Numismatic Illustrations Of The Narrative Portions Of The New Testament

John Yonge Akerman

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NUMISMATIC ILLUSTRATIONS OF THE NARRATIVE PORTIONS OF THE NEW TESTAMENT.

BY

JOHN YONGE AKERMAN, F.S.A.

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1846.
TO

VISCOUNT GAGE,

THESE NUMISMATIC ILLUSTRATIONS

OF THE

NARRATIVE PORTIONS OF THE NEW TESTAMENT,

ARE, WITH MUCH RESPECT,

GRATEFULLY INSCRIBED.
P R E F A C E.

This little volume, though of very limited extent, contains many facts of some importance in the illustration of the narrative or historical portions of the New Testament Scriptures. Of the manner in which these facts have been brought together and arranged, it would not become me to speak; more especially as I have had occasion to complain of the mode in which illustrations of this description have hitherto been attempted. All I can venture to say is, that every engraving is a fac simile of the coin represented; and that, every representation is from an actual example, accessible to all who may feel disposed to inspect it; and of undoubted authenticity, as will be attested by any person possessing practical knowledge of ancient coins.
One of the chief impediments which the numismatist encounters in his attempts to illustrate a particular subject by the aid of Ancient Coins, is the difficulty of obtaining well preserved specimens from which drawings can be made. It unfortunately happens that several of the coins engraved for this tract are in an indifferent state of preservation; but, though unsightly in a cabinet, they, in one sense, assert their antiquity and genuineness, and bear traces of age and authenticity, which no forgery could impart to them. These remarks apply particularly to the money of some of the princes of the Herodian family, which are seldom discovered in good condition; and to the very interesting coin of Antoninus Pius, with the representation of Mount Gerizim and the temple of Jupiter Hellenius. There are not less than three specimens of the latter in the collection of the British Museum; but none are sufficiently well preserved for the purpose of illustration, though they serve to authenticate the coin itself. The engraving
given in section 18, is from a very fine example in the collection of the Bibliothèque du Roi at Paris.

The descriptions of the coins have been given in as popular a form as the nature of the subject would admit, for which some apology may be deemed due to the practical numismatist, to whom many of the types and legends are familiar.

A List of the Engravings is appended, with references to the collections from which the coins have been selected.

JOHN YONGE AKERMAN.

Lewisham, Kent,
July 17, 1846.
NUMISMATIC ILLUSTRATIONS

THE NARRATIVE PORTIONS OF THE NEW TESTAMENT.

Many ancient coins, both Greek and Roman, so strikingly illustrate the historical, or narrative portions of the New Testament, that it is surprising no detailed notice of these interesting and significant monuments has been undertaken by some practical hand. It is true that commentaries have been written by the learned, and an occasional coin has been intercalated in their text by way of illustration, but, with scarcely an exception, they have been carelessly copied from some already very imperfect engraving, although the originals exist in many public and private cabinets. The most impudent forgeries have also found a place among these illustrations.

It is with no desire to disparage the labours of those who have attempted to avail themselves of the evidence to be derived from numismatic sources, that this deficiency is noticed, but simply to guard the inexperienced from being misled by representations which cannot be relied upon. With infinite disgust we have often discovered, in the cabinets of collectors of coins, specimens highly prized by the possessors as illustrative of Jewish history, which the slightest acquaintance with ancient art would have enabled
them, at a glance, to pronounce forgeries of the most clumsy description.

But the blind zeal of some commentators is a more serious stumbling-block in the pathway of the student. Writers have been found indiscreet enough, not only to cite false coins as illustrating their theme, but also to publish explanations opposed to sound numismatic interpretation, at utter variance with the truth, and calculated to do much permanent injury to the cause they undertake to advocate.

The aim of the writer, in the following pages, is not to prove the truth of divine revelation by an appeal to ancient monuments, however striking and significant. He indulges no hope of reclaiming one erring doubter by the production of such representations, however vivid and curious. Among those who are of that creed, which teaches them to receive the words of eternal truth with child-like simplicity, they may merely interest or amuse, but they cannot fail to shew to all, that the inspired penmen of the New Testament Scriptures wrote of the times in which they or their immediate predecessors lived, agreeing "not only in articles of public history, but sometimes in minute, recondite, and very peculiar circumstances, in which, of all others, a forger is most likely to have been found tripping."¹

The following descriptions were originally written and mingled with other foot-notes of an historical character for an edition of the New Testament, but the printing of the entire text being found too expensive, the design has been abandoned, and the numismatic illustrations are here given by themselves.

¹ Paley. Evidences, part ii. ch. vi.
§ 1.—COINS OF HEROD THE GREAT AND ARCHELAUS.

The following coins are classed to this prince by Mionnet:—

1. Obv.—ὙΠΩΔΗϹ. A bunch of grapes.
   R.—ϹΘΝΑΡΧΟΥ. A helmet, with cheek-pieces; on one side a small caduceus. (Lieber, p. 139.) Ἐ.3. R.4.

2. Obv.—ὙΠΩΔΟΥ. A bunch of grapes.
   R.—ϹΘΝΑΡΧΟΥ. A helmet, as on No.1.; on one side, a small caduceus. Ἐ.3. R.4.

3. Obv.—ὙΠΩΔΟΥ. A bunch of grapes.
   R.—ϹΘΝΑΡΧΟΥ. A caduceus. (From the Chamillard Cabinet.) Ἐ.3. R.5.

4. Obv.—ΒΑϹΙΛΙΑ ΗΡΩ. An anchor.

5. Obv.—The Macedonian shield.
   R.—ΒΑϹΙΛΕΩΣ ΗΡΩΔΟΥ. A helmet, with cheek pieces; in the field, ΕΙ (year) 15. Ἐ.5. R.5.


7. Obv.—A helmet; on one side, a palm branch.
   R.—ΒΑϹΙΛΕΩΣ ΗΡΩΔΟΥ. An altar, with the fire kindled; in the field, Λ. Ι. (year 3 of Herod's reign), and a monogram. Ἐ.6. R.4.


The coin engraved above appears to be a variety of the last number. The altar, if such is the object intended
to be represented, is of a tripod form, and there are two branches and a star, a most remarkable type, when the great event of the first Herod's reign is taken into consideration. It appears doubtful, however, whether all the above coins belong to Herodes Magnus. He was first made a tetrarch by Antony, who subsequently obtained for him, of the Roman Senate, the title of king; and it does not appear that he ever bore that of Ethnarch; while the coin here engraved is of a different size and workmanship, and bears the legend ἩΡΩΔΩΥ ΕΘΝΑΡΧΟΥ, i.e. (money) of Herod, Ethnarch.

It is proposed, therefore, to assign this example to Herod's successor, whom the Evangelist calls Archelaus. This prince was the son of Herod the Great, by a Syrian woman named Malthace. His father disinherited him, in consequence of the false accusations of his eldest brother, Antipater; but the treachery of that prince being discovered, he was put to death by order of Herod, at the time of the massacre of the innocents; and Herod, making a new will, appointed Archelaus his successor, with the title of King, a title which he refused to accept, until he had submitted his claim to Augustus; for which purpose he proceeded to Rome, where he succeeded in obtaining the style of Ethnarch only, and was appointed governor of

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2 It was on this occasion that Augustus is said to have uttered the sarcasm, "Melius est Herodis porcum esse quam filium!" It is better to be one of Herod's swine than his son.—Macrobius, Saturnalia lib. ii. c. 4.
Judæa, Samaria, and Idumæa. The word βασιλεύει (did reign)³, must not, however, be objected to; for when Archelaus preferred his claim, it was alleged that he had already exercised the kingly prerogative, and that this submission to Augustus was an affectation of deference to the emperor. Besides this, Josephus⁴ speaks of the province governed by Lysanias, which was a tetrarchy only, as "the kingdom of Lysanias"—βασιλείαν τῆν Λυσανίου. The government of Archelaus was so tyrannical, that the Jews accused him before Augustus, who banished him to Vienne, in Gaul, where he died. The coins of Antipas bear the name of Herod only; and the conjecture that Archelaus also bore it as a ruler, and that it was common to the Herodian family, receives something like confirmation from Dion Cassius, who calls him Ἡρώδης ο Παλαιστηνός.⁵

§2.—COIN OF SYRIA IN GENERE.

The phrase, "throughout all Syria,"⁶ is illustrated by an interesting, and not uncommon coin of the province of Syria, with the legend of the reverse in the generic form, a

not unfrequent practice among the Greeks. The piece here engraved bears on the obverse the legend ΑΥΤΟΚρατωρ.

KAICap NEPona TPAIACOC CEBaстрος ΓΕΡΜΑΝΙΚΟΣ, i.e., *the Emperor Caesar Nerva Trajanus Augustus Germanicus*. The female head typifies the province, and the legend is KOLON CYPIAC, i.e. *the community of Syria*.

§3.—OF THE WORDS RENDERED "FARTHING."

Although the word *'Ασσαρίων*, in Matthew,⁷ and in Luke,⁸ are, hereafter, with κωδράντης,⁹ rendered in our version of the New Testament indifferently "farthing," it nevertheless cannot be objected to. The Assarion, or Assarius, a term derived from the Latin, *As, Assis*, appears to have been adopted by some Greek cities, when under the Roman dominion. Its size and weight, which were probably accommodated to those of the obolus, must have differed at various periods, and in different cities. The whole subject of the relative value of Greek coins is one of the most perplexing questions in numismatics. Thus, though the coin here engraved is indubitably a specimen of

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⁷ Matt. x. 29.  
Assarion struck at Chios, and inscribed with their designation ΔΥΟ and ΤΠΙΑ, frequently bear no relative proportion to each other. The coins of the numerous cities of Judæa and Phœnicia, doubtless, circulated at Jerusalem in the time of our Lord's ministry; and it is not improbable that the brass pieces struck by Simeon the high priest, in the time of the Syrian king Antiochus Soter, 140 B.C. (Maccabees, i. 25), continued to be current in the Holy City; but these bear no indication of their value. Being especially Jewish money, and bearing the impression of no pagan idol, they would naturally be preferred before the Greek coins, which bore the representation of objects held in abhorrence by the Jews. The Chian Assarion here given, from a specimen in the British Museum, bears on one side a sphinx, with the word ΧΙΩΝ, i.e. (money) of the people of Chios. Reverse, an amphora between two stars, and the denomination ACCAPION. A half Assarion, bearing the words ACCAPION ΗΜΥΣΥ (ἡμύσυ), is also represented; but it will be perceived that it is of the same size as the Assarion.

§ 4.—"A PENNY A DAY."—Matt. xx. 2.

The penny here mentioned was the denarius, which, at the time of our Lord's ministry, was equivalent in value to about sevengene half-penny of our money. With the decline of the Roman empire, the denarius was, by degrees,
debased; and, before the time of Diocletian, had entirely disappeared, or, rather, had ceased to be struck in the imperial mints; but this emperor restored the coinage of silver, and denarii were again minted, though reduced in weight. This reduction went on after the division of the empire, until the denarius, once a very beautiful medal, became a coin of very inferior execution, low relief, and reduced thickness and weight. On the model of these degenerated coins some of the types of our Anglo-Saxon money were struck, under the denomination of penny, and of the weight of twenty-four grains: hence the term "penny-weight." The weight of these pennies declined before the Norman Conquest; and, in subsequent reigns, they were gradually reduced until the time of Elizabeth, when the penny in silver was a mere spangle, as it is at this day. The term "denarius" is yet preserved in our notation of pounds, shillings, and pence, by £. s. d. The relative value of money in ancient and modern times is a subject of much difficulty of illustration, and need not be discussed here; but it is worthy of remark, that in this country a penny a day appears to have been the pay of a field labourer in the middle ages; while among the Romans the daily pay of a soldier was a denarius.  

§5.—COINS OF TYRE AND SIDON.

Of these great and famous cities of antiquity we have many numismatic monuments, the types of which shew that idol worship reigned in them. Though often in the neigh-

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10 Tacitus, Ann. lib. i. c. 17.
bourhood of both, our Lord appears not to have entered within them. In the mention of these cities in the same sentence with Bethsaida and Chorazin, he seems to allude to the idolatrous practices of the people. Even an outline of the histories of Tyre and Sidon could not be comprised in this article. Specimens of their earliest known coins are here given; but these are not anterior to the days of the Seleucidæ, who struck money in both these cities on the same model. The first is a tetradrachm of Tyre, with the laureated head of Hercules, the Baal or lord of their city;¹¹ reverse, an eagle standing on a rudder. Legend: ΤΥΡΟΥ ΙΕΡΑΣ ΚΑΙ ΑΓΓΕΛΟΥ, i.e. (money) of Tyre the holy and inviolable. In the field are a monogram, and the characters ΘΙ, i.e. year 19 of the era of the Seleucidæ.

¹¹ Arrian. Exped. lib. ii. c. 16. "Among the people of Phænician origin," observe MM. Lindberg and Falbe, "Baal (Molok), and Melkart (Hercules) were, without doubt, different divinities; but both ancient and modern authors have confounded them. The cause of this confusion was evidently the sense of the word דומינו 'Dominus,' signifying the supreme or tutelar divinity of the city. The Phænician inscription, found at Melita, shews, beyond doubt, that Melkart (Hercules) was the Baal of Tyre מלך ציון "Annonce d'un ouvrage sur les Médailles de l'Antiquité Afrique, p.18. This was well understood by Milton, who says of the divinities of these countries, that they

"had general names Of Baalim and Ashtaroth; those males, These feminine."—Paradise Lost, b.i. l.421.
This is probably an example of the pieces mentioned by Josephus\(^ {12}\) as coins of Tyre, containing four attic drachmas. The titles of "holy," or "sacred and inviolable," boasted by many Greek cities, and pompously inscribed on their coins, were probably of service to Tyre and Sidon at a later period, when Cleopatra endeavoured to persuade Antony to give her those cities.\(^ {13}\)

The other coin is of Sidon, and of the same denomination. The obverse bears a turreted female head, personifying the city; the reverse has the eagle and palm branch, with the legend, ΣΙΔΟΝΙΩΝ ΤΗΣ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ, i.e. (money) of the Sidonians the holy and inviolable; with a monogram, and the date L. AII, the 81st year of the era of the Seleucidæ.

§ 6.—"WHOSE IS THIS IMAGE AND SUPERSCRIPTION?"

Although the money of Augustus was, doubtless, circulating in Judæa at this, and at a much later period, we may reasonably suppose that the denarius exhibited on this occasion bore the effigies of the Cæsar then reigning, namely, Tiberius. The titles of Cæsar and Augustus were common to all the Roman emperors, as their coins testify. The


\(^{13}\) Joseph. Ant. lib. xv. c. 4. § 1.
names of Caius (Caligula), and Tiberius, being given in a contracted form, the former denoted by C only, the latter by TI, as in the example here given, while the word CAESAR is given at length. There is a denarius of Tiberius much more common than all the rest, and the numerous examples yet remaining, and repeatedly found in almost every country included within the Roman empire, shew that this particular type must have been struck more frequently, and was in more general circulation than the others. It is extremely probable, therefore, that the coin submitted to our Lord’s inspection was of this common type. The engraving here given is from an unusually fine specimen. It bears on one side the portrait of Tiberius, with the legend TIBERIUS CAESAR. DIVI. AVG. F. AVGVSTVS. i.e. Tiberius Caesar, Son of the Divine Augustus. The reverse has a seated female figure, holding the haste and an olive branch, the legend being a continuation of the Emperor’s titles, PONTIFEX MAXIMUS.

The reply to the question, (οι δὲ εἰπαν αὐτῷ ΚΑΙΣΑΡΟΣ;) is aptly illustrated by a small brass coin circulating in Judæa at this period.

The obverse has the type of a palm-tree with fruit, and the Greek numerals, L. ἈΘ. i.e. λυκαβᾶς θ, year 39, from
the battle of Actium. The reverse bears an ear of corn, and the legend KAICAPOC, i.e. (money) of Caesar, or Caesar's.

§ 7.—"THE HOLY CITY."

This was the common appellation of Jerusalem, and the epithet, קדושה Kadusha, is constantly found on the Jewish money. An example is here given of the shekel of the age of the Maccabees, the type of which exactly resembles that of the half shekel, or didrachma.

The Samaritan legend of the obverse is expressed by the Hebrew characters, ישעיה קדושה i.e. the shekel of Israel; that of the reverse by ירושלים הקדומים i.e. Jerusalem the holy.

It has been held that Herodotus speaks of Jerusalem under the name Cadytis, Κάδυτις πόλις;14 and that the victory obtained by Necho, king of Egypt, described by that historian, and the subsequent capture of Cadytis, the great city of Syria, Κάδυτις πόλις τῆς Συρίας ἔσθαν μεγάλην ἐλε, compared with the account of the defeat of Josiah, and the events which follow,15 leave no doubt that Cadytis and Jerusalem denote the same city.16 This, however, has been objected to; and it has been maintained, that a mere epithet would not have given a name to a city; but it is

14 Thalia, c. 5.  
15 2 Kings xxiii. 33, 34.  
16 Lightfoot, Chorograph. Decad. § vi.
worthy of observation, that the Evangelist Matthew styles Jerusalem "the holy city," even after the murder of our Lord. The modern Arabic name, El Kods, favours the supposition, that Kadusha was the name by which Jerusalem was known to the ancients, the termination being altered, to agree with the Greek pronunciation.

§ 8.—THE TRIBUTE-MONEY.

It is not necessary to remind the scholar, that in the original of the passage, rendered in our version of the New Testament, Doth not your master pay tribute? mention is made of the didrachma. This was the half-shekel, which the Jews were commanded to pay yearly for the support of the temple. On the taking of Jerusalem by the Romans, they were compelled to pay this sum to Jupiter Capitolinus.

The hemi-staters current in Syria at this time, in all probability were occasionally used for the half-shekel, the stater being equal to the shekel. But as the half-shekel, struck at an earlier period, was doubtless still in circulation, and examples have been preserved to this day, an engraving of one of these coins is here given. It bears, on the obverse, the legend in Samaritan characters הָרֶשׁ הָסֶהֶקְלֶל i.e. ghatzee hashekkel, and the figure of a cup, above which

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17 Matt. xxvii. 53.
19 Exod. xxx. 13.
21 This is shewn by Christ's words, "Thou shalt find a piece of money (εὐρήσεις σταρῆρα): take that, and give unto them for me and thee."—Matt. xvii. 27.
is the letter \( \mathcal{N} \), denoting the year (the first) of the reign of Simon Maccabeus.\(^{22}\)

The reverse has the budding rod, and ירושלים קדוש Jeru-

salem the holy.

\( \S \) 9.—COIN OF CÆSAREA PHILIPPI.—Matt. xvi. 13.

The more common name of this city was Cæsarea Panias, from the worship of the tutelar deity Pan, who is figured on many of its coins, of which specimens exist from the time of Augustus to the days of Elagabalus. It was com-

prised in the tetrarchy of Iturea, and was anciently called Dan; but Philip, having enlarged and improved it, gave it the name of Cæsarea, in honour of the emperor: and, to distinguish it from other cities of the same name, it was called Cæsarea Philippi, though, on the coins of Augustus, as in the specimen here given, the city is indicated by the letters CA, Cæsarea Augusta. These coins must have been in circulation at the time of our Lord’s visit to that district.

\(^{22}\) Maccab. xiv.
OF THE NEW TESTAMENT.

This coin was erroneously ascribed to Cæsaraugusta in Spain, by the earlier numismatic writers.

§ 10.—"THERE WILL THE EAGLES BE GATHERED TOGETHER."—Matt. xxiv. 28.

Nothing can illustrate the force and significance of this metaphor better than the type of many of the coins struck by the Romans in the various cities subject to them. Jerusalem was soon to become the prey of a nation, whose thirst for blood and conquest was insatiable. It will be seen by the two tetradracms of Tyre and Sidon, that the eagle, being a type of kingly power, was a favourite badge of the Syrian monarchs. There is a whole series of the legionary denarii of Antony bearing representations of the Roman ensigns surmounted by the eagle; and as they are to this day very common, and are found repeatedly in the East, there can be no doubt that they were circulating in Judæa in the days of our Lord's ministry, bearing the appropriate symbols of conquest and possession. 23

These ensigns were objects of especial horror and disgust to the Jews, not only as evidence of their subjection and degradation, but, also as the idols of the legions, by whom they were regarded with the greatest veneration. 24

23 The legionary eagles are a perpetual type of Roman colonial coins.
24 See Josephus Bell. Jud. lib. ii. c. ix. § 3, for an account of the tumult on Pilate's bringing the legionary ensigns to Jerusalem.
§ 11.—"THE COUNTRY OF THE GADARENES."—
Mark v. 1.

In Matthew 25 χώραν τῶν Γεργεσηνῶν, but in Mark and Luke, 26 χώραν τῶν Ταδαρηνῶν. Notwithstanding the remarks and conjectures of some commentators, it seems probable that Gergesenes in the Gospel of Saint Matthew is an incorrect reading. Lightfoot says that there was a city called Gergesa; but it is not found in Strabo, Pliny, or Stephanus. The "country of the Gergesenes" was doubtless the metropolis of Perea, in Decapolis, 27 of which city many coins exist, the types shewing that the people were heathens, their tutelary divinity being Astarte, as seen on this coin of Nero, which bears, on the obverse, the bust of the Emperor, and ΝΕΡΩΝ (ΚΑΙ)ΣΑΡ. Reverse, ΓΑΔΑΡΑ; Astarte holding a garland and a cornucopiae: a star and a branch in the field, and the date, L.AMP.

Wiclif, and the translators of the Rhemish Bible, apparently perplexed by this discrepancy in the two Evangelists, have used Gerasa (Τερασηνῶν being found in several MSS.); but a reference to the maps will at once shew, that Gadara was much more likely to be the town which gave the name to the district. Ταδαρηνῶν is now found in the most approved texts.

27 Josephus, Bell. Jud. lib. iv. c. vii. § 3.
§ 12.—COIN OF HEROD ANTIPAS.—Mark vi. 14.

The prince mentioned in this chapter was Antipas, the son of Herod the Great, nominated in the will of that tyrant Tetrarch 28 of Galilee and Petrea. His sway appears to have been mild, especially when compared with that of his brother Archelaus: hence Joseph found a refuge when "he turned aside into Galilee." 29 He enlarged and improved several places within his dominions; among others Bethsaida, to which he gave the name of Julias, in honour of the empress; and Cinnereth, which he called Tiberias, in compliment to Tiberius, then Caesar, and afterwards Emperor. The coin here engraved is of Antipas, and was struck in the newly endowed city of Tiberias. The Obverse bears ΗΠ(sic) οδον ΤΕΤΡΑρχον, i.e. (money) of Herod, Tetrarch: the Reverse has the name of the city ΤΙΒΕΡΙΑ, within a garland.

28 See the remarks on the titles of Basileus and Tetrarch in § 1. There appears to be much misconception regarding the office or rank of Tetrarch. In the "table of offices and conditions of men," appended to our version of the New Testament, Tetrarchs are erroneously described as having "kingly power in four provinces." Whatever might have been its original signification, it certainly did not imply at this time the rule of a fourth part of a kingdom, for Herod the Great divided his kingdom into three parts only. Lightfoot (Harmony, part 1.) appears to give the best definition of the title: "a tetrarch," he says, "seemeth rather to be one that was in the fourth rank or degree of excellency and government in the Roman empire: the emperor, that was lord of all the empire, being first; the pro-consul, that governed a province, the second; a king, the third; and a tetrarch, the fourth. So נציב andSECOND in the Hebrew signify a man second or third to the king." 29 Matt. ii. 22.
§ 13.—COIN OF PHILIP.—Mark vi. 17.

The Evangelist calls this prince Philip, but Josephus speaks of him as Herod. Both Lardner and Paley, remarking on this discrepancy, account for it by supposing that the sons of Herod "bore some additional name, by which they were distinguished from one another." Of this there can be no doubt; and it appears equally clear, that Herod, like Caesar, was the common name of the family as rulers. Its absence on the coins of Philip may be connected with the appearance of the emperor's head and titles, which are not found on the money of the earlier Judæan princes. The example here engraved is ill preserved, and bears the head of the Emperor Augustus; reverse, a temple, and the legend ΦΙΛΙΠΠΟΥ ΤΕΤΡΑΧΩΥ (sic).

§ 14.—"THE TABLES OF THE MONEY-CHANGERS."—Mark xi. 15.

Τραπέζας τῶν κολλυβιστῶν. Lightfoot seems to be somewhat in doubt as to the precise nature of the office of money-changer; but the term appears to explain itself. Suetonius tells us, that Augustus was said to be the grandson of a

30 Ant. lib. xviii. c. vi. § 1, 4.
money-changer, or *nummularius*, "nepos nummularii."\(^{31}\)
And a little further on, this author quotes a sarcasm of one Cassius of Parma, who wrote of the emperor thus:
"Materna tibi farina; siquidem ex crudissimo Ariciæ pistriño hac finxit manibus *collybo* decoloratis Nerulonensis mensarius." The word *collybus* (a small coin), which occurs in this passage, shows the origin of the designation *Κολλυβιστή*ς, a money-changer. According to the Talmudists, money-changers took their seats in the Temple on the 15th of the month Adar, and exchanged the coins of those who came up to Jerusalem to pay the half-shekel.\(^{32}\) This tax was not allowed to be paid in any other than Jewish money; and the great variety of coins circulating in Judæa rendered such accommodation necessary: but the money-changers took care to profit by it, by charging a small commission, contrary to the spirit of the law.\(^{33}\)

But there was another office of the money-changer, as we learn from a passage in Apuleius; namely, the inspection of sums of money, and the detection of false coins, which abounded in those days; so much so, indeed, that the denarius of Tiberius, circulating at this very period in Judæa, will be generally found to be copper plated with silver.\(^{34}\) The term *Mensarius*, with which the above quotation concludes, is derived from the *Mensa*, or table, on which those men counted their money. "A man of this trade," observes Lightfoot, who has a long note on the subject,

\(^{31}\) In Aug. c. 4.

\(^{32}\) The half-shekel, as is well known, was the annual tribute of every adult Jew towards the repairs and maintenance of the temple. For an account of the immense treasure which thereby flowed into the temple, see Josephus, Antiq. lib. xiv. c. vii. § 2.

\(^{33}\) Deut. xxiii. 20, 21.

\(^{34}\) See an article on the Forgeries of Public Money, Num. Chron. vol. vi. p. 59.
was called שולחני Shulchani, or 'a man of the table,' among the Jews.

§ 15.—"TWO MITES, WHICH MAKE ONE FARTHING."—Mark xii. 42.

_destination_ δύο δ’ ἐστι κοδράντης. See the note on Matt. x. 29, where specimens of the Chian assarion and half-asserion are given, and where it is observed that the relative sizes of Greek coins are no guide to those who attempt to ascertain their relative value. But for this, the coin of Chios, here represented, might be supposed a specimen of the lepton, seeing that it is about half the size of the piece illustrating the note in question. It bears the name of the place in which it was struck, namely, the island of Chios, and the figure of a sphynx, crouching on a caduceus; reverse, an amphora, the usual Chian type, and the name of the magistrate, ΑΙΣΧΙΝΗΣ.

The Gospels of Ulphilas, in the rendering of this passage, give us the value of the Anglo-Saxon styca—τριζεν μικρογ, πι, μενευμγ penninges.


The fulfilment of this prophecy came to pass forty years after our Lord's ascension. The details of the destruction of Jerusalem are given at great length in Josephus, and are of course known to all readers. The city was defended
OF THE NEW TESTAMENT.

with unparalleled obstinacy; upwards of a hundred thousand people are said to have perished in the siege and the final assault, of whom six thousand were burnt in the porch of the temple. Nearly a hundred thousand Jews were dragged away into miserable captivity, some to wear out their lives in hopeless slavery, others to furnish actors in the bloody sports of their merciless enemies.\(^{36}\)

The Romans did not fail to record on their coins the conquest of this unhappy country; and the money of Vespasian and of Titus bears very significant types and legends.

It is a remarkable fact that the year of the consulship noted on the coins of Titus corresponds with that of the year after the destruction of Jerusalem,\(^{37}\) though coins of

\(^{36}\) Great numbers were thrown to wild beasts, or pitted against each other as gladiators, in the public shows given by Titus at Cesarea Philippi.—Joseph. lib. vii. c. ii. Titus has been severely censured by some writers for his indulgence of the popular taste for these truly horrible exhibitions, and some have expressed their surprise, that "the darling of mankind" should have tolerated them; but it should be remembered that this was not the time to curb it. To check the most favourite amusement of a licentious soldiery, flushed with the pride of conquest, after an obstinate and protracted siege, would have been a task greater than even the subjugation of Judæa. Julius Cæsar, on his election to the Dictatorship, did not distribute presents among the people, but entertained them with sixty couple of gladiators, as the most popular form of acknowledging the honour conferred upon him. So utterly barbarous and savage were these people in their tastes, that, not content with the excitement of combats of armed men, they made a jest of the dead and dying left on the Amphitheatere. Two figures entered, after the fight was over, one dressed as Mercury, the other as Pluto; and the first having discovered and pointed to any dying wretch with his wand, the other dashed out his brains with a hammer!—Vide Tertullian Apolog. c. xv.

\(^{37}\) The earliest coin of Titus with IVDAEA CAPTA, records the second consulship, (cos. ii.,) corresponding with the year of Rome 825, or A.D. 72. The specimens engraved, bearing the sixth consulship, are selected on account of their preservation.
Vespasian occur which were minted in the actual year of the conquest.

History is silent as to the motives which influenced the Conscript Fathers to delay the striking of these records of the Caesar's military fame; and we know not whether it may be attributed to any jealousy which Vespasian felt towards his son,\(^\text{38}\) or to the reluctance of the senate to strike coins in his honour and thereby give offence to the emperor. This appears to have been compensated for by the striking of coins with Greek legends commemorating the event, as hereafter noticed.

Most of these coins appear to have been issued in great numbers: many differ in details of type, though in the greater part the devices are essentially the same. The female figure recalls the prophetic words, "and she desolate shall sit on the ground." The male captive is doubtless intended for the obdurate Simon, the chief actor in that ever-memorable siege. On some of these coins he is depicted looking straight forward with a bold or dogged air, contrasting well with the dejected attitude of the seated woman; but in one type he appears to be regarding her with attention.

\(^\text{38}\) If this could be ascertained, it would furnish a very opposite picture to that of our third Edward, who refrained from taking any part in the famous battle of Crecy, that his son might have the sole honour of the victory.
VESPAlian.

LARGE BRASS.

No. I.—IMPerator CAESar VESPAlianuS AVGustus, Pontifex Maximus, TRibunitia Potestate, Pater Patriae COS. III. Laureated head of Vespasian to the right.

R.—IVDAEA CAPTA. A female figure seated on the ground at the foot of a palm tree, near which stands the emperor holding the hasta and parazonium, his foot on a helmet; in the exergue, S.C. "Senatus Consulto." (See Plate, No. 1.)

This coin was minted in the very year of the destruction of Jerusalem, namely, when Vespasian was consul for the third time, in the year of Rome 824, or 71 of our era.

No. II.—IMP. CAES. VESP. AVG. P. M. TR. P. COS. VIII. Laureated head to the left.

R.—IVD. CAP. (Judea Capta) across the field. A female figure seated on a heap of arms in an attitude of dejection, at the foot of a palm tree; near which stands a male figure regarding her; a helmet and long shield at his feet: in the exergue, S.C. (See Plate, No. 2.)

This coin was struck four years after the preceding one, and shows that the Romans still remembered with pride their subjugation of the rebellious Jews.

SILVER.

No. I.—IMP. CAESAR VESPAlianVS AVG. Laureated head of the emperor to the right.

R.—IVDAEA. A female captive with her hands bound behind her back, seated on the ground at the foot of a palm tree. (See Plate, No. 3.)
No. II.—(CAESAR) IMP. VESP. P. PON. TR. POT. Laureated head to the right.

R.—(No legend.) A female figure seated on the ground at the foot of a palm tree; near which stands the emperor, holding the hasta and parazonium, his left foot resting on a globe. (See Plate, No. 4.)

No. III.—IMP. CAESAR VESPASIANVS AVG. Laureated head to the right.

R.—IVDAEA. A female figure seated on the ground at the foot of a trophy. (See Plate, No. 6.)

No. IV.—IMP. CAESAR VESPASIANVS AVG. Laureated head to the right.

R.—IVDAEA DEVICTA. A female figure, with her hands bound before her, standing before a palm tree. (See Plate, No. 5.)

TITUS.

LARGE BRASS.


R.—IVDAEA CAPTA. A female figure, in an attitude of dejection, seated on a heap of arms at the foot of a palm tree; on the other side of which stands a male captive with his hands bound behind his back: in the exergue, S. C. (See Plate, No. 7.)

No. II.—Legend as No. 1. Head as No. 1.

R.—Legend as No. 1. Type as No. 1, except that the male figure has his back to the palm tree, and turns to regard the captive female.39 (See Plate, No. 8.)

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39 The coin from which the engraving is made was discovered in 1830 at Lincoln, five feet below the surface of the ground, while opening the postern of Newport Arch.
OF THE NEW TESTAMENT.

No. III.—IMP. T. CAES. VESP. AVG. PM. TR. P. COS. VIII.
Laureated head to the left.

R.—IVD. CAP. S.C. Similar figures to those on the pre-
ceding coin, with slight variations. (See Plate, No. 10.)

No. IV.—T. CAES. VESPASIAN IMP. PON. TR. POT.
COS. II. Laureated head of Titus.

R.—S.C. (Senatus consulto.) Titus in a triumphal car, drawn by four horses, holding an olive branch.

The consular date of this coin agrees with the year 72 of our era, and doubtless therefore refers to the triumph of Titus on the subjugation of Judæa.

MIDDLE BRASS.

No I.—CAES. IMP. AVG. TR. P. COS. VI. CENSOR. Lau-
reated head of Titus to the right.

R.—IVDAEA CAPTA. A female figure seated at the
foot of a palm tree, against which is placed a heap of
arms, among which is seen a military standard.
(See Plate, No. 9.)

No. II.—T. ..CAES. IMP. AVG. F. TR. P. COS. VI. CENSOR.
Laureated head of Titus to the right.

R.—IVDAEA NAVALIS. A female figure seated be-
neath a palm tree; on the other side, a heap of arms;
in the exergue, S.C.

This remarkable and unique coin was first communicated
by M. Dumersan of the Bibliothèque Royale, to the Numis-
matic Journal, with the following observations:—"The
legends, Jūdea Capta and Jūdea Devicta, are well known
on the coins of Vespasian and Titus; but Jūdea Navalis was,
until the discovery of this example, unknown. The Jews
never enjoyed a great reputation as seamen; but I think I
have found in Josephus a narration of the event to which

40 Vol. i. p. 88.
the legend and type of this coin allude, the character of which is rather derisive than triumphal. This author relates in his history of the war with the Romans (lib. iii. c. 9), that when the town of Joppa was destroyed by Cestius, the inhabitants, driven by famine, sought refuge by sea, the Romans having destroyed the neighbouring towns and villages. They built vessels (σκάφη) and committed piracies on the shores of Syria, Phoenicia, and Egypt. The town being attacked a second time by the Roman troops, the Jews fled during the night towards their ships; but a violent tempest drove them on the rocks which border on the coast of Joppa, and they were exterminated. Soon after this they were defeated on the Lake of Gennesaret, their barks being unable to cope with the war-like vessels of Vespasian. To these events, and most probably to the first, the legend Judea Navalis must allude, Titus, as is well known, having accompanied his father in the Judaic war. This curious coin illustrates that of a large brass example of Vespasian with the legend Judea Capta, upon which a Roman warrior is represented resting his right foot on the prow of a vessel, a type but imperfectly explained until the discovery of this coin."

In an editorial note appended to these observations, some doubts were expressed as to the coin having been blundered in the striking, and also as to the idiomatic propriety of the legend; but subsequent inquiry has removed all suspicion of its genuineness.

No. III.—Legend as No. 2. Head as No. 2.

R.—VICTORIA NAVALIS. Victory holding a garland and palm-branch, standing on the prow of a vessel.

This coin commemorates the naval action already spoken of, and more distinctly recorded on the preceding one.
In addition to the foregoing, coins of Titus were struck (probably in Judea) with the following types and legends:

No. I.—ΑΥΤΟΚΡΑ. ΤΙΤΟΣ ΚΑΙΣΑΡ. Laureated head of Titus to the right.

R.—ΙΟΥΔΑΙΑΣ ΕΛΑΩΚΥΙΑΣ. (Judea deperdita.) A female figure seated at the foot of a trophy: on the other side, a buckler.

No. II.—ΑΥΤΟΚΡ. ΤΙΤΟΣ ΚΑΙΣΑΡ. Laureated head of Titus to the right.

R.—Legend as the foregoing. Victory inscribing a buckler attached to a palm tree.

Pellerin gives a coin of this type, with ΝΕΙΚΗ ΚΑΙC. on the shield.

§ 17.—"AND THEY THAT EXERCISE AUTHORITY UPON THEM ARE CALLED BENEFACtors."—Luke xxii. 25.

Καί οἱ ἐξουσιάζοντες αὐτῶν ΕΤΕΡΓΕΤΑΙ καλοῦνται.

The title Εὐεργέτης is found on the coins of Mithridates king of Pontus, and on those of Pylémenes of Paphlagonia, and also on the money of the Syrian monarchs, Demetrius the third, Antiochus the seventh, Evergetes and Alexander the first. It was assumed, too, by Ptolemy the third, and by some of the Parthian kings, but it is found more frequently on the regal Syrian coins, which in the days

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41 The characters sometimes vary on these coins, Σ being used for Σ and Ω for Ω.
42 Récueil, tome iii. pl. 134, fig. 1.
of Christ's ministry were of course circulating in Judæa. The very beautiful tetradrachm here engraved, is of the Syrian king, Antiochus Evergetes. The obverse bears the royal portrait; the reverse, Pallas holding a figure of Victory; legend ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΥΕΡΓΕΤΟΥ, i.e. (money) of King Antiochus Evergetes, and the date ΕΟΡ year 175 of the era of the Seleucidae.\textsuperscript{44}

\[\text{§ 18.—"OUR FATHERS WORSHIPPED IN THIS MOUNTAIN."—John iv. 20.}\]

Although Josephus, himself a Jew, gives us a very unfavourable picture of the Samaritans, there is no reason for doubting its accuracy. According to that historian, the Samaritans were ever ready to change their religion and their customs, when advantages tempted or danger threatened them. When Alexander granted to the Jews immunities and privileges, these people, whose capital was Shechem, invited him to come to Mount Gerizim and do honour to their temple, as he had done to that of Jerusalem, al-leging that they were of the posterity of Joseph, Ephraim, and Manasseh;\textsuperscript{45} but, being pressed to say if they were really

\textsuperscript{44} The first year of the era of the Seleucidae corresponds with the year of Rome, 442.

\textsuperscript{45} Josephus, Antiq. lib. xi. c. viii. § 6.
Jews, and not Sidonians, they answered that they were Hebrews, but had the name of Sidonians, living at Shechem. Alexander dismissed them, saying, that what he had granted was to the Jews; but, that, if he afterwards found they were of that stock, he would consider their petition. At a later period, we learn from the same authority,⁴⁶ that when the Syrian king Antiochus pillaged Jerusalem, and inflicted horrible tortures on its inhabitants, the Samaritans protested that they were not of Jewish origin, but Sidonians, and entreated that they might be permitted to dedicate their temple, hitherto without a name,⁴⁷ to Jupiter Hellenius.

The coin here engraved bears the head of the Emperor Antoninus Pius; legend, ΛΥΤΟΚ(αρωπ) ΚΑΙΚΑΠ. ΑΝΤΩΝΙΝΟC. CΕΒ(αρως) ΕΥΚΕ(βης). i.e. The Emperor Caesar Antoninus Augustus Pius. Reverse, A Temple on the summit of a mountain, with a flight of steps, etc. Legend, ΦΛ. ΝΕΑC-ΠΟΛΕΟC ΣΥΡΙΑC ΠΑΛΑΙΣΤΙΝΗC. i.e. (Money) of Flavia Neapolis, of Palestine in Syria.

⁴⁶ Josephus, Antiq. lib. xii. cap. v. § 5.
⁴⁷ The ἀνώνυμον ἱερόν of Josephus furnishes a singular concordance with the words of our Lord, "Ye worship ye know not what," and is evidence of the vague religious notions of these people. The coins of the Samaritans show their Sidonian predilections, many of them having representations of the goddess Astarte, the Ashtoreth of Scripture.
Photius in his Bibliotheca notices the assertion of Marinus, a Samaritan writer, that Abraham erected a temple to Jupiter Maximus, at Neapolis, in Palestine, close to Mount Argarizus!

§ 19.—"THOU ART NOT CAESAR'S FRIEND."—
John xix. 12.

Οὐκ εἶ φίλος τοῦ Καίσαρος. Among the various titles found on Greek coins are those of Lover of his Father, Lover of his Mother, etc. This style appears to have been adopted by the princes of other countries tributary to the Romans; and we accordingly find Φιλορώμαος, Lover of the Romans, on the money of the kings of Cappadocia. The Parthian Princes frequently added to their other high-sounding titles, Φιλελλήνος, Lover of the Greeks; but the money of some of the princes of Judæa more strikingly illustrates the phrase φίλος τοῦ Καίσαρος. Agrippa the first, of Judæa, inscribed on his coins φιλοκαίσαρ, and Herod of Chalcidene, φιλοκλαύδιος.

NUMISMATIC ILLUSTRATIONS

OF THE

ACTS OF THE APOSTLES.
NUMISMATIC ILLUSTRATIONS OF THE
ACTS OF THE APOSTLES.

§ 1.—A CENTURION OF THE BAND CALLED THE
ITALIAN BAND.—ACTS X. 1.

′Εκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς.
Considerable doubt exists as to what is here meant by the
σπείρα Ἰταλικῆ, or "Italian band." It is referred by
several writers to the Legio Italica, or Italica prima so often
mentioned by Tacitus;¹ but we know from Dion Cassius²
that this legion was raised by Nero, and, consequently, that
it was not in existence when the events narrated by
St. Luke took place. Nor can it have been either of the
other two "Legiones Italicae," as they were raised by Mar-
cus Aurelius.³

We know from Josephus, that the Roman troops serving
in Syria and Judæa were mainly composed of levies raised
on the spot.⁴ We learn, however, that there were volunteer
Italian cohorts serving in Syria by an inscription in Gruter.⁵

¹ Hist. lib. i. cap. 59, 64, etc.
² Lib. lv. cap. 24.
⁴ Νεοσυλλέκτου τοῦ Ῥωμαίου στρατεύματος ὄντος, καὶ πολέμων ἀπείρως ἕχοντος, καὶ γὰρ πολὺ ἐκ Σωρίας ἦν κατειλέγουν. Ant.
xiv. 15, 10. He says the same thing in his Bell. Jud. lib. i. 17, 1.
⁵ Corpus Inscr. ccccxxiv. 1; Orellius, Ins. Lat. Select. cap. xiv.
8vo. Turrici, 1828.
The σπείρα Ἰταλική was then most probably a cohort serving in Syria and quartered at Caesarea, composed of natives of Italy, and called Ἰταλική to distinguish it from those which consisted of troops raised in Syria.

Of the legions serving in Syria and Judæa before the time of Vespasian, little is known. Tacitus informs us that the 6th legion was in Syria early in the reign of Tiberius.⁶

The Legions actually serving in Syria at various times, were, according to Tacitus, as follows:—


Of these the first (Gallica) is mentioned on coins of Tyre of S. Severus, Domna, Caracalla, Geta, Macrinus, and Valerianus.⁷

LEG. IV. is not mentioned on coins of Syria or Judæa. LEG. VI. occurs on a coin of Otacilia Severa, struck at Damascus.⁸

LEG. XII. is not mentioned on coins of Syria or Judæa.

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⁶ Ann. lib. ii. cap. 79.
⁸ Mionnet, Descr., tom. v. p. 293.
The legions in *Judea* were, according to Tacitus,


LEG. V. Macedonica is mentioned on a coin of Gallienus, and coupled with LEG. VIII., on a coin of Augustus struck at Berytus, and on a coin of Philip struck at Heliopolis in Cœle Syria. LEG. X. occurs on a coin of Ptolemais, with three other Legions.

LEG. XV. is only mentioned on coins of M. Antonius.

Eckhel thinks that from LEG. VIII. being coupled with LEG. V. on the coins of Berytus from Augustus to Gallienus, it must be added to the four legions mentioned above as quartered in Syria, admitting, however, that it is against the authority of Dion Cassius, who says it was quartered in Germania superior, and he adds that Schöpflein mentions a tile inscribed LEG. VIII. AVG. found near Strasbourg; but as it is only an inference of Eckhel drawn from the appearance of LEG. VIII. on coins of Berytus and Heliopolis, that the eighth legion was in Syria; and since it is unsupported, and history is against it, we must seek some other explanation for the appearance of LEG. VIII. joined to LEG. V. on those coins.

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9 Ibid. tom. v. p. 337.
10 Ibid. tom. v. p. 304.
11 Leg. VI., IX., XI. Mionnet, tom. v. p. 475.
13 Οἳ δὲ ὤγδοοι Ἀὔγουστωι, ἐν τῇ Γερμανίᾳ τῇ ἀνω ὄντος. lib. lv.
§ 2.—"NOW, ABOUT THAT TIME, HEROD THE KING STRETCHED FORTH HIS HANDS, TO VEX CERTAIN OF THE CHURCH."—Acts xii. 1.

This was Agrippa the First,14 the son of Aristobolus and Berenice, and grandson of Herod the Great, by whom, after his father's death, he was sent to the court of Tiberius at Rome. The affection which that depraved emperor is said to have entertained for him, exhibits him in an unfavourable light; and his youth appears to have been spent in a most licentious and profligate manner. He was the favourite of the empress Antonia, and the prince Drusus; but on the death of Drusus, all his intimate friends were ordered by Tiberius to quit Rome, that their presence might not keep alive his affliction. Overwhelmed with debts, Agrippa quitted Rome and sought a private life, from which he was induced to emerge by his uncle Herod the Tetrarch, who appointed him to an office in the city of Tiberias, and gave him a large sum of money. But this was soon dissipated, and his continued extravagance exhausted the liberality of Herod, who at length refused him further assistance, and reproached him for his prodigality. Whereupon Agrippa quitted Judæa, and repaired to Rome, having, to accomplish this, borrowed a large sum of money from his friends. Landing in Italy, he repaired to Capræa, where Tiberius was wallowing in sensuality and crime. The emperor, whose grief for the loss of Drusus time had overcome, received him kindly, and even gave

14 This prince is generally styled Magnus; and certainly if the most consummate craft procured for his grandfather that designation, Agrippa had some claim also to be called "great."
him an apartment in his palace. But Agrippa's creditors were clamorous in their demands, and sent letters to Caprea, when Tiberius ordered him to quit the place. Having obtained from the empress Antonia a sum sufficient to extricate him from his difficulties, he succeeded in re-establishing himself in the favour of the emperor. He soon after attached himself to Caius Caligula, son of Germanicus, and grandson of Antonia, and became his constant companion. Fresh troubles, however, awaited him. One day, while riding with Caius, he incautiously expressed a hope that Tiberius would soon die, and leave the empire to that prince. This was overheard by the charioteer, who being afterwards detected in a theft, intimated that he had something of importance to communicate to the emperor. Tiberius at first refused to hear the man, but at length yielded to the entreaty of Agrippa himself. Agrippa was immediately put in chains, and remained in custody until the death of the emperor, which happened six months afterwards, when the condition of Agrippa was changed from that of a captive to a king. Caligula sent for him to his palace, placed a diadem on his head, and appointed him king of Gaulonitis, Batanea, and Trachonitis, and gave him, besides, the tetrarchy of Lysanias, the iron chain by which he had been fastened to a soldier being exchanged for a gold one of equal weight. In the second year of Caligula, Agrippa proceeded from Rome to take possession of his kingdom. He went by way of Egypt, where at Alexandria he met with the memorable insult recorded by Philo. On the death of Caligula (A.D. 41 or 42), Claudius succeeded to the empire, when he at once raised Agrippa to the rank of consul, and gave him Samaria, Judæa, Abila, and a part of Lycania. Agrippa now possessed the entire kingdom of his grandfather Herod the Great. In
the third year of his reign over all Palestine (A.D. 44), he "stretched forth his hands to vex certain of the church;" and influenced, as is supposed, partly by a desire for popularity, and partly by his zeal for the religion of the Jews, beheaded the apostle James, the brother of John, and imprisoned Peter. He shortly after celebrated at Caesarea games in honour of the emperor; and on the second day appeared in the theatre clad in a magnificent robe of silver, to give audience to the Sidonians and Tyrians, when, at the close of an address which he made to them, they saluted him as a god. Instead of reproving his flatterers, he received the impious adulation complacently, and was shortly afterwards seized with violent internal pains, and expired at the end of five days in great torment. This account, which we find in Josephus, agrees in the chief particulars with that contained in the chapter from which the extract at the head of this section is taken.  

We have now to consider the coins of Herod Agrippa, which confirm the accounts of the historians. Mionnet describes three with the head of Caligula, and four which were struck in the reign of Claudius; but with one exception they are all in indifferent preservation, and contain but portions of the legends. The example here engraved is a coin of great rarity and interest. The obverse bears the head of Agrippa, with the title of Megas—ΒΑΣΙΛΕΥΣ

15 For the events of this prince's life consult Josephus, Ant. xviii. ix. 1; and xix. vi. 1; xix. vii. 5; Suetonius in Calig. 38, and in Claud. x.; Dion. Cass. lv. Tacit. Ann. vi.
16 Description, vol. v. p. 568, Nos. 82, 83, 84.
17 Ibid. Nos. 85, 86, 87, 88.
18 One of these is from Wise's description of the coins of the Bodleian Museum, p. 118, bearing the diademed head of Agrippa. Rev. Agrippa, the younger, on horseback, and the remains of a legend αγριππᾶ . ΥΙΟΥ . ΒΑΣΙΛΕΥΩΣ.
§ 3.—"THE DEPUTY OF THE COUNTRY, SERGIUS PAULUS."

Acts xiii. 7.

'Ος ἦν σὺν τῷ ἀνθύπατῳ Σεργίῳ Παύλῳ. The accuracy of Saint Luke in applying the term ἀνθύπατος to the governor of Cyprus has been called in question by more than one commentator,¹⁹ on the ground that Cyprus was governed by a proconsul, not by a proconsul at the time when Saint Paul visited it; and a passage from Strabo²⁰ has been brought forward, in which, after describing the mission of Marcus Cato to take possession of the island of Cyprus, he adds, ἐξ ἐκείνου δὲ ἐγένετο ἐπαρχία ἡ νήσος, καθάπερ καὶ νῦν ἐστὶ, στρατηγική. The authors, too, of our version of the New Testament appear to have felt some difficulty here, as, instead of giving the word ἀνθύπατος its literal meaning, "proconsul," they translated it "deputy," a term applying to "proconsul," or "proprætor," indifferently.

We have, both from Strabo²¹ and Dio Cassius,²² an account

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of the division of the Roman Provinces by Augustus, with the names of those respectively allotted to the Emperor and to the Senate; and they both agree in stating, that in this division Cyprus was allotted to the Emperor. But Strabo omits a circumstance which Dio Cassius mentions, that, soon after the first division, Augustus exchanged Cyprus and Gallia Narbonensis with the senate for Dalmatia. In a subsequent passage he repeats this statement, and adds, καὶ οὗτος ἄνθυπατοι καὶ ἡ εἰκὼν τὰ ἑοὺς πεμπεσθαυ ἡρξατο. Here, then, we not only have the statement of Strabo corrected, and by authority fully equal to his, but we have the same word as that used by St. Luke applied to the governor of Cyprus. It cannot be objected that, in the above-quoted passage, Dion is speaking of several Roman provinces, "one of which was certainly governed by a proconsul; and that, therefore, for the sake of brevity, he used one term for all of them, whether it applied to them or not;" he is speaking but of two, and he uses the word ἄνθυπατοι (in the plural).

Bishop Marsh further remarks on this passage, "That Cyprus however ought not to be excepted, and that the title which he (Dion Cassius) employed, as well as Saint Luke, really did belong to the Roman governors of Cyprus, appears from an inscription on a Greek coin belonging to Cyprus itself, and struck in the very age in which Sergius Paulus was governor of that island. It was struck in the reign of Claudius Caesar, whose head and name are on the face of it; and, in the reign of Claudius Caesar St. Paul visited Cyprus. On this coin the same title, ἄνθυπατος, is given to Cominius

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23 Dion Cassius, lib. iv.
Proclus which is given by Saint Luke to Sergius Paulus; and the coincidence which it shews is of that description that it is sufficient of itself to establish the authenticity of the work in which the coincidence is found."

The writer of the foregoing passage quotes the coin from Morell; but the engraving here given is from an actual specimen, which, though not in the most perfect preservation, retains sufficient of its type and legend to answer our purpose.

Obv.—(TI) (CL)AVDIVS CAESA(R)(AVG). Laureated head of Claudius to the left.

R.—ΕΠΙ ΚΟΜΙΝΙΟΥ (ΠΡΟΚΛΔΟΥ ΑΝΘΥΠΑ(ΤΟΥ) ΚΥ-ΠΙΡΩΝ. i.e. (money) of the Cyprians, under Cominius Proclus, Proconsul.

The name of Proclus is here partly obliterated; but on some, in other respects less perfect examples, the name is plainly decypherable.

There is, however, other monumental evidence which may not be uninteresting to the antiquary and historian, and it is therefore given in the annexed table.
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<td>Aquius Scaura</td>
<td>Caligula</td>
<td>From an inscription:— P. AQVIVS. SCAEVAE. ET. FLAVIAE FILIVS CONSI. ET. DIDIAE NEPOS BARBI. ET. DVRICIAE PRONEPPOS SCAVRA * * * * * * * * * PROCONSVL. PROVINCIAM CYPRVM. OBTVNIT * * * * * * * * AVCTORITATE. C. CAESAR. ET. S.C. MISSO. AD. COM PonENDVM STATVM IN. RELIQVVM. PROVINCIAE. CYPRI Gruter, ccclx. 3.</td>
</tr>
<tr>
<td>Cominius Proclus</td>
<td>Claudioius</td>
<td>See the coin on preceding page.</td>
</tr>
<tr>
<td>Quadratus</td>
<td>Claudioius or Nero</td>
<td>From an inscription:— C. VMMIDIO. C. F. TER. DVRMIO QUADRATO. COS. XV. VIR. S. F. LEG. TI. CAESARIS. AVG. IN. PROV. LVST. LEG. DIVI. CLAVDII. IN ILLYRICO. EIVSDEM. ET NERONIS. CAESARIS. AVG. IN. SYRIA PROCOS. PROVINC. CYPRI... DIVI. AVG. ET TI. CAESARIS * * * * * * * * * * * * * —Brotier, Not. et Em. in Tacit. xii. 45; Noris de Epoch, Syrom. dis. iii. p. 183.</td>
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§ 4.—"AND FROM THENCE TO PHILIPPI, WHICH IS THE CHIEF CITY OF THAT PART OF MACEDONIA, AND A COLONY."—ACTS XVI. 12.

Ἐκείθεν τε εἰς Φιλίππους, ἦτις ἐστὶν πρῶτη τῆς μερίδος τῆς Μακεδονίας πόλις κολώνια. The Vulgate has, "indeque in Philippus, quae est prima partis Macedoniae civitas, colonia;" and some have proposed to read, "a city of the first part of Macedonia, and a colony." 21 But, as this reading involves the change from πρῶτη to πρωτῆς, a change unsupported by the authority of a single MS., it cannot be adopted in these illustrations. Philippi, as a Roman colony, was certainly "urbs primaria," which is the meaning some of the best commentators have agreed in giving to πρώτη πόλις. 22 Livy 23 gives an account of the division of Macedonia into four parts; and this is confirmed by coins, of which examples are here engraved.

Obv.—Head of Diana on the Macedonian buckler.

R.—ΜΑΚΕΔΟΝΩΝ ΠΡΩΤΗΣ; i.e. (Money) of the Macedonians of the first province. A club within an oaken garland: in the field various monograms.

21 Wiclif gives it, "thennes to Filippis that is the first part of Macedony, the city colony." But the versions of Tyndale and Cranmer, and of Rheims and Geneva, are similar to our own.


23 Liv. lib. xlv. c. 29.
These coins are exceedingly common, vast numbers being sometimes discovered in Transylvania and Walachia, as noticed by Eckhel;\(^\text{24}\) and many rude imitations exist, the performance of the barbarous people on the confines of the province.

There are also coins of the second portion or province, closely resembling the former, with the word \(\Delta\varepsilon\upsilon\tau\epsilon\rho\alpha\zeta\), which are scarce.

Of this province the capital was Thessalonica.

It is singular that of the third division no coins are known; and that of the fourth, but one or two solitary pieces exist. A specimen is here given, but it is in very indifferent preservation.

\[\text{Obv.—Head of Jupiter.}\]

\[\text{R.—MAKEDONON TETARTHE. A club, and monograms within an oaken garland.}\]

The reason for the adoption of the head of Diana on the coins of the first and second provinces may be referred to the worship of that divinity as Diana Tauropolos at Am-

phipolis: the club is no doubt referrible to the Macedonian
traditions, as to the descent of their kings from Hercules.

It may be added, in confirmation of the words of Saint
Luke, that there are colonial coins of Philippi from the
reign of Augustus to that of Caracalla. The following one
is contemporary with the visit of Saint Paul:—

Obs.—TI. CLAVDIVS CAESAR AVG....TRP. IMP. Bare
head of Claudius to the left.

R.—COL. AVG. IVL. PHILIP. The Emperor standing on
an estrade or tribune placed between two altars: be-
hind him, a female figure (the genius of the city)
placing a garland upon his head. Æ. 7.
Mionnet, tom. 1er, p. 487, No. 281.

§ 5.—"AND THE BRETHREN IMMEDIATELY SENT AWAY
PAUL AND SILAS BY NIGHT UNTO BEREAA."

Acts xvii. 10.

We read in the chapter from which our quotation is
taken, that Christianity had made great progress among the
people of Berea. We are told that they were diligent in
searching the Scriptures, and were attentive listeners to the
apostles. Of the imperial coins struck in this city, we have
only those of Trajan and Antoninus Pius; and they uniformly
bear the same device on the reverse, viz., the name of the
people within a garland. Now, although it would be pre-
sumptuous to build up any hypothesis on this type without
the support of historical evidence, it is worthy of a passing
remark, that these coins are among the few examples of an-
cient money, which bear no pagan figure or symbol. If we
consider the religious feeling which generally influenced the
artists of antiquity, we are naturally led to inquire what
could have induced the rejection by the people of Berea of
devices of a pagan character which abounded at this period
on the money of other cities. Although we have the testimony of Pliny as to the spread of Christianity in the days of Trajan, it would perhaps be venturing too far to suggest that the absence of pagan devices on the coins of Berea is attributable to that fact. We must rather seek an explanation suggested by the narrative of Saint Luke; namely that the Jews were very numerous at Berea, and perhaps more strict than many of their brethren in other cities; and although not allowed to hold magisterial offices, were probably versed in the mechanic arts and employed in the mint; in which case they would naturally shun the representation of any living thing on the reverse, though the law compelled them to tolerate the head of Cæsar. If this conjecture be deemed inadmissible, it may be suggested, that, even supposing the Jews resident in this city to have no authority in the mint, the magistrates may have had a desire to offer nothing offensive to the Hebrew population on their local currency. The very common coin here engraved is of Trajan:—

Obv.—(IMPerator) NEPως TAIAIΝOC APICTος. ΕΕΒαστος ΓΕΡΜΑΝικος, i.e. Imperator Nerva Trajanus Optimus Augustus, Germanicus. Laureated head of the Emperor to the right.

R.—BEPOIAΙΩΝ. (Money) of the people of Berea; and the letter B (denoting the second year of the Emperor's reign), in two lines within a laurel garland.

25 Lib. x. Epist. 97.
§ 6.—"THE TEMPLE OF THE GREAT GODDESS DIANA,—
WHOM ALL ASIA AND THE WORLD WORSHIPPETH."

Acts xix. 27.

This assertion of the "Town Clerk" is verified by the number of coins struck in the various cities of Greece, on which we find depicted the singular archaic figure under which Diana Ephesia was worshipped. This figure is not to be confounded with that of Diana the huntress, but is distinguished by her characteristic attributes as nutrix of all living things. 26 The "silver shrines" (ναοὶ ἀργυροὶ) made by Demetrius may have been in reality representations of the temple on the medals of which an example is here represented. So much was this goddess revered by the Greeks, that they made her a household divinity, as we learn from Pausanias, who says she was privately honoured more than any other. 27

The engraving renders a minute description of the form under which Diana Ephesia was worshipped unnecessary. Whatever was its origin, the worship of this goddess may be referred to remote antiquity. According to Dionysius Periegetes her figure was originally set up under an elm tree:—

27 Mess. lib. iv. c. xxxi. This shews why the "silver shrines" were so much in repute.
Callimachus says the tree was a beech:—

"Ἐν κότε παρβαλίν Ἕφεσον βρέτας ἡμύσαντο,
Φηγῷ υπὸ πρέμνῳ.

Hymn. in Dian. v. 238.

Both these accounts, however, clearly refer to a very primitive description of worship to which we find allusion in the Old Testament. 28

The authors of antiquity are not agreed as to the order of the temple of Diana: Pliny 29 asserting that it was Attic, while Vitruvius 30 says it was Ionic. Again, the image of the goddess is said by Vitruvius 31 to have been formed of cedar, and Xenophon 32 describes it as of gold, discrepancies which may be reconciled by a reference to the description which Pausanias gives of many gilded statues. 33 The words of Pliny shew that there was some doubt as to the material of which it was formed; but whatever that may have been, the figure was never changed, though the temple was restored seven times. 34

28 "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains and upon the hills, and under every green tree." Deut. xii. 2.
29 Hist. Nat. lib. xxxvi. c. xxiii.
30 De Architect. lib. iii.
31 Ibid. lib. ii. c. ix.
32 De Exped. Cyri. lib. v.
33 This author informs us that he saw at Corinth a statue of Diana Ephesia formed of wood, gilt, the face being painted red. Cor. lib. ii. c. 2.
OF THE NEW TESTAMENT. 49

It seems probable that the vulgar were not allowed to approach too near to this grotesque but time honoured figure; and that the artists of antiquity sometimes drew on their fancies in the representations of her; for even in the coins of Ephesus, the goddess is not always represented in precisely the same manner.\textsuperscript{35} The idol was preserved from decay by resinous gums which were inserted in cavities made for that purpose.\textsuperscript{36}

The best representation of this remarkable image appears to be that on a silver medallion bearing the heads of Claudius and Agrippina, which is the more curious as being nearly contemporary with the period of Saint Paul's visit to Ephesus. These pieces were doubtless in circulation throughout all Asia Minor, and could be obtained by devotees at the shrine of the Ephesian goddess.

\textit{Obv.}—\textit{Tiberius CLAVDius CAESar AVGustus AGrippina AVGVSTA.} The heads of Claudius and Agrippina side by side.

\textit{R.}—\textit{DIANA EPHESIA.} The statue of Diana Ephesia.

\textsuperscript{35} See the coins of Antoninus Pius and of Otacilia, engraved in illustration of a paper on the \textit{Coins} of Ephesus, Num. Chron. vol. iv. art. xii. On the latter there is a small figure of a stag on each side the figure of the goddess, as on the silver medallions of Hadrian, struck, in all probability, on the same occasion as the above.

The figure on the reverse of this example has a resemblance which we do not discover on the coins of a later reign. The form and style are decidedly archaic; and the arms project from the sides as though they did not originally constitute a part of the idol, but were the addenda of a later period. Pliny marvels that though so small it was not of one piece, a circumstance which indicates a very primitive style of art.\(^{37}\)

\section*{§ 7.—"AND CERTAIN OF THE CHIEF OF ASIA."}
\textit{Acts} xix. 31.

\textit{Tivēs ēkē kai τῶν Ἀσιάρχων.} The Asiarchs, or "chief of Asia," here mentioned, were not only the presidents of the public games and festivals held in the most celebrated cities of Asia, but they also bore, like the Roman Ædiles, the whole expense of them; hence, none but the wealthiest persons could take upon them such an office: "hujus sacerdotii honor non mediocris, nec mediocri pecunia constat." Strabo says that on this account the Asiarchs were generally selected from amongst the Trallians, who were reckoned the wealthiest of the Asiatics.\(^{38}\) They wore a rich official costume, and on their heads golden crowns. The engraving here given is from the reverse of a coin of Hypæpha, in Lydia, with the portrait of Plautilla, the wife of Caracalla. The type represents a military figure pouring the contents of a patera upon an altar, with the fire kindled, while Victory behind places a garland on his head. The legend ΕΠΙ (Μ)ΕΝΑΝΔΡΟΥ Β. ΑΣΙΑΡΧΩΝ—ετε Μενανδροῦ Β. Άσιαρχον (καὶ) ΣΤΡΑΤΗΓΟΥ ΥΠΑΙΣΧΝΩν—i.e. (Money)

\(^{37}\) Hist. Nat. lib. xvi. c. xl.
\(^{38}\) Lib. xiv.
of the people of Hypæpa under Menander, for the second time 39

Asiarchus and Prætor.

The mention of the friendship of the Asiarchs for Paul appears to add another to the numerous proofs of the contemporaneous character of these narratives; and it may truly be said with Duchal, as quoted by Paley, 40 “it doth not appear that it ever came into the mind of these writers, how this or the other action would appear to mankind, or what objections might be raised upon them. But without at all attending to this, they lay the facts before you, at no pains to think whether they would appear credible or not. If the reader will not believe their testimony, there is no help for it: they tell the truth and attend to nothing else. Surely this looks like sincerity, and that they published nothing to the world but what they believed themselves.”

The foregoing remarks are especially applicable to the

39 A coin of Antoninus, struck at Hypæpa, bears the name of Julius Menander, who may probably be the same personage, as the Asiarchs were not only allowed to hold their office a second time, as seen by the coin here represented, but were so styled in courtesy during the rest of their lives.

This coin, as well as that here engraved, was described by me in an article communicated to the Gentleman’s Magazine for August, 1835.

40 Evidences, Part II. chap. iii.
passage at the head of this section. That the very maintainers and presidents of the heathen sports and festivals of a people to whom the doctrine of Christ and the resurrection was foolishness were the friends of Paul, was an assertion which no fabricator of a forgery would have ventured upon. We cannot penetrate the veil which antiquity has thrown over these events, and are only left to conjecture, either that Christianity itself had supporters, though secret ones, who feared the multitude, in these wealthy Asiatics; or that, careless of the truth of what the apostle preached, they admired his eloquence, and wished to protect one whom they considered highly gifted.

§ 8.—"AND WHEN THE TOWN CLERK HAD APPEASED THE PEOPLE."—Acts xix. 35.

The word Γραμματεύς, rendered in our version of the New Testament "town clerk,"\(^{41}\) is to be differently understood as it occurs in different places in Holy Writ. As in our days "lawyer" may be used in speaking of several kinds of legal functionaries, so the word scribe occurs in both the Old and New Testaments. In its general sense, and as used in the gospels, it doubtless signifies a lettered person; as may be inferred from its obvious derivation from γράμματα, letters or book-learning. When a scribe of a superior order is indicated there is generally some affix, as in the Septuagint (2 Kings xii. 10), where the king's scribe, δ' γραμματεύς τοῦ βασιλείου, is described as the confidential officer of the Jewish monarch. The scribe here mentioned as appeasing the clamour of the Ephesian mob

\(^{41}\) Wiclif renders it "scribe:"—"and whanne the scribe hadde ceesid the puple."
was a personage of great importance in the Greek and Asiatic cities. That the office was a most honourable one may be inferred from a coin of Nysa, in Caria, on which Tiberius Caesar is styled scribe of that city. The scribe was elected yearly, like the archon; and on the coins of Ephesus we find that the office was held several times by the same person. Thus, Cusinius the scribe, whose name is placed on the coin here represented, appears by the inscription to have been elected to that office four times. The obverse bears the heads of Drusus and Antonia, side by side; the reverse has the figure of a stag, and the legend, ΕΦΕ. ΚΟΥΣΙΝΙΟΣ ΤΟ. Δ; i.e. (Money) of the Ephesians, Cusinius, (scribe) for the fourth time.

That Cusinius was the scribe we learn from a coin of Livia, cited by Mionnet. On the coins of Nero, the name of the Proconsul appears instead of that of the scribe. But for this circumstance the name of the "town clerk," whose tact and promptitude dispersed the Ephesian mob, might probably have been known.

The stag is the common type of the autonomous coins of

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42 Fröhlich, Quatuor Tentamina, p. 154.
43 From the Cab. Cousinery. Descr. tom. iii. p. 93.
44 See § 10. That of the scribe appears again under Domitian, on whose coins we find the name of Caesarinus Petus. See Remarks on the Coins of Ephesus while under the Roman dominion, Numismatic Chronicle, Vol. IV. art. xii.
Ephesus; a fact noticed by the sophist Libanius, and attested by numerous existing examples.


The word rendered in our version of the New Testament "worshipper," is, in the original, νεώκορος: a title derived from νεῶ, a temple, and καρπω, to sweep, and such was its primitive signification; but in the course of time it became of the highest importance, and is found perpetually inscribed on the coins of several cities. The chief pride of the people of Ephesus was that they were the neocori of their goddess Diana; but in the days of their decline they added to this the especial guardianship of the temple of the emperor. On a coin of Caracalla we have the representation of four temples, three of them having figures of emperors, and the other containing the statue of the far-famed goddess: legend, ΕΦΕΣΙΩΝ ΠΡΩΤΩΝ ΑΣΙΑΣ Α. ΝΕΩΚΟΡΩV; i.e. (Money) of the Ephesians, the first of Asia, four times Neocori.

This boasted epithet will be found on the coin of which an engraving is given in illustration of the following section.


'Αγόραιοι ἄγονται καὶ ἈΝΘΡΩΠΟΙ εἰσιν. The words of the "town clerk" seem to indicate that the power of the scribe or grammateus was at this time considerably abridged.

45 'Εφέσιοις δὲ καὶ τὸ νομίσμα τῆς Ἑλαφον ἐφερεν. Orat. xxxii.
46 See Remarks on the Coins of Ephesus under the Roman dominion, Numismatic Chronicle, Vol. IV. art. xii.
OF THE NEW TESTAMENT. 55

It appears by the coin here engraved that the proconsular authority was fully established at Ephesus in the reign of Nero.

Of the office of scribe we have spoken in § 8. Æchmocles Aviola, the proconsul whose name appears on this coin, is supposed by Eckhel\textsuperscript{47} to have held the consular office in the year of Rome 807. Aviola was a cognomen of the consular family Acilia. The Turones and Andecavi were defeated by Acilius Aviola in the reign of Tiberius.\textsuperscript{48} The name of Aviola appears on coins of Smyrna and of Pergamos under Caligula.\textsuperscript{49}

This coin bears on the obverse the head of Nero laureated; and the legend, ΝΕΡΩΝ ΚΑΙΛΑΡ. The reverse, a representation of the temple of Diana; legend, ΕΦ. ΑΙΧΜΟΚΑΗ ΑΟΥΙΟΛΑ ΑΝΟΥΠΙΑΤΩ ΝΕΡΚΟΡΩΝ; i.e. (Money) of the Ephesians, Neocori, Æchmocles Aviola, Proconsul.

§ 11.—"BUT PAUL SAID, I AM A MAN WHICH AM A JEW OF TARSUS IN CILICIA, A CITIZEN OF NO MEAN CITY."

Acts xxi. 39.

"AND PAUL SAID, BUT I WAS FREE BORN."

Acts xxii. 28.

The coins of Tarsus abundantly testify that she was "no

\textsuperscript{48} Tacitus, Ann. iii. c. 41.
mean city.” Many bear the title of Autonomous and Metropolis.50 A coin of Severus bears the legend, ΤΑΡΣΟΥ ΜΗΤΡΟΠΟΛΕΩΝ ΤΩΝ ΚΙΛΙΚΙΩΝ ΙΣΑΥΡΙΑ ΚΑΡΙΑ ΛΥΚΑΟΝΙΑ; i.e. (Money) of Tarsus, Metropolis of Cilicia, Isauria, Caria, Lycaonia. Another of Caracalla has, ΚΟΙΝΟΚ ΤΩΝ ΤΡΙΩΝ ΕΠΙΔΡΟΜΩΝ; The Community of the three Provinces. A third mentions its site, on the river Cydnus: ΤΑΡΣΩΝ ΤΩΝ ΠΡΟΣ ΚΥΔΩΝ. But this coin of Caracalla illustrates the words of Saint Paul.

It bears on the obverse the laureated head of the emperor; legend, ΑΥΤ. Κ. Μ. ΑΥΡ. ΚΕΥΘΡΟΚΟΝ ΑΝΤΩΝΕΙΝΟΚ; i.e. The Emperor Caesar Marcus Aurelius, Severus Antoninus, Augustus. Ῥ.—ΚΟΙΝΟΒΟΥΛΙΟΝ ΕΔΥΘ. ΤΑΡΣΟΣ; i.e. The Joint Councils of free Tarsus.

Eckhel cites a passage from Dio Chrysostom praising the unanimity of the “three Estates;” i.e. the Δημος, the Βουλη, and the Γερουσία. He also remarks on the appropriateness of the type of Minerva, who appears to be casting into the urn the unanimous vote of the three councils.51

50 The letters A.M.B. sometimes occur on the coins of Tarsus, and are rendered prima sola Cilicia.

The Agrippa here mentioned was the son of Agrippa Magnus. He was seventeen years old on the death of his father; and the emperor Claudius, deeming him too young for government, kept him at Rome, and sent Cuspius Fadus as procurator into Judæa, which for a time became again a Roman province. Upon the death of his uncle, Herod, king of Chalcis (A.D. 48), the little kingdom of that prince, with the privilege of superintending the temple and nominating the high priest, was given to Agrippa; and four years subsequently, he received in its stead the tetrarchies of Philip and Lysanias, and the title of king. Seven years afterwards, Nero gave him the cities of Tiberias and Taricheæ, in Galilee, and Julias, with several villages in Peræa.

This prince, notwithstanding the troubles which now began to afflict his ill-fated country, spent large sums in improving and beautifying Jerusalem, Berytus, and Cæsarea Panias (Cæsarea Philippi). Of the latter there is a coin extant, bearing the head of Nero: reverse, ΕΠΙ ΒΑΣΙΛΕ. ΑΓΡΙΠΠΙΑ ΝΕΡΩΝΙΕ,52 within a laurel garland, confirming the account of Josephus, who says Herod enlarged and called the city Neronias, in honour of the emperor.53

There are other coins of Agrippa, bearing the heads of Titus, Vespasian, and Domitian; one of which is remarkable for the prænomen Marcus;54 but the example here engraved

52 Pellerin, Med. de Rois, p. 176; Eckhel, D. N. V., vol. iii. 493.
53 Antiq. lib. xx. c. 9, § 8, 4.
54 Eckhel, D. N. V., vol. iii. p. 494. Pellerin thinks this name was given to Agrippa, on account of his family being so much indebted to the Triumvir Antonius; Eckhel, however, is disposed to refer it to Marcus Agrippa.
is best adapted for our illustration. It bears on one side the tabernaculum, and the legend ΒΑΣΙΛΕΩΣ ΑΓΡΙΠΠΑ. Rev. (the date detrited) three ears of corn bound together.

The learned have offered various solutions of this type: some supposing the ears of corn to be intended to represent the oblation of the first fruits; but Eckhel\textsuperscript{55} inclines to the opinion, that it was chosen as less repugnant to the Jews than the ordinary representations on the money of this period. Be this as it may, this coin is more Judæan in character than the other money of Agrippa, and is formed on the model of the small brass pieces of Judæa in genere, given in the note on the tribute money.

§ 13.—"THEY DELIVERED PAUL AND CERTAIN OTHER PRISONERS UNTO ONE NAMED JULIUS, A CENTURION OF AUGUSTUS' BAND."—Acts xxvii. 1.

The Σπελφης Σεβαστῆς has been rendered by some commentators, "legio Augusta," by others, "cohors Augusta," assuming it to have been a cohort belonging to a legion then serving in Syria, and bearing the name of Augusta. Three legions, namely, the second, third, and eighth, bore this designation; but, from all we can learn from Dion Cassius, Tacitus, and other sources, none of them were ever in Syria or Judæa.

\textsuperscript{55} Eckhel, D. N. V., vol. iii. p. 493.
OF THE NEW TESTAMENT.

The legions serving in Syria and Judæa about the time of Vespasian, were—

In Syria, Legio iii. Gallica.
   iv. Scythica.
   vi. Ferrata.
   xii. Fulminifera.

In Judæa, Legio v. Macedonica.
   x. Apollinaris.

But we do not find either of the legions called "Augusta."

In the note upon Acts x. 1, it is observed that the Romans levied many soldiers to recruit their forces in Syria and Judæa. Among these levies two were pre-eminent: distinguished: those from Cæsarea (Καισαρείας) and those from Samaria (Σεβαστηναι). Josephus mentions Cumanus, the predecessor of Felix, as taking with him a troop of these Sebastenoi—ἀναλαβὼν τὴν τῶν Σεβαστηνῶν εἰλην. We have seen, by the testimony afforded both by history and by coins, that no soldier of a "legio Augusta," or "cohors Augusta," could have been quartered in Syria or Judæa. It is, therefore, most probable that the Σπείρα Σεβαστή was a Samaritan corps in the Roman army; whether forming a part of a legion or not is immaterial. The εἰλη Σεβαστηνῶν, mentioned above, were horse; but we may fairly infer that among so numerous a body as the Σεβαστηνοί there were foot as well as horse.

56 Brotier in Tacit. iii. p. 480.
57 Josephus, Ant. xix. 9, 2.
58 For the name of Samaria being changed to Sebaste, by Herod, see Forbiger, Handbuch der Alt. Geogr. p. 696.
59 Josephus, Ant. xx. 6, 1.
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- 3. Coin of Herodes Magnus
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- 5. Coin of Syria in genere
- 6. Assarion of Chios insula
- 7. Half-assarion of the same island
- 9. Tetradrachm of Tyre
- 10. Tetradrachm of Sidon
- 11. Denarius of Tiberius
- 11. Coin of Judæa in genere
- 12. Shekel of the age of the Maccabees
- 14. Half-shekel
- 16. Coin of Gadara
- 17. Coin of Herodes Antipas
- 18. Coin of Philip the Tetrarch
- 20. Coin of Chios insula
- 28. Tetradrachm of Antiochus Eupatorus
- 29. Coin of Antoninus Pius, struck at Neapolis, in Palestine
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THE ACTS OF THE APOSTLES.

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