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THE MIRACLES OF HEALING

REV. DR. BELCHER



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OTHER WORKS BY THE SAME AUTHOR.

Reformatories for Drunkards. 8vo. Dublin, 1862.

Notes on the Treatment of Continued Fevers, and other Acute Diseases. 8vo. Dublin, 1863. [Thesis for Degree of M.D.]

Tractatus Medici. 8vo. Dublin, 1864. [Six Medical Essays and Reviews: 'On the Hygienic Aspects of Pogonotrophy,' and other subjects.]

Memoir of John Stearne, M.D., J.U.D. ; Senior Fellow of Trinity College, Dublin ; Founder and first President of the College of Physicians. [A relative of Archbishop Ussher, Richard Sterne, Archbishop of York, and of Laurence Stearne, author of 'Tristram Shandy' and the 'Sentimental Journey ;' Tutor of Henry Dodwell, the Non-Juror, and cotemporary of Bishop Jeremy Taylor, and James, Duke of Ormond, 1624-1666.] 8vo. Dublin. Published for the College, 1865

Memoir of Sir Patrick Dun, Knt., M.D., M.P., Physician-General to the Army, and President of the College of Physicians. [Cotemporary of Archbishop King and Dean Swift.] 8vo. Dublin, published for the College, 1866. [Contains Correspondence with Archbishop King, 1683-1713.]

Records of the King and Queen's College of Physicians in Ireland, including the Register from 1654 to 1866, and Historical Introduction. 8vo. Dublin, published for the College, 1866.

Neligan on Diseases of the Skin. Second Edition. Revised and enlarged. 526 pp. 8vo. Dublin, 1866.

The Lay Element in the Services, Parish Work, and Synods of the Church, practically considered [with Special Reference to the Restoration of the Permanent Diaconate, Deaconesses, Sunday Schools, Lay Preaching, the Laity in Convocation, and the Parochial Councils Bill.] 8vo. London, 1870.

'A very common-sense tractate; and its suggestions, particularly with regard to the diaconate, very well timed.'—*John Bull*.

Political and Religious Communism: Christ and Cæsar. A Sermon. 8vo. London, 1871.

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'Much reading, thought, and observation are condensed in its 167 pages.'—*Record*.

'It is one well deserving Dr Trench's hearty *imprimatur*.'—*Guardian*.

'We could wish that every clergyman might read this valuable little treatise.'—*Literary Churchman*.

'We can honestly recommend it to our readers as one of the most valuable treatises on our Lord's Miracles of healing that we have met with.'—*British and Foreign Medical-Chirurgical Review*.

Robert Brett : In Memoriam. Sermon, &c. 8vo. London, 1874.

Advertisements.

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Apostolic Contumacy; or, the Case of the Rev. S. F. Green
fully considered: an Essay on the Coercive Power of the Civil Magistrate in the Kingdom of Christ. 8vo. London, 1881. 2d edition, 1881.

The Church of England and the Salvation Army: A Sermon
by Bishop Walsham How, now of Wakefield, with Prefatory Letter. 8vo. London, 1882.

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The Nineteenth Century Magazine, September 1885.

Aggressive Defence; or, Church Robbery and the General Election. 8vo. London, 1885. [On the 'Liberation' Society's Practical Suggestions, etc.]

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'The good man died in 1874, and at his funeral, as at that of the patriarch Jacob, there was a great and grievous mourning.'—*Times*, 18th October 1889.

'We thank Dr Belcher for having drawn his portrait so firmly that the likeness will survive as a lesson and pattern for English laymen in times to come.'—*Church Times*, 4th October 1889.

'It is a matter of congratulation that the task was entrusted to the skilled hands of Dr Belcher.'—*Church Review*, 6th December 1889.

'The volume has the advantage of an extremely interesting set of letters from Cardinal Manning and others, Dr Pusey, Archdeacon H. W. Wilberforce, Bishop Jackson, Isaac Williams, Mr Beresford Hope, and others.'—*Literary Churchman* 18th October 1889.

'Its interest will be found in this, that it is a kind of running commentary on the History of the Church of England, during the fifty years of her revival, following on the publication of 'Tracts for the Times.'—*Oxford University Herald*, 11th January 1890.

'Dr Belcher's Life of Mr Robert Brett (of Stoke Newington) was well worth reading. It exhibits all the fidelity and sympathy that we expect in a monument raised by one devout physician to another. . . . We have here an admirable portrait of Mr Brett as he was known to his friends and the outside world.'—*Saturday Review*, 9th November 1889.

'By ample quotations from Mr Brett's speeches and writings, he has done honour to a man of great vigour and worth.'—*Spectator*, 7th December 1889.

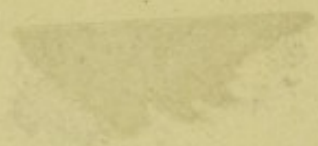
'We trust that it will interest and benefit readers of a younger generation, who probably do not even know Mr Brett by name. . . . Dr Belcher makes good use of letters, speeches, Congress papers, devotional writings, etc., and lets us hear to our advantage Mr Brett's own voice as much as possible.'—*Church Quarterly Review*, January 1890. Art. ix. 'Robert Brett, His Life and Work.'

'Those who love to see the face of Jesus Christ reflected in the faces of His people, will be glad to look upon the portrait of Robert Brett, which has been so lovingly drawn by Dr Belcher.'—*The New York Churchman*, 1st March 1890.

'We heartily commend Dr Belcher's clear setting forth of his friend's life and services.'—*The Living Church* [Chicago, U.S.], 19th April 1890.



OUR LORD'S
MIRACLES OF HEALING.



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OUR LORD'S MIRACLES OF HEALING

*CONSIDERED IN RELATION TO SOME
MODERN OBJECTIONS AND TO
MEDICAL SCIENCE*

BY

T. W. BELCHER,

D.D., D.M., AND M.S., TRINITY COLLEGE, DUBLIN,
B.M. AND M.A. OXON.

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*With PREFACE by the Right Hon. and Most Reverend
RICHARD CHENEVIX TRENCH, D.D., Lord Archbishop of Dublin*

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TO THE
MOST REVEREND FATHER IN GOD,
EDWARD WHITE,
*Archbishop of Canterbury, Primate of all England,
and Metropolitan,*

This Book is most respectfully dedicated

BY HIS GRACE'S FAITHFUL SERVANT,

THE AUTHOR.

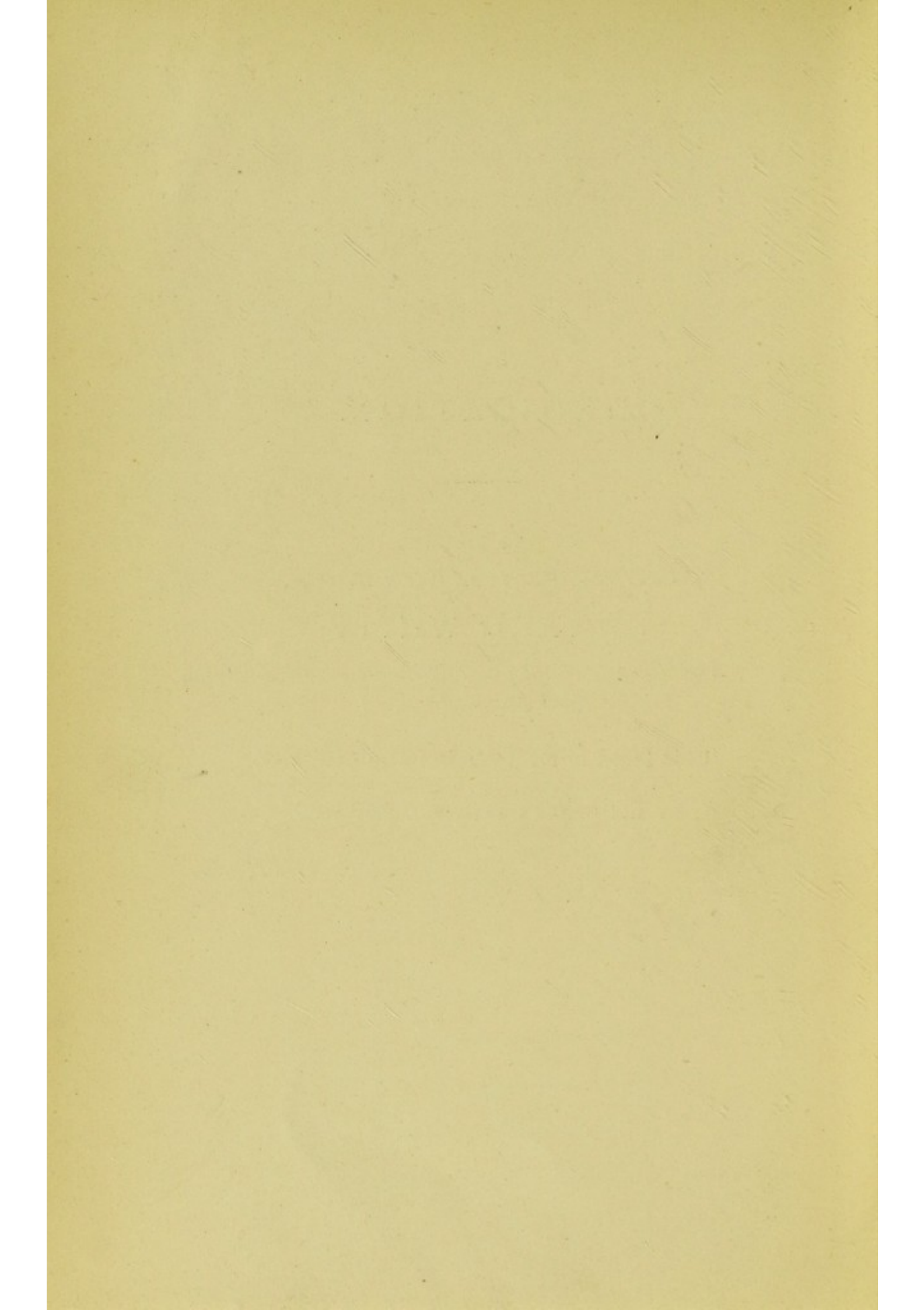


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PREFACE TO THE FIRST EDITION

BY THE

AUTHOR OF 'NOTES ON THE MIRACLES OF
OUR LORD.'¹

I HAVE been asked to prefix a few words of recommendation to a book which, in my judgment, needs none.

No one who reads the following pages will deny the large amount of interesting and instructive matter which the past training and special knowledge of the writer have enabled him to bring to bear on the illustration of the Miracles of our Lord. Questions which others, myself certainly included, have dealt with slightly and superficially, and with the want of a severe

¹ The late Right Hon. and Most Rev. Richard Chenevix Trench, D.D., some time Lord Archbishop of Dublin.

accuracy, are here more thoroughly treated by one who speaks with a modesty, and at the same time an acquaintance with the points at issue, and a consequent authority which, I think, must inspire confidence in all.

I will not refuse myself the pleasure of adding that the writer was for some years honourably known to me in the diocese of Dublin as doing, at such times as he could rescue from other engagements, the work of an earnest layman in the Church; until, being drawn still more closely to the Church's work, he was content to relinquish high professional prospects, and to exchange a ministry to the bodies of men for the harder, but more excellent, ministry to their souls.

RICHARD C. DUBLIN.

DUBLIN, *September 4, 1871.*

PREFACE TO THE SECOND EDITION.

THE original edition of this little work having been exhausted, this second edition is now published; and so it is desirable to explain in what way the new book differs from the old.

Before its publication in 1872, there were so many as seven revisions in proof, each successive 'revise' containing alterations and amendments suggested by various divines and scholars to whom this treatise had been submitted. After its publication it was reviewed in the *British and Foreign Medico-Chirurgical Review*, *Medical Times and Gazette*, *Guardian*, *Record*, *Church Times*, *Church Review*, *English Churchman*, *Church Bells*, *Church Herald*, *Penny Post*, *Public*

*Opinion, Wesleyan Methodist Magazine, and Literary Churchman.*¹ I believe I may fairly say that all those periodicals in the above enumeration which claim to be representatives of the many-sided 'religious press,' united in approving and commending it, and some of the most useful criticisms on it came from papers whose general views and policy were not my own.

For some few years afterwards, I occasionally received letters and papers, and MS. notes in suggested improvement of the work in a future edition, and most of these were from learned men with whom I had little or no personal acquaintance. I also received various medical criticisms and suggestions, sometimes at my own request. All of these helps have been used in this edition, which contains numerous revisions, corrections, enlargements, and anno-

¹ It was also included by the late learned Dr Littledale among the books recommended as 'Christian Apologetics' in the 'Bibliotheca Sacerdotalis' in 'the Priest's Prayer-Book.'

tations, so that the present volume, while including all the chapters and most of the words of the old one, has much additional matter, and many footnotes and references which bring it down to the present year.

When the first edition appeared, I had but recently given up medical practice and my librarian's office at the College of Physicians in Dublin, and so any medical knowledge which I had was then fresh and modern. But years have rolled on, and have proved the truth of what the late Archbishop Tait told me at my ordination as deacon in 1869—that no man can keep up at 19th century pace in two professions, and that I should soon begin to forget what I was not actively engaged in practising. And so it turned out. In the present edition I rely on others for practical medical knowledge of the present day; my own being now, in important questions, medical book knowledge only.

Among those who have made most valu-

able criticisms I may specify the late learned Rev. J. C. Crosthwaite, Rector of St Mary-at-Hill, and Dr W. A. Greenhill, of Hastings. Mr Crosthwaite, who died soon after he sent me his MS. notes in 1872, was a valuable critic in regard to the text and translation of the New Testament, and on the general question of our Lord's miracles.

Dr Greenhill, the well-known medical scholar, corrected some of my mistakes, and suggested various improvements, all, or nearly all, of which, I think, have been now adopted. The late Archbishop Trench, not long before his death, commended to me Dr W. Kirk Hobart's then newly-published standard work, 'The Medical Language of St. Luke,' and it will be seen that frequent use has been made of that writer's learned labours. To my former disciple, B. B. Joll, M.B. (Lond.), now of Woolton, Liverpool, I owe the recent recension of some of my medical statements of 1872, he having kindly annotated the old

edition with that view ; and to Reginald Eager, M.D. (Lond.), of Northwoods, in my present parish, I am also under obligation for his notes on the chapter on Paralysis, a subject with which his special daily practice makes him familiar.

The criticisms of the *British and Foreign Medico-Chirurgical Review* and of the *Medical Times and Gazette* have been duly attended to, as also a long communication from an anxious, and, apparently, half-doubting divinity student, as to the force of the criticisms of Strauss, Renan, and others against the supernatural element in the Gospels, and in regard to the influence of mind on matter as an explanation of some of the Gospel miracles.

One of the Bampton Lectures of Bishop Temple bearing on this subject has been quoted from, and the now standard 'Introduction to the New Testament,' by the Provost of Trinity College, Dublin, Dr Salmon, has been used, as has also the Revised Version

of the New Testament, where there was anything to be gained from that translation, which, however, has not been used when the alterations were such as 'tiles' for 'tiling,' 'the house of Simon' for 'Simon's house,' 'thy hand' for 'thine hand,' and such like, which have not commended the Revised Version to many who love the dignified language of the Authorized English Bible. To the present edition has been added a full table of contents, a list of books quoted, and an index of words and matters. Let me express a hope that all professing Christians who read this book may see in it an humble endeavour to confirm their faith.

T. W. BELCHER.

FRAMPTON COTTERELL RECTORY,
BRISTOL, *May* 1890.

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Our Lord's Miracles of Healing.

INTRODUCTION.

Paucity of English works on this subject—Disease connected with Sin in the Gospels—Dr Mead's 'Medica Sacra'—Sir Risdon Bennett's 'Diseases of the Bible,' and other Kindred Works—Archbishop Trench's Classification followed in this book—In what sense the Miracles of Healing are here treated, and for what classes of readers this book is not and is intended—Difference between unbelievers in Christ's human lifetime and unbelievers now—St. Luke uses the technical language of a Physician—Undesigned coincidences—Tendency to unbelief in the Medical Profession—Bible-Class Instruction or Superior Catechizing of Old and Young *v.* Sermons—Bishop Dupanloup on the French system of Catechizing—Suggestion about St. Mary Magdalene's and other cases not discussed in this book ; and about the Miracles in the Acts of the Apostles—The mental excitement theory as an explanation of some Miracles—Modern Roman Catholic Miracles, and those in Mrs Oliphant's 'Life of Edward Irving'—The German and French sceptical modes—Baur, Strauss, and Renan—Bishop Temple on apparent collision of Science with Super-

natural Power—Dr Salmon's refutation of the latest modes of attacking the genuineness and antiquity of the Four Gospels—Archbishop Whately's 'Historic Doubts relative to Napoleon Bonaparte'—Church Witness and Authority for the Gospels—Have Miracles ceased?

IT is a noteworthy fact that no English theological or medical writer has published a work on the miracles of healing performed by our blessed Lord, suited to the discoveries of modern medical science, and to the progress of modern thought.¹ And this is the more remarkable, because there is a much closer connection between medicine and theology in Holy Scripture than between theology and geography, natural history, and so forth.

To say nothing of the Old Testament, the reader of the Evangelical narratives cannot fail to perceive that throughout our Lord's ministry disease is in many instances described as connected with sin; that forgiveness and healing are frequently said to be conveyed by the same exercise of power to the one person; and that the main earthly object of our Great Exemplar appears to have been the healing of 'all manner

¹ This Introduction, except where it has been revised, altered, and added to in the present edition, was written in 1871.

of sickness and all manner of disease among the people.'

It will not, then, I trust, be deemed presumptuous in one who desires to see this want supplied, to attempt to step into the gap, and make some observations calculated to advance the study of Holy Scripture from a medical point of view. Nor should the imperfection of what follows be deemed an argument against this study, but rather an incentive to increased diligence in working a not over explored mine.

Until so recently as 1887, when the Religious Tract Society published a little book, entitled, 'The Diseases of the Bible,' by Sir Risdon Bennett, M.D., the only English treatise worthy of the name 'Medica Sacra' was the well-known work of the learned Dr Mead,¹ who flourished as a London physician in the early part of the last century. But it is not too much to say, that, besides this work being generally inaccessible, it refers only to some four or five out of the twenty-one miracles of healing recorded in the Gospels as having been performed by our

¹ 'Medica Sacra: Sive de Morbis insignioribus qui in Bibliis Memorantur Commentarius.' Lond. 1749. An English translation, from which most modern quotations are made, was published in 1755, the year after the author's death.

Lord ; and these it treats in a way in many respects behind the medical science of the present day.

There have been indeed some other English publications on this subject ;¹ but while most of the more modern works relating to it are written in foreign languages, several of them, as well as all the Mediæval and less modern French, German, and Italian works, are not only written in Latin, but are not particularly easy of access, even to readers in our public libraries.

In the present case I propose to give a nominal list of all the miracles of healing above referred to ; and herein I shall select the miracles in question from the classification prefixed to Archbishop Trench's well-known work.² Next, I hope to classify similar diseases together ; and, then, to discuss each

¹ Harle (Rev.) Jonathan, M.D. 'Essay on the State of Physic in the Old and New Testaments, etc., with an account of cases mentioned in Scripture.' Lond. 1729. 'Medica Sacra ; or, Short Expositions of the more important Diseases mentioned in the Sacred Writings.' By Thomas Shapter, M.D. Lond. 1834. I have not been able to get a sight of Harle's Essay. It is not in the British Museum or the College of Physicians. Dr Shapter's book refers only to four of the cases mentioned in the New Testament.

² 'Notes on the Miracles.' It is to the 7th edition that reference will be made.

miracle separately. But it is to be noted that, as regards any particular disease, the greater part of the remarks on it will be found under mention of the first case, which should be read by any one desirous of fully studying a subsequently-mentioned miracle of the same kind.

It may be well to state for what this book is *not* intended. It is not intended as a treatise on miracles in the abstract, nor on the Gospel miracles as distinguished from the Apocryphal or the Ecclesiastical. Nor is it intended as an answer to the Pantheist, the Sceptic, the Rationalist, or to the more bold forms of unbelief which confront us in our own day. There is plenty of English theological literature suited to all these ends ; and several of such works need only to be put before the public in a modern and popular style to secure the attention of the candid inquirer. Nor does this book profess to be an exhaustive treatise ; but should be rather regarded as a body of *notes*, which therefore may be added to by further study, or by the learning and research of others.

It is needless to say that these remarks are not intended for persons who consider their knowledge of creation to be so universal and

infallible as to lead them to reject or doubt the existence of everything which passes the bounds of their own experience.

Furthermore, these pages are not intended to show all or even the strongest point from which to argue in favour of the miraculous. The general consent of the Church in all ages to the truth of the Gospel narratives, is an historical fact which commends itself most strongly to my own mind; although it would not perhaps prove in the least degree convincing to those who require proof of revelation before they could believe in a Church in any sense of the term. For instance, the general consent of the Houses of Parliament for two hundred years back to the truth of certain generally-believed stories told of Cardinal Wolsey and of Oliver Cromwell, would be taken by every one as evidence of quite as strong a kind regarding those public men, as that which could be given by many in Paris at present, but by no one in one hundred years to come, that a statue of Napoleon once stood on the top of the column in the Place Vendôme, and that they saw both pulled down during a time of popular excitement.

Having said thus much regarding one side, it may be well to make a few observations respecting the other; I mean respecting the object of this book.

First of all, it is intended for the educated reader. Not necessarily for the classical scholar, but for the English reader, who, by passing over all the words of dead languages enclosed within brackets, will be able to read throughout as if no such words were introduced into the text. It is obvious, however, that they who possess an average knowledge of Greek and Latin will be able to prove for themselves some criticisms which others not so favourably circumstanced must take for granted. In a few instances it has not been found possible to enclose Greek words within brackets in the footnotes.

To such students, then, the following remarks are respectfully commended, with the hope that they may, under the Divine guidance, tend to give some light to the doubtful, assist in confirming the faith of the wavering, and furnish believers with one more proof of the truthfulness of the Evangelical writers.

It is intended to show that those diseases

healed by our Lord either were such as were not, and now are not, curable by human means; or that they were such as are only imperfectly cured by man; or such as are never cured immediately. That is to say, that they were well-chosen cases, the healing of which, under the circumstances peculiar to each, could not be ascribed to human skill. Some of the diseases healed by our Lord's word or touch were then, some even now, notwithstanding our boasted advancement of Medical Science, are not curable, save by slow and tedious progress. Some must run a certain course, if then indeed they may be healed, whereas others can under no circumstances be cured by man, although he be but 'little lower than the angels.'

They were in several instances such diseases as were common in the East at the time. The cures were not denied at or after our Lord's time by heathen writers, or by the Jews, who believed in the supernatural, and ascribed them to Satanic influence. Nor did either heathen or Jewish writers endeavour to explain them away as arising from natural causes; or as brought about by human skill; or as real to the parties interested only; or as facts

coloured by highly figurative language suited to the received opinions of the time; or as poetic fictions embodying grand moral truths. The heathen and Jewish belief in the miraculous was the same: and so, apart from the truths to which the miracles of Christ testified, his miracles to the cultivated heathen appeared to be merely some more added to others which he himself believed, and which at most proved that one more God might be added to his already long catalogue. To the Jew they were realities which could not be denied; and as belief in them on his own principles would involve reception of the worker as the promised Messiah, so ascription of them to the father of 'lying wonders' was his usual way¹ out of the difficulty. For, be it remembered, the proof of a miracle, *in itself*, was no proof of Divine mission either to Jew or heathen, any more than it should be to us at the coming of Antichrist.

The varied and conflicting opinions of

¹ But not his only way. 'The slanderous Jews did raise a foolish tale of Christ, that He got into the Holy of Holies, and thence stole the true name of God; and, lest he should lose it, cut a hole in His thigh, and sewed it therein; and by the virtue of this He raised the dead, gave sight to the blind, cast out devils, and performed all His miracles.'—Baxter's 'Saints' Rest,' part iv. chap. 14.

doubters of or unbelievers in the miracles—I mean those of our own day—have been alluded to in a passing way. There is the bold way of denying the authenticity of the Gospels themselves. There is the less bold way of admitting these records to be only partly true, and so, that every man should decide for himself how far they are true. Also, there is the plan of admitting their general truth, but arguing the copious use of figurative language in describing historical facts. This, however, is plainly nothing else than partly receiving and partly rejecting statements, to the truth of which the narrator stands pledged. There is also the plan, not so obsolete as some think, of ascribing all these miraculous cures to natural causes, or to honest delusions on the part of the persons concerned.

From all this it will be seen that the vital difference between the unbelievers who rejected Christ in the days of His flesh, and those who reject Him now for intellectual reasons in Christian countries, is the firm belief of the former as contrasted with the ill-concealed doubt or avowed unbelief of the latter in the spiritual, immaterial, or supernatural. To the

Jew who believes in Christ now, these miracles, which as facts he need not deny, are at once proofs of His Divine mission ; while to the modern Rationalist, unbeliever, or semi-unbeliever, it is desirable to show that the language of the Gospel narratives is such as might have been expected from truthful writers ; that SS. Matthew, Mark, and John write of disease from a popular or common-sense point of view, while St. Luke largely uses the technical language of a physician ; that all substantially agree as to statements of facts, that the miraculous cures were such as could not be mistaken for cures by human skill ; that the Divine Healer simply restored the primitive order, health, by a superhuman rather than by a supernatural power, by the working of a higher over a lower law.¹ And as to *how* this was effected, is not more inexplicable than the action of medicines on the system in disease, or the effect of the mind on the body in causing or curing ordinary disease ; that, in fact, the art of the physician is the result of observation and experience, or of reasoning, as applied to facts which have occurred in duly recorded cases.

¹ Archbishop Trench.

The undesigned coincidences, and the use of peculiar words by the different Evangelists, will also be seen to confirm the truth of their story in several instances, and to furnish a strong proof of the authenticity of the Gospels.

It is hoped that these pages may be found useful by some of the clergy, and especially by my younger brethren. Also to conductors of Bible-classes, and to theological teachers of educated young persons in schools and colleges, it is hoped that they may prove of some advantage. But to my brethren of the medical profession I earnestly beg to commend these observations, and particularly to such of them as are teachers of medicine.

There is abroad in the medical profession a materialistic spirit; a tendency to unbelief, which is alien to the discharge of that holy calling, sanctified by the Great Physician, and second only to the ministry itself. There are several hundred medical students in London alone, to say nothing of other large medical schools; and the influence of these young men for good or evil in the towns, and villages, and parishes, in which they will often be the

only representatives of lay religious thought, cannot be told. No calling has in its daily practice a more thorough opportunity of discharging Christian duties, and of advocating Christian truths; and as Christian instruction rarely finds a place in the medical training of the present day, it is incumbent on us all to try how this want may best be remedied, and how the physicians of the body may be worthy disciples of 'the beloved Physician whose praise is in the Gospel.'

It may not be amiss to repeat that our Lord's miracles of healing are not here considered with regard to 'modern objections,' but with regard to 'some modern objections,' as stated in the title, and on page 5. Medical men, also, will see the propriety of making footnote references to standard books quite familiar to them, instead of crowding the text with extracts and summaries, which would serve to repel the medical student as well as the theological teacher.

It has been doubted by some whether the thousands of sermons preached in England every Sunday are of any real teaching use; but there can be no doubt at all that the

general prevalence of high-class or cultured Bible-class instruction all over the land would be a great religious gain in the course of one generation. Yet this cannot be generally adopted at present, because in the large majority of parishes there is but one clergyman, and he, having to do the traditional two or three 'sermons' every Sunday, cannot give Bible-class instruction as well on that day—the only day suited to most people; and, except in rare cases, he has no educated layman able and willing to help in such an important matter. Indeed, it were greatly to be wished that much of this Sunday sermonizing could be abolished, and Biblical instruction be given instead, to the old as well as to the young. On the Continent the word 'catechizing' has a wider import than it has with us; and the great work on Catechizing by the late eminent Bishop of Orleans (Dupanloup¹), shows how this system of instruction has done much to remove the heathen ignorance and infidelity propagated in

¹ 'L'œuvre par excellence, on Entretiens sur le Catechisme.' —Par Monsgr. l'Evêque d'Orleans. Paris: C. Douniol, 29 Rue de Tournon, 1868. This work is now being translated into English for the London press.

revolutionary France by the almost overturning of its Christianity a century ago. In our own time, St Paul's Cathedral has become a powerful centre of Christian teaching and devotion; and would it now be too much to expect that most useful church to take the lead in giving public religious instruction otherwise than in sermons—to form great Bible-classes of educated persons, and have them instructed publicly, by question and answer, in portions of the Holy Scriptures, and in special subjects connected therewith, such as those discussed in this little book? That great church, doubtless, could supply some one whose previous practice, parochial or otherwise, had developed and systematized the exercise of a not often met with clerical gift—the art of catechizing. The genuine Catechist is really more valuable to modern English Christianity than even the pulpit orator or the literary Apologist.

Since the first edition of this work appeared, it was suggested that the cure of St Mary Magdalene had been omitted, as also the case of Simon the Leper, and of many others whose miraculous healing is mentioned in general terms in the Gospels. But, on the whole, I

see no good reason for departing from the classification of Archbishop Trench; and I say this, not because I may, or may not, agree with so learned a divine as to including or excluding the cases above mentioned, but because I do not propose to deal with any miracles except those described in detail by the Evangelists as having been performed by our Lord. That Christ healed many others than these twenty-one the Gospels expressly state.

And, for an analogous reason, I do not include the miracles recorded in the Acts of the Apostles, though the medical language of St. Luke in that book would greatly strengthen my argument in regard to his Gospel.

Archbishop Trench's classification is better for medical purposes than that of Dr Westcott, now Bishop of Durham, who ('Introduction to the Study of the Gospels,' p. 448, edition of 1860) admits that the cure of Malchus's ear cannot be included in it.

It has also been suggested that mental excitement would probably explain all that is 'historical' in the Gospel miracles; and we have been reminded that this argument has been used by many Christian believers in

explanation of some modern Roman Catholic alleged miracles, the evidence for which was admittedly well attested. A correspondent, *e.g.*, tells me that Bishop Douglas, in his 'Criterion of Miracles,' applies it 'to one case of a woman, with an issue of blood, who was suddenly cured while following the Host,' with the intention of obtaining healing thereby. He then goes on to quote a case mentioned in Mrs Oliphant's 'Life of Edward Irving' (2d ed., vol. ii. pp. 129-133), in which a person who had invoked the aid of the Holy Ghost, said to a sick and dying woman, 'Arise, and stand upright.' 'He repeated the words, took her by the hand, and she arose,' perfectly well, and so continued.

Now, this plan of endeavouring to account for miracles on the theory of mental excitement is a poor way of getting out of the difficulty. First of all, the sceptical attack is directed against the genuineness of the Gospels. When their genuineness and authenticity have been established, we find the anti-Christian (for he really turns out such in the end)¹ retiring, and directing his attack against

¹ In 1872 'Strauss broke completely with Christianity.'—Dr Salmon's 'Introduction to the New Testament,' p. 9 (*note*).

the commonly received dates of the three Synoptic Gospels, with a view to show that they are corrupt and considerably added to editions of a common and now lost original, which, they *say* (but how they can *prove* it passes comprehension), had no miraculous element in it. And when they are driven from this ground, they fall back on evasive modes of interpreting plain Gospel statements of fact, with a view to evacuate them of their clearly intended meaning, while not charging the writers with fraud or forgery. One of these modes is the mental excitement theory, and it derives its force and plausibility from the circumstances, which medical men must admit, that mind has a mysterious and powerful action on the body, and that extraordinary recoveries from sickness by a word, or by a startling occurrence, have undoubtedly taken place, and cannot be accounted for by the operation of any law known at present to us. But Bishop Temple, in his 'Bampton Lectures' (Lond. 1885), has stated, in Lecture VII., on the 'Apparent Collision of Science with Supernatural Power,' that we know only in part on this question. In a miracle the breach of the

uniformity of nature 'may be physical only, and perhaps apparent only. It may be found, it probably will be found, at last, that the Moral Law has in some way always maintained its own uniformity unbroken.' . . . 'For instance, the miraculous healing of the sick may be no miracle, in the strictest sense, at all. It may be but an instance of the power of mind over body, a power which is undeniably not yet brought within the range of science, and which nevertheless may be really within its domain. In other ways, what seems to be miraculous may be simply unusual. And it must therefore be always remembered that Revelation is not bound by the scientific definition of a miracle, and that, if all the miraculous events recorded in the Bible happened exactly as they are told, and if science were some day able to show that they could be accounted for by natural causes working at the time in each case, this would not in any way affect their character as regards the Revelation which they were worked to prove, or of which they form part' (p. 196).

'Or [continues Bishop Temple, p. 199] take again any of our Lord's miracles of healing. There is no question at all that the power of mind

over body is exceedingly great, and has never yet been thoroughly examined. We know almost nothing of the extent of this power, of its laws, of its limits. Marvellous recoveries often astonish the physician, and he cannot account for them, except by supposing that in some way the powers of the mind have been roused to interfere with the working of the nervous system. And some men, on the other hand, have died, or their health has been shattered, by mere imaginations. Some men of note have attributed the recoveries claimed for homœopathy to this cause. Some have assigned to this cause the extraordinary cures that have been undeniably wrought at the shrines, or on sight or touch of the relics of Roman Catholic Saints. The different impostures that have on many occasions prevailed for a time, and then lost their reputation and passed out of fashion, are generally supposed to have owed their short-lived success to the same obscure working of unknown natural laws. They have been tested by their successes and their failures. They have succeeded, and for a time continued to succeed ; but at last they have ceased to work, because faith in them, for some reason or other,

has been shaken down. Their falsehood has thus been detected ; but, nevertheless, their genuine success for a time has been enough to show that they rested on a reality, and that reality seems to have consisted in the strange power of mind over body. In this region all is at present unexamined ; and all operations are tentative, and for that reason most are only successful for a time. Now, our Lord's miracles are never tentative ; that is not the character given to them either by friend or by foe. Nor is there any instance recorded, either by friend or by foe, of an attempted miracle not accomplished. Nowhere is there any record given us by the assailants of the Gospel of any instance of His action parallel to the record given in the Acts of the Apostles of the seven sons of Sceva the Jew. The accounts of His enemies charge Him with deceit, which is identical with saying that they did not believe Him. But they do not ever charge Him with failure. Nevertheless, it is quite conceivable that many of His miracles of healing may have been the result of this power of mind over body, which we are now considering. It is possible that they may be due, not to an inter-

ference with the uniformity of nature, but to a superiority in His mental power to the similar power possessed by other men. Men seem to possess this power, both over their own bodies and over the bodies of others, in different degrees. Some can influence other men's bodies through their minds more; some less. Possibly He may have possessed this power absolutely, where others possessed it conditionally. He may have possessed it without limit; others within limits. If this were so, these acts of healing would not be miracles in the strictly scientific sense. They would imply very great superiority in Him to other men. But they would be in themselves under the law of uniformity. Now it is clear that if this should turn out to be so, though these acts would not be miracles for the purposes of Science, they would still be miracles for the purposes of Revelation. They would do their work in arresting attention, and still more in accrediting both the message and the Messenger. They would separate Him from ordinary men. They would prove Him to be possessed of credentials worth examining. To the believer, it would make no difference whether Science

called them miracles or not. To him it would still remain the fact, that here was a Messenger whom God had seen fit to endow with powers which no other man ever possessed in such degree and such completeness, though others may have possessed some touch of them greater or less.'

In his 'Introduction to the New Testament,' Dr Salmon has pointed out, that modes of destructive criticism are adopted against the Holy Scriptures, and especially against the Gospels, which neither the critics themselves, nor any other scholars, would allow to be applicable to other books, for instance to Livy or Tacitus, and he shows that the reason of this sceptical criticism is because the Gospels contain accounts of miracles and of what profess to be prophecies.

On Dr Salmon's application of the arguments of Paulus, Bauer, and Strauss to the ancient Latin and Greek classics, it may be concluded that these books either are the forgeries or corruptions of later ages than those in which the alleged writers lived, or else that the men themselves are historical myths. Indeed, the late Archbishop Whately, in his 'Historic Doubts

relative to Napoleon Bonaparte,' followed the line of Mr Hume's argument against miracles, and, on Mr Hume's principles, demonstrated that no such man as Napoleon I. ever existed, and so that no credence could be given to events recorded in history about him. Strauss and Renan 'make the absolute rejection of the supernatural the foundation of their whole structure. Renan declares that he will accept a miracle as proved, only if it is found that it will succeed on repetition, forgetting that in this case it would not be a miracle at all, but a newly-discovered natural law' (Salmon, p. 8). Dr Salmon maintains that the Christian books are entitled to be examined, and their evidence sifted, at least like any profane histories. 'For' (he says) 'I do not hold our present experience to be the absolute rule and measure of all possibilities, future and past; nor do I deem it so incredible that God should reveal Himself to His creatures, as to refuse to listen to all evidence for such a fact when it is offered' (p. 12).

When all has been said and written, the ordinary plain man who reads the Gospels can come to no other honest conclusion than this: that they are as pledged to the truth of the

miracles as to the truth of any other occurrences recorded in them ; and that if the books themselves are genuine, and are stated so to be by the Church, 'which is the witness and keeper of Holy Writ,' we have all the evidence and authority which any honest inquirer need demand. If it be proved that there were many other gospels more or less in circulation in the early Church, still the fact remains that, out of all, four were at an early period selected by general Christian consent and by ecclesiastical canon ; and that they have lived, and never were in more active force than at the present moment, while the others have in great part perished, and remains of only a few can be found.¹ It is quite true that Christianity was never built on a book, or on any number of books, for much of its extension took place before any one Gospel was written, and long before the New Testament existed. But, for

¹ Dr Salmon, in discussing the Apocryphal Gospels, remarks of the Gospel of St. Thomas ; 'We learn to appreciate more justly the character of the Miracles related in the New Testament when we compare them with those found in this Gospel, the majority of its stories being tales of wonder of no higher moral worth than the prodigies of the "Arabian Nights." But some of them are even malevolent Miracles, such as it shocks us to read of as ascribed to our Blessed Lord.'—Op. cit. p. 198.

all that, the existence of Christianity in England at present must depend mainly on the genuineness and honesty of the New Testament, and on the truth of the supernatural element in it. I have been asked if miracles have ceased, and I answer that, so far as my own personal knowledge goes, I do not know. Often I have heard it asserted—but never attempted to be *proved*—that ‘the age of miracles has ceased.’ I cannot agree with this axiom, because to do so would be to deny that JESUS Christ is ‘the same yesterday, and to-day, and forever.’

CHAPTER I.

MIRACLES OF HEALING NARRATED IN THE FOUR GOSPELS.

Archbishop Trench's List of Twenty-one—Diseases Nine in number—Fever—Paralysis—Leprosy—Demoniacal Possession—Dropsy—Menorrhagia—Ophthalmic Disease—Organic Defects of Organs of Sense—Surgical Injury—Best mode of reading this Book—General mention of Disease in the Gospels—Special Words and Expressions therein used—Medical Technology of St. Luke—Dr Hobart's Work on that subject commended by Archbishop Trench.

THE miracles of healing performed by our blessed Lord, and specially described as such by the Evangelical writers, are twenty-one in number, as may be seen from the following list:—

1. The healing of the nobleman's son.
2. The demoniacs in the country of the Gadarenes.
3. The healing of a woman with an issue of blood.
4. The opening of the eyes of two blind in the house.

5. The healing of the paralytic.
6. The cleansing of the leper.
7. The healing of the Centurion's servant.
8. The demoniac in the Synagogue at Capernaum.
9. The healing of Simon's wife's mother.
10. The healing of the impotent man at Bethesda.
11. The opening of the eyes of one born blind.
12. The restoring of a man with a withered hand.
13. The healing of the woman with a spirit of infirmity.
14. The healing of the man with the dropsy.
15. The cleansing of the ten lepers.
16. The healing of the daughter of the Syrophenician woman.
17. The healing of one deaf and dumb.
18. The opening of the eyes of one blind at Bethsaida.
19. The healing of the lunatic child.
20. The opening of the eyes of two blind men near Jericho.
21. The healing of Malchus's ear.

Of the preceding twenty-one miracles, several

are cases of the same class of disease ; and, therefore, the diseases healed may be reduced to *nine*, and classified as follows :—*Fever*, 2 ; *Demoniacal possession* (under which shall be discussed the case of the lunatic child), 4 ; *Menorrhagia*, 1 ; *Ophthalmic disease*, 3 ; *Paralysis* (including the case of the woman with a spirit of infirmity), 5 ; *Leprosy*, 2 ; *Organic defect of organs of sense* (vision, 1, speech and hearing, 1), 2 ; *Dropsy*, 1 ; *Surgical injury*, 1. Total, 21.

They will thus be discussed under *nine* different heads, as follows :—

CHAPTER II.—p. 36.

<i>Fevers,</i>	.	{ Simon's wife's mother. The nobleman's son. }	Cases of acute disease.
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CHAPTER III.—p. 65.

<i>Paralysis,</i>	.	{ The paralytic. The Centurion's servant. The impotent man at Bethesda. The man with a withered hand. The woman with a spirit of infirmity. }	Cases of chronic disease.
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CHAPTER IV.—p. 133.

<i>Leprosy,</i>	.	{ The leper. The ten lepers. }
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CHAPTER V.—p. 170.

<i>Demoniacal Possession,</i> .	{	The Demoniacs in the country of the Gadarenes.
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THE BEST MODE OF READING THIS BOOK.

Where a miracle is narrated by more than one Evangelist, the reader is recommended, before referring to this book, first to read over,

in the English Authorized Version, the several accounts; and, if able to do so, to read them also in the original Greek. Moreover, as the chapter on fevers contains some general remarks on Christ's miracles of healing, suited to several or all of the cases discussed, a reference to it is also recommended in studying any of the subsequent chapters.

GENERAL MENTION OF DISEASE IN THE GOSPELS.

In St Matt. iv. 23, 24, it is thus written: 'And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

'And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and He healed them.'

The phrase translated 'all manner of sickness and all manner of disease' — 'all manner of disease and all manner of sickness' — Revised Version — [*πᾶσαν νόσον καὶ πᾶσαν μαλακίαν*] may perhaps be rendered, in the medical language

of our day, 'all manner of chronic and all manner of acute diseases:' the word translated 'sickness' in the Authorized Version [νόσος] meaning, according to Theophylact on St. Matt. iv., a disorder of long standing [τὴν χρονίαν κακοπάθειαν], or a chronic disease, as distinguished from the word translated 'disease' [μαλακία]; a term which the same authority has defined as a temporary disorder of the body [τὴν πρόσκαιρον ἀνωμαλίαν τοῦ σώματος], an acute disease; or a disease of weakness.

The Revised Version hardly improves on the Authorized Version here; for what is meant is disease of a more grievous kind, along with a slighter infirmity—disease of some standing, and indisposition, or temporary disorder of the body.

On the expression 'with divers diseases and torments' [ποικίλαις νόσοις καὶ βασάνοις], it may be noted that the word here translated 'disease' [νόσος] probably means disease in the abstract, as opposed to health, a disturbance of the primitive and normal order of bodily soundness: serious, perhaps mortal, disease, but yet unaccompanied with 'torments' [βασάνοις], which, in several acute diseases, and in some chronic

ones, *e.g.*, in some forms of paralysis, make life doubly burdensome to their subjects. Moreover, we find mentioned in this category ‘those possessed with devils’ [δαιμονιζομένους], that is, persons afflicted from other than natural causes, the victims of an unseen evil agency; and also, in clear contra-distinction to them, ‘lunatics’ [σεληνιαζομένους], persons whose peculiar malady was believed to be chiefly, or in great part, mental, and liable to increase at change and full of the moon.¹ From this and other passages in the Gospels, it will be seen that our Lord is said to have wrought many more miracles of healing than are narrated at length by the Evangelists, and a fair consideration of the cases which have been fully recorded, will go far to establish the conclusion that there was something so special in each instance as to make its detailed narration desirable.

MEDICAL TECHNOLOGY OF ST. LUKE.

The following pages are intended in several instances, to show that the Gospel of ‘the

¹ ‘It ought to be distinctly mentioned that both δαίμων and σεληνιασμός were popular names for *epilepsy*.’—*Brit. and For. Med. Chir. Review*, April 1873, p. 439.

beloved physician' speaks of these miracles of healing in the medical technology of the Greek school of his day ; and so, that while the other Evangelists describe disease in the popular language of ordinary close observers, St. Luke, where there is occasion for it, and, presumably of set purpose, expresses himself professionally. If the other Evangelists, being plain—or, as we should now call them, non-professional—men, had written of disease in technical terms, this might plausibly be adduced as an argument against their fidelity ; but if, in addition to accepting the universally-received opinion, that St. Luke wrote the third Gospel, and that he was a physician—if, in addition to accepting this view, it were found that he did not use technical terms where he might have been fairly expected to have used them, it would require no small ingenuity to remove the doubt raised by these circumstances in the minds of many. As a historian writing for non-professional readers, of course he would not be expected to use technical terms where more popularly understood language would suffice. Indeed, the technical terms themselves, as used in St. Luke's Gospel, prove that it was written by one

well acquainted with medicine ; and, therefore, the narratives in this Gospel, if found to coincide with those in the others, will, on this particular point, furnish one more proof, in addition to the many others generally advanced, in favour of the credibility of the Gospel histories.

Since the first edition of this work appeared, the Rev. W. K. Hobart, LL.D., published, in 1882, as a volume of the Dublin University Press Series, his learned work, entitled—‘The Medical Language of St. Luke’—a proof from Internal Evidence that ‘the Gospel according to St. Luke’ and the Acts of the Apostles ‘were written by the same person, and that the writer was a Medical Man.’ It is not too much to say that Dr Hobart’s valuable book of reference strongly confirms what I have advanced respecting St. Luke’s technology. A learned reviewer in the *British and Foreign Medico-Chirurgical Review* for April 1873, refused to accept the statement that St. Luke largely uses the technical ‘language of a physician. But Dr Hobart himself wrote to me thus in 1881 :—

‘I find accurate medical language in all the Miracles of healing, be it more or less. . . .

There is one thing certain, viz., St. Luke could not be mistaken as to the reality of a miracle. The Greek physicians were acute observers, and St. Luke was a man well educated in his profession—to such an extent that medical words and phrases occur, or seem to force their way, in every chapter of his books.'

Of Dr Hobart's work the late Archbishop Trench wrote to me in 1883 : ' You are, I dare say, acquainted with Hobart's book "On the Medical Language of St. Luke." . . . It is an admirable work, thoroughly original. . . . Even if it be urged that he presses his point too far in some instances, yet more than enough remains to prove the position which he takes up.'

CHAPTER II.

FEVERS.

THE HEALING OF SIMON'S WIFE'S MOTHER.

An Acute Disease—St. Luke's Technical Language here—The 'Great' and the 'Little' Fever—'Lying Sick of a Fever'—Galen, Hippocrates, Aretæus, Hobart, and others quoted—Fever, definition of—St. Mark's Verbiage of Fever and St. Matthew's—Their Accounts of the Cure, especially St. Luke's—Bengel's Note on—Undesigned Coincidences—The Instantaneous Cure evident to the Senses—Newman on—Did Christ lay His hand on Demoniacs?—Sacraments of Healing—Sacramental Miracles of Healing—Ten Conclusions from this Case.

THE HEALING OF THE NOBLEMAN'S SON—St. John's Account in Undesigned Coincidence with the Three Synoptic Accounts of the Healing of Simon's Wife's Mother.

THE following accounts are given of this miracle :—

St. Matt. viii. 14, 15.	St. Mark i. 29-31.	St. Luke iv. 38, 39.
14. And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. ¹	29. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and	38. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's

¹ R. V., 'lying sick of a fever.'

15. And He touched her hand, and the fever left her; and she arose, and ministered unto them. ¹	Andrew, with James and John.	mother was taken ³ with a great fever; and they besought him for her.
	30. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.	39. And He stood over her, and rebuked the fever; and it left her, and immediately she arose and ministered unto them.
	31. And he came and took her by the hand, and lifted her up; and immediately ² the fever left her, and she ministered unto them.	

This case especially illustrates the healing of an Acute disease; most of the other miracles of healing being referable to the class of Chronic affections: and, as we see above, the first three Evangelists relate it with scarcely any apparent difference of detail, so far as the Authorized English version is concerned. St. Luke tells us of this woman (iv. 38) that she 'was taken with a great fever' [*ἦν συνεχόμενη πυρετᾷ μεγάλῳ*]. St. Mark says (i. 30), she 'lay sick of a fever' [*κατέκειτο πυρέσσουσα*]; literally, *she lay stretched (or lay flat) in a fever*. While St. Matthew informs us (viii. 14) that she was 'laid sick of a fever' [*βεβλημένην καὶ πυρέσσουσιν*], or, as it

¹ R.V., 'unto him.'

² R.V., 'was holden with a great fever.'

³ 'Immediately' not in R.V.

might be rendered with substantial accuracy, *she was struck down in a fever.*¹

The unprejudiced English reader of the above three accounts cannot fail to observe their substantial agreement; and, where there is any diversity of detail, it is exactly such as goes far to prove the truthfulness of these independent accounts of the same transaction; and also to establish the value of their united testimony as to an alleged wonderful occurrence. The unprejudiced Greek reader cannot fail to observe certain differences of phraseology in the three accounts; differences—as shall presently be shown—arising from circumstances peculiar to the Evangelical writers themselves.

¹ 'I doubt if βεβλημένην has this emphatic meaning. Mr Scrivener, in his 'Notes on St. Matthew,' p. 172, translates the phrase, 'lying sick of a fever,'—'Jacentem et febricitantem.'—(Vulgate.) Compare St. Matthew, viii. 6—βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς: St. Mark vii. 30, τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης: St. Luke, xvi. 20, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ: in all of which the passive word seems to mean simply *lying* or *laid*, and in this sense all these passages are found in Mr Etheridge's translation of the Syriac Gospels.'—(From the late Rev. J. C. Crosthwaite's MS. notes on the 1st edition of this book).

The Revised New Testament has—St. Matt. viii. 14, 'lying sick of a fever;' St. Mark i. 30, 'lay sick of a fever;' and St. Luke, 'was holden with a great fever.'

The author above quoted is Prebendary Scrivener, the well-known Biblical author.

As St. Luke's phraseology is full of meaning, it may be well to note his antecedents.

St. Luke, 'the beloved physician,' is believed to have practised medicine at Antioch, which, at that time, as situated between the great schools of Alexandria and Cilicia, and not far from them, or from the western schools, held a more central position than any great city of the ancient world. Greek was then the language of medical learning; and St. Luke himself was probably a fair example of an educated Asiatic Greek. The medicine of the New Testament is the Greek tintured with the Jewish. Medical learning and practice in St. Luke's case, then, were chiefly Greek; and the medical writings of Aretæus the Cappadocian, a contemporary of Nero or Titus, are believed by some to represent the opinions or medical school to which 'the beloved physician' belonged.¹ There is a certain amount of agreement between this Evangelist and Aretæus regarding demoniac agency in disease, Aretæus affirming and Hippocrates repudiating such influence: and the Greek reader of the third Gospel and of the Acts of the Apostles is more

¹ See article *Medicine*, in Smith's 'Dictionary of the Bible.'

or less familiar with the occurrence of medical phraseology in these records.¹

In the present case one of these occurrences of technical language claims our attention.

St. Luke says (iv. 38) that Simon's wife's mother 'was taken with a great fever.'² 'A

¹ Besides those instances which will occur in the course of the following remarks, one or two others may be noted: *e.g.*—viii. 55, ἐπέστρεψε τὸ πνεῦμα—the breath, the token of animation returned: Acts iii. 7, ἐστερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφυρά, the soles of his feet, and his ankle bones (*tibia* and *fibula*) received strength.

These and other instances will be found in Freind's 'History of Physick' (2 vols. 8vo, 1725); while as to demoniacal influence in connection with the opinions of St. Luke and Hippocrates, see notes on 'Sacred Diseases' in the Sydenham Society's edition of the latter. See also a paper on the Medical Style of St. Luke, in the *Gentleman's Magazine* for June 1841, where some of the above, and others not referred to in these remarks, are noticed.

'There fell from his eyes as it had been scales' (Acts ix. 18). Dean Howson (in Conybeare and Howson's 'Life and Epistles of St. Paul') argues for the literal truth of St. Luke's expression, because of his peculiar exactness in speaking of such subjects.—*Edition of 1870*, p. 78, *note*.

² 'Was taken with a great fever' [ἦν συνεχομένη]. It may be said that the exact force of these words is not suggested by the authorized version. 'Was taken with a great fever' may be held to suggest the notion of the actual seizure, the beginning of the disease; whereas the original words point to the woman's exact condition at the time immediately before her cure. A critic has well advised that 'was suffering from,' or 'was labouring under' would better suggest the meaning to the English reader. The revised N.T. translates it 'was holden with a great fever.' Dr Hobart ('Medical Languages of St. Luke,' p. 3) notes that the Greek word here translated, 'taken' or 'holden' is

great fever,'—this expression is a technical one, and is to be found in the writings of that great medical authority Galen, who uses it in his celebrated treatise on fevers—*τὸν μέγαν τε καὶ μικρὸν πυρετόν*—(Galen de different febr. i. 1 (vii. 275).

Galen, who flourished about A.D. 160, adopted the current phraseology of medical men of his time, just as modern French writers on Epilepsy specify the '*grand mal*' as distinguished from the '*petit mal*.' At the time when our blessed Lord walked this earth, pestilential fevers held a most prominent place among Oriental plagues, and their great prevalence and importance may be judged of from the fact that a large amount of ancient Greek medical literature is on the subject of fevers alone.¹

What was 'the great fever' of St. Luke and of the Greek medical classes? May it not be shortly described in modern language; and

used nine times by St. Luke, and thrice in the rest of the N.T. Hippocrates and Galen use it as in this passage.

¹ Dr Greenhill kindly gave me this note:—'Galen flourished 160 A.D. see vol. vii. p. 275, where he states that it was then the custom for physicians to speak of the differences of fevers (and six hundred other diseases) by the definitions *great* and *little*. Galen does not describe this great fever, but simply refers to it as compared with the little fever.'

recognised by non-medical readers, as substantially the same with Typhus of our own time?

Fever, contagious or infectious, lasting for days or weeks, the onset sudden and well marked, or gradual and obscure, without well-marked remissions, accompanied by extreme prostration of strength, great and varied disturbance of all bodily and mental functions, and a strong tendency to local complications ; characterized in most instances, at an early period of the disease, by a peculiar eruption of the skin. The attack is essentially one on the nervous system, which shows signs of disorder in every direction ; even the very countenance assumes a dull, anxious, and confused expression ; and hence the disease is rightly named Typhus [*τῦφος*], smoke or mist. Experience has proved that fever of this kind cannot be cut short, and that it will run a certain course for days or weeks, and endure in spite of the best treatment. Patients are liable to relapse, and recover slowly. There is no specific medicine for its cure. It is treated on general principles ; the physician meeting each symptom as it arises. The unexpected nature of its onset, the utter prostration, even in the strongest

man, and the facts that the whole head is sick and the whole heart is faint, are symptoms which impress themselves on the ordinary observer. Thus we see that, according to St. Luke, Simon's wife's mother was 'taken with [was suffering from]¹ a great fever;' that is, she had encountered one of the most formidable enemies to humanity of that or of any age. In vain did physicians then, as now, attempt to remove, or sometimes even to moderate that scourge of our race, the hidden nature of which still merits the description of the Psalmist, who is believed by some good authorities to have referred to that class of diseases when he wrote of 'the pestilence that walketh in darkness.'

In contrast with the description of St. Luke, we find St. Mark stating that Simon's wife's mother 'lay sick of a fever;' or, as I have before suggested, *lay stretched in a fever*, a mode of expression quite consistent with, although perhaps not intended to point out, the nature of the disease and the great prostration caused by it. Now, any ordinary observer with that faculty which we often call common

¹ See note on [ἡν συνεχομένην] 'was taken with,' or 'was suffering from,' on p. 41.

sense—any such observer, who has seen cases of the *great fever*, will have been struck by the lying down from illness, or lying down flat, which always accompanies it. One of the most marked symptoms of Typhus—the great fever—is this fact just noted; and more, at one stage of it the patient does literally *lie stretched*—lies on the back and slides down as far as possible to the foot of the bed, from sheer nervous prostration and weakness; and this is one of the symptoms to which the attention of physicians is frequently directed by those who nurse the sick. And this common-sense description, quite consistent with technical accuracy, as I have shown, may be accounted for by the tradition of ancient Church historians, that St. Mark wrote his Gospel under the inspection of St. Peter. St. Peter in this case would have had every opportunity of noting the prominent characteristics of a *great fever*, and personal anxiety alone would have caused him to take advantage of these opportunities.

But, again, in contrast to the technical correctness of St. Luke, and to the personal observation implied by St. Mark's description, note St. Matthew. He relates how Simon's

wife's mother was '*laid* and sick of a fever;' or, as I have above suggested, *struck down in a fever*; the word [*βεβλημένην*¹] translated 'laid or struck down,' having a marked reference to another popular point of view from which the *great fever* might be viewed by a non-professional person—I mean its mode of attack, in connection with its subsequent and continued prostration. The patient was struck down as by an arrow, or other missile, for such is the literal meaning of the Greek word:—she was apparently well one hour, prostrate the next. This, as I have above observed in describing the '*great fever*,' is a frequent mode of attack in bad fevers in the present day and in these countries. It was a marked and commonly known feature in the fearful famine fever which overtook Ireland in 1847, of which I remember as a boy, seeing hundreds of cases; and in more mature years, as a physician to a large fever hospital, I had ample evidence of the same fact.

As, however, the word *βεβλημένην* implies a relatively present state arising out of a past act

¹ 'Id est dejectam et prostratam,' Cornelius A. Lapidé [Commentary], vol. viii. p. 195.

or acts ; so the past act leading up to the 'lying' which our Lord beheld may not have been the sudden access of the disease—her being struck down by the fever—but her being laid on the bed when first attacked by it, and her continuing to lie so when He saw her. In St. Mark vii. 30, in the case of the daughter of the Syrophenician woman, her mother is said to have gone to the house, and to have found the devil gone out, and her daughter 'laid upon the bed' [βεβλημένην ἐπὶ τῆς κλίνης]. Here, however, it may also be said that the expression implies, or has some reference to, the forcible manner in which evil spirits are represented as departing from those afflicted by them, leaving the individual, as one might say—were cant phraseology admissible—'floored,' lying in utter exhaustion after a vigorous attack and final struggle. In any case, the presumed fact of the sudden access of the disease is quite consistent with the use of the word [βεβλημένην].

Thus St. Matthew may be presumed to represent the popular rumour regarding this case, perhaps the sudden invasion of the disease, but at any rate the gravity of the symptoms :

St. Mark, the case as observed by one personally acquainted with it, while we must regard St. Luke as giving a professional account of the case.

Of our Saviour's miracle St. Matthew says (viii. 15): 'He touched her hand and the fever left her' [*ἤψατο τῆς χειρὸς αὐτῆς καὶ ἀφῆκεν αὐτὴν ὁ πυρετός*].

St. Mark says (i. 31): 'He came and took her by the hand, and lifted her up, and immediately the fever left her' [*προσελθὼν ἡγειρεν αὐτὴν, κρατήσας χειρὸς αὐτῆς καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως*].

St. Luke says (iv. 39): 'He stood over her, and rebuked the fever, and it left her' [*ἐπιστὰς ἐπάνω αὐτῆς, ἐπιτίμησε τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν*].

Here again St. Luke writes in a remarkable way:—The fever was with him, an entity to be rebuked.¹ St. Mark notes with the accuracy of a non-professional eye-witness, as St. Peter probably was, that the disease left her 'immedi-

¹ 'A physician would, as is usual with the medical writers, state the method of treatment which effected the cure; and that method in this case, so entirely differing from all he has seen or practised, would impress itself forcibly on his mind.'—Hobart's 'Medical Language of St. Luke,' p. 4.

ately ;'¹ while St. Matthew may again be presumed to record the fact which would chiefly impress itself on the populace, that the miracle was wrought in connection with the significant action of taking the patient by the hand.

The accounts of this miracle given by all three Evangelists are singularly unfavourable to the suggestion of its being a poetic myth, or 'unhistorical ;' and they are equally unfavourable to the objection that the case may have been cured by human skill, or by the *vis medicatrix naturæ*.

When the Lord rebuked the winds and waves, saying, 'Peace be still,' we are told that, contrary to the usual course of things, there was an immediate calm ; there was not any swell on the waters before they settled into peaceful stillness. Even so here, the cure was not only complete, but immediate. 'Immediately she arose and ministered [literally, 'was ministering'] to them.' 'To them,' according to St. Mark and St. Luke ; 'to him,' according to the best MSS. of St. Matthew. On the

¹ This criticism, which is again used in this chapter, assumes that 'immediately' is part of the original text of the N.T. The R.V., however, rejects it.

perfection and undoubted nature of the immediate cure, as instanced by the words—‘She ministered to him,’ Bengel notes (St. Matthew viii. 15)¹ how she showed that welcome sign of true health, the fact of discharging her duties as mistress of the house. [‘Officio matris familias fungebatur, sanitatis veræ signo læto.’]

What we should expect to find in an ordinary case did not here occur. There was not any slow and painful convalescence, varied perhaps by relapse; no crisis with subsequent exhaustion and lingering weakness. No *man* was known to have cured a fever in so short a time, and in so undoubted a manner that the patient could at once proceed to the ordinary duties of her daily life.

Nor in this nineteenth century can the case be mended in that respect. Using the word ‘cure’ in its modern popular sense, it may be remarked that physicians even now do not profess to cure a fever. They profess only to pilot the ship through the storm, to obviate the tendency to death, to treat each symptom of injury to bodily or mental function as it may arise. They have no specific for it.

¹ Gnomon Novi Testamenti, *in loc.*

This case is, then, not one in which any mere *man*, however gifted, could have cured by such exercise of skill as would have induced the bystanders to reverence him as Divine.

It was not one in which a physician of superior ability could have accommodated himself to the prevailing superstitions of the day. Our Lord could have cured other diseases as truly and quickly as this fever ; but some of them may have been such as man could overcome ; and so their cure may have been esteemed man's work. True it is that this case possibly may have been amenable to human treatment ; but the best that could be expected from the ablest physician was a long illness and a tardy convalescence.

To the fairly educated medical man the technical expressions evolved from St. Luke's account of this case will have great weight in proving his testimony to be true ; especially when he has also the clear accounts of the same case from the other two Synoptic Evangelists ; all agreeing, and yet all strikingly different in detail, a threefold cord of evidences, such as the consulting physician frequently has presented to him at the bedside of a wife, by the varying, yet accurate accounts of her skilled medical

attendant, her watchful nurse, and her anxious husband.

And the undesigned coincidences to be found here are worthy of note. There are sufficient peculiarities in the story as told by each Evangelist to satisfy any unprejudiced reader that the three accounts were not written in concert. They coincide as to fact, while they prominently record details from various points of view. Thus—to quote one more besides those illustrations given above—St. Matthew says :—‘ He touched her hand, and the fever left her.’ St. Mark says He ‘took hold of her hand, and raised her up.’ Here, again, St. Matthew gives the fact which struck the ordinary common-sense narrator—cure in connexion with the sign or means of touch. St. Mark, the eye-witness, or amanuensis of the eye-witness, St. Peter, records how he not only touched, but touched her hand ; in doing so took hold of it,—the power of that Divine touch raised her up. St. Luke dwells not on the sign or means of touch which to him was not there the important fact, but to the spiritual as distinguished from human agency in ‘rebuking’ the raging of a disease. And, again, St.

Matthew, as representing accurate public rumour, dwells not on the *immediate* cure, while St. Mark, as an eye-witness, does ; and, further, St. Luke, from a technical point of view, notes not *that* ; for at the crisis in a fever, the essential disease, in one sense, often immediately leaves the sick person ; but the fact that while the fever did leave her, yet, contrary to all experience, she was not exhausted and left nearly dead, but she *immediately* arose.¹ Instead of her weakness being greatest at this point, she was up at once and ministering to the Saviour.

One great proof of supernatural agency which the witnesses of this miracle had, must be wanting to us—the instantaneous cure evident to the senses. No narrative can convey more than a feeble description of the voice and manner which accompanied the command ; nor can it give other than a faint idea of the astonishing change produced by the instantaneous cure.² No one who has never witnessed a fever patient at the height of the disease, and immediately after the crisis which often accom-

¹ See note on p. 49.

² 'The same remark applies to the miracle of changing water into wine, to the cure of demoniacal possessions, and of diseases generally.'—Newman's 'Essays on Miracles,' 2d ed., 1870, p. 9.

panies it, can, even from the clearest written description of a physician, have the same conviction of the change which the eye-witness feels and remembers.

Dr Hobart ('Medical Language of St. Luke,' p. 4) notes respecting the healing of divers diseases mentioned immediately after this miracle—St. Luke iv. 40—that Christ laid His hands on every one of them and healed them, and observes here, as in the healing of Simon's wife's mother, that St. Luke alone tells the mode of cure, St. Matthew (viii. 16), and St. Mark (i. 34), saying no more than that the Lord 'healed all that were sick.' 'What would be likely to strike a physician most—[adds the writer]—would be the simplicity of our Lord's treatment of disease, and that one and the same mode of treatment was effectual in the most varied and distinct forms.'

When the Lord thought fit to cure by a word He did so ; but often¹ we find a visible sign or means used, either with or without the

¹ In twenty-two out of thirty-three cases 'He never *laid His hand* upon demoniacs.'—Keble on 'Eucharistical Adoration,' chap. ii. sec. 24. 'I could not say—'He never laid His hand upon demoniacs.' The utmost that could be said with safety is, that no instance of His having done so is recorded by the Evan-

healing word. In all cases we have the audible word or the visible touch, and so may we not rightly call miracles such as these sacraments of healing? Some will say how could a word or touch cure a fever? Let physicians explain if they can, how it is that few or no signs of injury can be found in the body after death by fever? how it is that medicines cure disease? or how it is that striking words or strong mental impressions often affect nervous diseases? They know the facts, but no more.

Bodily disease, as elsewhere observed, was closely connected with sin; as closely as the soul is connected with the body; and therefore bodily diseases were regarded as typical of spiritual ones. The dead raised up symbolized those dead in sin. Leprosy figured the utter pollution and loathsomeness of sin, excluding the leprous man, the sinner, from heavenly society. The blind man was a type of one spiritually blind; and so on with the deaf, the dumb, the lame, the lunatic, and others.

gelists. But even this I question. See St. Mark ix. 27; and St. Luke xiii. 13, which I cannot but believe to have been a case of possession as truly as those who had a deaf, or dumb, or blind, devil.—From Rev. J. C. Crosthwaite's MS. notes on the 1st edition of this book.

The faith of the person or persons interested is not sufficient without the outward sign. The son of the widow of Nain is restored to life by a touch of the bier whereon he lay, and by the Divine command, 'Young man, I say unto thee, Arise' (St. Luke vii. 14). The daughter of Jairus was raised by our Saviour taking her hand, and bidding her arise (St. Mark v. 41 ; St. Luke viii. 44). Lazarus was awakened by the cry, 'Come forth' (St. John xi. 43). The Lord touched the leper, saying, 'I will ; be thou clean' (St. Matthew viii. 3). The blind man cast away his garment, and came to Jesus ; but did not see until Christ spoke the words, 'Receive thy sight' (St. Luke xviii. 42). When Christ beheld a man blind from his birth, He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said, 'Go wash in the pool of Siloam' (St. John ix. 7) ; after which words, St. John adds, 'he went his way therefore, and washed, and came seeing.' Again, in the case of the deaf man who had an impediment in his speech, we read that Christ took him aside, put his fingers into his ears, and spat and touched his tongue, and looking up to heaven, and

sighing, said, Ephphatha, that is, be opened (St. Mark vii. 32). The deaf and dumb spirit Christ addressed, saying, 'I charge thee come out of him' (St. Mark ix. 25); and we know how that faithful woman touched the hem of His garment and was immediately made whole (St. Luke viii. 44).

These instances are given to show that an audible or visible sign in connexion with our Lord's great miracles—and notably those of healing—is a prominent feature in the Evangelical descriptions of them; and the fact of their connexion is not more inexplicable than other facts which to physicians are equally unaccounted for in the present day. As before observed, the action of medicines on disease is still a subject for theory and controversy. The effect is in many cases known, and, from experience in some cases, is to be looked for, but does not always follow in others; and yet the cause is hid. The Great Physician in mercy extends the border of His mantle over sinful man to assure him, by the human physician, that as death and disease have been sent, so have recovery and medicines. But He extends *only* the border of His mantle to show that the

mere earthly physician fails and errs, where the heavenly Healer might forgive man's iniquities, and redeem his life from destruction. We call the mutterings of the fever patient delirium, and in the terrors of the mentally diseased we see what we call lunacy. But what know we of these conditions? What relations have these sufferers with the unseen world? *We* see through a glass darkly ; but it may be that *they* are face to face with invisible things, in mercy hid from us.

It may fairly be concluded, then, from the Scriptural accounts of this miracle,—

1. That the description of facts is substantially the same by the three Evangelists, SS. Matthew, Mark, and Luke.

2. That while certain points are dwelt on with marked force in the account peculiar to each Evangelist, these prominent features are not only such as are thoroughly consistent with the respective positions and personal qualifications of the writers, but that each tends strongly to confirm the truth of the accounts of the others.

3. That these marked coincidences were undesigned, and so go far to prove that the

Evangelists are to be thoroughly relied on as writers.

4. That the account of this miracle, given in the third Gospel, was clearly written by one acquainted with medical science, and that the traditional assignment of its authorship to 'the beloved physician' is probably correct.

5. That the account given in the second Gospel bears strong traces of having been written by an eye-witness, or by the amanuensis of an eye-witness; and that the traditional assignment of it to him whom St. Peter (1 Ep. v. 13) calls 'Marcus my son,' is probably correct.

6. That the account given in the first Gospel most probably was written by one who was not an eye-witness; but yet by one whose account, when compared with those of the other two, shows him to have been truthful; and that his testimony is such as men would act on readily and without doubt in the most important transactions of worldly life.

If SS. Matthew and Mark being plain, or, as we should now call them, non-professional men, had written of disease in technical terms, we should have plausible reason for doubting their testimony; so also we should have

plausible reason for doubting St. Luke's testimony, if he had not used technical language with such frequency as might reasonably be expected of a medical Evangelist, writing of disease in which the spiritual rather than the bodily was the more prominent idea.

7. That St. Luke's *ipsissima verba* tend strongly to confirm the truth of Holy Writ—the fact that a miracle, and nothing else, was performed; and his account, in conjunction with those of SS. Matthew and Mark, should teach us to what absurd impossibilities we may be led if we deny the existence of an unseen world, and of a superior and superhuman power; seeing that to unbelief in some of the commonest facts which we do see and feel, the like objections may be made, *e.g.*, we know soul and body are united. What unites them? How is it that we are made to move, and not to stand still? How is it that a man can speak, while a monkey cannot? How does the soul act on the body? What is the motor power of the nervous system? Also, if we reject the testimony of such writers as the Evangelists, how can we be sure that anything ever happened which we have not seen?

8. That this miracle was performed on a wisely chosen case ; because, although the disease might possibly have been cured by man, it could not and cannot be cured immediately and perfectly, but at best slowly, and sometimes without recovery of perfect health.

9. To young medical men and medical students who study God's Word with devout criticism, these remarks may tend to show the information to be had from the original words of 'the beloved physician,' that he was not a half-informed, or ill-read man in his medical calling, but was 'well-up'—as the saying is—in the then received theories and writings of physicians of the first class ; that all modern medical knowledge is not new ; and that there is nothing in the highest style of medical knowledge inconsistent with faith in the spiritual and supernatural.

10. And to such medical men as recognize the higher existence of the supernatural, our calling presents itself as a far more noble thing than it does to the doubting materialist. Science is with the former not the chief end of the student, but becomes, as it should be, the handmaid to mercy ; and may we not use the words

of one of the most eloquent public speakers of the present day,¹ and 'venture to hope—nay, to believe—that, as public opinion becomes more Christian, a higher, nay, the very highest, social consideration will be everywhere assigned to the members of that noble profession of medicine, which ministers with one hand to the progress of advancing science, while with the other it daily lavishes its countless deeds of unknown, unacknowledged generosity and kindness on the sick and suffering poor.'

THE HEALING OF THE NOBLEMAN'S SON.

Adopting the enumeration of Archbishop Trench, it will be seen that this miracle is related by St. John only, and in the following terms (iv. 46-54):—

46. There was a certain nobleman, whose son was sick at Capernaum.

47. When he heard that Jesus was come out of Judæa into Galilee, He went unto him, and besought Him that He would come down and heal his son : for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman said unto Him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way ; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

¹ Dr Liddon, 'University Sermons,' p. 297, 3d edition, 1869.

51. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.¹

53. So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

54. This *is* again the second miracle *that* Jesus did, when He was come out of Judæa into Galilee.

Not to go over the same ground again with regard to this miracle, the cure of which is identical in principle with that of Simon's wife's mother, just noted on, I may refer to what was said in discussing the last mentioned, and particularly as regards the disease itself, fever; the connexion of the cure with a visible or audible sign, and the gravity of the case. Here the nobleman's son 'was at the point of death.'—'Sir, come down' (said the father to Christ) 'ere my child die.' In the case of Simon's wife's mother, it was also grave, as we have seen.

Further, note that in this case, as in the former, the disease left him perfectly cured—'the fever left him'² [*ἀφῆκεν αὐτὸν ὁ πυρετός*]; the

¹ 'The supposition that the sudden departure of the fever merely indicated the termination of a paroxysm of intermittent fever is inconsistent with the whole tenor of the account given us.'—'Diseases of the Bible,' Sir R. Bennett, M.D., 1887, p. 73.

² 'Sanus et incolumis, ac quasi à morte instante suscitatus ad vitam.'—Cornelius A. Lapide, viii. 936.

very words used by SS. Matthew, Mark, and Luke in describing the other case—and as in the other case, so here it left him at once,—‘at the seventh hour,’—‘the same in which Jesus said unto him, Thy son liveth.’ And here was no question of human skill. The cure was effected by a word, and at a distance from the patient. So, assuming the honesty of the accounts in the former case, this is even a stronger confirmation of the supernatural power of Christ — were such possible — than the former.

And the terms in which it is described by St. John are in striking, but undesigned, coincidence with the three accounts of the healing of Simon’s wife’s mother. In all, the disease has a name. In all, it is a serious disease. In all, it needs more than the ordinary physician. In all, the cure is effected in connexion with visible or audible means. In all, it is immediate and complete; and yet there is not the least trace of verbal agreement on the part of the several writers. There is no possible mode of explaining this account away, or of assigning it to human skill or to natural causes. The story is plainly true, or it is plainly false; and it is at

least as probably true as many things which we believe and act on as facts, without half as much evidence as the manifest simplicity of this account, and the undesigned coincidences of its chief points with like accounts of the other Evangelists afford us.

Read the chapter on the healing of Simon's wife's mother before this on the healing of the Nobleman's Son.¹

¹ With reference to our Lord's healing this case, the Centurion's servant, the man sick of the palsy, the man at the pool of Bethesda, the man with the withered hand, and the ten lepers, without the visible sign or means noted on page 29, the author of the 'Christian Year' thus remarks :—'By these comparatively rare examples, our Lord may have designed to symbolize the necessity of faith in all capable receivers of sacraments, and the sufficiency of it in certain cases without literally receiving; according to the principle, *Gratia Dei non est alligata Sacramentis.*'

Op. cit. ii. 25.

CHAPTER III.

PARALYSIS.

THE HEALING OF THE PARALYTIC.

A *chronic* case, recorded by the three Synoptic Evangelists—R.V. translations—The Nature of the Paralysis in this Case—The Probable Cause of it—Various Expressions used by the Evangelists here—Was he a young man?—Various Diseases included under the general term ‘Palsy’ in the New Testament—Different kinds of Paralysis in Modern Medical Practice—The Medical Aspect of the Healing in this Case—Various Greek Words used by the Evangelists for ‘Bed’—St. Luke uses four different such Words—St. Luke uses Technical Language in describing these Cases.

THE HEALING OF THE CENTURION’S SERVANT, recorded by St. Matthew and St. Luke—Alleged Discrepancies in their Accounts, and Explanations of them—What was the form of Paralysis here?—The Case of Alcimus in 1 Macc. ix.—Various Words used to denote the Cure or Healing.

THE HEALING OF THE IMPOTENT MAN AT BETHESDA, recorded by St. John only—R.V. Variations in Translation—The Form of Paralysis here—The Bath of Bethesda—The Angel troubling the Water—Is St. John v., ver. 3 (latter half) and ver. 4, part of the Original Text?—Whether it be so or not makes no difference as to the record of this Miracle—The Angelic Ministry in Health and Disease, and in the course of Nature—In what way this Cure cannot be

confounded with any Cure by mere human skill—
Objections of Paulus to the Supernatural here.

THE MAN WITH A WITHERED HAND, recorded by the
three Synoptic Evangelists—Variations of R.V.—St.
Luke only mentions the *right* hand palsy—A case of
Paralysis and not of Catalepsy as suggested by Jahn
—Cannot be explained away on Grounds of Ordinary
Medical Treatment.

THE WOMAN WITH A SPIRIT OF INFIRMITY, recorded
only by St. Luke, who ascribes its origin to Satan—
How we know that this Woman was paralysed—The
Disease may have had a Mental Origin—A Perfect
Cure, as we know from the words, 'Was made
straight.'

IN contrast to the miracle performed in the
last two cases, affected with *acute* disease, let
us consider a miracle performed in a *chronic*
case, that of the Paralytic recorded by SS.
Matthew, Mark, and Luke :—

St. Matt. ix. 2-7.

And behold, they
brought to Him a
man sick of the
palsy, lying on a
bed: and Jesus see-
ing their faith said
unto the sick of the
palsy, Son, be of
good cheer; thy sins
be forgiven thee;¹

St. Mark ii. 3-12.

And they come,
unto Him, bringing
one sick of the palsy,
borne of four.

And when they
could not come nigh
unto Him for the
press, they un-
covered the roof
where he was: and

St. Luke v. 18-25.

And behold, men
brought in a bed a
man which was taken
with a palsy: and
they sought means to
bring him in, and to
lay *him* before Him.
And when they
could not find by
what *way* they might

¹ Here, and in St. Mark ii., the Revised Version translates 'are
forgiven,' agreeably with the Vulgate 'remittuntur,' the Indi-

And behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thy house.

And he arose, and departed to his house.

when they had broken it up, they let down the bed wherein the sick of the palsy lay.

When Jesus saw their faith He said unto the sick of the palsy, Son, Thy sins be forgiven thee.

But there were certain of the scribes sitting there, and reasoning in their hearts,

Why doth this *man* thus speak blasphemies: who can forgive sins, but God only?

And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?

Whether is it easier, to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

bring him in because of the multitude, they went up on the housetop, and let him down through the *tiling* with his couch into the midst before Jesus.

And when he saw their faith, He said unto him, Man, thy sins are forgiven thee.

And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

But when Jesus perceived their thoughts, He, answering, said unto them, What reason ye in your hearts?

Whether is easier, to say, Thy sins be forgiven thee: or to say, Rise up, and walk?

But that ye may know that the Son of man hath power on earth to forgive

cative in preference to the Optative, as also in St. Luke v. 20 and 23; the remitting or absolving sentence or formula, and not a mere passing wish or prayer.

But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thy house. And he arose immediately, took up the bed, and went forth before them all ;	sins (He said unto the sick of the palsy, I say unto thee, Arise, and take up thy couch, and go into thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
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That this man had palsy of a very bad kind is manifest from the circumstance, mentioned by all three Evangelists, of his lying in a bed, or being borne by others. It may have been a case of *complete*, as distinguished from *partial*, paralysis of motion—if not also of sensation, or, at least of Hemiplegia, or paralysis of one side of the body. I here use modern technical terms. The man was totally helpless.

Throughout the whole narrative our Saviour specially connects sin with the case, and so it has been conjectured,¹ that the disease was here, as it has been in many other cases, the consequence of sinful indulgence, the fruit and

¹ Neander, 'Life of Christ,' p. 272, Bohn's edition, 1864.
'His disease may have been caused by sinful excesses.'

punishment of unbridled carnal passions, or (it may be added) of unnatural crime. It has also been observed, that by this miracle our blessed Lord teaches that *sin* is the *cause* of disease ; and that when sin is destroyed, the body will enjoy angelic health and beauty.¹ And is it not perfectly true that even to the most superficial observer who walks our hospitals, or visits the sick in high or low station, *sin*, in many cases, is the plain cause of disease, and of disease resulting from our own evil tempers, or unbridled passions, or from the sins of our forefathers ? What a proof of this does not 'family history,' in recording a hospital case supply ! Were drunkenness and unchastity unknown, would not the profession of medicine be in great part unnecessary ?

If we take the word [*βεβλημένον*] translated 'lying,' in St. Matthew ix., ver. 2—'A man sick of the palsy, lying on a bed'²—if we take this word in the same sense in which we took it in the case of St. Matthew's account of the healing of Simon's wife's mother (viii. 14, which see pages 44-46), viz., as implying his

¹ Wordsworth, Greek Test. Note on St. Matt. ix. 4.

² 'Et in lecto quasi in vivo sepulchro recondendum.'—Cornelius A. Lapide, viii. 204.

helpless condition and continued prostration, then, the case is more forcibly put before us as one of hopeless paralysis, possibly the direct result of sinful indulgence, occurring signally and notoriously in a young man. I adopt this last idea—that the patient was a young man, from Bengel, who in his comment¹ conjectures that the patient was an adult, because he was borne by four ; and that he was young, from our Saviour's address to him, 'Son, be of good cheer.'²

And, indeed, from the same expression, it has been fairly conjectured that this disease was, in the instance before us, accompanied by pain of body, and anguish of soul.³ Mental and

¹ Gnomon Novi Testamenti. S. Marc. ii. 3—'ὕπὸ τεσσάρων, *a quatuor*. Erat igitur adultus, sed non valde. V. 5 *fili*.' S. Matth. ix. 2, 'θάρσει τέκνον, *confide fili*. *Confide* nec peccata tibi oberunt, nec morbus. Sic *confide filia*, v. 22, V. 22, 'θύγατερ, *filia*. Erat ergo ea minus propectæ ætatis.'

² 'Son,'—But if this word were used to signify that the patient was young, it seems hard to suppose St. Luke would have said ἀνθρώπε, and not τέκνον as the others. It seems rather a term of kindness, as in St. Mark x. 24 ; and as τέκνον is used by Christ—John xiii. 33 ; by St. Paul, Gal. iv. 19 ; and by St. John in his Epistle. Compare παιδὶον, John xxi. 5, and 1 John ii. 13, 18. Compare also θύγατερ in the case of the woman with the issue of blood.—From Rev. J. C. Crosthwaite's MS. notes on the 1st edition of this book.

³ Neander—'Life of Christ,' p. 272. Bohn's edition, 1864.—'His disease may have been caused by sinful excesses, or it may have so awakened his sense of guilt, as that he felt it to be a

physical suffering probably had a mutual connexion and reaction ; and both required healing before there could be a perfect cure.

The progress of modern medical science nowhere appears to greater advantage than in connexion with diseases of the nervous system ; and some very marked kinds of paralysis now much studied are those which are accompanied literally by what St. Matthew calls [*βασάνοις*] 'torments.'¹

punishment for his sins ; but be this as it may, the disease of his body and the distress of his soul seem to have been closely connected, and to have reacted upon each other.'

¹ For the great difference between Paralysis with muscular relaxation, and with painful contraction, see 'Todd's Clinical Lectures,' 1861, p. 627, etc., especially these observations : 'You will meet in practice four different conditions of the muscles in different cases. The first differs scarcely at all from that of the healthy muscles ; the muscles exhibit perhaps less firmness, and are less excitable by the galvanic stimulus, when the paralyzing lesion is not of an irritative kind. A second condition presents complete relaxation of the muscles : they are soft, imperfectly nourished, and waste with wonderful rapidity ; so that, under a paralysis of a few days' duration, the size of the limb experiences a very marked diminution. In these muscles there is very little excitability to the galvanic stimulus—sometimes almost none. This is the most complete condition of paralysis in the strict sense of the term, and it is sometimes accompanied with phenomena which denote a depressed state of the general nutrition of the limb : the pulse in the large arteries of that side is weaker : there is sometimes more or less of œdema, especially of the limbs kept in a dependent position ; and the heat of the limb is imperfectly maintained. Some of these cases get well, others continue paralysed, although the general health of the patient improves, and the muscles become

Such a case was that of the Centurion's servant, recorded by St. Matthew (viii. 6, etc.): 'My servant lieth at home sick of the palsy, grievously tormented;' and St. Luke (vii. 2), describing the serious nature of the same case, says he 'was sick and ready to die.'

Many diseases were included under the general term 'Palsy,' in the New Testament. One writer¹ has enumerated five: Apoplexy,

wasted to mere membranes; others, again, continue paralysed, but the muscles gradually assume a condition—the third to which I wish to call your attention—of contraction and rigidity, the flexor muscles always exhibiting this state to a greater degree than the extensors. The muscles are still wasted, but they are stretched like tense cords between their origins and insertions. This condition is due to a chronic shortening of the muscles themselves: they are tense, but not firm or plump; it is undoubtedly a form of muscular atrophy, of which a contracted and rigid state is a prominent feature. A fourth condition is illustrated by our present case [on which Dr Todd was then lecturing clinically]. The muscles suffer very little, or not at all, in their nutrition; they are either constantly firm and rigid, or become so on the slightest movement of the limb; the paralysis is seldom complete. In these cases there is more or less of an exaltation of nutrition;—the circulation in the limb is vigorous, and its heat is not below the standard of the other limb; and it is frequently more excitable by galvanism than the corresponding muscles on the other side.'

¹ Richter, 'Dissertatio Medic.-Theol.,' Goetting, 1775. See also Jahn's 'Archæologia Biblica,' pp. 218, 219, Oxford edition, 1836, where we read:—'Many infirmities . . . were comprehended under the word which is rendered *palsy* in the New Testament.'

I. THE APOPLEXY, a paralytic shock which affected the whole body.

which affected the whole body; Hemiplegy, which affects but one side of the body; Paraplegy, which affects the lower half of the body; Catalepsy, of which the principle feature is rigidity of the muscles; and Cramp, a not infrequent disease in Oriental countries now.

II. THE HEMIPLEGY, which affects and paralyzes only one side of the body.

III. THE PARAPLEGY, which paralyzes all the parts of the system below the neck.

IV. THE CATALEPSY. It is caused by a contraction of the muscles in the whole or part of the body (*e.g.*, in the hands), and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended when he is struck with the disease, he is unable to extend it. It appears diminished in size, and dried up. Hence the Hebrews were in the habit of calling it *a withered hand*, 1 Kings xiii. 4-6; Zech. xi. 17; Matt. xii. 10-13; John v. 3.

V. THE CRAMP. This, in Oriental countries, is a fearful malady, and by no means unfrequent. It is caused by the chills of the night. The limbs, when seized with it, remain immovable; sometimes turned in, and sometimes out, in the same position as when they were first seized. The person afflicted resembles a man undergoing the torture, *βασανιζομένῳ*, and experiences nearly the same exquisite sufferings. Death follows this disease in a few days, Matt. viii. 9, 10; comp. Luke vii. 2; 1 Mac. ix. 55-58.

This last reference, which, accurately, should be 1 Maccabees ix. 55 and 56, is worth quoting in full:—

‘And as he began to pull down, even at that time was Alcimus plagued, and his enterprise hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak anything, nor give order concerning his house.

‘So Alcimus died at that time, with great torment.’

This division is not, however, sufficiently exact for the purposes of modern medical science and practice ; indeed it has been called absurd, because it includes Cramp and Catalepsy ; though, possibly, what we call Cramp now-a-days is a different affection altogether. I only note it to show that the word ' palsy,' as used in the New Testament, was a popular, not a scientific, term ; in fact, that it was used much in the same way as we use it now. At present (April 1890) I am in the habit of pastorally visiting a poor parishioner, who suffers acutely from a form of ' Palsy ' not unlike the Cramp, or 5th division of ' Palsy,' above mentioned.

The three Evangelists who relate this miracle substantially agree in every particular ; although, as I shall presently show, there are expressive words peculiar to each.

It would be no difficult matter to draw a picture of the palsied man as he lay, contrasting each prominent symptom of his disease with the immediate and total change produced by the Divine mandate—' Arise, take up thy bed, and go unto thine house ;' three different orders, each probably intended to exhibit an increased exercise of physical restora-

tion, entirely at variance with popular expectation.

The man who could not use hand or foot, who was borne of four, was seen first to arise,—implying partial use of the muscles of the trunk and lower extremities;—then to take up his bed—implying a somewhat vigorous use of the muscles of the chest and upper extremities;—and, finally, to show his complete physical recovery by the long-continued exertion of almost all his muscular powers—implied in taking up his bed, and walking to his house.

By no human means could such a case as this have been instantaneously cured either then or now. And although medical science has in our day advanced very much as regards the knowledge and treatment of this mysterious and interesting class of diseases; and modern physicians can often ameliorate, and sometimes cure, the less severe forms of palsy; yet, even with the light of our modern boasted knowledge, a professional inquiry into this case will fully establish the fair conclusion, that it was all but hopeless as regarded cure by human skill; and that, even admitting a possibility of cure by human means, it could be accomplished only

after a lengthened course of treatment, and never in a moment.

It has been supposed that this miracle was wrought on a man affected with what modern physicians call *complete paralysis of motion*, and probably, at the first stroke, with paralysis of sensation, and with unconsciousness also; and some have presumed that this paralysis was connected with, or depended on, what is technically called 'Softening of the Brain;'¹ or on a Cerebral Hæmorrhage. Even if this disease affected the motor power of one side of the body only; even if it were but *hemiplegia*, with re-

¹ Compare the original of the three accounts of this miracle with some standard medical work—*e.g.*, Dr Todd's 'Clinical Lectures,' xxxiii.—'Paralysis, from lead poisoning,'—Hysterical Paralysis; xxxix.—'On Softening of the Brain,'—Beale's edition, Lond. 1861, pp. 608, 682. In lecture 33, he observes that Paralysis is not a disease, but a symptom of a disease. 'Paralysis is an effect due to a cause, which cause, itself, is not always the essential disease' (p. 609). Dr Todd, in this lecture, discusses the various causes which give rise to paralysis, and shows how, in some cases, paralysis exhibits no sign of brain disease. Lecture 39 shows how paralysis is often caused by brain softening, with, or without, clot or effusion of blood. 'A very distressing symptom of not uncommon occurrence in similiar cases, namely, severe pain in the paralysed limbs—partly referred to the joints, partly to the course of the principal nerves of the limbs. These pains are most severe in the arms, and are most troublesome at night, interfering much with rest' (p. 693). This last quotation refers to a case of paralysis, with muscular *relaxation*.

laxation of the muscles; the want of motor power as regarded rising up, lifting his bed, carrying it, and walking home, would be practically the same as if the paralysis of motion were complete instead of being one-sided.

My friend Reginald Eager, M.D., a practitioner of large experience in diseases of the brain and mind, has kindly given me these notes¹ on the medical aspect of the healing of the paralytic, now under consideration (January 1890):—

1. ‘Softening of the brain may be acute or chronic, partial or entire. It is due to atheromatous condition of the vessels, or to thrombosis and embolism. It occurs rarely in the young and vigorous; but in the old, decrepit, prematurely aged, and in those over the middle age of life.

‘Hippocrates noticed that “apoplexies” were common in persons over 40.

‘The paralysis in these cases is, as a rule, circumscribed; still, large medullary centres of the hemispheres may be destroyed, and no apparent loss of function take place.

¹ He does not consider them exhaustive; for a more extended commentary would include a wide margin of symptoms necessarily omitted from this brief communication, which was intended for my own information in revising this book.

‘Should any extensive paralysis occur, as in the case of thrombosis of a large artery, it will probably only amount to hemiplegia.

‘Cases of embolism are more common in the young, and of hæmorrhage in the old. In embolism we have only a part affected, and the paralysis often disappears with the absorption of the embol, or with the setting up of collateral circulation for supply of nutrition. In some cases, where the blood supply cut off is large, or the part afflicted is serious, a general paralysis may set in, usually ending, not long after, in death.’

2. ‘Chronic myelitis is accompanied by paralysis, but usually in the form of paraplegia, varying in extent according as the disease extends up the cord, the general senses not being affected. The paralysis is accompanied with anæsthesia, and slowly increases, ending, perhaps, after many years of lying in bed, in bed sores, cystitis, etc., and death.’

3. ‘Progressive muscular atrophy, or wasting palsy, affects young people and the middle-aged. The mean age for it is 30. Males are more liable to it than females. Excessive muscular action or exertion, exposure to wet, or

violence to the spine, are amongst the chief causes. Sometimes the lingual nerves become affected, and speech may then become inarticulate or lost. It is often of very lengthened duration.'

The above are very brief sketches of the chief nervous diseases affecting the case in question.

The patient in the Gospels, being generally considered by commentators to be a person of a young age, one has to consider what form of 'palsy' would be likely to take such a person.

It must be quite evident, *upon this hypothesis of age*, that any form of cerebral softening, whether due to hæmorrhage, thrombosis, or embolism, can hardly, with probability, be set down as the cause; firstly, because these cases occur in persons of a greater age; and, secondly, if occurring in the young, the paralysis, as a rule, is circumscribed.

If the patient was *a young man*, there is also every improbability of his having been 'struck down' suddenly by cerebral hæmorrhage; and even if so, the sudden blow would hardly produce such lasting prostration from which he should emerge and attain consciousness, but remain totally paralysed. He would, if he re-

covered, have been the subject of hemiplegia, most probably, or, perhaps, paraplegia. If he had had a serious and extensive hæmorrhage, I think death would probably have ensued, even before return of consciousness ; but, in any case, soon after.

It is also suggested that the patient was suffering from a paralysis affecting the *whole* body, and, therefore, acute or chronic myelitis are excluded, as they, as a rule, exhibit paraplegic symptoms.

It certainly seems most probable that, as the man had to be assisted and let down into our Lord's presence, a very extensive and serious form of paralysis is indicated ; and that he was quite unable to help himself. May not the expressions used indicate that these persons purposed to ask, if they did not actually ask, our Lord to heal him ; and the patient himself was not able to speak, or, at all events, to speak intelligibly, and ask the gift for himself ; and, perhaps, even his senses may have begun to be dulled ? If all this is granted, it would seem that the patient being, without doubt, 'one of the people,' and, probably, having been employed in some manual labour, was suffering

from progressive muscular atrophy, or wasting palsy,—brought on by cold, or excessive muscular strain in labour,—or injury to his spine, perhaps—but very doubtfully so—by venereal excess? The disease had progressed very considerably, so much so as to implicate the tongue; the last stage of the case was approaching, and the intellect was, perhaps, becoming dulled; and that the case was very urgent, and was deemed to be so, is shown by the extraordinary exertions used by the patient's friends to gain access to our Lord's presence.

In regard to the above medical commentary, I am satisfied that its writer, with whose religious convictions I am well acquainted, would not wish to be understood as in any wise attempting to write down or explain away the manifest connexion between this man's bodily disease and his sin. Nothing can be clearer than that the three synoptic Evangelists are pledged to the truth of their story, when they record the words of Christ to the effect that sin and disease were closely connected in this instance. 'Luke, the Physician,' is precise here.

As before observed, St. Matthew describes this paralytic as [*βεβλημένον*] laid flat, stretched;

perhaps suddenly struck down on his bed¹; or affected with paraplegia, from spinal cord disease; while the word used by SS. Mark and Luke [κατέκειτο] simply means 'he lay.' The same expression is used by St. Mark in describing the case of Simon's wife's mother.

St. Matthew, then, as in the instance of Simon's wife's mother, here uses a word which, we may believe, either expresses the two features of this case which most readily appealed to the public, or is, at least, consistent with their existence—I mean the sudden and the hopeless nature of the affliction; while, as has been well observed, the accounts of St. Mark and St. Luke throughout bear the vivid stamp of eye-witnesses; and particularly in the manner in which they relate the unusual feature in the case—the letting down the sick man's couch into the room where the Saviour was.² As an eye-witness, St. Mark would naturally note that the man, sick of the palsy, did lie on a bed; and that he was so helpless that he was 'borne of four' ver. 3). St. Luke, however, as a medical

¹ See the remarks on this expression on pp. 46, 47, in the case of Simon's wife's mother.

² Neander, Op. cit. p. 272. But it must not be concluded that they *certainly* were eye-witnesses.

witness, would not be expected to note the facts, so familiar to him, that the man being palsied 'lay;' or that he was so helpless as to require to be 'borne of four.' The coincidences in the three accounts thus far tend strongly to mutual and cumulative confirmation of the truth of each account, and of all three together; and the substantial identity of this feature in the three accounts is seen by the fact of the Vulgate rendering the word used by St. Matthew, and that used by SS. Mark and Luke, by forms of the same Latin verb [*jaceo*].¹

SS. Mark and Luke both relate the circumstance about letting down the bed through the tiling, in language of simple yet undesigned coincidence; while St. Matthew, giving an account only of what Christ *said*, passes this circumstance by: and, although it does not lie within the scope of my argument to discuss the great doctrine of the Son of Man having power on earth to forgive sins—an invisible and more wonderful reality than to heal disease, which was an exercise of power evident to the senses—yet, in passing, it may be noted that the

¹ Matth. ix. 2, 'Paralyticum Jacentem in lecto.' Marc. ii. 4, 'Grabatum in quo paralyticus Jacebat.' Luc. v. 15, 'Tulit lectum in quo Jacebat.'

former, rather than the latter, is the doctrine taught by the Evangelist in this particular case, and hence the absence of minute detail as to fact and circumstance; which, however, could scarcely be avoided by eye-witnesses¹ like SS. Mark and Luke. The three Evangelists speak of the bed whereon the sick man was laid, but each designates it by a different word from that used by the other two; and this fact should be noted, because our English translators render different words in the original by the one word 'bed' in the Authorized and Revised Versions.

St. Matthew's word [*κλίνη*] means that on which one lies—a couch. St. Mark adopts and uses a Roman word (his own name, 'Marcus, my son—John, surnamed Mark,' was Roman)—a word familiar to his readers² [*κράβαττος* or *κράββατος*], adopted from the Macedonians, and rendered in the Vulgate by the Latin form of the same word [*grabatus*], while St. Luke uses a classical term of the later Greek writers

¹ See note on page 83.

² His Gospel is believed to have been intended for Gentile, and of course, therefore, in large part for Roman, readers; and hence he omits the Genealogy of our Lord; and, while he gives but few Old Testament quotations, explains Hebrew words and customs.

[κλινίδιον]; literally a diminutive bed or couch, a term not used by the other Evangelists.

The word used by St. Mark denotes—Archbishop Trench tells us,¹—‘a mean and vile pallet used by the poorest;’ and from it we may conjecture that the ‘Son’ to whom Christ said, ‘be of good cheer,’ was a son of poverty, and that his disease was aggravated (as physicians know paralytic diseases are aggravated) by the want of those comforts and conveniences which render the sufferer’s condition tolerable, and which made his cure to him a relief intense and unutterable. Every clergyman who visits his flock knows the truth of my assertion—that a poor man afflicted with severe paralysis is a miserable sufferer.

But St. Luke’s peculiar word [κλινίδιον] is good Greek, according to the standard of his own time, and is a technical word also. It denotes, as already observed, a diminutive couch, and his use of it here seems to have been designed to show that the bed in question was a diminutive one, specially, if even poorly, constructed for supporting a sick person; a smaller couch than that used for sleep or rest; in fact,

¹ ‘On the Miracles,’ p. 209. Note, 7th edition, 1862.

such a couch as we see used for like purposes in our own day.¹

St. Luke, doubtless, had an object in using the word [κλινίδιον]; for probably he meant to draw attention to the fact that, although the bed may have been 'a mean and vile pallet,' as St. Mark calls it [κράβαττος], yet that, even if mean, it was still *a bed* [κλίνη], as St. Matthew tells us; and a diminutive bed [κλινίδιον], so small as to be let down through the roof of an Eastern house by the removal of a comparatively small portion of the tiling. Moreover, it was the professional *litter for carrying the sick*. And, on the other hand, observe St. Luke's verbal honesty, where the idea is to show that a sick man lay on a bed,—'a mean and vile pallet,'—when the size or special construction of it, or the possibility of lowering it through a hole in the roof, was not the point to which he would draw attention. In Acts ix. 33 (I here assume that St. Luke wrote this book), he writes of St. Peter finding Eneas, 'which had kept his

¹ 'κλινίδιον, a diminutive from κλίνη, was a small couch, and was also used, like the Latin diminutives lectica and lecticula, to denote *a litter for carrying the sick*.' . . . 'That the κλινίδιον was a couch of so light a kind that a woman could lift and carry it, may be seen from Aristophanes Lysistr. 916.—Hobart's 'Medical Technology of St. Luke,' 116.

bed' [κατακείμενον ἐπὶ κραββάτῳ], who had lain stretched on a mean and vile pallet 'eight years, and was sick of the palsy.' Why does he use St. Mark's word in the case of Eneas and not in the case now before us, and what may we learn from this fact? May we not conclude, that as he well knew of the common word used by St. Mark, and used it himself where it sufficed for *his* description; so he undesignedly testifies to the truth of St. Mark's verbal description in the case before us; and to the necessity of *his own* technical accuracy in describing how it was that a helpless paralytic was let down on his bed through the roof of a house, a fact which some may have thought improbable.

It may be well to note the fact, that in the frescoes of the Roman Catacombs, this bed, or mean pallet [κράββατος]¹, mentioned by St. Mark, is represented, in connexion with this miracle, as a light frame of wood not unlike those now used by ambulance bearers in carrying the wounded off the field of battle. We

¹ For the various spellings of this word, see Greek texts of Wordsworth, Alford, Stephens, and Mill; and Liddell and Scott's Lexicon.

see the same thing in a somewhat similar form in what is called 'the hospital stretcher.'

Here, again, observe the remarkable coincidences even as regards this one word 'bed,' and how much we learn as to the honesty of the Evangelists and the perfect consistency of their accounts even with their individual peculiarities.

In Acts v. 15, St. Luke has the words [*Ἐπὶ κλινῶν καὶ κραββάτων*] 'on beds and couches' (A.V. and R.V.). Dr Hobart ('Medical Technology of St. Luke,' 116), remarks on the variety of words employed by St. Luke for the beds of the sick. He uses two which are common to him and the other Evangelists [*κλίνη*, the general word for a bed or couch, and *κράββατος*, the pallet of the poorer classes], and two peculiar to himself [*κλινίδιον*, and *κλινάριον*].

In regard to the last of these words, however [*κλινάριον*], which is the reading in the oldest uncial MSS., it must be noted that the ordinary word [*κλίνη*] appears instead of it in Acts v. 15, in some Greek Testaments in common use. See Wordsworth's, Bagster's, and the Cambridge Greek texts.

‘I have long believed that this paralytic was *in extremis*—that he was suffering from acute paralysis, and so that it required four persons to move him cautiously, and that he was in immediate danger of death, or else they would have waited until Christ was at liberty, and they could obtain easy access to Him. The case, I believe, was imminent, and therefore they were resolved by some means or other to bring the sufferer to the Lord’s presence. As to the mode in which they effected this object, the best account of it I have ever seen is that given by Mr Smith, of Jordan Hill, in his disputation on St. Luke’s writings appended to his “Voyage and shipwreck of St. Paul.” I refer to what he says at pp. 276-7, and if you can refer to Ainsworth’s “All round the World,” you will find in the view of Jerusalem, on the first pages, that such “companions” as Mr Smith describes are quite common on the houses there. I refer here only to this one point. As to Mr Smith’s theory of the origin of the Gospels, I do not in the least agree with it.’—(From Rev. J. C. Crosthwaite’s MS. notes on the 1st edition of this book.)

But SS. Matthew and Mark describe this

as [παραλυτικός] a palsied person—one sick of the palsy ; while St. Luke does not use that term, but defines the condition of the patient by a word [παραλελυμένος], translated in the Authorised Version, ‘taken with a palsy,’ and in the Revised Version, ‘palsied.’ This latter word [Παραλελυμένος] has almost the same meaning as that used by SS. Matthew and Mark ; but it is a technical term, which the former, strictly speaking, is not ; and so, while it marks the accuracy of ‘the beloved physician,’ the non-use of it, except by St. Luke, tends to show the reliable nature of the records of the other two, who use popular phraseology quite consistent with the truth of the story.

The word [παραλυτικός] used by SS. Matthew and Mark means one affected with [παράλυσις] paralysis. This latter word means, primarily, *a loosening aside* ; and, secondarily, *a disabling the nerves in the limbs of one side*. The word [παραλελυμένος] used by St. Luke implies *relaxation or debility at the side*, and thence *general feebleness or exhaustion*. It is used in connexion with nautical phraseology, to describe the condition of a boat with disabled or abstracted oars, and thence is applied to the condition of

the body when analogously circumstanced. From the accounts of SS. Matthew and Mark, it may be inferred that [παράλυσις] 'palsy' had a loose or popular meaning as applied to paralysis generally, as is the case in England at this day, but the professional meaning of the term at that time was a *partial*, as opposed to a *total*, disability of the nervous system.

The word [παραλελυμένος] used by St. Luke not only answered his purpose in describing the case accurately, but by using it he avoided the use of the word [παραλυτικός] translated, 'one sick of the palsy, which, in *his* Gospel, might have been held to indicate a professional or restricted meaning, not in accord, perhaps, with the facts of the case; just as in reporting a sudden attack in the street now, it would be quite true for a daily newspaper to report the case as one of paralysis; while, in a report of the same case in a medical journal, we should expect and get technical accuracy of nomenclature. And there was good reason for St. Luke's use of this peculiar word.

In the authoritative medical literature of his day, embodying, as it did, the terms and doctrines with which he was doubtless familiar

in the works of Hippocrates the Great—to doubt whose infallibility was considered a medical heresy not very long ago¹—the term paralytic, ‘sick of the palsy’ [παρλυτικός] nowhere occurs;² and where Hippocrates refers to this disease, he employs the term ‘apoplexy’ [ἀποπληξία].

It is well known to learned physicians, that the ancients generally considered apoplexy and palsy as diseases of the same nature, but different in degree, apoplexy being a universal palsy, and palsy a partial apoplexy.³ Apoplexy was looked on as a palsy of the whole body, of sensation, of mind, and of motion; and in this doctrine there was a remarkable agreement among the ancient physicians, Aretæus, Galen, Alexander Trallianus, Aëtius, and Paulus Ægineta, who flourished *after* St. Luke’s time.

¹ In my Memoir of Dr Stearne, founder and President of the Dublin College of Physicians in 1668 (published Dublin, 1865), I have noted (on p. 33) that this eminent Medico-Theological philosopher stated of Hippocrates, in his ‘Animi Medela,’ that the father of Medicine was one ‘qui nec fallere nec falli potuerat,’ p. 58.

² ‘A word never used by the ancient Greek writers.’—Freind’s ‘History of Physick.’

³ See Dr Mason Good’s ‘Study of Medicine,’ 3d edit. 1829, vol. iv. 659; also Jahn’s ‘Archæologia Biblica’ (Oxford edition), p. 218, where he quotes Richter, already referred to on p. 73.

Celsus, the Roman physician, who wrote in the reign of Tiberius, and who was, therefore, a contemporary of St. Luke, describes palsy and apoplexy by the general terms [Resolutio nervorum], a resolution or relaxation of the nerves. Celsus represented enlightened medical opinion at this time; and seems to have given definite meanings to the words now under discussion.

He tells us that, whereas a resolution or relaxation of the nerves was anciently called apoplexy, if total, and paralysis, if partial, he (Celsus) considered the term paralysis to be the proper appellation of both [‘At resolutio nervorum frequens ubique morbus est, sed interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominaverunt: nunc utrumque παράλυσιν appellari video’]. From this it will appear that St. Luke, probably of set purpose, refrained from using a word of then unsettled professional meaning; employing instead of it a term which technically and accurately defined the nature of the case—paralysis *with relaxation*, as distinguished from paralysis with painful *contraction* of the muscles—and which showed, by marked contrast, the

superhuman power of the cure. The other Evangelists, not being medical writers, of course would not be understood to write of palsy in any but the popular sense of the word.

It may be noted in passing that in the expression, 'Confirm the feeble knees,' in Isaiah xxxv. 3, the word translated 'feeble' is the same in the Septuagint version as that used here by St. Luke; and in the Epistle to the Hebrews, xii. 12, where this passage is quoted, the same word likewise appears. Also, in Acts viii. 7, where, assuming St. Luke to have been the author of that book, we should expect the same technical accuracy, we find the same word again; 'many taken with palsies, and that were lame, were healed;' and again, in Acts ix. 33, the same word is used in describing the case of Eneas; 'which had kept his bed eight years, and was sick of the palsy.'

Dr Hobart ('Medical Language of St. Luke,' p. 6) gives numerous references to Hippocrates and Galen, in confirmation of what has been above stated as to the technical term here employed by St. Luke, as distinguished from what he calls 'the popular form' used by the other Evangelists.

THE HEALING OF THE CENTURION'S SERVANT.

St. Matthew viii. 5-13.

5. And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching him,

6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7. And Jesus saith unto him, I will come and heal him.

8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12. But the children of the

St. Luke vii. 1-10.

1. Now when He had ended all his sayings in the audience of the people, He entered into Capernaum.

2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3. And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant.

4. And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this:

5. For he loveth our nation, and he hath built us a synagogue.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not thyself; for I am not worthy that Thou shouldest enter under my roof;

7. Wherefore neither thought I myself worthy to come unto Thee; but say in a word, and my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers; and I say unto

kingdom shall be cast out into the outer darkness ; there shall be weeping and gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way ; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth *it*.

9. When Jesus heard these things, He marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole that had been sick.

This case, mentioned only by SS. Matthew and Luke, has been incidentally touched on in discussing the last, which should be read in connexion with it. A comparison of the narratives may be found in any Harmony of the Gospels ;¹ and, inasmuch as St. Matthew describes the centurion as himself going to Christ, while St. Luke describes him as *sending* others² to the Saviour, it may suffice to note that this and other points of comparison, or of apparent diversity, will be found fully discussed by Archbishop Trench.³ The Archbishop's general

¹ See Williams's 'Devotional Commentary on the Gospel Narrative,' vol. ii. p. 92, edition of 1870.

² Probably the *batlanim* of the chief synagogue. Farrar's 'Life of Christ,' chap. xix.

³ 'Miracles,' p. 225, 7th edition.

position, as regards the point now chiefly alluded to, is the well-known axiom, and one universally acted on by us all—‘*Quod facit per alium facit per se :*’ in other words, a man is said to build a house, while we know he pays others to build it for him.

On this the Rev. J. C. Crosthwaite (MS. notes on first edition of this book) comments thus :—

‘I fear I cannot agree with Archbishop Trench in his application of “the well-known axiom” to the case of the Centurion. A man may be said to build a house which he paid others for building ; but he could not be said to live in a house because he sent some one else to live there ; or to go *to* or *from* a place because others had done so at his bidding. To apply the axiom to present actions is absurd. To say that a man came to a person, when all he meant is that he sent some one else, is as irrational as to say he has eaten his dinner when he employed some one else to eat it for him. It is simply untrue, and I cannot see what reliance could be placed on the Evangelist’s testimony to facts if he used words with such latitude as this. And if Alford maintains

that such variations "are common in all written and oral narratives," he would have done well to furnish us with a few parallel cases.

'What I have long believed to be the explanation of this story is this:—That the Centurion sent elders of the Jews to ask Christ to come and heal his servant, and that, on after-reflection on what he had heard of Christ's power, he sent friends to meet Christ and tell Him not to trouble Himself, for that he was neither worthy to receive Him into his house, or even to come to Him, but only to "speak the word," etc. And then, finding at last that Christ was still coming towards the house, he went out to meet Him, and said what he had already desired his friends to say, and received from Christ the answer recorded by St. Matthew, his friends having meanwhile returned to the house and found the servant healed.

'This I believe to be what really happened without making St. Matthew state what would be untrue — viz., that the Centurion went [*προσῆλθεν*] to Christ, when, in point of fact, he did not go at all. And observe here that, though St. Luke says that the Jewish elders asked Christ to go to the Centurion, and, it

may be, did so at the Centurion's request, yet, when the Centurion himself came to Christ, as St. Matthew relates, he did not ask Him to do anything of the sort, but merely stated the torments his servant was suffering. And when the Lord said He would go and heal him (which St. Luke does not say he said to the elders), then he repeated what he had already desired his friends to say for him. And, observe also that St. Luke does not say that our Lord made any answer to the message given by the Centurion's friends, but merely that, on their return, they found the servant cured. The Centurion may have met them, or may have come to Christ by some other way. But it was to the Centurion himself the Lord said,—“Go thy way, and as thou hast believed, be it done unto thee.” Viewed in this simple way, there is not even an apparent discrepancy between the two accounts. The friends repeated what the Centurion desired them to say. But then, in the end, he came himself and spoke in his own person.’

The general question of palsy, and of how fitted it was for the exercise of Divine healing power, has already been noted in the former case; several of the remarks thereon made

apply here also. But there are one or two features special to this case.

St. Matthew tells us (viii. 6) that this Centurion's servant was 'sick of the palsy'—the same word used by him in the former instance; but he adds that the paralytic was 'grievously tormented.'

St. Luke, on the other hand, says nothing of the name or character of the disease; he only tells us (vii. 21) that the man was 'sick and ready to die,' and from this some commentators have found a difficulty—*e.g.*, Archbishop Trench says¹—'There is a certain difficulty respecting the exact nature of the complaint;' and he adds that St. Matthew's word 'palsy,' and the phrase 'grievously tormented,' seem not altogether to agree, nor yet the report in St. Luke that he was 'ready to die;' 'since palsy in itself neither brings with it paroxysms of pain, nor is it in its nature mortal.' The Archbishop, however, adds that paralysis with contraction of the joints is accompanied with suffering; and that when to this is added tetanus, as is often the case in the East, the phrases 'grievously tormented' and 'ready to die' are perfectly consistent.

But with all deference to so high an authority,

¹ *Op. cit.* 232.

is not this difficulty unreal, and are the medical facts exactly as thus stated? I rather think not. No fact is better established than that certain forms of paralysis, not uncommon in England at present, are accompanied with 'torments.' Paralysis, with contraction of the *muscles*, is one frequent form of this disease, and I have often seen it among the inmates of a large workhouse hospital. The suffering in such cases is often terrible; but a reference to some standard work, such as that already noted,¹ will be quite sufficient evidence on this point to medical students. Again, I may note just one form of paralysis not rare among us, and much written about by physicians when the first edition of this work was published—I mean 'Loco-motor Ataxy.' In 1871 I was in the habit of visiting pastorally a wretched sufferer from this affection, under which he had then laboured for about eight years. It had gradually crept from his feet upwards, until he became almost helpless; and he required the strongest sedatives to give him even temporary and partial relief from intense agony. He was verily sick and 'ready to die,' and in due course

¹ Todd's 'Clinical Lectures.'

was killed by this disease. A mild form of palsy does not commonly end in death, but it is mostly followed by repeated attacks, gradually increasing in severity, until the patient not only is 'ready to,' but, as a fact, does 'die.'

This was a severe, a mortal case, else the Saviour's aid were not wanted. The two accounts, then, are perfectly consistent. St. Matthew notes the tormenting nature of the disease. St. Luke says that he was so bad that no man could save him.

And this statement is also perfectly consistent with that recorded in 1 Macc. ix. 55, 56, of Alcimus, of whom we read:—'His mouth was stopped, and he was taken with a palsy, so that he could no more speak anything, nor give order concerning his house. So Alcimus died at that time with great torment.' The Greek words here translated 'palsy,' and 'torment,' are the same as those used by St. Matthew; and it is scarcely necessary to add that the description of the disease is true to life. But St. Matthew says of this case, 'And his servant was healed [*ἰάθη*] in that self-same hour.' Here that Evangelist uses the word peculiarly proper for 'healing;' and he does so of set purpose.

Elsewhere, *e.g.*, xiv. 36, he says [διεσώθησαν], 'they were made perfectly whole;' and likewise St. Mark uses a peculiar word [ἐσώζοντο], vi. 56, 'were made whole.' St. Matthew, then, marks the fact of the *healing* of the disease; but does St. Luke use this word of healing in this case? He does not. He goes further, and tells us that they found him not only healed, recovered, but 'whole;' [ὑγιαίνοντα] body and soul in perfect health. St. Matthew's word has reference to bodily health, St. Luke's to the health of the whole man, and, therefore, to soundness of mind; which, as we know, is often most gravely affected in bad cases of paralysis; and it may be said that these are the most hopeless cases. Well, then, did St. Luke say that the servant was 'ready to die,' and yet that he was made 'whole.' His word implies *Sanity*, our model of health—*mens sana in corpore sano*. It is not long ago since I saw a strong man reduced to this condition of an insane, suffering paralytic. He is now in a lunatic asylum, dying by inches,¹ and none but the Great Physician can make him 'whole.'

¹ Since writing the above, I have learned that he has died.
(Note in 1871.)

It may be questioned whether the meaning here attached to 'whole' [*ὑγιαίνοντα*] is the true one; whether this word does fairly include soundness of mind as well as soundness of body; whether the word of itself means more than being in a sound or healthy state; and whether the nature and extent of this soundness should not be determined by the context?

Dr Hobart ('Medical Language of St. Luke, 11,') says that the word in question 'implies that the messengers, on their return, found the servant not only cured of his disease, but also in sound health.'

But even admitting the force of these queries, I believe the result will be much the same. The word in question occurs in the New Testament, in St. Luke, v. 31; vii. 10 (the case now before us); xv. 27; and in 3 Ep. St. John, ver. 2. In the last instance it is used in a metaphorical sense, as implying greeting: 'I wish, above all things, that thou mayest prosper, and *be in health*.' In each of the other instances it is worthy of note that 'the beloved physician' is the writer who uses it; and he would not be worthy of the title of a physician if he had contemplated 'soundness' as having reference only

to bodily health. The relation of mind to matter, the mutual action and reaction of body and soul, and the doctrine of spiritual influence in connexion with bodily disease, are ideas or facts which the reader of St. Luke will see were not unknown to that Evangelist. And, whether we look on it as a matter of medical science, or as a matter of fact, it cannot be denied that soundness or unsoundness of mind must be sometimes connected with paralysis; and that any consideration of such cases, which did not include the *mens sana in corpore sano*, must be regarded as utterly defective. In chap. v. 31, St. Luke writes of those that are whole [*ὑγιαίνοντες*], not needing a physician. Here, of course, he is writing of soundness as opposed to disease. But it is equally plain that the province of the physician [*ἱατροῦ*], then as now, included treatment of the mind, as well as of the body. And if the word 'whole' were here to be restricted to soundness of body, it would quite destroy the force of our Lord's use of it as an illustration. For it evidently was His purpose to show that sin affected the whole individual, body and soul, as disease or health had relation to the whole man; and so He came not

to call the righteous (the sound or healthy), but sinners (the diseased), to repentance. In ch. xv. 27, the same word, used with reference to the return of the Prodigal Son, is translated 'safe and sound;' and this good authorities have interpreted to mean 'safe and uninjured.' But, in this instance, there was no question of bodily disease at all; while, on the other hand, we read that the Prodigal 'came to himself.'¹ He had been beside himself with sin; but when he repented, he came, returned to himself, and was received back again, a sane man, by his father. Here, then, as indeed Greek writers have used it, this word would seem expressly intended to mean soundness of mind, and not soundness or safety of body.² From all this it will appear that the word, under consideration, ought to be regarded as expressing perfect soundness of the individual; that sometimes this soundness had special reference to the body; sometimes to the mind; and sometimes, as in the present instance, to an abnormal or un-

¹ 'In se autem reversus.'—*Vulgate*.

² See under *ὀψαλνω* in Liddell and Scott's Lexicon; and also in the 1851 edition of Rose's Parkhurst's 'Lexicon to the New Testament.' In this latter book, Kypke is quoted as referring the word principally to the mind in St. Luke xv. 27.

healthy condition of the individual in which both were, or might be, affected; mental injury in paralysis, being closely connected with, or following from, cerebral or nervous lesion. The 'soundness' in a case such as this, when cured, is analogous to the soundness of a recruit, who, after physical and mental examination by a military surgeon, has been pronounced thoroughly fit for service.

THE HEALING OF THE IMPOTENT MAN
AT BETHESDA.

St. John v. 2-9.

2. Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk,¹ of blind halt, withered, waiting for the moving of the water.

4. For an angel went down at a certain season into the pool and troubled the water: Whosoever then first after the troubling of the water stepped in, was made whole of whatever disease he had.²

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had been now a long time *in that case*, He saith unto him, Wilt thou be made whole?

7. The impotent⁴ man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

¹ R.V., 'them that were sick.'

² R.V. omits 'waiting for the moving of the water.'

³ R.V. omits verse 4.

⁴ R.V., 'sick.'

8. Jesus saith unto him, Rise, take up thy bed and walk.

9. And immediately the man was made whole, and took up his bed and walked : and on the same day was the Sabbath. ¹

This man also is generally believed to have been afflicted with a severe form of paralysis—to have been a paralytic, like the two preceding examples, of which see pp. 66 and 95. The same descriptive language is used as to his condition, which we find used in cases plainly called paralytic, *e.g.*, the man sick of the palsy in St. Mark ii. 4, and the case of Eneas in Acts ix. 33 ; and his cure is accompanied with the like direction, ‘ Take up thy bed and walk.’

And, indeed, the fact of his having been diseased for so long a time as thirty-eight years, and of his inability to walk into the pool of Bethesda as quickly as others, leads to a like conclusion. That his case was not as bad as the first of the two preceding cases, we may conclude from the fact that he usually made some attempt to walk into the pool or bath : ‘ Sir, I have no man, when the water is troubled, to put me into the pool ; but while I am coming, another steppeth down before me.’ He was not, then, totally unable to move ; he could shuffle along as paralytics often do ; but he

¹ R.V., omits ‘ and on the same day was the Sabbath.’

could not get along as fast as those who stepped down before him. He was not so bad as 'the man sick of the palsy' above referred to—for *he* could not move at all—he was 'borne of four;' but he was worse than his fellow-sufferers. And, that he might have been worse than he was, is evident from what the Saviour said to him: 'Sin no more, lest a worse thing come unto thee.'

Moreover, that his case was paralytic, may be concluded from what the narrative says of those who waited for healing at this pool or bath of Bethesda: 'In these lay a great multitude of sick, blind, halt, withered'¹—that is, of persons affected with all kinds of disease of the nervous system: the word translated 'sick,' in the Authorised Version 'impotent folk' [*ἀσθενούντων*], meaning 'infirm sick,' those whose diseases were chiefly connected with general failure of nervous power; and the words translated 'blind, halt, withered' [*τυφλῶν, χωλῶν, ξηρῶν*] point in the same direction, to disease from infirmity, or failure of nervous power, rather than to the results of epidemics or of mechanical injury. And the fact that they did resort to a bath for cure also shows this, for it

¹ Archbishop Trench's translation.

is well known that the ancients had great confidence in the curative powers of baths, animal and mineral, in diseases like these. Celsus, already quoted, who was then living, recommends bathing in the sea in paralytic cases, and where it cannot be had, he advises the use of artificial salt water¹; and the learned Dr Mead, in commenting on this very case,² observes that medicated baths were then much used in the Holy Land; and refers to the accounts of them collected by Hadrian Reland.³ It is not exactly within the scope of these remarks, to consider some questions which are generally discussed in connexion with this miracle, such, *e.g.*, as whether the closing words of verse 3, 'waiting for the moving of the water,' and the whole of verse 4—about the angel troubling the water at a stated season—and the cure of *any* disease of the first bather—whether these portions are interpolated or not.

Nor is it essential to our purpose to consider whether, by an angel troubling the water, is meant a messenger of the Sanhedrim; or simply the expression of popular belief as to super-

¹ Lib. ii. cap. xxvii.

² 'Medica Sacra,' chap. viii.

³ Palæstina ex monument. Vet. illustr. pp. 300, etc.

natural agency in the case. Nor, again, need we pause to ask whether the cures there effected were medicinal or miraculous. All this is beside the Saviour's cure of this impotent man. The Lord interfered in no way with the cures effected at the pool of Bethesda; his act consisted in healing *there*, and immediately, and perfectly, one who had been so paralysed for many years as not to be able to shuffle first into the bath on any one occasion during a great part of his lifetime.

It may be well, however, not to pass over these points altogether, and therefore for information on the first mentioned—the question as to the authenticity of the last clause of verse 3, and the whole of verse 4—the intelligent student may be referred to p. 157 of the 2d edition of 'Barretts' Companion to the Greek Testament' (Bell & Daldy, 1867), where all that has been advanced by our best scholars is put in a small compass; and when it is mentioned that Dean Alford rejects these passages as spurious, while Bishop Wordsworth does not, and Archbishop Trench agrees with Alford, it will be seen that there is important authority on both sides; so much so, that the New Testament

Revisers of 1881, after full consideration, have omitted the passage in question. In any case, the facts are not affected, for verse 7 by itself would imply what is said in verse 4.¹ In it (verse 7) the impotent man mentions the well-known phenomena that the water was at times, and at times only, troubled; that this troubling was due to some extraordinary influence; and that whoever first stepped in—and that person only—was cured of whatever disease he had, *i.e.*, of whatsoever variety of disease peculiar to those who lay in the five porches—nervous diseases, as I have already suggested. It is not stated that *any* disease was cured. We do not find that lepers, *e.g.*, resorted there, nor those *born* blind; who are elsewhere carefully distinguished from those whose blindness was caused

¹ On this the Rev. J. C. Crosthwaite notes :—

‘I am extremely sorry that Archbishop Trench should countenance Alford’s rejection of St. John v. 4. It is all very well for those who are slaves to the authority of Uncial MSS. to argue against this verse. But, besides what you have justly observed, that verse 7 by itself would imply what is said in verse 4, there is this fact, which cannot be gainsaid, that the verse is found in the Peshito Version which, if it was not as old as the times of the Apostles, yet was unquestionably made from MSS. two centuries (at least) older than any Uncial that has ever yet been discovered. Add to this that the verse undoubtedly was read in the MSS. used by Tertullian.’

by *disease*.¹ Nor need we take any trouble to water down the meaning of the word 'angel' into a mere human messenger. Some think they are removing one of the difficulties of revelation by thus arguing; but are they? is not the whole question whether or not there is a world of spirits; a supernatural power which we see not, save by its effects? 'He maketh his angel spirits (or winds), and his ministers a flaming fire.' God carries on the course of nature in many things that we see—*e.g.*, in the cultivation of the ground—by the visible agency of man; and there is nothing unreasonable in believing that tempest and epidemic, even though recurring in cycles, according to what are called natural laws, are set in motion by the direct agency of angelic ministration.

If not, do they send forth or launch themselves? 'The wind bloweth where it listeth:

¹ The learned Bartholini, in his Essay 'de Paralyticis in Nov. Test.,' to be found in Ugolini's 'Thesaurus Antiquitatum Sacrarum' (vol. xxx. pp. 1505, etc.), gives a list, and particulars, of several places in which is, or was, an abnormal condition of baths, or waters, analogous to the 'troubling' of the pool of Bethesda at certain seasons. He also says, respecting the diseases of the persons who lay in the five porches, and the curative nature of the waters, 'Nervosi generis sunt morbi omnes, et aquis medicatis solent expugnari' (p. 1513).

and thou hearest the sound thereof, and canst not tell whence it cometh and whither it goeth.' Look at the immeasurable superiority in wonder-working power of man over the lower creation, amongst whom we move, but of whom we know so little ; and then see how very probable it is, that above us there is a higher and unseen order of beings, whose senses, and intelligence, and power, may be to ours as ours are to those of the microscopic millions who exist around, yea, within us—even within our organs of vision—within the food we eat and the water we drink, but who are as invisible and as unreal to the greatness of men as any immaterial being can possibly be. In man, and among brutes, it is the spirit or life, or vital principle,—call it Force, if you will, as distinguished from matter—it is this which produces motion ; but what moves the natural world to perform its ordinary duties ? In fact, Scripture in many places teaches us that the course of nature is carried on by the ministry of angels ; and let those who think this an effete superstition explain how else it is carried on. And to the same cause we may fairly ascribe many natural paradoxes, or extraordinary phenomena, which we know

to be true, but which we cannot possibly explain on any scientific theory. Where there is a law there must be an executive; if law is to be anything more than a name, there must be a power behind the law, for laws have no coercive power, and we know that they do not execute themselves. Force and matter are different things. Law depends upon power. If this be so, there is nothing unreasonable in supposing that medicinal springs, even in England, are made effective by the ministry of angels; yea, medical treatment itself is probably made effective in like manner, though the human ministers of it often see it not. Thus we see that, even supposing this pool of Bethesda to have been an animal bath, a place into which the exuviae of the temple sacrifices were drained, or a mineral bath, such as some of those in Germany and in England, or a combination of both (and there are weighty authorities in favour of all these views), there is nothing inconsistent with such fact, or facts, in the statement that an angel—a Divine and unseen messenger—did so act as to ‘trouble’ the water and so make it curative. But then, while we can well understand that it was only at a stated time of the year and by

reason of the stirring up of the water, that its sanative property was made effective, how was it that one only was healed—cured on the spot—and not only so, but ‘made perfectly whole’? This is not to be explained on any medical theory. Were the bath an instance of merely medical treatment, even by angelic ministry, we can understand how it could *mainly* benefit the first-comer, who would get the best of the salts or animal matter held in temporary solution by the stirring of the water. And as there may have been room for one only to get in at a time, we can understand why the second-comer would be much less benefited than the first. On no medical theory, however, can we explain how any one, be he first or last comer, affected with such a chronic disease of long standing as any of those adverted to by St. John, and for which baths were useful—how he could be ‘made perfectly whole’ at once, and at the first bathing. And this difficulty is increased if we take the words, ‘of whatsoever disease he had,’ to apply not to any disease found in the class of patients there usually assembled, but to any disease in the long catalogue of ills to which the flesh is heir. The result is not, as stated

by Dr Mead ('*Medica Sacra*,' loc. cit.), he who first stepped in *experienced the virtue of the water*,' but he who first stepped in was made 'perfectly whole,' and this even in cases where such baths were of little if of any benefit.

Not one disease of this kind can be made 'perfectly whole' by one bath. Most of them cannot be made 'perfectly whole' by any amount or repetition of such bathing. The benefit derived from baths in chronic diseases is so well known by the public to be slowly gained, that no further remarks need be made about it. Even supposing the cures ordinarily effected at the pool of Bethesda to have been medicinal—that is, accompanied or preceded by the outward use of medical agents, just as the growth of corn is preceded by sowing of the grain—yet it is fair to conclude that this pool or bath was at that time a standing token of God's abiding presence with His chosen people; that the cure was effected by Him who 'created medicines out of the earth' (Ecclus. xxxviii. 4); and that, lest the power should be ascribed to the creatures of His mercy, He restricted His benefits, and yet extended them so fully to the one case healed,

that men should visibly appreciate the fact that it was GOD who redeemed their lives from destruction.

Here we see the true dignity of the Physician. We *see* the means used, but we must admit that there is an invisible power which, after all, directs the cure.¹ In two like cases—of course no two cases are exactly alike, for the patients are different men. But by *like cases* I mean cases of the same disease occurring under exactly similar conditions of attack in persons of equal age, strength, etc.—In two such like cases in an hospital, treated alike—why is it that one often recovers and the other dies?

And in this miracle the Saviour asserts His claim to be head and Lord over the healing art. He says, in effect, to the impotent man, ‘I, who would have made thee perfectly whole hadst thou been first in the bath, yet can make thee whole without it; and I will show how perfectly whole thou art—Rise, take up thy bed and walk.’² Do that which thou hast not

¹ Wordsworth’s in loc.

² ‘Hic sermo Christi fuit practicus et efficax.’—Cornelius A. Lapide, viii. 941.

been able to do for thirty-eight years ; and let people see that thy cure is as complete and as immediate as that which may have been ascribed to the waters of Bethesda.'

It has been said that Christ did not heal this man at all, but only detected an impostor !

But this objection, which, with others of the same kind, was published in 1800 by Dr Paulus,¹ is too absurd to need any examination, much less refutation. To say nothing of the utter denial of the plain words of the Gospel, which this Rationalistic suggestion implies, the morality of it is not such as would commend itself to any one. Christ would then be set forth as blessing fraud and imposture, and professing to do good to one who was only worthy of punishment. Nor would the others, who lay within the five porches, have been likely to countenance one who was mocking their infirmities by feigning disease.

¹ In his Commentary, particularly described by Archbishop Trench, *Op. cit.* p. 78. Dr Salmon, in his 'Introduction to the New Testament,' 4th edition, p. 1041, gives a detailed account of the sceptical views of Dr Paulus, who flourished 1761-1851 ; was Professor first at Jena, and afterwards at Heidelberg. He published his 'Commentary on the New Testament,' 1800-1804, and his 'Life of Jesus' in 1828.

THE MAN WITH A WITHERED HAND.

St. Matt. xii. 9-13.

9. And when He was departed thence, He went into their synagogue:

10. And, behold, there was a man which had *his* hand withered. And they asked Him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do good on the sabbath day.

13. Then saith he

St. Mark iii. 1-5.

1. And He entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched Him, whether He would heal him on the sabbath day; that they might accuse Him.

3. And He saith unto the man which had the withered hand, Stand forth.

4. And He saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life or to kill? But they held their peace.

5. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, he saith

St. Luke vi. 6-11.

6. And it came to pass also on another sabbath, that He entered into the synagogue and taught: and there was a man whose right hand was withered.¹

7. And the scribes and the Pharisees watched Him, whether He would heal on the sabbath day, that they might find an accusation against Him.

8. But He knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good or to

¹ 'Right hand'—the word ἡ δεξιὰ after ἡ χεὶρ αὐτοῦ, is emphatic, where it is not emphatic it is put *before* χεὶρ, as in Acts iii. 7.

to the man, Stretch forth thine hand. And he stretched <i>it</i> forth; and it was restored whole like as the other. ¹	unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.	do evil? to save life, or to destroy <i>it</i> ? 10. And looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so: and his hand was restored, whole as the other. 11. And they were filled with madness; and communed one with another what they might do to Jesus.
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The description of the disease, in this case, is the same in these three accounts. St. Matthew says this man had his hand 'withered' [*ξηράν*]: St. Mark says that the man had 'a withered [*ἐξηραμμένην*] hand:' while St. Luke uses the same word as St. Matthew, with the additional statement that it was the *right* hand which was so affected; and the Apocryphal Gospel of the Nazarenes states that the man in question was a mason by trade, and on that account implored Christ to have mercy on his destitute and helpless condition.

St. Matthew, whose object, as before obser-

¹ R.V. omits 'whole like as the other.'

² R.V. omits 'whole as the other.'

ved, seems to have been to record chiefly the sayings of Christ, presents this case before us mainly in that light; while St. Mark, with that vividness of description which distinguishes an eye-witness, describes here, as elsewhere, the very looks and demeanour of the Saviour—so important an element in carrying conviction of miraculous power to the mind of a beholder: ‘and when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored, whole as the other.’ There is a most remarkable identity, even to verbal agreement, in the three accounts of the *working* of this miracle,¹ and St. Luke’s noting of the *right* hand, is all but technical.

This is just such a fact as a medical reporter would not fail to remark, as it would give important hints respecting the history and cause of the disease: whether, *e.g.*, it had been caused by his trade, or had been even indirectly due to it. To take a similar case among ourselves: there is the familiar withered or palsied hand of

¹ As to the apparent variation in the accounts of the questions which preceded it, see Archbishop Trench, *Op. cit.*, p. 364.

the house painter, the effect of lead poisoning. An ordinary man passes another in the street, or sees him at home. He observes that he has one hand drooping from the wrist, powerless and wasted; that he, in fact, is 'a man with a withered hand.' The physician, however, sees at a glance, that it is the right or working hand which droops¹—then the thought comes, why *that* hand? because he uses it most. What trade does he follow? house painting. What is there in that trade likely to bring about such a result? lead poisoning, which, although it acts on the system generally, yet specially acts on the hand—yea, on the particular parts of the hand which hold the painter's brush.

The man with the withered hand was evidently affected with paralysis, with atrophy, or wasting of the hand; and probably of the forearm also. It may have resulted from some accident occurring in the following of his trade, whereby a principal nerve, and, perhaps, a blood-vessel in the forearm were injured, and the nervous or nutrimental telegraphy, so to

¹ St. Luke, alone, mentions that it was the *right* hand which was withered. 'The medical writers [ancient Greek] invariably state whether it is the right or left member that is affected.' (Hobart, 7).

speak, interrupted, or permanently stopped, In such case there would be absence of nervous power, and of nutriment, and from these causes, as well as from disuse, the limb, or member, would wither and waste away. The phrase 'withered hand' in such case is, in fact, not only forcibly expressive, but literally true; because there is no more possibility of recovery, in such an instance, than there is in a withered branch of a tree when the supply of sap has been cut off from it. Atrophy, withering, or wasting, is one of the most marked symptoms, in many cases, of paralysis. That there may be a local paralysis from injury of a nerve supplying the part, without any lesion of the nervous centres, is a well ascertained scientific fact.¹

Moreover, the word [ξηράν] used in describing this case is used in enumerating the 'blind, halt, and withered' [ξηρῶν] who filled the porches at the pool of Bethesda; and it has already been

¹ 'Graves's Clinical Lectures' (Dublin, 1864), lecture xxxiii. pp. 378-387. Pathology of Nervous Diseases—Causes of Paralysis—an injury of the extremities or circumferential parts of the nerve, may cause paralysis—paralysis caused by the poison of lead, etc. See also 'Todd's Clinical Lectures' (p. 611), for withered hand from lead palsy.

noted that all those sick persons were cases in which general failure of nervous power was what physicians would call the pathognomonic sign (see p. 109).

It has been conjectured by so good an authority as Jahn,¹ that this was a case of catalepsy; and he classes it with that of the hand of Jeroboam (1 Kings xiii. 4), which 'dried up' [ἐξηράνθη, LXX. 'exaruit,' *Vulgate*], 'so that he could not pull it in again to him;' and also with the case of the arm of the idol shepherd, which 'shall be clean dried up'² [ξηραινόμενος ξηρανθήσεται, LXX. 'ariditate siccabitur,' *Vulgate*]. But none of these cases could have been cases of catalepsy, even in the ancient sense of the term; unless, indeed, Jeroboam's miraculous punishment were such in some degree, for, when he put forth his hand, we read 'that he could not pull it in again to him.' Cataleptics retain the limbs in the position in which the fit overtakes them; but the disease itself is only temporary, though recurrent; and is accompanied by unconsciousness. The man with the withered hand was perfectly conscious; he heard the Saviour's command, 'Stretch forth thy hand;' that hand

¹ 'Archæologia Biblica,' Op. cit., p. 218.

² Zech. xi. 17.

which drooped feebly at his side, and was not already extended like Jeroboam's. He did stretch it forth; and we are told that it was restored 'whole as the other.'¹

This miracle is one of those which some have attempted to explain away on the grounds of ordinary medical or surgical treatment. 'A withered hand' has been explained as a *dislocated arm*; and the act of stretching it out, we are told, restored the bone to its place at once.

But no serious refutation need be given to such a theory. Even supposing that 'a withered hand' might, by any perversion of language, be made to mean an arm out of joint—and no modern surgeon would admit this—how could the patient extend his dislocated arm? seeing that his ability, or inability, to do it depends on how it was dislocated? This very loss of the power of extension is *the* symptom which mostly tells a man that he has dislocated an arm; and every one who has seen a dislocated arm, or who has seen a dislocation reduced, knows perfectly well that the luxated

¹ 'His hand restored' [ἀποκατεστάθη ἡ χεὶρ αὐτοῦ]. The same words are used by the three Synoptic Evangelists; a coincidence which—Dr Salmon observes—cannot be ascribed to chance. Introduction to the N.T., 4th edition, 1889, p. 117.

member is powerless, and is so for the most simple mechanical reasons. But let us suppose that the effort to stretch out the hand did reduce the dislocation. What, then, of the restoration 'whole as the other?' When an arm has been atrophied and made powerless by long-standing dislocation, is it made 'whole as the other' at once? Never. Is it not impossible to mechanically reduce long-standing dislocations? Remembering, then, in the three preceding instances the general remarks made on paralysis, and undesigned coincidence of statement, and the selection of cases, the instantaneous cure of which could not be attributed to human skill, and the technical accuracy of St. Luke, we must see in this narrative a strong confirmation of the truth that a superhuman work was wrought on the man with the withered hand.

THE WOMAN WITH A SPIRIT OF INFIRMITY.

St. Luke xiii. 10-17.

10. And He was teaching in one of the synagogues on the sabbath.

11. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, He called her to Him and said to her, Woman, thou art loosed¹ from thy infirmity.

13. And He laid his hands on her, and immediately she was made straight,² and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.

15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16. And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo these eighteen years, be loosed¹ from this bond on the sabbath day?

17. And when He had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by Him.

This miracle is related only by St. Luke, and it is worthy of note how he, a physician, mentions the Saviour's words, ascribing the origin of the disease to Satan : ' This woman being a daughter of Abraham whom Satan hath bound.' We should not look on this as a cure of a case of exclusively demoniacal possession (of which see more particularly in Chapter V.), but as one in which Satan and his agents, evil angels, are set forth as the direct authors of moral and

¹ ἀπολύειν—the only place in the N.T. where this medical word of Hippocrates and others is used of disease.

² ἀνακύπτειν is most suitably used here. Galen uses it of straightening the vertebræ of the spine' (Hobart, 21).

physical evil : such, indeed, there is no absurdity in supposing to be the case in many, perhaps in all, cases of bodily and mental disease. Just as we see illustrated in the case of Job.

Delitzsch¹ notes here that St. Luke expressly distinguishes between two words [πνεύματα πονηρά and ἀσθένειαι]. Compare chap. viii. 2 with v. 15. In the former chapter he writes of certain women which had been healed of evil spirits and infirmities [πνευμάτων πονηρῶν καὶ ἀσθενειῶν]; and, by way of illustration of what is signified by the first of these terms [πνεύματα πονηρά], compare Ezek. x. 17 and Zech. v. 9, where a certain Divine and miraculous power whereby inanimate things become capable of motion is indicated in the word *ruach* [רוח].²

It is plain, from St. Luke's account, that he uses the same word which St. John uses in the case of the man at Bethesda who had an 'infirmity' (see p. 108). It is plain that this woman was paralysed; the seat of the disease lying chiefly in the spine, or in the dorsal muscles,

¹ Natural and Demoniacal Sickness, in 'Biblical Psychology,' p. 347, Clark's edition.

² Compare Gesenius, s. v.

which probably were relaxed, while those in front of the body, by reason of the equilibrium between the two sets of muscles being destroyed, would incline the body forward, and gradually contract, so as to keep it bowed down or bent.

We see this in paralysis of one side of the face, where the side towards which the nose and mouth are pulled is not the diseased but the sound side. The muscles at the diseased side being powerless, those at the sound side pull without any compensating power.

‘This infirmity’ (wrote Dr Mead in his ‘*Medica Sacra*’) ‘often befalls those who have been very long afflicted with a disorder of the loins; whence the muscular fibres of that part become contracted and rigid. Wherefore it is very probable that this tedious disease proceeded from that very cause, and was curable by the Divine assistance only.’ (Chap. xii. p. 105.)

On Ascension Day, 1871, when walking along the Strand, I saw a very remarkable case, which apparently resembled that of the poor woman whose cure is recorded in the Gospel. She was literally bowed down with a spirit of infirmity, and could in no wise lift up herself. Her head was so bowed down as at least to be

on a level with her knees ; and the shape which her body presented was somewhat like the letter U turned upside down, with the right-hand arm of the inverted letter slightly shortened.

But in the case recorded by St. Luke, the disease possibly had a mental origin.¹ The impotent man at Bethesda had an 'infirmity.' She had 'a spirit of infirmity' [*πνεῦμα ἀσθενείας*]; and do we not often see men whose

¹ She was present at the synagogue worship, which would not have been permitted had she been demoniacally possessed, in the evangelical sense of that expression. But compare St. Mark i. 23, and St. Luke iv. 33.

Rev. J. C. Crosthwaite, in his MS. Notes on the 1st edition of this book, observes :—

'I feel a great difficulty in admitting this woman's case to have been anything else than one of demoniacal possession. I cannot bring myself to believe that St. Luke, as a physician, would have used the words *πνεῦμα ἔχουσα ἀσθενείας*], "which had a spirit of infirmity," on any other supposition. That [*πνεῦμα*] "spirit" need not necessarily mean that the sufferer was vicious or insane, is evident, because blindness, deafness, and dumbness are ascribed to demoniacal possession, and therefore possession might extend to paralysis of the nerves, as well as to deprivation of the senses. And coupled with the Evangelist's use of so remarkable, and, if I may say so, so unscientific a word as [*πνεῦμα*] "spirit," is the Lord's express declaration, that she had been bound by Satan. Compare St. Luke's use of the same word [*πνεῦμα*], x. 20.

'St. Luke's phrase [*πνεῦμα ἔχουσα ἀσθενείας*"], "which had a spirit of infirmity," is parallel with his words in Acts xvi. 16; [*ἔχουσιν πνεῦμα Πύθωνος*], "possessed with a spirit of divination," which is clearly a case of demoniacal possession (verses 18, 19).'

bodies have actually become bowed down by mental distress? At any rate, this woman's case was one which is never perfectly cured, and seldom ameliorated. Its tendency is to get gradually worse, as hers probably had done, until, all hope being gone, she became a case for the Great Physician, who 'loosed' her from the contraction of her infirmity wherewith she was 'bound;' 'and immediately she was made straight.' St. Luke's words [*παραχρῆμα ἀνωρθώθη*] are those of a medical observer. Contrary to medical experience, she was *immediately* healed; and that healing was at once the consummation and evidence of the cure. She 'was made straight:' no better medical test of perfect cure of paralytic contraction.

CHAPTER IV.

LEPROSY.

THE CLEANSING OF THE LEPER.

THE CLEANSING OF THE LEPER, recorded by the three Synoptists—St. Luke's expression 'full of leprosy'—Jewish or Hebrew Leprosy, what was it?—Definitions in Leviticus xiii.—Mason Good, Rhenferdius, Dr Mead, Sir Erasmus Wilson, and various other medical authorities—Was this Leprosy the Elephantiasis of the Greeks, and the 'leprosy' of Father Damien?—Elephantiasis Græcorum unknown to the writer of Leviticus and to St. Luke—Was the Hebrew Leprosy contagious?—Various arguments on both sides—Agreement and undesigned coincidence between the Old and New Testaments on Leprosy.

THE HEALING OF THE TEN LEPERS, recorded only by St. Luke—Dr. Greenhill's list of references to Leprosy literature.

St. Matt. viii. 2-4.	St. Mark i. 40-45.	St. Luke v. 12-16.
2. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.	40. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.	12. And it came to pass, when he was in a certain city, behold, a man full of leprosy, who, seeing Jesus, fell on <i>his</i> face, and besought him, saying, Lord, if thou wilt, thou
3. And Jesus put forth <i>his</i> hand, and touched him, saying,	41. And Jesus, mov-	

I will; be thou clean. And immediately his leprosy was cleansed.

4. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

ed with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43. And he strictly charged him, and forthwith sent him away;

44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

canst make me clean.

13. And he put forth his hand, and touched him, saying, I will; be thou clean.¹ And immediately the leprosy departed from him.

14. And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16. And he withdrew himself in the wilderness, and prayed.

¹ All Christ's miracles are revelations also. . . . We are never told that there was a moment's pause, when a *leper* cried to him.' Farrar's 'Life of Christ,' chap. xix.

THERE are two instances of the miraculous cure of leprosy recorded in the Gospels—that now under consideration, and the cleansing of the ten lepers, narrated by St. Luke only (xvii. 11-19). The three Evangelists describe the first of these two cures in almost identical words. The disease is called by the one name by all; and the kind of cure—a purifying cleansing—is expressed by the same Greek word in each Gospel. St. Luke only adds to the description of the other two, that the man was not only a leper, but ‘full of leprosy;’ this expression not having reference to the great superficial extent of the disease, for then he would not have been a leper at all in the Levitical sense,¹ but having reference to the gravity of the case. In fact, it was the language of a medical observer, and is a striking coincidence in favour of the truth of the story, when taken in connexion with the narratives of the other two Evangelists.

And in accordance with this statement, we find that the man was legally a leper; for Christ

¹ When the disease overspread the whole surface of the body, the patient was entitled to be pronounced ‘clean’ by the law of Moses. See Lev. xiii. 12, 13, 16, 17.

commands him to show himself to the priest, 'and offer the gift that Moses commanded' (St. Matt. viii. 4). This he would not have been required to do had his disease been of that kind which, as free from ulceration, was known to be mild, and so was exempted from the rigorous provisions of the Levitical law.

Moreover, the expression 'full of leprosy'¹ shows that not only was he in a hopeless state of what, as a matter of fact, was an incurable disease, but that there were aggravating circumstances in his case—circumstances which made him a peculiarly fit subject for the power of the Great Physician; for, while the Jewish law did contemplate and provide for restoration to health in some cases, yet they were few and far between; and grave cases of the disease were not then, nor are they now, amenable to medical treatment, so far as *thorough* cleansing, and certainly not so far as *immediate* cure, is concerned.

This man, then, had leprosy, Jewish or Hebrew leprosy; that disease which, in regard

¹ πλήρης—*full*—'in this connexion peculiar to St. Luke, is frequently thus used in the Medical writers' [Hippocrates, Aretæus, and Galen], Hobart, Op. cit. 5.

to its symbolism, is perhaps more important than any other mentioned in Holy Scripture. What was the nature of *lepra Hebræorum*?¹

In the thirteenth chapter of Leviticus, we have three varieties of 'leprosy' clearly described. To all of them the generic term *Bahereth*, or bright spot, is applied; the varieties being respectively named *Bohak*, or dull white, and two varieties of *Tsorat*, or malignant disease, viz., *Bahereth Kehe*, or dusky *Bahereth*, and *Bahereth lebhana*, or bright white *Bahereth*.

Bohak was not seriously regarded by the Jewish law. 'If a man also or a woman have in the skin of their flesh bright spots (*Bahereth*), *even* bright white spots; then the priest shall look: and, behold, *if* the bright white spots (*Bahereth*) in the skin of their flesh *be* darkish white, it *is* a freckled spot (*Bohak*) *that* groweth in the skin; *he* is clean (Lev. xiii. 38, 39).

The second variety, *Bahereth Kehe*, nigres-

¹ 'Rees (Cyclopæd.) says that Manetho, Lysimachus, Plutarch Justin, Tacitus, and others state that the Hebrews were expelled from Egypt because of the general or universal prevalence of leprosy among them, but Josephus refutes this and gives substantial reasons against it (Antiq. iii., and Contra Apion i.).—Note from Dr Greenhill.

cent or shadowed [*'umbræ similis'*—Celsus] leprosy, was more serious than *Bohak*.

But the third variety, *Bahereth lebhana*, or bright white leprosy, was the most serious of all. The pathognomonic characteristics of this disease were—a glossy white and spreading scale on an elevated base, the elevation depressed into the middle, but without change of colour; the black hair on the patches, which is the natural colour of the hair in Palestine, participating in the whiteness, and the patches themselves perpetually widening their outline.¹

When any one of these appeared on a person, he was brought before the priest; and if, in connexion with such a blemish, the specific marks of a *tsorat*, or malignant leprosy, were found, he was declared unclean, or, in case of doubt, he was remanded for further examination. The disease, particularly the bright white variety, terminated either favourably or unfav-

¹ Mason Good—'Study of Medicine,' vol. v. 599.

I may also refer to Dr Greenhill's learned papers on Leprosy in the Bible Educator, 1875. He holds that the Bible Leprosy was not the same as Elephantiasis, though it is possible that this disease may occasionally have been complicated with it.

ourably. In the former case, it spread over the body without ulcerating, and, having run through its course, exhausted itself. In such case, while the scales were yet dry on him, the leper was declared clean, and restored to society. If the case terminated unfavourably, the patches ulcerated, producing quick and fungous flesh, and the patient was pronounced unclean for life, he was clothed and otherwise treated as one dead, while the Hebrew theocracy compelled him to forsake the haunts of men, proclaiming to all passers-by the hopeless and irrevocable sentence, 'Unclean, unclean.'

Rhenferdius, an old medical writer, in his treatise, '*De Leprâ Cutis Hebræorum*' (to be found in Meuschen's *Nov. Test. ex Talm. illustr.* pp. 1057, etc.) plainly proves from ancient authors, Talmudists and others, that Hebrew leprosy was a *scaly* disease denoted by every name implying cuticular eruption. He asserts that one pathognomonic sign, præternatural whiteness [*albedo præternaturalis*], was common to all the species of it; and, quoting from Maimonides, he states that white hair, spreading, and tenaciousness of life [*pilus albus*,

diffusio, et vivacitas] were the distinguishing signs observed by all Jews to mark the different varieties.

To the same effect writes Schilling in his 'Comments on Leprosy' ('De leprâ Commentationes,' Leyden, 1778), in which he reprints a discussion of Ouseelius on the same subject (Phillippi Ouseelii, M.D., 'De Leprâ Cutis Hebræorum'). In this last treatise, the *whiteness* is expressly maintained to be the distinguishing sign of Hebrew leprosy, and it is shown that in the different varieties it varied as the whiteness of snow varies from that of gypsum, which varies from that of wool, which, again, varies from the whiteness of a sheep's fleece.

The learned Dr Mead, in his 'Medica Sacra'; that well-known Bible scholar and physician, Dr Mason Good,¹ and many other writers of note, substantially agree in the above account of this disease. The original word used in the New Testament, and by the LXX. [λέπρα from λέπω, to peel or scale off], also confirms the preceding remarks. Because of the *white* scales,

¹ In his work in 5 vols. 8vo, entitled the 'Study of Medicine,' see vol. v. pp. 590-604, Dr Meade gives separate chapters to elephantiasis and leprosy.

it was likened to snow ; and this where the disease was distinctly *penal*, and therefore, it may be presumed, of the severest and most typical kind. Hence it is recorded that the hand of Moses was leprous *as snow* (Exod. iv. 6) ; that Miriam became ‘leprous (white) *as snow*’ (Num. xii. 10) ; and Gehazi went out from Elisha’s presence ‘a leper as (white as) *snow*’ (2 Kings v. 27).

The above is intended as a concise account—suited to the educated general reader—of this celebrated disease of which so many divines and physicians have written ; and on the exact nature of which, even now, there is much difference of opinion. That the leprosy of the middle ages, Elephantiasis Græcorum (the elephant skin disease of the Greeks), and not the disease above described, was the ‘*lepra Hebræorum*,’ is maintained by moderns of note ;¹ but after much consideration of the subject—

¹ *E.g.*, Mr [afterwards Sir] Erasmus Wilson, F.R.S., is of this opinion. See his ‘*Diseases of the Skin*,’ from an old (4th) edition, of which much of the matter concerning leprosy (including the assumption of the identity of these distinct affections) in the ‘*Speaker’s Commentary*,’ appears to have been taken. I have not access now to the later editions, but my recollection of the 7th is, that it differs or is altered from the 4th on this question.

one to which I have given some attention¹— I am persuaded that the opinion just mentioned, although maintained by some great names, is Scripturally, historically, and medically untenable, and I must refer the reader, and especially the medical reader, who desires more full information, and references to books, ancient and modern, to what I have previously written on the subject. The question is an intricate one; and the confusion about it in books arises in great measure from not clearly defining terms

¹ I may refer the reader to the article on the 'Leprosy of the Hebrews,' on pages 329, etc., of my enlarged and revised edition of Neligan on 'Diseases of the Skin,' Dublin and London, 1866; and to the following tractates and reviews of mine:—

'The Hebrew, Mediæval, and Modern Leprosies Compared,' *Dublin Quarterly Journal of Medical Science*, May, 1864.

'Remarks on the Hebrew Catalogue of Skin Diseases,' *ibid.* Nov. 1864.

'Review of the Royal College of Physicians' Report on Leprosy,' *ibid.* 1868.

'Notes on the Mediæval Leper Hospitals of Ireland,' *ibid.* 1868.

'Review of Recent Works on Dermatology,' *ibid.* 1868.

'Rees's Cyclopædia,' vol. xx., article *Leprosy*, says that during the middle ages, when hospitals and subsistence were provided for the sufferers by the then prevalent malady, the epithet *leprous* was a sufficient claim on the charity of the Christian world, for every species of disease affecting the skin was represented as *leprosy*, and multitudes of idle and filthy persons obtained a subsistence by ranking themselves in that class. The same article also says that the term *leprosy* has been applied by the sacred writers 'to a variety of cutaneous diseases.'

before discussing the subject. Between Greek elephantiasis and Hebrew leprosy, there is literally as much difference as between black and white, between hypertrophy and atrophy.¹ The confusion of writers just referred to, in great part accounts for the opinion against which I contend, and the fact of the elephant skin disease (by Dr Mead believed to have been the disease of Job) being anciently supposed to

¹ The writer of the article in Smith's 'Dictionary of the Bible' advocates what I conceive to be the correct view ; but he does not refer to the most modern medical treatises ; nor does he prove his case, as he might have done, from Schilling and others, whom he quotes. Dr Mead's reference, alluded to in a footnote in that article, was to Fracastorius, and not to Aretæus, 'De Morbis Contagiosis.' On the other hand, the 'Preliminary Notes' on leprosy, and the comments on Lev. xiii. and xiv., in the 'Speaker's Commentary,' show how natural it is for a non-medical commentator to accept a medical authority which, to him, appears conclusive, forgetting that 'doctors differ.' With all respect to the learned writer of these notes, I must observe, that, in my opinion, one mistake runs through all his remarks on leprosy, and it is this : the assumption that the elephantiasis of the Greeks was identical with the leprosy of the Hebrews. This view, I respectfully maintain, is contrary to medical antiquity. Hippocrates, Galen, and especially Celsus, and Rabbinical writers, such as Maimonides, can be alleged against it.

The view assumed, without argument in the Commentary just referred to, to the utter exclusion of the older opinion, is indeed advocated by one modern medical writer of note [Mr, afterwards Sir, Erasmus Wilson], who has thought fit to use some apparent 'free-handling' with the sacred text, and to express himself thus,

follow the leprous affection, and both being endemic in the East, would further tend to confusion in the minds of readers and writers.

In many modern books and magazine papers we find the expression 'the true leprosy,' used to designate the mediæval disease, which was elephantiasis. Whether this was, or was not, the leprosy described by Moses and St. Luke, is the point at issue ; and it cannot be settled by

in the very book which is quoted, and seems to have furnished the basis of the leprosy literature above referred to :—'The sacred writings, usually exact and accurate in their description of events, are so confused on the subject of elephantiasis as to require to be put out of the pale of reference when treating on this subject ; and the pages of the Greek and Arabian authors are equally uncertain.' 'Now [to quote my own words, published in 1866] it is not Moses who is "confused," but his modern critics, who very illogically assume the truth of their own position, and then try by that standard, the great Hebrew law-giver, and the fathers of medicine, who wrote of another disease altogether.

Denton (on the Gospels) on St. Luke xvii. 11-19, falls into the same error as the writer on Lev. xiii., in the 'Speaker's Commentary,' in assuming Elephantiasis and *Lepra Hebræorum* to be identical, and in not mentioning the older and more correct view. He looks on *lepra alphos* as the leprosy which was not unclean, and quotes Miriam and Naaman as instances ; and *leuke* as the tubercular or incurable form. But the instances quoted are those of persons who *were* unclean.

Assuming my view to be correct, the text of Lev. xiii. is intelligible and pathologically true. In any other case, it must be 'accommodated' to 'modern thought.' The R.V. of Lev. xiii. and of xiv. 33-49 (about leprosy in houses) is almost verbally identical with the A.V.

‘begging the question,’ which one does when he uses the phrase just noted.

How far the idea of Galen—that they were diseases of great affinity—may be found true, it is not easy to say;¹ but, like most remarks of the ancient keen observers, there is probably much truth in it; and Dr Carter’s modern researches point in that direction.² Although *Lepra Hebræorum* and *Elephantiasis Græcorum* were different in their appearances, symptoms, and effects, yet if—as is now the received opinion—both be constitutional maladies, directly resulting in some cases from exposure to conditions unfavourable to health, there is nothing impossible or improbable in the opinion that elephantiasis may have found an easier victim in the Hebrew leper than in any one of sound constitution. Both diseases now exist side by side in the East;³ and I have

¹ In confirmation of which notion the same Galen observes that the one sometimes changes into the other (*De Simpl. Medicam. Facult. Lib. xi.*), Mead’s ‘*Medica Sacra.*’ p. 18, Lond. 1755.

² On Leprosy as seen in India, *Trans. Bombay Med. and Phys. Soc.*, 1862.

³ ‘Report on Leprosy’ (*R. Coll. Phys. Lond.*), Lond. 1867. Respecting Palestine and Syria, this report states (pp. xi. and xii.) that the two forms of the disease recognised in that district are—1. *Baras el Israîly*, or Israelitish Leprosy, which consists of

mentioned in another work that at Tangiers, in Africa, in 1866, the two diseases were to be found: the leprosy proper prevailing chiefly among the Jewish residents, and presenting exactly the symptoms described in Leviticus.¹ Moreover, on p. 562 of the 'Speaker's Commentary,' it is stated, as a remarkable fact, that in Syria elephantiasis is unknown among the Jews. In India, also, and to a great extent in Egypt, they appear to enjoy the same immunity.

Among the Jews and other Eastern nations, lepers occupied positions quite incompatible with the existence in them of the symptoms and results of the mediæval disease, or elephantiasis,² which so unfitted the subject of it for active life, that he was shut up in a leper hospital; had a burial service performed over

whitish scales on the skin; and 2. Jezâm, or Da el Ased, or the lion-like disease.

Baras el Israeli—the word *Baras* is the Arabic syn. in the O. and N.T. for *lepra* in the Greek, and *ptsorat* in the Hebrew. It has been suggested that it was the loathsomeness and aspect of leprosy, rather than its gravity, that caused it to be selected as of such importance in the Jewish economy.

¹ 'Diseases of the Skin,' Op. cit., p. 320.

² See a description of elephantiasis in any ancient or modern medical work; verify it by comparison with some coloured plate; and then compare both with Lev. xiii.

him on his admission; and was treated as legally dead.

Josephus describes leprosy in a man as 'a misfortune in the colour of his skin,' and says, 'There are lepers in many nations who are yet in honour, and not only free from reproach and avoidance, but who have been great captains of armies, and been entrusted with high offices in the commonwealth, and have had the privilege of entering into holy places and temples.'¹

We find Naaman, a leper, commanding the Syrian armies (2 Kings v.); Gehazi was conversed with by the King of Israel² (2 Kings viii. 4, 5). The leper was not excluded from the synagogue [Lightfoot, 'Horæ Hebr.' I. 513]; nor from the Christian Church [Suicer, *Thesaurus Patrum*, under λεπρός].

Also, the leper, in the very case now before us, followed our Lord among 'great multitudes;' and besought Him 'to make clean' what Josephus calls 'the misfortune in the colour of his skin;' and that this was the Levitical leprosy the context shows, for he was

¹ 'Antiq.' iii. c. 11, sec. 4.

² But the Chronology of the Kings is so little understood that this may have occurred *before* his punishment.

directed to go to the priest and comply with the directions of the Mosaic law.

Was the Hebrew leprosy contagious? This is a practical question, for on the answer to it depends much of its fitness as a special type of sin.

Many learned men have argued that it was *not* contagious. Dean Alford, *e.g.*, says, in commenting on this miracle, 'The whole ordinances relating to leprosy were symbolical and typical. The disease was *not contagious*; so that view which makes them mere sanitary regulations is out of the question.' He then proceeds to urge that the cases of Naaman and Gehazi, already referred to, and the fact that the priests had to handle and examine lepers, were decisive against the contagion theory, as was also the fact that if, in the examination of a leper, the man was found to be entirely covered by the disease, he was pronounced clean. He states, on the authorities already quoted, that the leper was not excluded from the synagogue, nor from the Christian Church; and that analogies in other cases — as, *e.g.*, touching the dead, and having an issue, which are joined with leprosy in Num. v. 2—show

that sanitary caution was not the motive. He further observes that the law was symbolical, and that only; that under it a leper was a type of one dead in sin; and that the same emblems were used in his case, as in those of mourning for, and cleansing after contact with, the dead, which precautions were never used on other occasions (compare Num. xix. 6, 13, 18, with Lev. xiv. 4-7).

Archbishop Trench ('Notes on the Miracles,' p. 210) agrees with the views propounded in 'Robinson's Biblical Researches in Palestine,' and seems to think, with him, that the disease was constitutional and hereditary, but contagious only from man to wife. He is further of opinion, that 'it was not in any respect a sanitary regulation;' and remarks that 'where the law of Moses was not observed, no exclusion took place; and where the law was in force, the stranger and sojourner were expressly exempted from its provisions.' Rhenferdius, the old medical writer already quoted, thinks it was not contagious, because the priest who examined and handled the leper did not get it; because up to the time of decision the patient was suffered at large; because universal lepra

was pronounced clean ; because, if there were any well-founded suspicion, it is highly probable [sit verisimile] that Moses would have called *every* species unclean. He quotes from the Talmudists to show that the examination could not, and did not, take place either in the morning or in the evening, or on a cloudy day, or at noon ; but at the third, fourth, fifth, eighth and ninth hours of the day. Neither did it occur at various festival seasons, nor at nuptials, when, in case of suspicion, a set time [septem duum] was given to the married person before examination ; and in the case of Jews only did it occur at all. He also remarks on the case of Naaman ; and concludes that leprosy was not contagious, because, if it were, nothing would have occurred to defer the immediate separation of the infected person.

The objections of the three learned personages above set before us, are so placed as to put the non-contagion theory in the strongest and most probable light. Rhenferdius, in fact, gives nearly all that has been advanced on one side of the question.

With great diffidence, then, would I presume to differ from such learned names ; but I think

that the non-contagion view is stretched too far. It is not clearly stated what is meant by *contagion*; and if, on the one side, it be alleged that the Mosaic enactments regarding leprosy were sanitary only, there is no logical necessity for the direct contrary view that they were symbolical, and in no respect sanitary. While, if it can be shown that they were sanitary, as well as symbolical, this miracle will teach the same analogy between sin and disease as the others. The man with an infirmity was really helpless, showing the real spiritual infirmity caused by sin. The leper, if not contagious, could scarcely symbolise one dead in sin who defiled every soul with whom he came in contact. Would he not, in such a case, teach that evil communications do *not* corrupt good manners? Whether there be such a thing as *contagion* at all is still a medical question; and it is well known that physicians of the highest eminence differ as to whether certain diseases, *e.g.*, fever, scarlatina, and idiopathic erysipelas, are contagious in any sense. Strictly speaking, the term *contagion* may be applied to a disease communicable from one person to another by personal contact; and the term *infection* to a

disease communicable from person to person by other means, *e.g.*, by breathing infected air. However, as in point of fact—or, rather, as in general opinion—some diseases, such as small-pox, are believed to be communicable by both means, we may extend the meaning of *contagious* to any disease which one person may take from another by personal contact, by touching or wearing the clothes of a sick person, or the furniture of a sick room, or by breathing the infected atmosphere of an apartment. If an animal poison enter the body of a healthy person, it is pretty much alike whether that entrance be effected through the lungs, or through the skin, or even through strong impressions on the nervous system. In many such case a disease may be said to be contagious, because, as has been remarked,¹ it is literally *catching*.

In this sense, then, shall the term *contagious* be regarded in the following observations.

¹ Sir T. Watson's 'Lectures on the Principles and Practice of Physic,' ii. 778 (4th edit.). 'I shall include both and all these modes of communication under the single term contagion. This, in fact, is what is done in common discourse. All disorders that are 'catching,' I shall take leave to consider contagious.'

Now, with reference to the non-contagion view of Hebrew leprosy, it must be said that the direct contrary opinion was that generally, if not universally, entertained by ancient writers. We have those who meet the statement that the Mosaic law of leprosy was symbolical only by a counter-statement, that it was sanitary only ; and we have those who hold a middle course. They follow the presumed principle of the Jewish theocratic government, and neither ignore the symbolical law on the one hand, nor the sanitary law on the other ; but combine both. Thus, considering the Jewish Church and State to be co-extensive, they look on this part, as well as many others, of the Levitical code as both symbolical and sanitary.

Any question of the contagious nature of a disease resolves itself into a question of observation, both in daily life and in books ; and no medical fact is more patent in the present day than that the old medical writers were as acute observers of nature as we are, with all our boasted knowledge. And, passing by the ancients, we may just mention Mead and Mason Good as men who, by their learning,

lived in the old world, while, by their observation and experience, they lived, and lived to purpose, in their own times. Now, Mason Good says of the 'tsorat,' or typical leprosy, 'There is no doubt of its having proved contagious ;'¹ and Mead, while accounting for the apparent difficulties of the case, is of a like opinion.

Against the objections brought forward to the contagious nature of Hebrew leprosy, it may be urged—1. That the assertion that the Mosaic ordinances in this respect are solely symbolical is an assertion, and no more. 2. That the priests or physicians (for in this latter capacity they are here considered) did not contract it by intercourse with the leper, may be accounted for by the known position of medical men in all ages.² They are exposed to contagion more than any other class, and yet the cases in which diseases are contracted from patients are comparatively rare: even of this small average many are notoriously caused by want of that

¹ Mason Good—'Study of Medicine,' vol. v. p. 598.

² Bishop Wilson—'Sacra Privata,' Ang. Cath. Lib., p. 112.—('On visiting the sick') maintains that 'the priests were miraculously preserved from the contagion, or infection, being by God appointed to judge concerning it.'

proper precaution which, even if leprosy be admittedly contagious, would protect the careful physician from injury by contact. Besides, there is nothing to show that the priests did not exercise this proper precaution; nor is there anything to prove that, without it, they were wholly exempt or protected from the disease.

3. The case of Naaman is beside the question, as he was not a Jew; even as a Syrian, his social position, which plainly was not affected by his disease any more than such would be now in this country, would enable him, by having every personal convenience and accommodation, to avoid communicating his disease to any one. The same remark would apply to the King of Israel conversing with Gehazi, especially as a son of Ahab was not likely to care much about the Mosaic law. Moreover, as before noted, the Chronology of the Kings is so unsettled that Gehazi may have talked with the King *before* his punishment. 4. With reference to the admission of lepers to the synagogues and Christian churches, was the disease mentioned by Suicer and Lightfoot 'leprosy' at all? If it were, no Christian law was broken in the one case, while the Jewish

law certainly was broken in the other. 5. The analogy of the law of leprosy to that respecting one touching the dead, or having an issue, is also easily explained.

It is the general opinion that touching the dead is literally an unclean act, and in some cases a highly contagious and dangerous one also. From want of caution, or from a cut or scratch or other accident, many an anatomical student has contracted diffuse inflammation, and succumbed to a speedy death ; nor has the lot of the surgeon operating on the living sometimes been much better. The idea of the uncleanness of the dead is a natural instinct thoroughly rooted in us all. In a short time a dead body becomes intolerable ; and if there be any truth in foul air and impurity causing disease and making men *catch* it, then, in this sense of contagion, it would be hard to persuade any one that a dead body was not really unclean. The same remarks apply to the issue ; but, as the subject is one not suited for the non-medical reader, reference may be made for particulars about this to a paper already quoted.¹ In either

¹ 'The Hebrew, Mediæval, and Modern Leprosies Compared.'
Op. cit.

of these cases, cited as analogous to leprosy, there is undoubted uncleanness ; and as sanitary science on good grounds reckons uncleanness directly conducive to disease, there is no doubt of the wisdom of separating the healthy from the unclean as contagious, even on a general sanitary principle.

Thus the analogy between Hebrew leprosy and the above case points very strongly to a sanitary view of the Mosaic code.

6. In the case of the man entirely covered with disease, and yet pronounced clean, the contagion theory is easily supported. I have already noted that the blemish might terminate favourably or unfavourably. It was in the former case that the scale [*λεπίς*] spread over the entire body without producing any ulceration ; gradually it lost its morbid power and exhausted itself ; and *then*, when the scales were yet dry on the patient, he was pronounced clean. This is the view of Mead and Mason Good ; and it is fully borne out by the English authorized version of Lev. xiii., especially when we remember the two senses—generic and specific—in which the word ‘Leprosy’ is employed by the translators. On the supposition that it was a

more extended and worse kind of the same unclean leprosy, it is impossible to perceive the symbolism of pronouncing that ceremonially clean, which was corporeally the very worst kind of leprous uncleanness.

7. The reference to Robinson's 'Biblical Researches in Palestine' may be explained, by stating that this writer does not clearly show what kind of leprosy he saw. He merely states a few symptoms, which lead one to infer that it was not elephantiasis, as he called it. As to its being hereditary, that is very probable; and it is also believed that it dies out of a family after three or four generations. Moreover, it evidently was contagious from man to wife, not only in the sense of taking by contact, but also in the sense of catching from exposure to the same vitiated air and the same conditions unfavourable to health. Just as husband and wife, by living together, sometimes get personally like each other; a young person, in like case, gets constitutionally assimilated to an old one. Even in this sense of contagion, or communication, consumption was in this country long held to be contagious. On the Continent such is still the general opinion;

while in Italy, the clothes and effects of any one dead from phthisis pulmonalis, or consumption of the lungs, are burned just as the clothes of any leper were.

8. That no exclusion took place where the law of Moses was not observed, is accounted for on the simple principle that no law is observed except where it is in force. But is it true that 'no exclusion' was observed outside the land of the chosen people? Doubtless there was no such exclusion as was rigidly enacted by the law of Moses; but what of leper hospitals all over the East to this very day?

Nor where the law was in force am I able to find any proof of the exemption of the stranger and sojourner from its provisions. On the contrary, it would seem, from Lev. xix. 34, that 'the stranger that dwelleth with you shall be as one born among you;' and, provided he was circumcised, he might eat of the Passover, and was in all respects considered as a Jew—'He shall be as one that is born in the land' (Exod. xii. 48).

9. Some of the objections of Rhenferdus are weighty. Several of them have been already

considered, and a few only now remain. They may be all placed in one group thus:—That up to the time of decision the patient was suffered at large, because if there were any good ground for suspicion of contagion, Moses would have pronounced *every* species unclean, because the examination was conducted only at the clearest and brightest hours of the day, and not at all at various festivals, and only after some time in the case of newly-married persons.

The idea set forward in these objections is, that if the disease were really contagious, all haste would have been made to separate the leper from the healthy.

Now, for the sake of argument, let us assume the law of Moses to be a sanitary treatise, and we shall see the great importance of the priest-physician making an accurate diagnosis. This law was written for all time, so far as the Hebrew nation was concerned; and if any error should exist in it, or in the administration of it, the grievance to unborn generations would be immense. Thus all the common and unmistakable signs of leprosy are omitted; and those capable of being misjudged are set down in so clear a way, that the priest had only to

follow his instructions and give a judgment, which was never resisted as unjust. Every possible precaution was to be taken ; full time, clear light, and circumstances free from any excitement connected with the public feasts or private rejoicings, were to serve as guides to the physician, that he might in all doubtful cases—as we do still—give the prisoner the benefit of the doubt, and avoid dooming a clean person to the horrors of the unclean leper. We all recognise this principle, even in our imperfect lunacy laws ; for it is a more fearful thing to doom one sane man to a madhouse, than let loose ten madmen on the public.

It has been said that it must have been a hardship to be shut up seven or fourteen days for every alleged attack of leprosy ; and therefore some of the learned have proposed to translate the words ‘ shut up ’ into ‘ bind up ; ’ inferring that the priest merely covered or bound up the eruption, and not the man who had it. But there is no reason why the translation need be altered to suit this theoretical difficulty. Even in these days of activity and business, it would not be thought a great hardship to shut up for a few days every one

in London suspected of having such a serious disease as small-pox. In fact, many regret the absence of some such law in England just at this time (1871), when small-pox is widely prevalent among us.

The leprosy of houses and clothes¹ (Lev. xiv.) has often proved a difficulty to the believer, and a rock of offence to the indifferent. It is not strictly within the purpose of these remarks to enter fully into this subject;² but I do not hesitate to affirm that that difficulty is not real. There are few medical facts better ascertained than that unwholesome clothing can communicate disease; and that not only can houses cause it by their general unfitness for habitation, but that persons going to reside in a

¹ An intelligent lady, wife of a distinguished military officer, who had resided at the Mauritius, assures me that the leprosy of houses was well understood, and often seen there in her time, many years ago. She says it was 'exactly what the Bible describes.'

² See Mead's '*Medica Sacra*' on Leprosy; and the article in Smith's '*Dictionary of the Bible*' on 'Leper.' The latter gives such an explanation as will carry much weight with medical men skilled in cutaneous diseases. It has been said that the leprosy of houses and garments may mean the application of a word used to name a disease to a bad state of houses and clothing, just as *lichen* is used to denote a plant and also a disease, supposed to resemble it, but having no morbid relation to it. See '*Speaker's Commentary*,' p. 574.

house lately tenanted by persons sick of such a disease as scarlatina will readily contract that disease. Moreover, the modern microscopic discoveries of diseases called Dermatophytæ—parasitic diseases of an animal and of a vegetable or fungus nature—go far to prove the wisdom of the analogy established by Moses between the leprosy in man and unwholesome contagious conditions (or leprosy) of clothing and houses; between the acarus which infests the skin, and that which dwells in the garment made of animal or vegetable substance; between the vegetable parasite which attacks man, and the fungus which dwells in the walls of houses. That the leper was clothed and treated like a dead man cannot affect the question of contagion in any way; nor can the admitted contagious nature of the disease in the least destroy its emblematic character. On the contrary, if leprosy was not contagious, then indeed it would lose the most important part of its typical nature—its resemblance to the contagious nature of sin; and, if the law was in ‘no respect’ sanitary, it takes away one proof of the theocratic government of the Jewish state.

I think, then, that there is fair ground for concluding that Hebrew leprosy was not necessarily infectious by contact in every case ; but that it was contagious in the wider sense of being communicable by social or family interchange, whereby it deteriorated the health of the sound, and specially predisposed them to leprosy when attacked by the minor skin affections. These were classed with leprosy by Moses ; and, as I have elsewhere attempted to show,¹ all taken together form a classification true to nature, and not open to the objections which may be urged against our ever-changing modern classifications. It served to detect disease ; to diagnose it ; to treat it when curable ; and to permanently separate the diseased from the healthy when cure was impossible.

My object in thus discussing leprosy at length in connexion with the miracle now before us, is to show that the most minute investigation on medical grounds agrees with the Mosaic account of this disease, as well as with the truth of the narrative in the Gospels. That there is thorough agreement as well as undesigned coincidence between the Old Testament and

¹ 'Hebrew Catalogue of Skin Diseases,' Op. cit.

the New in this matter ; and that the Mosaic provisions about leprosy bear the stamp of sound public policy as well as of scientific hygiene. Much more might be added ; but sufficient has been advanced to prove that, in this particular thing, the Bible, even as a mere book, is fully entitled to our belief ; and that, the less we explain it away and treat it as exploded, the more likely are we to find out how little we ourselves know after all. Some years ago, the statement of the Bible that 'the blood is the life' was deemed unscientific and behind the age. Now, however, it is not deemed an untrue or exploded opinion.

THE HEALING OF THE TEN LEPERS.

St. Luke xvii. 12-19.

12. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off ;

13. And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14. And when He saw *them*, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on *his* face at His feet, giving Him thanks : and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed ? but where *are* the nine ?

18. There are not found that returned to give glory to God, save this stranger.

19. And He said unto him, Arise, go thy way ; thy faith hath made thee whole.

This narrative, peculiar to St. Luke, does not require any minute consideration, as the whole question of leprosy, its character, incurability, and fitness for the exercise of miraculous power, were discussed in the last case—which see. We find that the ten men here were lepers ; because St. Luke uses the technical word ‘lepers’ [λεπροὶ] ; and we also know that they were affected with the Levetical leprosy ; for they were told to go and show themselves to the priest ; and as they went they were ‘cleansed.’ These words have been considered in the last case ; and St. Luke’s description has been noted as thoroughly agreeing with the medical mind, as we should expect from the prominent place which miracles of healing hold in his Gospel.

On St. Luke xvii. 12, Dr Hobart remarks that that Evangelist, by employing two distinct terms [πλήρης λέπρας and λεπρός] in his account of this miracle and the preceding one, intended to show that the disease was of a more aggravated type in the one case than in the

other, or else that they were different varieties ('Medical Language of St. Luke,' p. 5).

It may be well to record the following references, applicable to this subject, which were kindly given to me by Dr Greenhill after the first appearance of this book :—

'Memoir of Leprosy in Syria,' by John Wortabet, M.D., of Beyrout,—see *British and Foreign Medico-Chirurgical Review*, July 1873.

'Leprosy, Ancient and Modern, with Notes taken during my recent Travel in the East,'—see *Lancet*, 20th January 1866, p. 77.

'Report on Leprosy and Yaws in the West Indies.' G. Milroy, M.D. Clowes & Sons, for H.M.'s Stationery Office, 1873.

India Office. 'Scheme for obtaining a Better Knowledge of the Endemic Skin Diseases of India.' Prepared by Tilbury Fox and J. Farquhar. London, Eyre & Spottiswoode, 1872.

Justin (the historian), 'Hist.' xxxvi. ch. 2, says that the Jews were driven out of Egypt because they were afflicted with 'scabies et vitiligo.'

Dr Gavin Milroy says that heathen nations, such as the Chinese and Hindoos, regard

elephantiasis as a Divine infliction, and that the New Zealander regards it in this way also ('Coll. Phys. Report,' p. 223).

ÆSCHINES, 'Epist.' i. p. 658, old edition. The Delians thought that the pestilential *leuke* was from the wrath of Apollo, because some eminent person had been buried in Delos, contrary to established custom.

HERODOTUS, i. ch. 138. Those who have *lepra* or *leuke* are not allowed to enter into Persian cities, and are considered to have committed some offence against Helios.

FACCIOLATI'S LEXICON. *Vitiligo*, a kind of leprosy or cutaneous eruption called the *morphea*. He identifies this as the germs of Celsus's three varieties — *alphos*, *melas*, and *leuke*.

The name of the late heroic Father Damien, and all the magazine literature about leprosy in connexion with his life and death, cannot but be added to the above list. It would appear, however, that the 'leprosy' which Father Damien so much alleviated in others, and of which he himself died in 1889, was Elephantiasis Græcorum, and not the leprosy of the ancients and of Holy Scripture.

CHAPTER V.

DEMONIACAL POSSESSION.

THE DEMONIACS IN THE COUNTRY OF THE GADARENES,

Recorded by the three Synoptists—Note on ‘Down a Steep Place’—St. Matthew and St. Mark omit circumstances recorded by St. Luke—Manichæism and Pantheism, and the Scriptural doctrine of the kingdom of Evil and personality of Satan—Angels, Good and Bad, form one link in a great chain—The Jews and Magical Arts—Modern objections to existence or possibility of Demoniactal possession—Experience of Missionaries among the Heathen—Is there a connexion between Insanity and Demoniactal Possession?—The Evangelists pledged to literal truth here—Belief of the Early Church—St. Luke’s deviation from Hippocrates very remarkable here—Rev. J. C. Crosthwaite’s Note on Apparent Discrepancies in the Gospel Accounts here.

THE DEMONIACT IN THE SYNAGOGUE AT CAPERNAUM, recorded by St. Mark and St. Luke—The same Assertion of the Personality of Satan—Dr Hobart on this Case.

THE DAUGHTER OF THE SYRO-PHENICIAN WOMAN, recorded by St. Matthew and St. Mark—The Gospels pledged to the Exact Truth of the (Miraculous) Narrative here.

THE HEALING OF THE LUNATIC, OR EPILEPTIC, OR DEMONIACT, CHILD, recorded by the three Synoptists—Special Symptoms of the Attack of the Dis-

ease in this Case—St. Luke does not call it Epileptic Mania, but directly ascribes it to Demoniacal Possession—What was a Lunatic in Gospel phraseology?

St. Matt. viii. 28-34.

28. And when He was come to the other side into the country of the Gergesenes,¹ there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art thou come hither to torment us before the time?

30. And there was a good way off from them an herd of many swine feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

St. Mark v. 1-20.

1. And they came over unto the other side of the sea, into the country of the Gadarenes.

2. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit,

3. Who had *his* dwelling among the tombs: and no man could bind him, no, not with chains:

4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5. And always, night and day, he

St. Luke viii. 26-39.

26. And they arrived at the country of the Gadarenes,² which is over against Galilee.

27. And when He went forth to land, there met Him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28. And when he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, *Thou* Son of God Most High? I beseech Thee, torment me not.

29. (For He had commanded the unclean spirit to come

¹ R. V., Gadarenes.

² R. V., Gerasenes, and again in v. 17.

32. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place¹ into the sea, and perished in the waters.

33. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34. And behold, the whole city came out to meet Jesus: and when they saw Him, they besought *Him* that He would depart out of their coasts.

was in the mountains, and in the tombs, crying and cutting himself with stones.

6. But when he saw Jesus afar off, he ran and worshipped Him,

7. And cried with a loud voice, and said, What have I to do with Thee, Jesus, *Thou* Son of the Most High God? I adjure Thee by God, that Thou torment me not.

8. For He said unto him, Come out of the man, *thou* unclean spirit.

9. And He asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10. And he be-

out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31. And they besought Him that He would not command them to go out into the deep.

32. And there was an herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter

¹ 'Down a steep place.' Mr Scrivener renders this 'down the steep,' viz., the 'bank of the Lake Gennesareth,' and adduces this as an example of St. Matthew 'presupposing in his readers the same intimate acquaintance with Galilee and its vicinity which he himself possessed;' and also as a strong, though undesigned, proof of the writer's good faith, and consequently of the credibility of his history.—'Notes on New Testament.'

The R. V. adopts Mr Scrivener's rendering 'down the steep.'

sought Him much that He would not send them away out of the country.

11. Now there was there nigh unto the mountains a great herd of swine feeding.

12. And all the devils besought Him, saying, Send us into the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand); and were choked in the sea.

14. And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15. And they came to Jesus, and see

into them. And He suffered them.

33. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36. They also which saw *it* told them by what means he that was possessed of the devils was healed.¹

37. Then the whole multitude of the country of the Gadarenes round about

¹ R.V., made whole.

him that was possessed with the devil,¹ and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17. And they began to pray Him to depart out of their coasts.

18. And when He was come into the ship, he that had been possessed with the devil¹ prayed Him that he might be with him.

19. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20. And he departed, and began to publish in Decapolis how great things

besought Him to depart from them; for they were taken with great fear: and He went up into the ship, and returned back again.

38. Now the man out of whom the devils were departed besought Him that he might be with Him: but Jesus sent him away, saying,

39. Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

¹ R. V., devils.

Jesus had done for him : and all <i>men</i> did marvel. ¹
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In considering this miracle of healing, we are at once brought face to face with one of the questions of the day—the existence of the supernatural—the agency of unseen spiritual beings. To those, however, who receive the Bible in any sense, there can be no doubt that the existence of good and evil angels is therein explicitly mentioned and taught. It is said—because men cannot as yet see proof of it—that modern natural science gives us no trace of the supernatural. This may be true; but natural science gets dark, and really forfeits its right to the name of *knowledge*, or science, when it attempts to deal with the relation of mind to matter. And this relation, which we know does exist, and because of which we live and move and have our being, implies, yea demands, for its explanation, the existence of a spiritual

¹ St. Matthew and St. Mark omit circumstances mentioned by St. Luke, *e.g.*, that the possession had lasted ‘long time;’ that the man ‘wore no clothes’ and had no residence but ‘in the tombs.’ Ancient medical writers note these circumstances as signs of mania.

agency above and beyond the visible course of nature.

And connected with this question, there seem to have been at all times developments of two different classes of opinions. Connected with, or disconnected from, the early and Mediæval Church, we find the set of principles known in history as the Manichæism—the making evil as eternal as good, and so itself a god. Pantheism, on the other hand, is a fashionable view common in our day. This theory denies any true reality to evil, or that it is anything else than good at a lower stage; the unripe, and therefore the still bitter fruit.¹ Both of these theories are excluded by the Scriptural doctrine concerning the kingdom of evil, and the personality of its head Satan, and the relation in which he stands to the moral evil of our world. Scripture teaches the absolute subordination of evil to good, and its subsequence of order, in the fact that evil roots itself in a creature, and in one created originally pure, while good springs from the Creator. But yet it also teaches that the opposition of this evil to the Divine will is real, and that the end of God's

¹ Archbishop Trench.

government is the subjugation of this evil ; not by force, but by righteousness and truth. And from the central will of Satan the Bible derives all the evil in the universe. He is represented as having a kingdom, with its ministers—‘the devil and his angels.’ They are the principalities and powers, rulers of the darkness of the world, and wicked spirits in heavenly places.

And there are no gaps or chasms in the creation of God. There is one chain of being from an unorganized particle of earth to the highest angel.

Moreover, we find this to be in an ascending scale, many links of which can be but imperfectly observed by us. Yet we can see, in a general way, the ascent from the earth to mineral, vegetable, insect, reptile, fish, beast, man, and angel. Angels, too, are good and evil. The evil kept not their first estate ; but yet are, doubtless, endowed with a power and knowledge which, except that they are exercised under the Divine permission, as in the case of Job, we should regard as scarcely inferior to those of God Himself. They are principalities and powers, and the rulers of the darkness of this world. Now, if we except the Sadducees,

the Jews as a nation not only believed in demoniacal possession, but they also believed the fact of the performance of miracles in such cases by Christ. Their error, as we read in Holy Scripture, lay in ascribing such works to Satan himself; and they were not able to reply to our Lord's question, 'If Satan be divided against himself, how then can his kingdom stand?'¹ In St. Matthew's account of this very case (viii. 16) we read that demoniacal possession was then common. 'Many that were possessed with devils,' he writes; and how this was so, Josephus explains, saying of his own nation at the time of the destruction of the Temple by Titus, and his account is confirmed by St. Paul's description in Romans i.—'Nor did any age ever breed a generation more fruitful in wickedness than this was, since the beginning of the world.'²

The strong tendency of the Jews to practise

¹ Calmet says ('Sur les obsessions et possessions du demon. Luc. xi. 14.'), 'Les anciens ennemis de la Religion Chrétienne convaincus par l'évidence des miracles qu'ils voyoient faire à JESUS CHRIST, aux Apôtres, ou aux premiers Chrétiens, n'osoient en contester, ni la vérité ni la réalité. Ils se contentoient de les attribuer, ou à la magic, ou au Prince des Démons, ou à certaines paroles et à certains secrets naturels.'—'Nouvelles Dissertations,' p. 273. Paris, 4to, 1720.

² Josephus B.J. ('Whiston's Trans.,') Lib. v. cap. x. sec. 5.

magical arts, like the heathen, has also been adduced as a reason why demoniacal possession was common in our Lord's time. These arts, we know, were condemned by Christianity, as we find from the circumstances connected with the burning of books 'of curious arts' recorded in the Acts of the Apostles.

But modern objections to the existence or possibility of demoniacal possessions are made both by believers and by doubters of Holy Writ. I do not here refer to those who deny miracles of this kind as facts ; for, as already observed, they are taking a more unbelieving standpoint than the Jews did, or do now ; but I specially refer to those who use more or less 'free handling' with the historic statements of the Gospels ; and to those who readily and sincerely receive these statements as substantially true, but as presenting difficulties which may be removed by assuming the use of figurative or popular, rather than of literally true, verbiage.

It has been objected—and this by many learned believers in Holy Scripture, such as Dr Mead¹—that demoniacal possession was

¹ 'Medica Sacra,' chap. ix.

simply lunacy. And such writers urge that the language of the Evangelical narratives must be interpreted figuratively, and that our Lord, in speaking of *possession*, accommodated himself to the language and ideas of his time : that curing lunacy was a miracle just as much as curing demoniacal possessions. Others,¹ going further, urge that we have no miracles in Holy Scripture, save as the result of *direct* or *commissioned* Divine interposition. Hence the Egyptian magicians were regarded as jugglers, and the Witch of Endor as a dream ; as well as the temptation of Christ by Satan ; and it is

¹ Dr Farmer's 'Essay on the Demoniacs of the New Testament,' London, 1775. See also Semler, 'Comm. de Dæmoniacis, etc.' Halæ, 1770—1779. An ardent controversy was carried on in the eighteenth century between Dr Farmer and his opponents. The above opinion as to *direct or commissioned* Divine interposition is Dr Farmer's leading position.

This position is brought forward into Farmer's work above quoted, from another of his previously published, and entitled—'A Dissertation on Miracles, designed to show that they are arguments of a Divine interposition, and absolute proofs of the mission and doctrine of a prophet.' The thesis of this latter book is 'that all miracles are works appropriate to God.' His 'Essay on Demoniacs' is not what would now be called a Rationalistic work, quite the contrary ; but his principle is the unsafe one of making the Evangelists not to mean what they wrote. It is a very learned treatise ; and is a thoroughly reliable compilation of authorities on his own side of the question. He quotes Semler, MacKnight, Lardner, Warburton, and other writers of note.

asserted that the cases of demoniacal possession recorded in the New Testament have all the symptoms of ordinary lunacy.

But *is it true* that extraordinary works have not been performed except by Divine interposition? I think not. The power of Satan and his angels, as taught in Holy Scripture, is clearly against this theory. To the historic truth of demoniacal possession the narratives in the Gospels and Christ's own words are distinctly pledged; *e.g.*, in St. Luke xi. 17-26, where our Lord speaks of an 'unclean spirit;' of 'casting out devils;' of the unclean spirit, when he is gone out of a man, walking through dry places, etc., and of 'seven other spirits more wicked than himself:' in all this there is no trace of anything but personal possession by spirits—in the plural number—and not by disease. And St. Luke, the physician, plainly distinguishes between it and ordinary diseases.¹ It is everywhere distinguished from mere bodily disease.² The demoniac also is different from the abandoned wicked man: for he was a subject not of punishment, but of pity; his

¹ See vii. 21.

² Compare St. Matt. ix. 32, with St. Mark vii. 32.

being was so impenetrated by fallen spirits¹ that there was a double consciousness in him ; sometimes the spirit thinking and speaking, sometimes the poor subject himself crying out. In many cases (as has been suggested with regard to this miracle now under consideration ²)—in many cases probably unchecked indulgence of sensual appetite had afforded an inlet to the powers of evil into the animal soul [$\psi\upsilon\chi\acute{\eta}$].

When and where Satan had his seat, then and there demoniacal possessions seems to have been rife. Thanks to the spread of Christianity, men now point to the general absence of such calamities, and thence argue that they never existed.

But is this so? Rhenius, a Lutheran missionary in India (quoted by Archbishop Trench), gives it as his experience, that among the native Christians there, even though many of them walk not as children of the light, yet there is no such falling under Satanic influence as he traced frequently in the heathen around him. And travellers in India have not failed to

¹ St. John xiii. 2. Acts v. 3.

² Note on St. Matt. viii. 32, in Dean Alford's *abridged* Greek Testament (1869).

notice the fact that, after making all due and possible allowance for cunning and cleverness, Satan does work by lying wonders in India now, as did Jannes and Jambres when they withstood Moses in Egypt. But have we really no cases of demoniacal possession among us now? I am not quite so sure of this. It is no answer to the question to say that any cases we may bring forward are cases of insanity. Perhaps they are; but, then, the Gospel narratives tend to prove that, in some instances at any rate, there was a closer connexion between insanity and demoniacal possession than we may wish to believe; and that the ancient doctrine, that all insanity was the more or less direct result of possession, may be founded on an undeniable abstract truth.¹

Some of the best psychological authorities recognise demoniacs now. Esquirol has been said to have given the weight of his authority in this direction;² and let any one read Dr

¹ In the middle ages there was something like possession. See Hecker's '*Epidemics of the Middle Ages*,' published by the Sydenham Society, 1844.

² Archbishop Trench gives this (*Op. cit.*, p. 168) as a report, but does not vouch for it. On looking over Esquirol's work, '*Des Maladies Mentales*,' Tome i. pp. 482, etc., Paris, 1838, it would seem that he writes not exactly of demoniacs, but of

Forbes Winslow's well-known book on 'Obscure Diseases of the Brain and Mind,' and say whether there is not some ground for coming to a like opinion ?

I once knew a lady whose case was so remarkable that I published an account of it after her death ;¹

demonomaniacs ; and he divides them into persons affected with 'théomanie,' and those affected with 'Caco-démonomanie.' Of the latter, in connexion with the ancient oracles, he says (p. 487) : 'Si c'en était ici le lieu, je prouverais que l'on s'est servi des aliénés pour rendre des oracles ; que le prêtres savaient leur inspirer un saint délire : je démontrerai plus tard que la possession du démon est un vrai monomanie. Les démons sont devenus muets, des que le Christianisme eut éclairé le monde ; ils ont cessé de lutiner les hommes depuis qu'on les craint moins. Depuis qu'on ne fait plus brûler les sorciers et les magiciens, l'imagination en repos n'enfante plus ni sorciers ni magiciens.' And again, on p. 485 : 'Le Christianisme ramenant les idées religieuses à l'unité de Dieu ; faisant taire les oracles, en éclairant les hommes, consacra l'opinion de Platon, de Socrate, sur l'existence des démons ; il opéra une grande révolution dans les idées. On exagéra les puissances des esprits sur les corps ; la crainte de céder aux instigations du diable inspira l'effroi ; on se crut, de cette vie, au pouvoir des démons ; les démonomaniaques se multiplièrent ; c'est ce que prouve l'institution des exorcismes dans la primitive Eglise.' Perhaps it is hardly fair to say that Esquirol in these passages recognises demonical possession as a cause of madness, but he does not oppose it. In fact, he gives no decided opinion, except his not opposing it to be taken as indicating a leaning towards the 'possession' theory. It must be borne in mind that he uses the term 'démonomanie,' as a received technical expression only.

¹ A Short Sketch of a remarkable Case of Insanity (read before the College of Physicians, Dublin, Nov. 25, 1863). No. 3, in 'Tractatus Medici,' Dublin, 1864.

and, in truth, if ever there was a case of possession in the present day, hers was one. She had double consciousness, and several other features similar to those in the miracle now before us. In fact, in almost the same words, she often said, — ‘What have I to do with Thee, Jesus, thou Son of the most high God? I adjure Thee by God that Thou torment me not.’¹

And who can tell how many of the diseases which we impute solely to natural causes may not be directly due to those causes, but *finally* due to the work of evil angels?

That the possession in the demoniacs among the Gadarenes was real, and not figurative or accommodated to the language of the day, we learn from the sequel of the possession of the

¹ The Rev. Bryan King, writing to me on this subject in 1872, observed :—

‘When I was incumbent of St. John’s, Bethnal Green, the late Mr. Philips, Medical Superintendent of the large lunatic asylum there, once made the remark to me, that one of the most mysterious incidents of his experience amongst his patients was this—that persons, especially ladies of the most pure and refined characters, often gave utterance, in their state of lunacy, or mania, to the most unchaste and filthy sentiments conceivable.’ These remarks of Mr. King, I believe, express also the views of not a few other medical men in the present day, whose special practice is among those diseased in mind.

swine. Who ever heard of swine afflicted with madness, or epilepsy, or melancholia? If the devils were mental diseases, how could it be said that they *besought, went out, filled* a herd of swine, rushed down a precipice; or that they were in the plural number, 'seven other spirits more wicked than himself.' How could seven other diseases 'more wicked than' the first enter into a man? The truth is, that the Gospel narrative is pledged to demoniacal possession, and that it cannot be explained away on any theory. It must be taken as true, or rejected as false.

If the excessive indulgence in sensual appetites had predisposed the demoniacs mentioned here to the possession of evil spirits, we can conceive how the animal soul, or life, in the swine might be capable of receiving such influences; but with this difference, that whereas there is in man an immortal spirit, a real I, struggling against Satanic oppression; the brute, having no such self-conserving balance, is carried headlong to destruction. Too much attention cannot be given to the well-weighed assertion of a learned authority¹ which says—and, as I

¹ 'Trench on Miracles,' Op. cit. p. 168.

think, with good foundation,—‘In many cases of mania and epilepsy there is a condition very analogous to that of the demoniacs.’ Certain it is that the early Christian writers accepted these statements of Holy Scripture in their literal sense; and the historical fact, that an order of ministers called ‘exorcists’ long existed in the Church, and that from almost the birth of Christianity—all this testifies to the widespread belief of Christians, from the earliest times, in demoniacal possession.¹

¹ Delitzsch draws a curious analogy thus:—‘Nothing makes the condition of demoniacal possession so intelligible as the magnetic *rapport* in artificially produced magnetic states. The magnetized person there appears as the absolutely will-less instrument of the magnetizer; and the contents of the consciousness of the magnetizer are reflected in the consciousness of the person magnetized, so that the individuality of the one is, as it were, merged in that of the other. Pinch the patient, he does not feel it; pinch the operator, the patient feels as if he had been pinched, and complains of the injury to the part affected. Put rhubarb in the patient’s mouth, he has no taste of it; put rhubarb in the operator’s mouth, and the patient tastes and names this drug, under the impression that he has it in his own mouth. Placed on his legs he stands as if nailed to the ground; but following the movements of the magnetizer’s hands, he is put into visibly involuntary and uneasy motion. This sympathetic unity of will is raised even into sympathetic unity of consciousness. The patient understands even the unexpressed thoughts of the operator, and acquiesces in them; or he speaks as if from himself, but in such a way that it is the manner of thought, and the thought of the operator transferred to him, which he reproduces. That what is here exhibited to us is an

It has often been noted that St. Luke is very particular in marking out cases of possession, and in describing them minutely. And this, from a physician, is a strong testimony in their favour; especially as Hippocrates, the great medical authority, did not recognise, but repudiated such influences in causing disease. Moreover, as St. Luke otherwise follows Hippocrates, and markedly deviates from him here—it being then a grave thing to deviate from a teacher who was regarded as almost infallible, we may conclude that he did so of set purpose, and from personal conviction. St. Luke

intoxication, a bondage, a possession of one Psyche by the other, accompanied by an extra natural enhancement of the powers by the intrusive co-operation of evil, or even of good, influences of the spiritual world. From this dynamical possession of one human soul by the other, we may form to ourselves an idea of the substantial possession of a human soul by a demon. In the former case, the possession is only dynamical, because the human soul is linked to its body; in the latter case, it is substantial, although not local, because the demon, by virtue of his purely spiritual nature, can penetrate into the substantial condition of the man, without disintegrating its living unity. But, in both cases, the powers of the soul have reached even to the spiritual roots of the internal life under the unnatural pressure of a foreign power, and have become involuntary forms of a substantial existence obtruded upon them.’—‘Biblical Psychology,’ p. 356. This quotation must not be understood as implying any connexion between mesmerism and demoniactal possession.

See also Ennemoser’s ‘History of Magic,’ vol. i. pp. 334, etc.—Bohn’s Series.

seems to have endeavoured to teach the Greek Christians the true doctrine of the origin of evil. Hence, the history of the temptation in chap. iv. ; and the constant setting forth of Christ as triumphing over Satan in these cases. He is careful to distinguish between ordinary diseases and cases of demoniacal possession, and while he represents Satan as an agent from *without* in the former, he displays his agents as *indwelling* and working from *within* the latter.¹ In St. Matthew iv., where the first mention of possessions occurs, it is said that our Lord's 'fame went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and He healed them.' Here, not only are ordinary diseases distinguished from *possessions*, but the latter are distinguished from lunatics ! Thus, although there were cases, as we shall see, in which possession and mental or bodily disease were found together, yet there were numerous cases in which lunacy and possession were distinct. These remarks are in-

¹ Wordsworth—Introduction to St. Luke's Gospel.

tended as notes, and are not exhaustive on the subject. An admirable view of the controversy as to the reality of demoniacal possession will be found in the Oxford Edition of Jahn's '*Archæologia Biblica*,' before quoted; and a well-weighed and elaborate discussion, tending to confirm the literal truth of the Gospel narrative, will be found in a work well known to all Bible students.¹ In this particular miracle, recorded by the first three Evangelists, we find St. Matthew speaking of two demoniacs, while SS. Mark and Luke mention but one. This one was probably the more prominent of the two; and so, perhaps, his case only is mentioned by SS. Mark and Luke. At any rate, the story told by the three writers is identical as to the assertion of possession. The violent and mental nature of the affliction is also evident from the three accounts. A lunatic—a raving lunatic—he appears to have been, albeit that his lunacy was the direct result of demoniacal possession. SS. Mark and Luke also state that after his cure he was 'clothed and in his right mind;' the word [*σωφρονούντα*] 'in his right mind,' used by both Evangelists, ex-

¹ Trench, *Op. cit.* p. 154.

pressing thorough sanity and soberness as opposed to his former condition. This word also shows that his mind had been affected; and while it does *not* prove that he was a mere lunatic (the context distinctly stating that he was possessed), yet it does prove that in his case insanity was caused by evil influence. It is not necessary to prove that this cure was beyond human power.

The Rev. J. C. Crosthwaite (MS. notes) observes here :—

‘ That St. Matthew should mention two demoniacs, while the others mention but one, is quite in keeping with other parts of his Gospel. Thus he mentions an ass and a colt, xxi. 2-7—the others only the colt. Thus also the two blind men at Jericho. Thus also he says the malefactors reviled Christ (and with this St. Mark agrees), while St. Luke only mentions one of them having done so. Thus he twice mentions the women and children who were miraculously fed, while the others mention only the men.

See also in the Parable of the Householder xxi. 34 and 36 [δούλους] ‘servants,’ where the others have [δούλον] ‘servant.’

Whether these particulars do not need consideration in any enquiry as to the order in which these Gospels appeared, it is for others to judge. My own opinion entirely coincides with that of MacKnight, that St. Luke's was the first written. And this is one reason why St. Matthew has supplied circumstances which were not recorded in the earlier history. In the case before us, St. Luke records the wonderful event which turned a demoniac into a preacher of the Gospel. St. Matthew dwells rather on the inhabitants of the region, where afterwards the Lord was received and welcomed. St. Mark v. 20; vii. 31.

THE DEMONIAK IN THE SYNAGOGUE AT
CAPERNAUM.

St. Mark i. 23-26.

23. And there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him,

St. Luke iv. 33-36.

33. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34. Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

This miracle, mentioned by SS. Mark and Luke only, has no special feature beyond that just considered, which see.

We have here the same distinct assertion of the individuality or personality of the evil influence, which cannot be explained on any medical theory. It will, perhaps, be said that the throwing down and tearing of the afflicted person was nothing but epilepsy. The outward signs of the possession indeed were not unlike epilepsy, and such they may have been. But if the story be true at all that the man was epileptic, and that he was miraculously cured, then that part of it which expressly ascribes his condition to Satanic influence must be true, as we have shown in the last instance that it is not unlikely. In any case, supposing that it

were one of mere mental or bodily disease, a sudden and complete cure was nothing but miraculous. Epileptics—confirmed epileptics—are, humanly speaking, incurable.

Dr Hobart ('Medical Language of St Luke,' p. 2) observes that that Evangelist here uses two medical expressions—'*had thrown him in the midst*' [ρῑψαν], '*and hurt him not*' [μηδὲν βλάβαν αὐτόν] in chap. iv. 1-5. The former word [ρῑπτειν] was used in medical language of convulsive fits and similar affections; and the latter [βλάβπειν] denoted 'the injury done to the system by disease, etc.' St. Luke 'alone records the fact that no permanent bodily injury was done to the man, and in doing this he writes quite in the manner and style of the medical authors.'¹

¹ ρῑπτειν—a word found in Hippocrates—is used in connexion with disease in the N.T. by St. Luke alone—βλάβπειν—which occurs also in St. Mark x. 16, 18, and nowhere else in the N.T. —frequently occurs in Hippocrates and Galen, and was in constant use (Dr Hobart says) in medical language as opposed to ὠφελεῖν.

THE DAUGHTER OF THE SYRO-PHENICIAN WOMAN.

St. Matt. xv. 21-28.

21. Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

23. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

24. But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

25. Then came she and worshipped Him, saying, Lord, help me.

26. But He answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

27. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

St. Mark vii. 24-30.

24. And from thence He arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but He could not be hid.

25. For a *certain* woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet:

26. The woman was a Greek, a Syro-Phenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28. And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29. And He said unto her, For this saying go thy way: the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Here St. Mark records what took place in the house, our Lord's memorable words, and the woman's no less memorable answer. St. Matthew mentions that she had been crying after Him on the road previously.

This case, mentioned by SS. Matthew and Mark only, differs from the two preceding, in that there does not occur any mention of bodily disease accompanying or resulting from the possession; which latter, however, is expressly stated. 'My daughter is grievously vexed with a devil;' or, as St. Mark has it, she 'had an unclean spirit.'

And the Saviour says, 'the devil [not a disease] is gone out of thy daughter. And when she has come to her house she found the devil gone out, and her daughter laid on the bed.'

Here is no pretended cure. It was instantaneous. 'Her daughter was made whole from that very hour,' says St. Matthew.

I cannot see how, accepting the truth of the narrative, this case can be explained away as one of ordinary disease; or, even if so, how its immediate cure can be accounted for. It cannot be so on medical principles.

THE HEALING OF THE LUNATIC (OR EPILEPTIC,
OR DEMONIAIC) CHILD.

St. Matt. xvii. 14-21.

14. And when they were come to the multitude, there came to Him a *certain* man, kneeling down to Him, and saying,

15. Lord, have mercy on my son : for he is lunatick,¹ and sore vexed : for oftentimes he falleth into the fire, and oft into the water.

16. And I brought him to Thy disciples, and they could not cure him.

17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to Me.

18. And Jesus rebuked the devil;² and he³ departed out of him : and the child

St. Mark ix. 14-29.

14. And when He came to *His* disciples, He saw a great multitude about them, and the scribes questioning with them.

15. And straightway all the people, when they beheld Him, were greatly amazed, and running to *Him* saluted Him.

16. And He asked the scribes, What question ye with them ?

17. And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit ;

18. And wheresoever he taketh him, he teareth him : and he foameth, and gnasheth with his teeth, and pineth away : and I spake

St. Luke ix. 37-42.

37. And it came to pass, that on the next day, when they were come down from the hill, much people met Him.

38. And, behold, a man of the company cried out, saying, Master, I beseech Thee, look upon my son : for he is mine only child.

39. And, lo, a spirit taketh him, and he suddenly crieth out ; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40. And I besought Thy disciples to cast him out ; and they could not.

41. And Jesus answering said, O faithless and perverse generation, how long

¹ R. V., Epileptic.

² R. V., him.

³ R. V., the devil.

was cured from that very hour.

19. Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21. Howbeit this kind goeth not out but by prayer and fasting.¹

to Thy disciples that they should cast him out; and they could not.

19. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto Me.

20. And they brought him unto Him: and when He saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21. And He asked his father, How long is it ago since this came unto him? And he said, Of a child.

22. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us.

23. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

shall I be with you, and suffer you? Bring thy son hither.

42. And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

24. And straightway the father of the child cried out, and said with tears, Lord, I believe ; help thou mine unbelief.

25. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26. And *the spirit* cried, and rent him sore, and came out of him : and he was as one dead ; inso-much that many said, He is dead.

27. But Jesus took him by the hand, and lifted him up ; and he arose.

28. And when He was come into the house, His disciples asked Him privately, Why could not we cast him out ?

29. And He said unto them, This kind can come forth by nothing, but by prayer and fasting.

This case differs in one or two particulars from all the preceding.

In the Authorized Version St. Matthew calls him a 'lunatic,' and proceeds to describe his disease as of the epileptic kind; a fact which is much amplified in St. Mark's account, where we have *tearing, foaming at the mouth, pining away*,¹ as well as the tendency to fall into the fire and water (mentioned by St. Matthew also), and the statement of the child's father, that the affliction dated from childhood. St. Luke's description is even more technical than St. Mark's, for he mentions the cry, 'he crieth out;' as well as the tearing, foaming, and bruising; all symptoms of epilepsy.² It has been said, indeed, that St. Luke, like the other Evangelists, merely repeats the account given to our Lord by the child's father. Yet this does not affect the fact that St. Luke records in that account an important symptom which St. Matthew and St. Mark have not noted.

¹ Delitzsch here suggests that *Ἐνπαλνεσθαι* rather means numbness or rigidity than 'pining away.' But it may be added, that in any case the symptom applies to epilepsy. See his 'Biblical Psychology,' p. 348. Clark's edition.

² I may perhaps be allowed to refer to an essay of mine, 'Epilepsy Real and Feigned,' in vol. xxxiv. of the *Dublin Quarterly Journal of Medical Science*.

But still all the Evangelists describe the case as one of demoniacal possession ; and as such, and not as one of bodily disease, did the Saviour heal it. From this record it appears that the child was a *possessed epileptic or lunatic*. St. Matthew says that Christ ‘rebuked the devil, and he departed out of him, and the child was cured from that very hour.’ St. Mark describes how the ‘dumb and deaf spirit’ was charged to come out of him ; while St. Luke’s account is concise and unmistakable : ‘And Jesus rebuked the unclean spirit, and healed the child.’ He distinctly describes the bodily symptoms, admits the spiritual influence, and uses the word proper for healing [*ἰάσατο*] in describing the miraculous cure.

Now it must be admitted that St. Luke, as a physician, had in this instance every reason to represent the case as one of epileptic mania, through which the devils exerted their power over this child. Hence his directly ascribing the attack to demoniacal possession must be taken as a very strong evidence of his conviction, that although medically it seemed otherwise, yet truth obliged him to put the true cause forward. The instantaneous cure, in any event,

would have been miraculous; but St. Luke's testimony to demoniacal possession *in this case* says much for the honesty of his testimony, and for the truth that God is all-powerful over the Evil One.

This case is the only one expressly recorded in the Gospels as that of a *lunatic* [σεληνιαζόμενος], one affected at change of the moon; and whether the word is used in a general sense, as we now use it, or, as is more likely, in the ancient and more restricted sense, there is yet much truth in it. Some think it an exploded notion that lunatics are affected by the moon, but others do not agree with them. In the case which I have before mentioned as coming within my own knowledge, there was an undoubted access of mania at such times; and the treatment adopted was to give the patient grain doses of Tartar emetic, which had the effect of calming her considerably. In St. Matthew iv. 24, also, as before noted, lunatics [σεληνιαζόμενοι] are mentioned as a class. There is no other mention of them in the New Testament. It ought, however, to be clearly stated that the Greek words translated *demon*, and *lunacy* [δαίμων and σεληνιασμός] were popular names for

epilepsy ; but ' it is worthy of note that Aretæus, a physician of about St. Luke's time, in treating of epilepsy, admits the possibility of this disease being produced by demoniacal agency ' (Hobart, p. 20).

CHAPTER VI.

DROPSY.

THE MAN WITH THE DROPSY,

Related by St. Luke only—His use of Medical Technology here—Dropsy, what it is, and its causes—This man was probably water-logged, and his case a grave one—The Cure cannot be ascribed to Natural Causes.

St. Luke xiv. 1-4.

1. And it came to pass, as He went into the house of one of the chief Pharisees, to eat bread on the sabbath day, that they watched Him.

2. And, behold, there was a certain man before Him which had the dropsy.

3. And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4. And they held their peace. And He took *him*, and healed him, and let him go.

THIS miracle is related only by St. Luke; and his account of it is remarkable for the use of the word [*ὕδρωπικὸς*] translated, 'a man which had the dropsy;' literally, '*a dropsical person.*' It is an adjective form of the technical word

[$\upsilon\delta\rho\omega\psi$] *dropsy*, used by Hippocrates, which word is by some held to imply the alteration of the countenance [$\omega\psi$], and from that, the alteration of the outward appearance, by the infiltration of water [$\upsilon\delta\omega\rho$].¹

Dropsy may be general or local, acute or chronic. It consists in an effusion of serum (a watery fluid), or of serum mixed with flakes of what is technically termed coagulable lymph, or with purulent matter, into the cellular membranes of the extremities, or into cavities of the body lined by what are termed 'serous' membranes. The causes of some dropsical effusions are alterations in the circulation, inflammation, as in pleurisy and peritonitis, debility, and venous congestion. The causes of others, and these the most serious, are organic disease leading to congestion, and organic disease leading to an essential alteration in the blood, such, *e.g.*, as disease of the kidney, cardiac dropsy, and ascites.

When the cause of dropsy does not depend on organic disease, the affection itself is curable; when it does depend on organic disease of long

¹ For another, and perhaps better view, see Liddell and Scott, under $\upsilon\delta\rho\omega\psi$.

standing and severity, what physicians call the 'prognosis' is most unfavourable. And so it appears to have been in this case. From the expression, 'if an ass or an ox fall into a pit,' used by our Saviour in v. 7, by way of analogy (an expression similar to that of 'loosing' the woman who was 'bound' with a spirit of infirmity, in St. Luke xiii.), it may be inferred that this man was literally 'water-logged;' that his was a grave case of chronic and organic disease; one which we know was all but hopeless, and which in any event could not be cured at once, and by a word or touch.

It is to be noted here that the cure could not be ascribed to natural causes, because no disease of this kind was ever cured by strong mental impression, or by any means in a moment; that it was not a trifling affection, for St. Luke describes it by a technical term applied only to a serious disorder; and that there is no evidence of pretended cure, or of accommodation to the prevailing superstitions of the day. We are expressly told that the working of this miracle was watched in a hostile spirit (v. 1); that they were not able to 'answer,' much less to criticise (vv. 4 and 6) or contro-

vert, the fact; that the man in whom the cure was wrought not only was 'healed'—and this in the *medical* language of healing [*ἰάσατο*]
but that he went away healed before them all. Christ dismissed him [*ἀπέλυσεν*]; or, as the English Authorized Version has it, 'He let him go.'

CHAPTER VII.

MENORRHAGIA.

THE WOMAN WITH THE ISSUE OF BLOOD—related by the three Synoptists very minutely—Medical Language used here—Was this case one of Metrorrhagia?—Undesigned Coincidences and evident Truthfulness of the Narrators.

THE WOMAN WITH THE ISSUE OF BLOOD.

St. Matt. ix. 20-22.	St. Mark v. 25-34.	St. Luke viii. 43-48.
20. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind <i>Him</i> , and touched the hem of His garment :	25. And a certain woman, which had an issue of blood twelve years,	43. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
21. For she said within herself, If I may but touch His garment, I shall be whole.	26. And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,	44. Came behind <i>Him</i> , and touched the border of His garment : and immediately her issue of blood stanch'd.
22. But Jesus turned <i>Him</i> about ; and when He saw her, He said, Daughter, be of good comfort thy	27. When she had heard of Jesus, came in the press behind, and touched His garment :	45. And Jesus said, Who touched Me? When all denied, Peter, and they that were with
If I may touch	28. For she said, If I may touch	

faith hath made thee whole. And the woman was made whole from that hour.

but His clothes, I shall be whole.

29. And straightway the fountain of her blood was dried up, and she felt in *her* body that she was healed of that plague.

30. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes?

31. And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me?

32. And He looked round about to see her that had done this thing.

33. But the woman, fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth.

34. And He said unto her, Daughter,

him, said, Master, the multitude throng Thee and press *Thee*, and sayest Thou, Who touched Me?

46. And Jesus said, Somebody hath touched Me: for I perceive that virtue is gone out of Me.

47. And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him, before all the people, for what cause she had touched Him, and how she was healed immediately.

48. And He said unto her, Daughter, be of good comfort: thy faith hath made the whole: go in peace.

	thy	faith	had	
	made	thee	whole :	
	go	in	peace, and	
	be	whole	of thy	
	plague.			

THIS miracle is narrated with great minuteness by SS. Matthew, Mark, and Luke. Their story is identical; and the peculiarities of verbiage would supply much matter for interesting comment, tending to confirm the honesty of the Evangelists and the medical accuracy of St. Luke, were not the subject itself one which could not prudently be enlarged on in this treatise. A few general remarks may, however, be made about it.

The expression, 'issue of blood,' is a Rabbinical one,¹ and in Holy Scripture is only applied to the two cases, normal and abnormal, provided for by the law of Moses in Lev. xv. (vv. 19, to the end). The former being a natural function, of course is not a disease; while the latter—that under which this woman probably laboured—caused a permanent legal uncleanness, and to the sufferer herself was the

¹ See Article, 'Blood, issue of,' in Smith's D. B. The phrase *ῥύσις αἵματος*—issue of blood—is used by St. Mark also, and is one found in Hippocrates, Dioscorides, and Galen.

source of the greatest mental and bodily misery. Moreover, when long continued it was incurable;¹ and, in any case, the great variety of treatment recommended for it would show that ordinarily it was not amenable to the skill of the physician. Much of the treatment then pursued was what we should now call barbarous or useless; but even at present a long-continued confirmed case may be said to be incurable, so far as the physician is concerned. St. Matthew (ix. 20) calls this person [*γυνή αἱμορροῦσα*] ‘a woman which was diseased with an issue of blood’—a case of constant hæmorrhage. St. Mark and St. Luke describe her as [*οὐσα ἐν ῥύσει αἵματος*], ‘which had an issue of blood,’ ‘having an issue of blood.’ All agree in the statement that she had suffered for *twelve years* under her affliction, which, from this circumstance, it has been suggested, was not menorrhagia, but rather

¹ ‘Non vero ex uteri venis, sed iis quæ in collo uteri et cervicis aperiuntur, quas hæmorrhoides vocant, sicut illas in ano profluxit.’—Bartholini, Op. cit. p. 1555. He also quotes Mercurialis ‘Doctissimus’ as saying, ‘Fluxus ille mulieris omnino erat incurabilis.’ Too little is known of his learned work ‘De Morbis Biblicis’ (which is also in Ugolini’s ‘Thesaurus Antiquitatum Sacrarum’); in which his essays are so minute that he not only includes among *Morbi Biblici* all cases of raising from the dead, but ‘De pisce in quo sepultus Jonas.’

metrorrhagia, from organic disease of the uterus and its appendages.

As in other cases, to which attention has been drawn, St. Matthew's description is brief; St. Mark's is more full, almost evidently that of an eye-witness; while St. Luke's is such as a physician would be expected to give. St. Matthew briefly records how she came behind the Saviour and touched the hem of His garment; 'for she said within herself, if I may but touch His garment I shall be whole.' He then tells how the Lord addressed her; and concludes with the statement that she 'was made whole from that hour.' St. Mark tells all this in slightly varied words; but he informs us that she 'had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.' She had tried all human means to no purpose; and what an amount of trial and patience and expense this involved can scarce be imagined by us.¹ But he also tells us that 'straightway' [εὐθέως] 'the fountain of

¹ Lightfoot ('Horæ Hebraicæ,' on St. Mark v. 26) gives a wonderful Pharmacopœia of the remedies in question. Dr A. Clarke's Commentary gives some of them in his note on St. Mark v. 26, and remarks that from some of these she could not be bettered; while from others she must be made worse.

her blood was dried up, and she felt in *her* body that she was healed of that plague.' Every physician will testify to the force and truth of the words in this verse. It is perfectly true that the disease flowed from a fountain; and that it was literally a plague. St. Mark further relates the Saviour's question, 'Who touched My clothes?' and adds how the woman 'fell down before Him, and told Him all the truth.' Now St. Luke's honesty is shown by his not omitting the mention of the failure of medical means in this case; while, on the other hand, he is not severe on his own calling; but looks at the facts under another aspect. He does not relate how much she *suffered* from the several physicians, or how she grew worse rather than better under medical treatment. He says only, that she could not be healed by any of them—that her case was beyond medical treatment [*οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι*]. Also, when he comes to speak of the expense she was at, he uses a word [*προσαναλώσασα*] which means ordinary or fair expenditure to the utmost,¹ in

¹ I take this from Dr Freind, the inseparable friend of the celebrated Bishop Atterbury. In his 'History of Physick' (1725 vol. i. pp. 221, etc.) he compares the word used by St. Mark with that used by St. Luke. The word *προσαναλίσκω* occurs here only

contrast to the word [δαπανήσασα] used by St. Mark, and which strictly means *spending riotously or luxuriously*, in which sense St. Luke uses it (ch. xv. 14) in the case of the prodigal son. St. Matthew says of this woman [ἐσώθη], 'She was made whole.' St. Mark uses a Hebrew figure, and says [ἐξηράνθη ἡ πηγὴ τῆς αἵματος], 'the fountain of her blood was dried up;' while St. Luke uses the technical and more correct phrase [ἔσπη ἡ ῥύσις], 'the issue stopped,' 'was stanchèd.'

And here, it may be noted, that this is the only place in the N.T. where that word [ἰσπᾶναι] is used in that sense. 'It is the usual word in the medical writers to denote the stoppage of bodily discharges, and especially such as mentioned here.' (Hobart, 15.)

in the New Testament; but ἀναλίσκω, the meaning of which is not quite the same, occurs in St. Luke ix. 54; Gal. v. 15; and 2 Thess. ii. 8. In Major's edition of Rose and Parkhurst's 'Lexicon to the New Testament' (1851) the meaning of the former word is given as *to spend entirely*. See, however, Liddell and Scott under both words. Dr Freind's exact words are: 'And you may observe, that when he comes to speak of the charges the woman had been at, he uses a very proper expression (not implying censure on his profession) προσαναλώσασα, whereas the word δαπανήσασα, used by St. Mark, properly signifies *spending* only in a *riotous* and *luxurious* manner; and so St. Luke applies it (xv. 14) in the case of the prodigal son.'

St. Luke also notes how the woman confessed 'before all the people for what cause she had touched him,'—a cause which he, as a physician, knew she would utterly shrink from under ordinary circumstances. In fact this story, triply told, teems with undesigned coincidences ; with evident truthfulness on the part of the narrators ; and with special and honest accuracy on the part of St. Luke, whose account, if loosely worded, would be more open to hostile criticism than either of the others. Modesty forbade this woman to make a public appeal to Christ ; and so she but touched the hem of His garment. Even this touch would legally make it unclean, were she not healed at once. There was here no delusion. 'She *felt in her body* that she was healed of that plague.' No one thus healed could make a mistake as to the fact. It may be noted with reference to St. Matthew's words [*γυνή αἱμορροῦσα*], 'a woman which was diseased with an issue of blood,' that they identify the disease with a similar description of Hippocrates [*ῥόον αἱματώδη*],¹ applied by the father of Greek medicine to the natural function ; but which function when exaggerated,

¹ 'De Morbis,' lib. i. sec. 3.

or excessive, or long continued—as in this case, for twelve years—or as resulting from internal organic disease, becomes incurable. I know a case at present (1871) answering in every particular to that mentioned in the Gospels. So much so indeed, that to describe it would simply be to go over the details of the Gospel narratives afresh.

And is it unworthy of consideration that St. Luke may have had some professional knowledge of this case? The clear distinction between his description of how the woman had been long under medical treatment, and that of St. Mark, already referred to, may throw light on this question.

From St. Matthew xiv. 36, and St. Mark vi. 56, it appears that this was not the only instance of persons being cured by touching the hem of Christ's garment:—‘And besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole.’ St. Mark's words are almost identical.

CHAPTER VIII.

OPHTHALMIC DISEASE.

THE OPENING OF THE EYES OF THE TWO BLIND IN THE HOUSE,

Recorded by St. Matthew—General Prevalence of Blindness in the East in our Saviour's time—No Delusion possible in this Case—No Blind Man could fancy he saw when he did not—This a Case of Sacramental Healing.

THE OPENING OF THE EYES OF ONE BLIND AT BETHESDA, recorded by St. Mark only—Was this Man born Blind?—The Cure here *Progressive*, not Instantaneous, and Sacramental also—It was not *Gradual*, but clearly Miraculous.

THE OPENING OF THE EYES OF TWO BLIND MEN NEAR JERICHO, recorded by the three Synoptists, a clear Case of Miraculous Cure—Alleged Discrepancies in the Narratives—Rev. J. C. Crosthwaite's Note on.

St. Matt. ix. 27-31.

27. And when Jesus departed thence, two blind men followed Him, crying, and saying, *Thou* Son of David, have mercy on us.

28. And when He was come into the house, the blind men came to Him : and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord.

29. Then touched He their eyes, saying, According to your faith be it unto you.

30. And their eyes were opened : and Jesus straightly charged them, saying, See *that* no man know *it*.

31. But they, when they were departed, spread abroad His fame in all that country.

THE recovering of sight to the blind was one of the offices of the Messiah foretold in prophecy, and fully expected by the people in a country where blindness was much more common than it is with us. And, indeed, it is so still in the East. From various causes depending on the nature of the soil, the climate, and the social habits of the people, ophthalmic inflammations are common ; and, when neglected, they often end in total blindness. The proportion of blind to those who saw was so great in our Saviour's time¹ as to make this part of the Messiah's

¹ 'Their frequent recurrence need not surprise us ; for blindness throughout all the East is a far commoner calamity than with us. For this there are many causes. The dust and flying sand, pulverized and reduced to minutest particles, enters the eyes, causing inflammations which, being neglected, end frequently in total loss of sight. The sleeping in the open air, on the roofs of the houses, and the consequent exposure of the eyes to the noxious nightly dews, is another source of this malady. A modern traveller calculates that there are four thousand in Cairo alone ; and another, that you may reckon twenty such in every hundred persons. In Syria, it is true, the proportion of blind is not at all so great, yet there also the calamity is far commoner than in western lands ; so that we find humane regulations concerning the blind, as concerning a class, in the Law (Lev. xix. 14 ; Deut. xxvii. 18).—Trench on 'Miracles,' p. 199.

office, in fact, that of a national deliverer ; and so, while this case is the first miraculous cure of blindness mentioned in the Gospels, and one mentioned by St. Matthew only, we find what we may call wholesale cures recorded or alluded to, in addition to the particular instances narrated at length by the Evangelists.

It is not necessary to prove what every one knows—that cases of blindness caused in one of the ways already referred to, as doubtless was the case with these two men (for they are spoken of as part of the ordinary blind population)—it is not necessary to prove that they were cases which could not be relieved by human means. The profession of the modern surgeon-oculist may be said not to have existed then ; but, in any case, a skilled member of that branch of the surgical profession could not do anything for these men, even in the way of alleviation. The world was one dark night to them, as it is to the large numbers of blind who inhabit our workhouses and asylums for the blind. Nor was this a case in which there could be delusion on the part of the men themselves. A man may fancy himself relieved, or really feel relieved, in some cases of disease ;

but between seeing and not seeing there is no middle path. The fact or the delusion is one apparent and unmistakable to the public, as well as to the patients themselves.

‘ Their eyes were opened ; ’ and this after the sacramental rite, or means of touch, referred to more particularly in the remarks on the healing of Simon’s wife’s mother (see Chap. II.) It is not possible, by any amount of explaining away, to make ‘ blind men ’ to be persons who saw anything ; or to make ‘ opening their eyes ’ to mean leaving them really as blind as before. Nor is it possible to connect any mere medical efficacy with the act of touching the sightless organs of vision ; nor, were it possible to regard touching the eyes as a figure for performing some delicate surgical operation, would this fit the case either, inasmuch as such an operation—*e.g.*, one for cataract—is slowly done, and the good result, if any, is not attained at once. Very far from it indeed. Nor would any surgeon perform such an operation on two eyes of the one person about the same time. He would wait to see the result of the first before risking his last chance with the second.

THE OPENING OF THE EYES OF ONE BLIND
AT BETHSAIDA.

St. Mark viii. 22-26.

22. And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him.

23. And He took the blind man by the hand, and led him out of the town; and when He had spit on his eyes, and put His hands upon him, He asked him if he saw aught.

24. And he looked up, and said, I see men as trees, walking.¹

25. After that He put *His* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26. And He sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.²

This miracle, mentioned by St. Mark only, was performed on one who, doubtless, was made blind from some of the causes referred to in the former part of this chapter, where the fitness of such cases of blindness for the exercise of miraculous power, and the impossibility of delusion, or of explaining them away on natural or medical causes, has been discussed.

It is to be noted in this instance, that there was no mistake as to the fact of the man being really blind; for we read that Christ 'took the blind man by the hand, and led him out of the town;' and from the minuteness of the story it is almost evident that St. Mark, or St.

¹ R.V., 'I see men; for I behold *them* as trees, walking.'

² R.V. omits 'nor tell it to any in the town.'

Mark's immediate informant, must have been an eye-witness of the miracle. His account, moreover, bears on it the stamp of truth, for this was not an *instantaneous* cure; and yet he represents it not to have been immediate, which he would not have done had it been his object merely to relate a wonderful story.

Although some have written as if this man had been born blind,¹ yet I do not think that there is any ground for such an opinion. The language of the man himself rather leads to the opinion that he was blind from disease: 'I see men, as trees, walking;'² for such, I suggest, ought to be the mode of reading the passage. Or, as it has been put in a more expanded form—though the Scriptural language is quite natural enough in such a case,—'I see men. I see them standing still, and dimly *as trees*. *I now see them walking*.'³

If he had never seen a man until then, he

¹ 'Moreover, from his having no knowledge of the regulation of vision from experience, they (the objects of vision) were of unnatural size like trees, yet known to him as men from their motions.'—Williams' 'Devotional Commentary on the Gospel Narrative,' Vol. v. 59, 1870.

² See a more literal translation by the late Dean Alford towards the close of this section. The R.V. has substantially adopted it.

³ Bp. Wordsworth's note on St. Mark viii. 24.

would not know his figure and appearance from that of a tree. In Cheselden's well-known account¹ of a child congenitally blind, and afterwards restored to sight, we are told that, until experience taught him otherwise, he did not know the shape or magnitude of anything.²

The cure here was progressive, not instantaneous; and it is remarkable from the apparent use of human means to expedite or accomplish the restoration to sight. We are told that Christ was 'besought' to 'touch the subject of the affliction, the well-known power of the Saviour to heal blindness having been observed to be associated with touching. Before touch-

¹ 'Anatomy,' p. 300, London, 1784, 12th ed.—This young man was born blind, or had lost his sight so early that he had no remembrance of ever having seen, and was couched when nearly fourteen years of age. In such cases, Cheselden remarks that patients are never so blind but that they can discern day from night, and also colours in a strong light. When this lad first saw he had no judgment of distances, but thought all objects touched his eyes, 'as what he felt touched his skin, and thought no objects so agreeable as those which were smooth and regular, though he could form no judgment of their shape, or guess what it was in any object that was pleasing to him : he knew not the shape of anything, nor any one thing from another, however different in shape or magnitude.' He only gradually learned to know things by sight ; and used to help his want by feeling—*e.g.*, by rubbing down a cat, he learned to associate the feeling with sight, and so got to distinguish between a cat and a dog.

² This agrees with Locke's theory ('Essay on the Understanding,' B. ii. ch. ix. sec. 8).

ing, however, He 'spit on his eyes.' It has been supposed that this was done in order to separate the eyelids, which may have been adherent from a morbid discharge, as we often see in cases of ophthalmia. It did not require a miracle to separate the eyelids, and so one was not wrought, but ordinary means were used for this purpose; and human saliva, being at that time deemed a highly curative agent, was probably used to inspire confidence or faith in the man and in those who brought him to Jesus.

The healing itself, however, was miraculous, and began where the human means ended; and the progressive restoration, showing the improvement of the sight, from darkness to light, from dim confusion to perfect clearness, is thoroughly natural, and in such order as would occur in restoration to sight by surgical means. Moreover, the loss of this man's sight may have been in like manner progressive, as it generally is in such cases. The cure, though progressive, was *not gradual*, like human cures; for although the man at first said, 'I behold men, for I see them as trees walking'¹ [βλέπω

¹ Dean Alford's revised translation. See this in connexion with the second paragraph of page 222, and with the R.V. rendering on page 221 (footnote 1).

τοὺς ἀνθρώπους· τι ὡς δένδρα ὁρῶ περιπατοῦντας], yet the context shows that immediately afterwards the Saviour 'put His hands again upon his [the man's] eyes, and made him look up, and he was restored [ἀποκατεστάθη], and saw every man clearly' [καὶ ἐνέβλεψε, τηλαυγῶς ἅπαντας]. Here it is explained that he was 'restored.' The original word means restitution to the state he was in before, and so he could not have been born blind. And he saw every man 'clearly.' The perfection of the cure is set down in terms which cannot be explained away, or made to mean medical treatment of any kind.

THE OPENING OF THE EYES OF TWO BLIND MEN
NEAR JERICHO.

St. Matt. xx. 29-34.	St. Mark x. 46-52.	St. Luke xviii. 35-43.
29. And as they departed from Jericho, a great multitude followed Him.	46. And they came to Jericho: and as He went out of Jericho with His disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.	35. And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side, begging:
30. And, behold, two blind men, sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, <i>Thou</i> Son of David.	47. And when he heard that it was Jesus of Nazareth,	36. And hearing the multitude pass by, he asked what it meant.
		37. And they told him, that Jesus of Nazareth passeth by.

31. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *Thou* Son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto Him, Lord, that our eyes may be opened.

34. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed Him.

he began to cry out, and say, Jesus, *Thou* Son of David, have mercy on me.

48. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; He calleth thee.

50. And he, casting away his garment, rose, and came to Jesus.

51. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto Him, Lord, that I might receive my sight.

52. And Jesus said

38. And he cried, saying, Jesus, *Thou* Son of David, have mercy on me.

39. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me.

40. And Jesus stood, and commanded him to be brought¹ unto Him: and when he was come near, He asked him,

41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42. And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43. And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw *it*,

¹ προσάγειν—a word of frequent medico-technical use, and especially used of bringing the sick to a physician, by Galen and Hippocrates (Hobart, 24).

unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.	gave praise unto God.
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Assuming that the three accounts above referred to relate to the same circumstance, it must be noted that there is considerable apparent discrepancy in the Evangelical histories, both as to the number of persons healed, the place, and other circumstances.

It is not, however, within the scope of these remarks to show that the discrepancy is rather apparent than real, for students will elsewhere get the clearest information regarding it.¹ But it may be added that it has been concluded that not one, but three miracles, are here enumerated. The argument which leads to this conclusion is ingenious and deserves consideration;² but in either case, or, rather, in *any* case, we have here a miraculous cure, or cures, which, as noted in the former sections of

¹ Trench's 'Miracles,' p. 428, Op. cit.; Williams's 'Devotional Commentary on the Gospel Narrative,' vol. v. 474 (1870).

² See Pound's 'Story of the Gospels,' vol. ii. 321, London, 1869.

this chapter, cannot be explained away on any medical or figurative hypothesis.

Let me add the following from the Rev. J. C. Crosthwaite's MS. notes:—

‘As He was come nigh unto Jericho’ [*ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχὼ*] Schleusner says of *ἐγγίζω*, ‘non semper tamen motum ad locum, sed distantiam tantum notat.’ ‘I have been inclined to think that this is its meaning here, and also in St. Luke xix. 29. But without pressing this, it has long seemed to me that the key to the harmony of the Evangelists in their account of this miracle is furnished by St. Luke himself in the word *προάγοντες*, xviii. 39. There were multitudes “going before” Christ as well as following Him, and it was before Christ came to the place where the blind were sitting, that the blind men, hearing the noise of such a vast crowd passing by, asked what it meant, and on learning, immediately began to cry out for mercy. But this’ was some time before Christ had come to the place where they were sitting; and it was the crowd preceding Him which endeavoured to silence them. By this time Christ had passed through the town, and then He performed the miracle on leaving

it. So that it is quite within the letter of the story, that the blind men began to cry out before the Lord Himself had entered the town ; and that He may have gone some way through it before He noticed their crying and commanded them to be brought to Him. So that they may have been sitting at the side of Jericho nearest to Jerusalem when they heard of His approach. And this seems quite in accordance with what St. Luke says in conclusion [*καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχὼ*]. “ And (He) entered and passed through Jericho ” (xix. 1).

‘ All this, however, is beside your purpose. What it seems important to notice is their immediate and perfect restoration to sight, and as well here as in the case of the man born blind, that as soon as they received sight, they were at once able to use their eyes, which, in case of a cure by any surgical process, would be impossible.

‘ You have made some remarks in passing (in chap. viii.) as to the likelihood of St. Mark’s accounts being those of an eye-witness. I have most carefully gone through his Gospel, and it is quite wonderful how many things of this sort

are to be found there. For my own part, I have a strong conviction that none of the Evangelists wrote from hearsay. St. Luke's preface, I believe, is quite misunderstood. It is all but incredible that any but eye-witnesses should have been selected by the Holy Spirit to write such a history, and I believe that the ancient tradition is most likely to be true, that St. Mark and St. Luke were of the seventy disciples. But still I think one should always be cautious of assuming that in any particular case they were eye-witnesses, because it is certain that they record many things which they could have known only by inspiration. As, for instance, what passed in our Lord's mind on several occasions: what took place while they were sleeping at the Transfiguration, and during His agony in the garden. And, if we remember that He expressly promised that the Holy Ghost should remind them of His words (St. John xiv. 26), we shall not be surprised that He also revealed to them things of which they could have had no knowledge by any other means.'

CHAPTER IX.

ORGANIC DEFECTS OF ORGANS OF SENSE.

THE OPENING OF THE EYES OF ONE BORN BLIND,

Related by St. John only, and at great length—A congenital case, and therefore quite hopeless as to recovery by human skill—Not healed altogether sacramentally, nor was the cure progressive, as in the last instance, nor yet instantaneous, as in cases in St. Matt. ix.—The only Gospel miracle of healing in which there was anything like a judicial inquiry as to its truth, and with the result that it could not be denied—The meaning of the anointing and washing in this Case—Not the work of a skilled Oculist, nor of Mesmerism or Magnetic Influence.

THE HEALING OF ONE DEAF AND DUMB, recorded by St. Mark only—The patient a deaf and stammering person, who had a defect of long standing in one of the organs of sense—Clear distinction between demoniacal possession and congenital deformity or disease here—The significance of our Lord's manual acts in this Case.

St. John ix.

1. And as *Jesus* passed by, He saw a man which was blind from *his* birth.
2. And His disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3. *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4. I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I am the light of the world.

6. When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is He? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because He keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles?¹ And there was a division among them.

17. They say unto the blind man again, What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet.

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

¹ R.V., 'Signs.'

20. His parents answered them and said, We know that this is our son, and that he was born blind :

21. But by what means he now seeth, we know not ; or who hath opened his eyes, we know not : he is of age ; ask him : he shall speak for himself.

22. These *words* spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, He is of age ; ask him.

24. Then again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25. He answered and said, Whether He be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did He to thee ? how opened He thine eyes ?

27. He answered them, I have told you already, and ye did not hear : wherefore would ye hear *it* again ? will ye also be His disciples ?

28. Then they reviled him, and said, Thou art His disciple ; but we are Moses' disciples.

29. We know that God spake unto Moses ; *as for* this fellow, we know not from whence He is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence He is, and *yet* He hath opened mine eyes.

31. Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth His will, him He heareth.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, He could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us ? And they cast him out.

35. Jesus heard that they had cast him out ; and when He had found Him, He said unto him, Dost thou believe in the Son of God ?

36. He answered and said, Who is He, Lord, that I might believe on Him?

37. And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee.

38. And he said, Lord, I believe. And he worshipped Him.

39. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40. And *some* of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.'

THIS miracle, related by St. John only, differs from the preceding miraculous cures of blindness in several particulars. The blindness is expressly stated to have been congenital, and therefore quite hopeless as to recovery by human skill.¹ It was not cured with the outward accompaniment of touch, nor with the outward application of saliva, as in the case recorded by St. Mark only (viii. 22-26). See previous remarks on this. Nor was this cure *progressive*, in the same way as that was; nor yet instantaneous, as in the cases recorded by St. Matthew only (ix. 27-31). And still it bore some analogy to all of them. Here was *touch*, as in St. Matthew's cases; for Christ 'anointed the eyes of the blind man,' and this

¹ 'Incurabilem enim et nativam cœcitatem ipse per lutum et divinam potestatem abolevit.'—Bartholini, Op. cit. p. 1514.

implied touch. Here was the use of saliva, as in St. Mark's case ; but over and above this, He not only spat on the ground, but ' He made clay of the spittle ; ' not the same use as that adopted in the former case. Nor was the cure yet complete. Christ commanded him to go and wash—that is, wash the parts affected—in the pool of Siloam ; and we read how ' he went his way therefore, and washed, and came seeing.' It is also plain from the rest of the chapter that the case was well known, and the cure most signally marked. It was not one of the numerous blind persons before referred to, but some one whose cure produced a powerful effect on public opinion at the time. ' The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he which sat and begged ? Some said, this is he ; others said, he is like him ; but he said, I am he.' The opening of his eyes had so taken away that sad, pensive cast of countenance peculiar to blind persons, that his neighbours could not be positive as to his identity, judging from his mere look.

This is the only miracle recorded in the Gospels of which we learn that there was any-

thing like a judicial inquiry into its truth; and it has been concluded that it is recorded because there may have been some question as to the reality of Christ's miracles at the comparatively late period at which St. John's Gospel was written, and also because his general object seems to have been to prove the Divinity of Christ. Indeed, as we read throughout this chapter ix., such was the very doctrine questioned by the Pharisees in that particular instance. With regard to all the other miracles, it is noteworthy that there is no record of any real popular doubt as to the facts having occurred. The Jews believed that the miracles did occur, but they ascribed them to Satan. They admitted that 'this man doeth many miracles;' and even in the case before us the question as to the fact shows the captiousness of hostile judicial inquiry rather than real doubt. There was no answer to be made to the poor man's statement, which they themselves had called for, and to which he resolutely adhered under cross-examination; so 'they cast him out.'

It has already been stated that the Easterns believed in the medicinal efficacy of saliva; and it may be added that they did use it as an eye

salve; nor are we without examples of the medicinal use of clay;¹ although in this case, perhaps, it had a symbolical meaning, and not a medicinal one, inasmuch as it was the dust itself which was a principal cause of Oriental blindness. And so its use may have been intended to guard against what might have been a popular delusion; that the blindness was cured by medical means. Thus the clay was mixed with the saliva, to show that the cure was not to be due to *it*, which the Jews used with some accompanying charms; and yet, at the same time, to inspire faith in the subject, and in the bystanders, by the use of some external means which the blind man could appreciate. He could not see the spitting, but he did *feel and chiefly noticed* the anointing with the clay (verse 11). And the washing was doubtless intended to show that there was no pretence at cure by any anointing or other human means. The clay was evidently put on the eyes, and washed off in the pool of Siloam, whence 'he came seeing.'

It has been objected that Christ did not here perform a miracle at all; that He did not cure

¹ See Trench, *Op. cit.* p. 297.

blindness otherwise than any skilful oculist might do it. The reason given for this assertion, that Christ said He needed light (ix. 4), is a very curious one; but a perusal of the text will show that our Lord's words, 'I must work the works of Him that sent Me, while it is day,' had no reference whatever to His requiring natural light.

As to the miracle being in any sense the operation of a skilful oculist, the objection is based on complete ignorance of the history of the treatment of ophthalmic diseases, for it assumes that there were skilful oculists in the East in our Lord's time, and that they were so skilful as to be able to restore sight in a few minutes to a man born blind. It has been suggested that mesmeric or magnetic influence may have had something, or a great deal, to do with this case. But even granting, for the sake of argument, that clay or saliva may have been magnetized, or that mesmeric passes may have been used with the hand, yet it remains to be proved that by this means ordinary blindness could be cured. Whereas all will admit that cure of *congenital* blindness could not be effected in that or any other way. I do not

know that any one has ever professed to have cured congenital blindness by mesmerism or magnetism ; but a good modern authority, who has discussed the question, states that 'a sudden cure, an evident act of sovereignty, has nowhere been witnessed.'¹ The same writer believes that the effects of these magnetic forces, 'in the great generality of cases, are purely natural.'

The late learned and Rev. J. C. Crosthwaite, some time Rector of St. Mary-at-Hill, London, wrote thus to me in 1872 on reading the preceding remarks :—

'I have long been of opinion that the acts of Christ in the case of the man born blind, in that in St. Matthew ix. 29, St. Mark viii. 23-25, St. Mark vii. 33, and such like (of which probably there were numbers not recorded by the Evangelists), were intended to enable the patient who could not see Him, or hear Him, in the case of the deaf and dumb, to connect his cure with the person of Christ : so that the sufferer might see the actions of his deliverer or might hear His voice, and so have no doubt to Whom and what he owed his cure.

¹ Lacordaire's 'Conferences,' p. 66, 2d ed. London, 1869.

‘ That no acts of this sort were necessary in order to effect such cures is quite certain, from those cases of the same kind where the cures were effected without them.’

THE HEALING OF ONE DEAF AND DUMB.

St. Mark vii. 31-37.

31. And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him.

33. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue;

34. And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the string¹ of his tongue was loosed, and he spake plain.

36. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published *it*;

37. And were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.’

This miracle, related by St. Mark only, was performed on a deaf and stammering person, who was not dumb in the ordinary sense of the word, but whose speech was so indistinct

¹ R.V., ‘bond.’

from deafness and from stammering as to be unintelligible. We find here the use of external means, as in the former case, but of means varied to suit the circumstances. It is not necessary to prove that this was a case past medical treatment, inasmuch as it arose from defect in an organ of sense; defect of long standing, or it would not have affected the power of speech. Mutes are mute mostly because their hearing has failed, and thus they have lost the power of imitating, which is the way whereby we learn to speak. And, even where there is no failure in hearing, shut off a man from the civilized world for a long time, and let him have no one to speak to, and it will be found that he gradually loses the power of articulating intelligible language. And so we find in the healing of this man. Christ first put His finger into his ears; symbolical perforators of the obstacle which prevented his hearing, and therefore his speech. Next He spit and touched his tongue, the secondary subject of defect; and then looked up to heaven, sighed, and said, 'Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake

plain.' A most correct description, for the hearing was first set right, and then the stammering; and any one who has heard a bad stammerer knows how he does appear to be literally tongue-tied. It will be said that stammering has been cured. It has: but after what time? and after the exercise of how great patience and exertion? Suppose a man whose inability to speak arose from deafness, and that this deafness were removed at once, would he be able to 'straightway' 'speak plain'? No; he should learn to speak over again. First hear others, and then imitate them, as children imitate their seniors, and as pupils learning a strange language imitate their teachers.

I remember once being greatly struck with what I witnessed at a German institution for teaching the dumb to speak, which was then in Euston Road, near 'The Angel,' at Islington. Archbishop Trench asked me to visit it and report on the plan pursued, and whether it succeeded or not. The pupils—who were all deaf mutes—were in several standards, or classes, some being taught to utter articulate sounds and letters of the alphabet by imitating

the movements of the mouth of the speaker, and others to speak small words, while the highest class could speak quite intelligibly. I examined them with help of the black-board, and satisfied myself that they were not repeating a prepared lesson, for I made them do sums in arithmetic aloud. The teacher offered to take his head class to hear me preach, and promised that they would immediately after repeat my sermon for me. In that place, most certainly, the dumb were made to speak, *but* only after long and patient teaching.

This miracle is important, because in it we have a clear distinction between the case of one possessed with an evil spirit (see Chapter V., on Demoniactal Possession), and one whose condition resulted from congenital deformity or from disease.

Christ does not here recognize the direct evil influence by saying, 'I charge thee, thou deaf and dumb spirit, come out of him.' On the contrary, the manual and other acts of our Lord, in connexion with this act of healing, distinctly point the other way; and there is the plainest distinction between the terms in which St. Mark narrates this miracle, and those

in which he details others more particularly referred to in the Chapter on Demoniactal Possession.

The learned author of 'Farrar's Life of Christ,' in his 'Ephphatha' (Lond. 1880), Sermon I., on this miracle, advocates the translation, 'Be *thou* opened' (St. Mark vii. 34), and observes that the aorist [δ^ια^νοί^χθη^{τι}] implies that the result was instantaneous, and the compound verb that it was complete. The Revised Version, however, retains 'Be opened,' and mostly adopts the Authorized Version of St. Mark vii. 31-37.

CHAPTER X.

SURGICAL INJURY.

THE HEALING OF MALCHUS'S EAR,

Related by St. Luke only—Was the ear clean cut off?—It could not be healed at once by any modern surgeon—Cases of ultimate union of cut-off members or portions of members of the human body—No popular credulity possible here—*Medical Times and Gazette* on 'What was healed?' in this case—Our Lord never *half* cured any one.

St. Matt. xxvi. 51, 52.	St. Mark xiv. 47.	St. Luke xxii. 49-51.	St. John xviii. 10, 11.
51. And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.	And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.	49. When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? 50. And one of them smote the servant of the high priest, and cut off his right ear. 51. And Jesus	10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11. Then said Jesus unto Peter, Put up thy sword into the sheath: the
52. Then said Jesus unto him, Put up again			

thy sword into
his place: for
all they that
take the sword
shall perish
with the sword.

answered and	cup which My
said, Suffer ye	Father hath
thus far. And	given Me, shall
He touched his	I not drink it?
ear, and healed	
him.	

THIS miracle¹ is related by St. Luke alone; although the circumstance which led to it—the cutting off of Malchus's ear by the sword—is narrated by the four Evangelists, of whom St. John only says that the swordsman was St. Peter.

It is scarcely necessary to say that the healing of Malchus's ear cannot be accounted for on any surgical theory. The ear may have been clean cut off, or it may have hung by a portion of skin. In any case, it could not be healed at once, and on the spot; especially when we consider the barbarous nature of the surgery in those times.

When once a member of the body is cut off, and continuity of tissue completely destroyed,

¹ Dr Westcott, now Bishop of Durham, who classifies the Gospel miracles as those of creative power, Providence, Personal Faith, etc., says that this one 'seems not to fall within the true cycle of the Gospel miracles either in character or import. We may see in it how the Divine Power represses and remedies the evils caused by inconsiderate zeal.'—Introduction of 'Study of Gospels,' 1860, p. 448. But, would it not be better to doubt the sufficiency of a classification which cannot include this one, than to say that it seems to be outside 'the true cycle of the Gospel Miracles, either in character or import'?

reunion, if ultimately accomplished, can only take place after long continued and skilful surgical treatment. The following case of almost complete separation fell within my own knowledge.

A young man at work in a dockyard missed his downward stroke with an adze, and cut across the toes and instep of his right foot. A surgeon who was looking on at the time, and who published an account of it,¹ found that the second toe was literally amputated. 'The thinnest bridle of skin from the sole of the foot prevented its complete separation.' This connecting medium was so thin that it did not include a muscular fibre. 'It was in fact nothing more than a thin shaving of the thickened cuticle of the sole.' By dint, however, of well-applied surgical apparatus and constant care, reunion was established in the fifth week after the accident.

This case will serve to prove that the healing of Malchus's ear cannot have been effected by surgical means. If clean cut off, immediate vital reunion by human means was impossible.

¹ 'On the curious Reunion of an Amputated Toe.'—'Transactions of the County and City of Cork Medical and Surgical Society,' 1862-63, p. 42.

If, however, the injury in any respect resembled that in the case quoted, as may have been the case, from our not being told that the Saviour touched anything but 'his ear'—he is not said to have reset a part of it which fell off—yet here also the cure was miraculous. But reunion by aid of skilful surgery could not be accomplished at once by any man. The injury itself was accompanied no doubt by profuse bleeding, and even if reunited, *that* could not be stopped at once ; and so there would not be 'healing.'

In a correspondence in the *Medical Times and Gazette*, arising out of a review of this book in the number of that journal for 22d June 1872, several cases of the ultimate reunion of amputated parts were given. On 20th July 1872, the editor of the *Medical Times and Gazette*, in a further review, mentions an instance recorded by Bailey of Thetford, in the *Edinburgh Medical and Surgical Journal*, July 1815, 'in which the last joint of a finger, after having been cut off for an hour and a half, was reunited.' He adds that 'Hunter's transplantation of teeth is familiar to most of us,' and records 'that ulcers in every hospital are treated by the transplantation and engrafting of little snicks of skin.'

Another correspondent (*Medical Times and Gazette*, 27th July 1872, p. 112), gives two cases. In one, where the patient had part of his forefinger cut off by a wood-chopper, the amputated part was strapped on three hours after the accident. 'In about six weeks' time union was effected.' In the other case the patient had his great toe severed clean across through the bone, 'leaving the member hanging by a piece of skin at the posterior part of about three-eighths of an inch in width. The bone was reunited.'

Again, another correspondent, under date August 3, 1872 (p. 132), records a case of perfect reunion of the chopped off portion of a finger; and the *Bristol Times and Mirror*, on September 21, 1888, republished from the *St James's Gazette* this account of two other cases:—

'A startling advance in surgical science has been made by Dr Maximillian Klein, a German military surgeon. The particulars are given by the professional journal *Memorabilien*. A man accidentally cut off his left great toe in the middle of the first joint. The severed piece remained hanging to the foot, but the connecting skin

was scarcely thicker than a thread. Dr Klein sewed on the fragment, dressed it with iodoform, and had the satisfaction, in twenty-two days, of finding the wound healed and the toe perfectly sound and flexible. Encouraged by the unexpected result in this case, Dr Klein was induced to apply the same treatment again. A recruit, in order to disable himself and so escape from military service, deliberately cut off his forefinger with an axe at the second joint. The finger-end was lost, and could not be found until half an hour had elapsed. It was then cold and blue. Nevertheless, Dr Klein sewed it to the stump, and applied a bandage of iodoform gauze. As early as the second day it was evident that circulation had been partially re-established throughout the finger; and in six weeks the man had not only left hospital, but was doing the very rifle-drill which he had hoped to shirk. The finger was, in fact, as serviceable as it had ever been. These stories read almost like extracts from the exploits of Baron Munchausen. That they are chronicled in *Memorabilien* is, however, evidence of their truth. English surgeons will not be so unwilling to credit them as they would have been

in the days before the discovery of the marvellous properties of iodoform.'

It has been observed 'that the Evangelist, in stating that "He [Christ] touched his ear, and healed him," gives no hint as to what was healed; whether a simple cut, or the wounded surface left by cutting off the ear.'—(*Medical Times and Gazette*, July 20, 1872).

To this I may reply that St. Luke, in the original Greek, does plainly and simply say that what our Lord healed was what, in the preceding verse, he says was 'cut off'—the 'ear.' And the technical Greek word which, following the Greek medical authors of his time, he here uses [*ἰάσατο*] *healed*, is the same which he frequently uses elsewhere to signify complete restoration to soundness. This is the meaning of the technical Greek word; and therefore the suggestion that the word 'healed' in this case may have been applied to 'a simple cut, or the wounded surface left by cutting off the ear' is not fairly tenable. We never read of our Lord *half-curing* any one, for in such case He would not have been 'the Great Physician.'¹ More-

¹ In confirmation of my remark that our Lord is not said to have *half-cured* any one, may I quote these words:—'Each

over, the expression 'cut off' in the Greek of this passage is something very different from 'a simple cut.' Even if the Greek word [*ἀφείλεν*] did admit the sense of 'a simple cut,' who that reads the context and parallel passages would imagine that the fiery and impetuous St. Peter, aiming the 'first cut' of a swordsman at the occiput of the high priest's servant (as he probably did, if right-handed), and missing it, would not at least clean cut off the right external ear?

The Revised New Testament translates the 'cut off' of SS. Matthew, Mark, and Luke, who use the same Greek word, by 'struck off.' St. John uses another word [*ἀπέκοψε*], which both the Authorized and the Revised Versions translate 'cut off.'

organ was restored to its appropriate use, was so strengthened that it was enabled to perform the task it was originally designed for. He did not give the lame a crutch to walk with. He did not give them a wooden leg. That would have been a sorry miracle, would have proved His own weakness, and not remedied theirs. Nor did He give them wings to fly with. That would have been the work of a magician, not of a Saviour. The magician displays his own power and craftiness in making that which is not. The Saviour manifests incomparably higher power and wisdom in the far more glorious and godlike work of saving and perfecting that which is.'—Hare's *Victory of Faith*—Sermon IV.; 'Power of Faith in Man's Natural Life,' Ancient and Modern Theological Library.

In 1877 the Rev. Charles F. S. Warren, of Ellerslie, Bexhill, near Hastings, sent me an account of a remarkable surgical case which came within his own knowledge, more remarkable, he thought, than the one described above. At my request Mr Warren obtained this detailed account from the medical man who treated it:—

‘It was the middle finger of the right hand, and it was lopped off by a turnip-cutting machine. The cut was made obliquely between the two joints nearest the tip of the finger. Mrs L—— [who was then a child] instantly ran home to tell her father, leaving the end of her finger behind her. He instantly returned to the scene of the accident, and brought home the finger end in his mouth so as to keep it warm. The doctor at first refused to attempt to replace the finger end, and prophesied mortification, but the father would take no refusal, and it was accordingly replaced and plastered up, etc. Mrs L—— was separated from it for half an hour. It is now a useful finger, like the rest, and, if you like, ornamental as well.’

This is one of those miracles which defies all attempts at explaining away on medical

grounds, or on popular fallacy ; so that they who admit the truth of the Gospel narrative in any sense can do nothing but accept this story as true. A man who got his ear cut off in a popular tumult might not feel it in the excitement of the moment, but he could not know it was cut off, and then fancy it was healed, when, in truth, it lay on the ground, or hung dangling by his cheek. Nor were the angry people who witnessed this miracle in any mood for credulity. The accident was a common one in those days of hand-to-hand sword warfare ; but the cure was previously unknown and so remarkable, that St. Peter could not have escaped the vengeance of the High Priest, had not he been protected by that Master whom he thrice denied, and for whom he afterwards thrice confessed his love.

CONCLUSION.

I HAVE attempted to prove the following points in the preceding pages :—

1. That the diseases healed by our Lord were such as either were not curable by human means, or
2. That they were such as were, or are, only imperfectly cured by man, or
3. That they were such as were, or are, never cured immediately :
4. Therefore, that they were well - chosen cases, the healing of which, under the circumstances peculiar to each, could not be ascribed to human skill.
5. That they were, in several instances, such diseases as were common in the East at the time.
6. That the denial of the fact of these cures, and

7. That the explaining of them away, are modern objections, or at least are such as were not made at the time of their occurrence.
8. That the difference between the Jewish and Heathen unbelief in the Christian religion in connection with miracles on the one hand, and modern unbelief on the other, is the vital question of the supernatural, which Jew and Heathen believed, while modern unbelievers doubt or deny it :
9. Hence, in order to prove the language of the Gospel narratives to be such as might fairly have been expected, it has been shown that
10. SS. Matthew, Mark, and John write of disease from a popular or common sense point of view, while S. Luke, 'when there is occasion to speak of distempers, or the cure of them, makes use of words more proper for the subject than others do' (Freind's 'History of Physic,' Part I. p. 222). In fact, he frequently uses the technical language of a physician.
11. That all agree as to statements of facts ;

12. That these cures were not such as could be mistaken for cures by human skill ;
13. That their cure was but the restoration of the primitive order, health ;
14. That *how* this was effected, is not more inexplicable than some notoriously inexplicable truths of medical and physical science in the present day ;
15. That the undesigned coincidences in the several narratives, and the use of peculiar words by the different Evangelists, confirm the truth of their story in several instances ; and
16. So furnish a strong proof of the authenticity of the Gospels.

This I have endeavoured to do in such a way as will appeal to the educated man, to the theological instructor, and to the teacher of, and practitioner in, medicine. Candour, and tolerable freedom from prejudice, are assumed in the case of every reader ; and I trust that if these pages should fall into the hands of the typical young man of this enlightened age, he will study them with the most necessary, but often disregarded, acknowledgment that he

is not, and never can be, wise above what is written.

Praise to Him 'who doeth all things well ;'
'who healeth all our diseases ; and redeemeth
our life from destruction.'

THE END.

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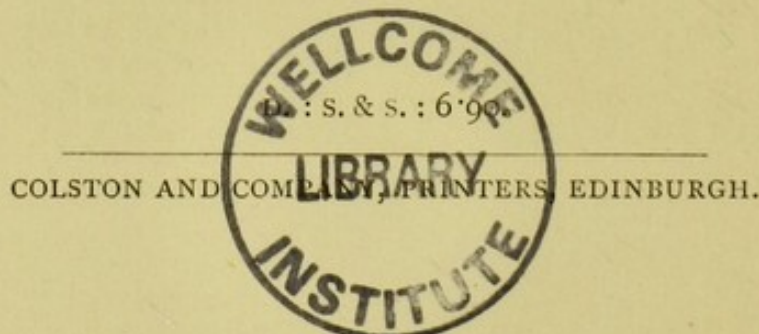
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