper (John x. 1-6); they are sometimes scattered because their shepherd has been killed by robbers (Matt. xxvi. 31; Mark vi. 34;

John x. 1-6); they sometimes fall into the pits with which the country abounds (Matt. xii. 11), or are lost in the wildernesses or among the mountains (Matt. xviii. 12-14; Luke xv. 4-6); and then the careful shepherd searches for them, and when found brings them home upon his shoulders (Luke xv. 5).¹

He made use, likewise, of many of the social customs of the day which he had carefully observed. Knocking at the door of a neighbor's or friend's house (Luke xii. 36; xiii. 25); the common salutations on meeting (Matt. v. 47; x. 12); a father kissing his son returned from a long absence (Luke xv. 20); or one friend kissing another (Luke xxii. 48); the rejoicing of neighbors in each other's good fortune or success (Luke xv. 6, 9); the cup of cold water given to some thirsty traveller (Matt. x. 42; Mark ix. 41); the custom of travelling through one's own country or into foreign lands (Matt. xxv. 14), and all the necessary preparations for the journey, as purses, gold, silver, and smaller coins, coats, shoes, staves, — the complete outfit of those who travel on foot and pay their way (Matt. x. 9, 10); cleansing the feet from dust after a journey (Luke vii. 44); even washing the feet of those loved best (Luke vii. 44; John xiii. 5); shaking the dust from the feet in the presence of certain persons as a reproof for their inhospitality (Mark vi. 11); dressing in sackcloth and putting ashes on the head on occasions of deep mourning (Matt. xi. 21); neighbors and friends borrowing of each other and lending again in turn (Matt. v. 42); a father dividing his property among his sons (Luke xv. 12), or brothers dividing their inheritance among themselves, in case the father had made no disposition of his property before his death (Luke xii. 13, 14); of families which were sometimes broken up by private quarrels, or of kingdoms

¹ Christ mentions the "dung-hill" near the cattle-stalls (Luke xiv. 35); and was acquainted with "wild beasts," such as live in desert places (Mark i. 13). On the "gnat," see Tristram, p. 327; the "cock," see Tristram, p. 221; the "fatted calf," see Tristram, p. 90. He alludes to the fact that swine sometimes turn upon their keepers and tear them with their teeth (Matt. vii. 6); — the allusion may be to wild swine.

where two or more aspirants contended for the throne (Mark iii. 24, 25); of walking by day, and the danger of stumbling if one attempts to walk in the night (John xi. 9, 10); of the hospitable custom of providing a chamber for guests (Luke xxii. 11); of the very common custom of making feasts (Luke xiv. 13), and inviting guests (Luke xiv. 7), and of the rude scrambling of the latter sometimes to get the best seats on such occasions (Matt. xxiii. 6; Luke xiv. 7), and the promotion which those received who were willing at the outset to take the lowest rooms (Luke xiv. 10); the eating and drinking and drunkenness of servants whose master is absent (Matt. xxiv. 49); the depraved habit of some of eating and drinking to excess (Matt. xi. 19); that those who are accustomed to drink wine prefer that which is old (Luke v. 39); the riotous living of some who wasted their property or had no thought for the future (Luke xv. 13); men lounging in the market-places, where also are passed the flattering compliments of the day (Matt. xxiii. 7; Mark xii. 38). Children, both boys and girls, also in the market-places played upon "pipes," or rude instruments, and danced and sung for the entertainment of the street crowds (Matt. xi. 16, 17); music and dancing of a higher order were an accompaniment of feasts (Luke xv. 25). The practice of taking rest and recreation after fatigue and labor is commended (Mark vi. 31); the vain repetitions, or "babblings," of the heathen in their prayers is condemned (Matt. vi. 7); the proselyting spirit and practices of the Pharisees are severely denounced (Matt. xxiii. 15). The exciting events of the day are noticed, as the slaying of certain Galileans by Pilate (Luke xiii. 1, 2), and the falling of a tower in Siloam which was attended with serious loss of life (Luke xiii. 4); also famines, pestilences, and earthquakes, which sometimes visited that country (Matt. xxiv. 7; Luke xv. 14); or some sudden conflagration, which perhaps had destroyed some town or district (Luke xii. 49). The furnaces where ore is melted or pottery baked are noticed (Matt. xiii. 42); oil and wine are mentioned as

suitable for the wounded and sick (Luke x 84; comp. Mark vi. 13); anointing the head of some beloved friend with precious ointment is commended (Matt. xxvi. 7-10); and the practice of washing the face and anointing the head when preparing to attend a feast is likewise noticed (Matt. vi. 17).¹

He is familiar with the Temple and synagogical service, the sacrifices, the Sabbath worship, preaching, teaching, discussion, prayer, singing, also fasting and other religious duties; observes that the most prominent seats in synagogues are sought by some, and given out of compliment to others (Matt. xxiii. 6); sits one day near the treasury, and sees the rich cast in of their abundance, and at the same time a poor widow casting in two mites—all the living she had (Mark xii. 41, 42); speaks of the altar and the gift of the worshipper (Matt. v. 23); of those who give alms to be seen of men (Matt. vi. 1, 2), and of others who bestow them from the purest motives (Luke xi. 42; xii. 33); also of those who pay tithes of mint, anise, cummin, rue, and “all other herbs,” but still neglect the most important things (Matt. xxiii. 16-23; Luke xi. 42); and does not fail to notice with

¹ The following customs may be added as those with which Christ must have been familiar: leaning upon the bosom of some intimate friend (John xiii. 23; xxi. 20); the salutations at parting with friends (Luke ix. 61); washing the hands, and the special washing which they received on a person's returning from market, which became the occasion of an excited discussion between Christ and the Pharisees (Mark vii. 4 et seq.); the feasts made by tax collectors, perhaps for political purposes (Luke v. 29); the fact that some sick persons spend all their means for medical advice, yet receive no benefit (Mark v. 26); rending one's clothes from indignation at the utterance of blasphemy (Matt. xxvi. 65); persons becoming so full of liquor that they can no longer tell whether they are drinking good wine or poor (John ii. 10); the practice of singing or chanting psalms after certain holy feasts (Matt. xxvi. 30; Mark xiv. 26). The figure of a person's stumbling in the night would be a very striking one in the East; the common divisions of time are mentioned: as year, month, week, day, night, the hours of the day, and the watches of the night (John iv. 35, and elsewhere). We may also allude to the fragrance of the precious ointment (John xii. 3); the words “burning and shining light” were no doubt suggested to the speaker by some prominent fact which he had observed, but which cannot now be definitely named (John v. 35). On sudden conflagrations in that country see Ritter (Gage) 2. 252; Gesenius. Comt. Jes. 5. 24.

censure the sanctimonious faces of certain hypocritical worshippers (Matt. vi. 16).

He uses very many of the various relations of family and kindred; speaks, also, of many of the common expressions of sympathy in bereavement; of some of the customs connected with the house of mourning and death; and makes, likewise, many allusions to the circumstances connected with the birth of children.¹

He makes many allusions, likewise, to the details and customs connected with marriages and wedding-feasts — the brilliantly lighted rooms or halls where the wedding-feast was held, contrasted with the darkness outside (Matt. xxii. 13); the bride and bridegroom (Matt. ix. 15; John iii. 29), the marriage itself (Matt. xxii. 2-4), the wedding (Luke xii. 36), the wedding-feast (Matt. xxii. 2-4), the governor of the feast (John ii. 8), the invited guests (Matt. xxii. 10), the wine to be drunk (John ii. 3), the virgins and others who graced the occasion (Matt. ix. 15; xxv. 1-13), the wedding garment (Matt. xxii. 11), the bridechamber (Mark ii. 19), the husband (Mark x. 12), and the newly married wife (Luke xiv. 20).

He is familiar with many of the social distinctions among men, the position and mutual relations of those who rule and those who serve; and mentions, also, many of the various professions and callings of people at that time — the king, his throne, and his footstool (Matt. v. 34, 35); the householder and his servants (Matt. xiii. 27); the steward of the rich man (Luke xvi. 1); the householder hiring laborers by the day (Matt. xx. 1-16), or for a longer period (Luke xv. 17); also the price agreed upon for day-laborers,

¹ Relations: father, mother, brother, sister, husband, wife, son, daughter, children, mother-in-law, daughter-in-law (Matt. viii. 14; Mark x. 29, 30; Luke xii. 52, 53; John iv. 17); people weeping at the death of a friend (Mark v. 39); the "minstrels," hired to mourn on such occasions (Matt. ix. 23); add, the weeping of friends at the grave (John xi. 31); the weeping of Christ himself (Luke xix. 41; John xi. 35); being with child; the pains of birth; the joy in the household when the child is born; and the nursing of infants (Matt. xxiv. 19; John xvi. 21).

and the very common fact of the scarcity of laborers in the time of harvest (Matt. ix. 37; xx. 2); masters and slaves (δοῦλος, Matt. x. 24); servants who waited for their absent lord (Luke xii. 36), and who sometimes became negligent and profligate because their master delayed to return (Luke xii. 45); domestic servants (οἰκέτης, Luke xvi. 13); the position of head-servant or overseer (over the παιδας and the παιδίσκας, Luke xii. 45); the porter at the gate (Mark xiii. 34; John x. 1-6); those who were hired (μισθωτός) to look after sheep by day (John x. 12, 13); men laboring together in the field (Matt. xxiv. 40); the laborer receiving his wages (John iv. 36); those who dug with the spade in the rich gardens and fields of Galilee (Luke xvi. 8); the women grinding together at the hand-mill (Matt. xxiv. 41); the stripes which were administered to the disobedient servant (Luke xii. 47, 48); the impossibility of one servant serving two masters at the same time (Matt. vi. 24); the humble, perhaps degrading, employment of feeding swine (Luke xv. 15); the business of the spinner (Matt. vi. 28); and those also are mentioned who bore heavy burdens put upon them by their idle superiors, who would not lift a finger themselves (Matt. xxiii. 4).¹

He is likewise familiar with much of the business of the day — borrowing and loaning money at interest (Matt. v. 42; Luke xix. 23); buying and selling land (Matt. xiii. 44; Luke xiv. 18); carrying on a farm (Matt. xxii. 5); the buying and selling of cattle, as oxen and sheep, also of doves and sparrows, and that of the latter two are sold for one farthing, and five for two farthings (Matt. x. 29; Luke xii. 6; John ii. 14); the renting or leasing of vineyards and lands to those who did not own estates themselves, perhaps, also, to agents or overseers (Matt. xxi. 33, and elsewhere);

¹ Christ mentions also that class of servants called *οἱ δίδκοι*, somewhat higher in position than *οἱ δοῦλοι* (see Matt. xxii. 13). These served at weddings (John ii. 5). The "fuller" is spoken of in connection with him (Mark ix. 3). He speaks of those who bought and sold, planted and built (Luke xvii. 27, 28), and still of men engaged in other employments which can better be mentioned under the following head.

paying and collecting yearly rent for the same (Matt. xxi. 34); paying also the landlord of a public-house or inn the ordinary charges (Luke x. 35); dealing in olive oil, at that time a very extensive and lucrative branch of business (Matt. xxv. 9, 10); the business of changing money, like our brokers of to-day (Matt. xxi. 12); and the tables or desks on which these brokers transact their business he overturns (Mark xi. 15). He alludes to the selling of clothing (Luke xxii. 36), the merchandise and general business of the merchant (Matt. xxii. 5); to dealers in jewels and precious stones (Matt. vii. 6; xiii. 45); to valuable stones or minerals which are fortunately discovered in some hillside or field (Matt. xiii. 44); to some who are ambitious to gain the whole world (Mark viii. 36), whose only god is mammon (Matt. vi. 24), and to others who accumulate property and keep it (Matt. vi. 19-21); to bills and receipts which pass between buyer and seller (Luke xvi. 6); to the relations of debtor and creditor (Luke vii. 41-43). Some debtors were too poor to pay what they owed, and were released by their creditors from all obligation (Matt. vi. 12; xviii. 27); but in the case of others, likewise too poor to pay, their hard and exacting creditors sold them, together with their wives and children, for debt; and some exacting creditors descended even to personal violence, taking their debtors by the throat in order to wrest from them a few pennies that remained due (Matt. xviii. 23-35).¹

Also he was familiar with the life of a sailor, and with shipping, chiefly that on the Sea of Galilee (Matt. viii. 23-27); with the business of fishing, which was at that time extensive and profitable; with many of the fishermen themselves, their hooks, their nets, casting the same, and also breaking and repairing them (Matt. iv. 18-22; xiii. 47; xvii. 27; Luke v. 2, 6).

¹ Christ observes that business men are frequently burdened with the care of their business (Luke xxi. 34). He was, no doubt, familiar with the fact that men frequently enter into partnership in business for their mutual benefit (Luke v. 10); also, with the matter of buying bread, provisions, and other necessaries (Matt. xiv. 15; John iv. 8; xiii. 29).

He refers to some prevailing crimes; as adultery, murder, theft, oppression, "devouring widows' houses," slavery; to robbers and the arts of robbery and violence; to the caves where thieves congregate and lurk in bands; to the thief breaking and entering a house, his struggle with the occupant of the house, the goods and valuables which he desires to get, and the watchman whose business it is to guard the property by night (Matt. v. 28; vi. 19; xii. 29; xxii. 7; xxiv. 43; Luke xi. 21, 22; John x. 1-6).

He mentions many of the coins which were current in his day; observes that some are stamped with the name and face of the king (Matt. xxii. 20); observes the place at the city-gate where customs were paid (Mark ii. 14), the receiver of customs (Matt. ix. 9), the Roman tax-collectors and officers of the revenue, and that some of these had become rich by extortion, and also the fact that these were generally despised by the Jews (Matt. xviii. 17; Luke xix. 2). He mentions the tribute due to Caesar, i.e. the *property-tax* and the *poll-tax*, which, together with the *customs* collected from travellers and on merchandise, went to the state; and also the sacred *Temple-tax*, due yearly from every Jew in whatever part of the world he might be.¹

He mentions, also, many of the parts of the human body, and the functions of the same; many of the bodily sensations and wants; and the liability of the body to suffer from want, injury, or disease.²

¹ Stamped coin (Mark xii. 15, 16). Greek coins mentioned (δραχμή Luke xv. 8, 9; στατήρ Matt. xvii. 27; λεπτόν Mark xii. 42; Luke xii. 59); Roman coins, *as*, *quadrans*, *denarius*, *dupondius*; of which Greek names were: ἀσάριον, κοδράντης, θηνάριον, and the latter = ἀσσαρίων δύο (Comp. Luke xii. 6; Matt. x. 29, and the Vulgate); references to these words in order (Matt. x. 29; Luke xii. 6; Matt. v. 26; Mark xii. 42; Matt. xviii. 28). There should be added also (not mentioned in the text of our Article), χαλκός, and κέρμα: see excellent Article in Madden's "Jewish Coinage," chap. xi. pp. 232-248; on places where customs were received, see Smith's Dictionary. On taxes; τέλος, on merchandise and travellers (Matt. xvii. 25); φόρος, annual tax on property (Luke xx. 25; xxiii. 2); κήνος, poll-tax (Matt. xvii. 25; xxii. 17; Mark xii. 14); Temple-tax (Matt. xvii. 24-27).

² Hairs of the head which God has numbered; head itself, body in general,

He is familiar with the details connected with the dead ; as the dead body, the worms which feed upon it, the bier on which it is carried to the grave, the pall-bearers, the grave itself, the stone at the door, the grave-clothes, the customs of burial ; the tombs in the rocks, some of which must have been old and empty even in Christ's time ; the graves which had by neglect been levelled down until they could no longer be distinguished, the bones in the sepulchres, and the tombs of the prophets and great men of the past, which a grateful posterity built and cared for with tenderness and respect (see Matt. viii. 21, 22, 28 ; xxiii. 27, 29 ; Mark ix. 44 ; Luke vii. 14 ; xi. 44, 47 ; John xi. 38, 44).

He mentions very many articles of dress and clothing—the soft raiment of kings and queens (Matt. xi. 8) ; the rags of the beggar (Luke xvi. 20) ; wedding garments and grave-clothes, the bandage which was tied about the head of a dead body (Matt. xxii. 11 ; John xi. 44) ; sackcloth for mourning (Luke x. 13) ; the purple robes and fine linen of the rich (Luke xvi. 19) ; the best robe, with which an indulgent father clothes his son (Luke xv. 22) ; the ring for the finger (Luke xv. 22) ; the loose cloak of the traveller (Luke vi. 29) ; the purse, the shoes or sandals, the coat (Luke ix. 3 ; x. 4) ; the girdle for the loins and the girding of the same, the towel for wiping the hands and face (Luke xii. 35 ; John xiii. 4, 5) ; the handkerchief or sweat-cloth (*σουδάριον*) which was in common use (Luke xix. 20) ; the dress suitable for meals, the long robes of the scribes, the broad phylacteries, the borders of the garments enlarged for show (Matt. xxiii. 5 ; Mark xii. 38 ; John xiii. 4). The richness of Solomon's apparel is alluded to (Matt. vi. 29). The danger to which shoulders, hand, eye, foot—these last three become diseased sometimes, and must be removed ; ear, tongue, mouth, teeth, bosom, belly, loins, fingers ; sensations of heat, cold, hunger, thirst ; also nakedness, sickness, imprisonment, and the necessity for meat, drink, and raiment ; the eye being hurt by dust ; the color of the hair, and the smallness of stature in some, and the stature of the body in general, which cannot be increased or diminished. Sweating is spoken of in connection with Christ (Luke xxii. 44). See Matt. v. 29, 30, 36, 38 ; vi. 22-32 ; vii. 3-5 ; x. 30 ; xiii. 16 ; xviii. 8, 9 ; xxv. 35-46 ; Mark vii. 33 ; ix. 43-47 ; Luke vi. 41, 42 ; xii. 35 ; xv. 5 ; xvi. 24 ; xix. 3.

clothing is exposed from moths is spoken of (Matt. vi. 19, 20); also the rust or mould which gathers on clothing that is hung or laid away, and even the very practical matter of mending garments that are rent or worn, and the folly of putting new and old cloth together (Matt. ix. 16).¹

He had observed much in regard to the art of war and the life of a soldier, and alludes to many details connected with both — one king making war with another, a small army not being able to contend successfully with a large one, the preliminary correspondence or negotiations which take place before war is declared (Luke xiv. 31); alludes (probably) to the fact that a conquering army generally clears the country before it of both green and dry wood (Luke xxiii. 31); speaks of many facts connected with a siege — the trench about a city, roads blocked and communication cut off, the besieging army, the walls thrown down (Luke xix. 43, 44); the armor of the soldier, his sword worn upon his side or thigh, and the sheath in which it belonged (Matt. xxvi. 52; Luke xi. 22; xxii. 36; John xviii. 11), and the trumpet which called him to duty (Matt. vi. 2; xxiv. 31); also the Roman captain, and some of the details of his duty and life (Matt. viii. 5-13).²

He refers to criminals whose hands and feet are bound (Matt. xxii. 13); to prisons where men are confined (Matt. xviii. 30); to the practice of public scourging and smiting upon the cheek (Matt. v. 39; x. 17); to the custom of imprisoning for debt; also to the practice of "tormenting" by heavy chains and half-starvation (Matt. xviii. 30, 34); to the right masters had of beating their slaves (Luke xii. 47); to the practice which then prevailed of fastening a stone about the neck of some criminal, and casting him down from a rock or city-wall into the Sea of Galilee (Matt. xviii. 6); to the fact of a person condemned to be crucified

¹ The beautiful cloth which the fuller prepares is spoken of in connection with Christ (Mark ix. 3).

² He was no doubt familiar with still other weapons of the soldier, besides those mentioned (See John xviii. 3).

stretching out his arms to be nailed to the crossbeam of the cross (John xxi. 18); observes that condemned persons were generally mocked by the crowd (Matt. xx. 19); and sometimes were stoned to death (Matt. xxi. 85); and that persons about to be crucified carried their own cross to the place of execution (Matt. xvi. 24). He alludes to councils and to courts of justice; some are sued at law and summoned before the courts; speaks of the adversaries or parties in any given case, the witnesses, the officers, the judge, the law itself in general, and the particular law of divorce, together with the legal instrument which the wife was to receive from her husband in case she was divorced from him (Matt. v. 22, 25, 31, 40; x. 17).¹

The classes of persons of whom he speaks, or with whom he had intercourse, are also very numerous: Caesar, Herod, and John the Baptist; Pharisees, Sadducees, Herodians, and Scribes; military officers, soldiers, and sailors; travellers, collectors of the public revenue, and those who collected the yearly tax for the Temple; civil rulers and rulers of the synagogues; men of the Sanhedrin, lawyers, magistrates, judges, and other officers of the law; rich men and beggars; fishermen and carpenters; merchants and tradespeople; all sorts of laborers, slaves, and serving men and women; dancing boys and girls of the street and market-places; eunuchs, prodigal sons, and harlots; Syrophenicians, Greeks, and Romans; ambassadors and landlords; stewards, agents, and overseers; widows, orphans, and little children; physicians and the long list of the wretched—those possessed with devils, those sick with a fever, those with withered hands, the lunatic, the palsied, the blind, the deaf, the dumb, the lame, and the leper.

His attention rested to some extent, as would be natural, on matters pertaining to building. He observes that some cities are built upon hill-tops, and are seen from afar (Matt.

¹ Christ referred also to the spear-wound in his side, and the nail-wounds in his hands (John xx. 27); in his crucifixion he experienced some of the acts by which persons about to be executed were mocked; blindfolding, spitting in the face, striking with the fist, and words of insult and abuse.

v. 14); much digging is first necessary, in order to reach a rock foundation (Matt. xvi. 18; Luke vi. 48); some stone which is being raised to its place falls by accident, and one or more workmen are crushed thereby (Matt. xxi. 44). His eye rests upon some proposed corner-stone which the workmen had pronounced unsuitable (Matt. xii. 42). He speaks of the common tower of the vineyards, and of the more elegant and expensive structure of some nobleman (Mark xxi. 1; Luke xiv. 28); of storehouses and barns, and stalls for cattle (Luke xii. 18; xiii. 15); floods and winds cannot move the house which is built on a rock, whilst the first heavy gale destroys the one that is built on the sand (Matt. vii. 24-27). Christ walked sometimes in Solomon's porch, and observed the Temple, the "goodly stones" of which it was built, and also the gold and other rich furnishings with which it was adorned (Matt. xxiii. 16; xxiv. 2; John x. 23). In this connection, it may be added that he alludes to the gates of Jerusalem, the wide and narrow ways, the ditches by the roadside where the blind are liable to fall, the streets, lanes, highways, and hedges, and even to the stones of the streets over which men and beasts stumbled (Matt. vii. 13; xv. 14; Luke xiv. 21-23; xix. 40).

Then, further, Christ's acquaintance with nature was by no means limited; nor in respect to it was his mind indifferent, as many suppose, but, on the contrary, was keenly alive to its aspects of sublimity, beauty, and desolation. He often walked or sat by the seaside, and listened to the waves as they dashed upon the rocks or beat gently upon the pebbles and sand of the beach (Matt. iv. 18; xiii. 1); from the shore he had watched the storms upon its surface, or, in a ship over whose deck the waves swept, had himself been tossed upon the wild and boisterous deep (Matt. viii. 23-27; "roaring waves," Luke xxi. 25). He was familiar with the solitude of the wilderness and desert-places, where only nature's voices were heard (Matt. xi. 7; xiv. 13; xxiv. 26; Mark i. 35); and likewise with the sublimity of mountains — Hermon, Tabor, Gilboa — and mountain scenery and

picturesque landscapes, among which the vast panorama-landscape which his own Nazareth hill overlooked was one of the finest in the world (Matt. v. 1; xxiv. 16; xxviii. 16; and elsewhere). He refers to the phenomena of the seasons — winter with its cold and summer with its heat (Mark xiii. 18; John xviii. 18; Matt. xxiv. 32; Luke xii. 55); he alludes to the moon and stars, beaming as they beam only in an Eastern night (Matt. xxiv. 29); he was familiar with the glories of an Oriental dawn (Mark i. 35); he alludes to the blazing sun of a Syrian summer (Matt. xx. 12), to the south wind blowing softly and gently, and to the wilder blasts which sounded among the mountains (Luke xii. 55; John iii. 8). He refers to the appearance or “face” of the sky, notices the signs of fair or foul weather, the clouds which gather at sunset, and the red, murky atmosphere of some threatening morning (Matt. xvi. 2, 3; Luke xii. 56); alludes also to the sun rising in glory upon the hills of Galilee, and setting in the midst of serene and golden splendors; to the showers which fall gently and refresh the earth, and to the rain which descends in torrents, and fills the ravines with rushing, noisy streams and floods, which sweep away houses, trees, men, and beasts (Matt. v. 45; vii. 25, 27; Luke xii. 54); also to the thunder-storm whose lightning-flashes light up for an instant the whole vast sky (Matt. xxiv. 27); and in many ways to the mild, pure, pleasant “light” itself, pouring forth with the freshness and fulness of morning, or bathing at evening with softer beauty the fair landscapes and the mountain summits which were visible from his Nazareth home (Matt. v. 14, and many other places).

The review now closed justifies us in saying that Christ was a man of very extensive and correct observation. During thirty years, unobserved by the world, he was storing his mind with facts, studying their relations, and fitting them, in a sense, to become teachers of truth. There are, in the use he makes of his facts, no false parallels, no unfair deductions, no forced or unnatural senses. But, on the other

hand, there is brevity, dignity, directness, and an appropriateness which is marvellously beautiful. How far from Christ to introduce anything for effect! Christ's wonderful power in gathering and using materials is a topic worthy of the most careful study. We are accustomed to admire and praise the poet who looks upon nature and life with a fresh and hearty spirit, who speaks of them with a healthy tone, who sees with clear, correct vision, their facts, events, and relations, and who forces every fact and object, high or low, near or remote, old or new, to yield its hidden lesson. Christ, then, deserves our highest praise. He had sympathy with nature and with men. He was not indifferent to the world in which he lived. He was no recluse; but loved, on the contrary, to mingle with men, to listen to their songs or their complaints, and to watch or encourage them in their toil. And this interest which he felt in men and in the affairs of the world about him we have throughout regarded as a purely human interest; this power of observation and this skill in the use of the facts which he observed purely as characteristics of his human nature. As a man he used diligently the means at his command for improvement, and thereby "increased in wisdom" (Luke ii. 52).